

四書解義

適今
中大
庸



救主降世一千九百十八年

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四書解義通今

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藏書章

大學
中庸

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A
COMMENTARY
ON THE
FOUR BOOKS

Adapted to Modern Times,

PREPARED SPECIALLY FOR USE IN

Christian Schools and Colleges

BY

HENRY M. WOODS, D.D.

Vol. II.

The Great Learning (*Ta Hsioh.*)

The Constant Mean (*Chung Yung.*)

Second Edition

生乎今之世. 反古之道.....

"For those living in modern times to go back to the ways of Antiquity
means Calamity."

THE CONSTANT MEAN.

SHANGHAI
CHRISTIAN LITERATURE SOCIETY FOR CHINA
1918

序

考大學中庸原文。古註多謂全備。所缺疑者。惟大學中親民之親字。雖程顥程頤朱熹皆欲易爲新字。後世多從其說。然不若存古文爲美。竊疑程氏朱氏生時。世道衰微。君民離隔。三家雖博明之士。亦不覺染當世之見耳。愚謂親之義深。不但指君民之相近。亦包新字於內。蓋有德之君親近其民。自可引之重新也。審大學中庸所載。多可嘉之言。重道德而輕外物。言君子求道宜用其極。須臾不可離。日日更新。而慎其獨。如十目所視。十手所指是也。其最善者。在注重日用倫常。見道德非虛遠之理。乃持身處世之矩。用以正己而推及家。以漸至國與天下。使上行下效。而各盡其職也。然人作之書。不能盡備。既褒其長。亦宜直言其短。故不妨明指書中謬處。以冀裨益社會與國家。所差失者。至於修道德。置上主於度外。而謂人足備於己。無有所倚也。但人專仗一己之力。則不能修道。此爲歷代世俗之衰。

人心頹然而下。所明證也。蓋人之於道。若不賴上主。則如樹之無根。屋之無基矣。至於書中配天如神。浩浩其天之說。當思天德天尊本屬上主。而不可歸於人。人之才德原有限制。惟上主無限無疆。而超乎萬有。且奉天地祀鬼神。信占卜。均不合實學。甚阻礙我中國之強盛。夫天地卽無覺之物。自宜專奉其造化之主也。今支那遇危急之際。知反古之道。無望振興。若歸回上主。如子歸父。則可有救也。凡愛支那者。須反復切言。國之急需。非在形質之豐盛。乃在性靈之更新。非鐵路。礦山。財物。兵力。乃天良與德義。且所由得此者。非世學人才。乃救世天道也。志士閱此。幸勿棄忠告之言。

再版學庸解義適今小引

今學庸解義適今再版出發，所請注意者，卽此書之作乃特備高初兩級學生之用。述其內容，蓋分四類。一、分列原文於上，後於註首揭示一章大旨。二、逐字逐句解釋。三、徵引中國名家舊註。四、援引上主聖經寶句及西國哲、法、詩諸家之嘉言。與夫西史事實。上二者宜於初學，下二者宜於高等。如是循序而讀，則見深見淺，高下各應其所需而皆獲大益，是則作者之所望也夫。

救主降生一千九百十七年九月美國林亨理識於江蘇淮安福音堂

大學中庸之小引

PREFACE.

The course of events during the past year shows more clearly than ever that if Christian Schools and Colleges hope to hold their ground and gain Government recognition, they must continue to raise their scholarship to the highest grade of efficiency, and give in their curriculum not only Western learning, but also thorough training in Chinese classical literature. To render the study of this literature profitable, it is evident that new explanations of the Text must be supplied which will harmonize with scientific and religious Truth, and will free the student from those obsolete and mistaken notions which have so long delayed the progress of China.

