

which the beginning student enters into virtue. It is only due to the preservation of this work that the order in which the ancients pursued their learning may be seen at this time. The *Analecis* and the *Book of Mencius* are next to it. The student should by all means follow this work in his effort to learn, and then he will probably be free from mistakes.<sup>7</sup>

#### The Text

The Way of learning to be great (or adult education) consists in manifesting the clear character, loving<sup>8</sup> the people, and abiding (*ch'ih*)<sup>9</sup> in the highest good.

Only after knowing what to abide in can one be calm. Only after having been calm can one be tranquil. Only after having achieved tranquility can one have peaceful repose. Only after having peaceful repose can one begin to deliberate. Only after deliberation can the end be attained. Things have their roots and branches. Affairs have their beginnings and their ends. To know what is first and what is last will lead one near the Way.

The ancients who wished to manifest their clear character to the world would first bring order to their states. Those who wished to bring order to their states would first regulate their families. Those who wished to regulate their families would first cultivate their personal lives. Those who wished to cultivate their personal lives would first rectify their minds. Those who wished to rectify their minds would first make their wills sincere. Those who wished to make their wills sincere would first extend their knowledge. The extension of knowledge consists in the investigation of things. When things are investigated, knowledge is extended; when knowledge is extended, the will becomes sincere; when the will is sincere, the mind is rectified; when the mind is rectified, the personal life is cultivated; when the personal life is cultivated,

*Mean-in-Action* follows the ancient text, the one used by Cheng Hsiian (127-200) in his annotation, which is the one in the Thirteen Classics Series and not rearranged by Chu Hsi. Those by Legge, "The Great Learning," and by Lin Yutang, "The Great Learning," follow Chu Hsi's text. This text is called *Ts'ui-shih chang-ch'ii*, literally "Punctuation and redivision of the Great Learning into Chapters." It contains Chu Hsi's own "Remarks." In the following translation, Chu Hsi's text is used.

<sup>6</sup> What follows is a paraphrase of Cheng's words. See his *I-shu* (Surviving Works), 2A:4a, 22A:1a and *Ts'ui-yen* (Pure Words), 1:25a, both in ECCS.

<sup>7</sup> This and the rest of the "Remarks" on the *Great Learning* are by Chu Hsi.

<sup>8</sup> According to Cheng I, the character *ch'ih* (to love) should be read *hsin* (to renovate). See his revision of the text of the *Great Learning* in *Ching-shuo* (Explanation of the Classics), 5:3a, in ECCS.

<sup>9</sup> The word *ch'ih* is used in this work in its various meanings of abiding, staying, and resting.

vated, the family will be regulated; when the family is regulated, the state will be in order; and when the state is in order, there will be peace throughout the world. From the Son of Heaven down to the common people, all must regard cultivation of the personal life as the root or foundation. There is never a case when the root is in disorder and yet the branches are in order. There has never been a case when what is treated with great importance becomes a matter of slight importance or what is treated with slight importance becomes a matter of great importance.

*Chu Hsi's Remark.* The above is the text in one chapter. It is the words of Confucius, handed down by Tseng Tzu. The ten chapters of commentary which follow are the views of Tseng Tzu and were recorded by his pupils. In the traditional version there have been some mistakes in its arrangement. Now follows the new version fixed by Master Cheng I,<sup>10</sup> and in addition, having examined the contents of the text, I (Chu Hsi) have rearranged it as follows:

#### Chapters of Commentary

1. In the "Announcement of K'ang" it is said, "He was able to manifest his clear character."<sup>11</sup> In the "T'ai-chia" it is said, "He contemplated the clear Mandates of Heaven."<sup>12</sup> In the "Canon of Yao" it is said, "He was able to manifest his lofty character."<sup>13</sup> These all show that the ancient kings manifested their own character.

*Chu Hsi's Remark.* The above first chapter of commentary explains manifesting the clear character.

2. The inscription on the bath-tub of King T'ang<sup>14</sup> read, "If you can renovate yourself one day, then you can do so every day, and keep doing so day after day." In the "Announcement of K'ang," it is said, "Arouse people to become new."<sup>15</sup> The *Book of Odes* says, "Although Chou is an ancient state, the mandate it has received from Heaven is new."<sup>16</sup> Therefore, the superior man tries at all times to do his utmost [in renovating himself and others].

<sup>10</sup> Cheng I's rearrangement of the work is found in *Ching-shuo*, 5:3a-5b. His elder brother Hao's rearrangement, which is different from his, is found in 5:1a-3a. Actually, Chu Hsi's rearrangement is different from both.

<sup>11</sup> *History*, "Announcement of K'ang." Cf. translation by Legge, *Shoo King*, p. 383.

<sup>12</sup> *ibid.*, "T'ai-chia." Cf. Legge, p. 199.

<sup>13</sup> *ibid.*, "Canon of Yao." Cf. Legge, p. 17.

<sup>14</sup> Founder of the Shang dynasty (r. 1751-1739 B.C.?).

<sup>15</sup> *History*, "Announcement of K'ang." Cf. Legge, p. 388.

<sup>16</sup> Ode no. 235.