Regarding merely the Text and verbal criticism of the *Great Learning* and the *Constant Mean*, the Standard Commentaries leave little to be desired. There is one important passage in the *Ta Hsioh*, however, where the ancient reading 親民 has been restored, in preference to 新民, the substitute proposed by the C'hên brothers and Chu Hsi. Although the decision of these eminent critics has generally been accepted in subsequent times, the reasons assigned for the change seem inconclusive. One cannot but feel that they were unconsciously biased by the spirit of the age, which had degenerated from the simplicity of earlier days, and had widened the distance between Ruler and People. Certainly the older reading presents a much higher ideal, conveying the notion of *affectionate nearness* of the Prince to his People, an ideal which was said to be largely realized in the Golden Age of Yao and Shun, of Wên and Wu. The older reading also includes the meaning of the other, viz: *the renewal of the people*; for, as the Classics often declare, the near approach of a virtuous Ruler to his people will result in their moral quickening and renovation.

The subject-matter of the two Books is closely akin. The *Great Learning* may be called a Treatise on the Practice of Virtue, the *Constant Mean* one on the Theory of Virtue. Both contain many thoughts which are well worthy of admiration and remembrance. In both the highest value is ascribed, not to what

is material and external, but to moral quality. Virtue is the source and the crown of all noble achievement. (T. H. 10:6 C. Y. 17:2,5) To this every one from Prince to peasant must give his utmost endeavour, ever pressing on by self-discipline to the highest excellence. (T. H. 2:4-3:4. C. Y. 27:6.) Sincerity is of paramount importance, the ground-work of all virtues. (C. Y. 25:2.) The good man should constantly search his heart, and when alone guard against secret faults. (T. H. 6:2. C. Y. 14:5. 33:3.)

Perhaps their most valuable feature is the stress laid on the practical duties of every day life. Virtue is not an abstract theory, but a rule of conduct, to govern men's words and actions. It should lead them to be faithful as father and son, as husband, brother and friend. (T. H. 10:2. C. Y. 13:4-15:2.) It should rightly order the Home: from the Home extending to the State, from the State to the Empire, including Ruler and people alike under its beneficent sway, and uniting all in one harmonious whole. (T. H. 1:5. 9:3. C. Y. 33:5.)

The right relation of Virtue and Wealth to the Government is well stated. Virtue must be chief: Wealth secondary, a means to an end. Prosperity is not to be sought in Gain; it is found in Righteousness. (T. H. 10:22,23.) The envoy of the kingdom of T'su, when asked regarding a rare possession in his State, replied: "It is not wealth we prize: our jewels are *good men!*" (T. H. 10:12.) Brave words these,—all honour to the men who held such sentiments!

But while full appreciation should be accorded the excellent thoughts found in these writings, a just criticism requires notice of their serious defects.

The fatal error which underlies the theory of morals of the Ancients is that they have entirely left out of reckoning the Author of all goodness, the Source of all strength. The built on the assumption that to overcome the powers of evil and reach the highest excellence, man is all sufficient in himself and has no need of Divine help. They failed to perceive what true philosophy as well as true religion shows, that a system of morals which is not based on reliance upon God is a house without foundation, a tree without root.

Not less disastrous is the failure to take into account the plain fact of human weakness and depravity. How empty is the boast of human learning and self-culture with the failure of centuries staring one in the face, the woful spectacle of man's steady moral decline, his ever-increasing selfishness, violence and lust!

It is saddening to read the assertions that man by his own wisdom and goodness may raise himself to be a God, the very equal of Heaven (C. Y. 22, 24, 26, 31, 32.) Equally deplorable are the passages, not a few, enjoining the worship of material things, innumerable gods, and the souls of dead men; and claiming that man may become practically omniscient, foretelling good and evil fortune by blades of grass, by the marks on the back of a tortoise, and by the movements of its legs (C. Y. 24.)

The blighting effects of such ideas are only too apparent in China to-day. The present unhappy condition of this country furnishes a pathetic illustration of the utter inadequacy of moral culture based on human wisdom and self-sufficiency; and of how a great nation must inevitably decline when it has lost its faith in God.

At this crisis in their history, when the Chinese people are realizing the hopelessness of turning to their Past for help, may they be wise to look beyond secondary causes, and discern their true Hope of deliverance!

The friends of China cannot repeat too often that a Nation's most urgent need is not material prosperity,—not mines and railways nor force of arms,—but Righteousness and Truth; and the agency by which these are obtained is not in man, but the Power of God as revealed in the Saviour of the World.

HWAI-AN FU, CHINA.

September, 1909.

PREFACE TO THE SECOND EDITION.

In issuing the second edition of the Commentary on the *Great Learning* and *Constant Mean*, a careful revision of the contents of the book has been made, not a few passages have been emended, and valuable matter has been added.

It may be helpful to call attention to a fact which some may not be aware of, that this Commentary, and the others of the series, are prepared and divided so as to meet the needs of students of both lower and higher grades.

Inspection will show that they present five features of special value. The Text is divided by chapter and verse, and printed separately at the top of the page, thus greatly facilitating the work of both teacher and student. Below, the Commentary proper is arranged under each chapter and verse, and is divided into four parts by circles which easily catch the eye. First, the general theme of each chapter is briefly stated. Second, the words and phrases of the Text are explained, one by one, and a more detailed statement of the meaning of the chapter and verse is given. Third, valuable quotations from the standard Chinese Commentaries are added. Fourth, appropriate quotations from the Bible, and from noted western writers on law, etc., or events of History, are introduced to illustrate the subject under discussion.

It will be readily seen that for classes of lower grade the Text with the simpler parts of the Commentary, viz: the statement of the general theme of the chapter, and the analysis and explanation of the words and phrases of the Text, will be sufficient. For more advanced classes the quotations from Chinese and foreign writers of note, and from Scripture, with the historical allusions, will be found suitable. Used in this way the Commentaries will be found helpful to all classes of students, and to native pastors and missionary students as well. As the author has no pecuniary interest in the sale of these Commentaries, his aim in seeking to extend their use is solely to aid the youth of this nation and promote the great cause of Christian education in China.

HWAIANFU, KIANGSU.

April, 1918.

四書解義適今

大學

子程子曰、大學、孔氏之遺書、而初學入德之門也、於今可見、古人爲學、次第者、獨賴此篇之存、而論孟次之、學者必由是而學焉、則庶乎其不差矣。

第一節

大學之道、在明明德、在親

大學

（子程子曰）朱氏序、引程氏言、猶云我夫子程子曰、程氏有弟兄二人、原籍河南洛陽縣、兄名顥、字伯淳、世號明道、弟名頤、字正叔、世號伊川、程頤、朱氏所稱夫子（孔氏之遺書）非孔子所作、乃多載其所遺之道、至於作書者、有以爲曾子及其門徒作、有以爲孔子之孫孔伋作、漢賈逵曰、孔伋窮居於宋、懼先聖之學不明、而帝王之道墜、故作大學以經之、中庸以緯之、雖然、後代之士多從程朱以經文爲曾氏所作、其傳爲曾氏弟子作、此說諒中理也、考其時、或與論語相近、約在孔子後百年之間耳。

全卷大旨、包括三要。○大學之大、古作太、大學、朱氏言大人

民在止於至善。

之學與小子相對。鄭康成以爲大道之學。曰以其記博學。可以爲政。孔穎達解亦同。曰大學至道矣。（明明德）上明字。動詞。彰明。下明字。形容詞。光明。使其著明之德更加顯明。穎達曰。章明己之光明德。謂以身之明德更章顯之。（德）心之善性所稟之天理。朱氏曰。人之所得乎天。而虛靈不昧。以具衆理而應萬事。○上主太初造人。其心本善而德俱明。惟因罪惡早入世界。則性失其正。本然之善消。而罪惡漸長。世深一世。正如毒之浸骨髓也。所急要者。非刮垢磨光於外。乃除惡根於內。使心德復生。然此非人所能致。惟有上主能成之。（觀）朱氏從程氏作新。曰。既自明其明德。又當推以及人。使之亦有以去其舊染之污也。竊思古文不必改。親之意甚美。包括新之意。而又加愛。示君之於民。宜如父之於子也。蓋有

第二節

知止而后有定，定而后能靜，靜而后能安，安而后能慮，慮而后能得。

第三節

物有本末，事有終始，知所

大學

德之君臨其民，民自受感而重新國興，而上下協和，乃本乎此。國弱而分間，多因上下不相親，今共和主意，即係親民之旨。（止）居之不移。（至善）道之至美，此惟在上主，世人皆所不及，然宜常主重，勉而向之。○大學所提之三要，一、凡在上者，宜修盛德而顯明之於行；二、當親民而以明德化之；三、宜求道之極，而恆居於所得。曰止，蓋人心無恆而易移。曰至善，蓋人多安於小成，不勉道之至。此三者，大學之綱領也。

指所宜從之階，以及所當止之處。（知止）知所當居之善。朱氏曰：至善之所在。（后）後。（有定）朱氏曰：志有定向。（靜）思欲不妄動，則心可安。（安）平穩。（慮）謹思以究其理，心不安則思難純一，不能悟真理。（得）得所求之善。

欲考究真理，必知事物當然之序，與所相係之因果。（本）物

先後，則近道矣。

之所自出，爲首要者。（末）如樹枝，由本而立，爲次要者。（知所先後）明事物之理，有因果之相係。（則近道矣）則近於修身治國之道。○大學所發明之道，先務本而正己，後治末而齊家治國。實學所主，即考究事物之理，溯其源而知所相係，則可明世事歷代之得失，各國之盛衰所因，史學理學之貴於此可見。

第四節

古之欲明明德於天下者，

先治其國，欲治其國者，先

齊其家，欲齊其家者，先修

其身，欲修其身者，先正其

心，欲正其心者，先誠其意，

欲誠其意者，先致其知，致

言明明德之效果，由相接之階而進，始本乎上者修身，繼推及衆而化之，終達乎全國使之守道。（天下）通國（國）諸侯之地，諸國合而爲天下。（明明德於天下）朱氏作，使天下之人，皆有以明其明德。（心）身之主。（誠）真實無僞。（意）若志心之主意。（致）推極。（致知）推廣其知以至極處。（格）及，窮究事物之理。○曰致知格物，非近今所謂格致學，此古時未

知在格物。

第五節

物格而后知至，知至而后
意誠，意誠而后心正，心正
而后身修，身修而后家齊，
家齊而后國治，國治而后
天下平。

大學

曾悟出，惟有希臘亞耳斯陀特利 Aristotle 創其始，論其大理，故後代尊之爲格致之先師。後有英國貝懇 Bacon 考究尤詳，重振此學，故近世崇之爲格致大師。按朱氏毛氏，古人曰格致，只有係存心與道德。朱氏云：孟子所謂知性者，物格也，盡心者，知至也。○格物致知，誠意正心，修身齊家，治國平天下，此八者，大學之條目。考哲學，正心誠意歸於一，而不可分，人心正，其意自誠也。

見全國之要事，道德之廣行，皆本乎知識之推極。（平）動詞，使齊而康。○意誠，心正，非本乎至知。蓋世間多有明知而心不正者，可知正心誠意，專賴上主之道而成也。（后家，后國）指道德漸行之步。始修己，繼推及人，終達乎通國。蓋人之於道，與家及國之於道，無異也。家，人之小羣也；國，人之大羣也。

第六節

自天子以至於庶人，壹是皆以修身爲本。

第七節

其本亂而末治者否矣，其所厚者薄，而其所薄者厚，未之有也。

正己之事推廣則齊家，齊家之事推廣則治國，如此自近推遠，由己及衆與國矣。總之，修道之本非在己，乃在上主，蓋上主爲道德之大本，人心必歸回之而不可離，如樹之不離根，方可有成。知上主之道爲要而先之，知人之術爲末而後之，乃天理之序，從之則可近道矣。

（庶人）平民。（壹是）朱氏作一切，鄭康成作專行是也，意務此一事，卽修己爲本。

繼言本末之相宜，以重修身爲齊家治國之本。（其本亂）本不治，所自出之者，自不能整齊也。上者之德，卽國與家之所本，上不修德，則本亂，而家與國不能治矣。推其極，上主乃道德之本，良心之主，人心離上主，不重其道，則道德之大本亂，而社會無所以正矣。（其所厚者薄）緊要者輕之，而不要者