

HSÜN TZU'S THEORY OF EDUCATION

With an English Translation of the *Hsün Tzu*, Chapter I, An Exhortation to Learning

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The dominant philosophy of education, just as the dominant philosophy in general, of China has been that of the Confucian school. By the Confucian school is usually meant the Confucian orthodoxy as founded by Confucius and developed by Mencius. This philosophy of education is among all the systems China has known the most excellent. It has long become time-honored and yet has remained forever modern. John Dewey's philosophy of education, for instance, was accepted in China with ease but also with discretion, for the simple reason that the Chinese tradition had for centuries anticipated what Dewey had to teach. All educated Chinese have been educated in accordance with this philosophy. It is in this philosophy that they live, move, and have their spiritual being. It might be refreshing, therefore, to have attention called to a philosophy of education that is to a considerable extent different and in parts contradictory to the accepted orthodoxy. The fact that Hsün Tzu, the philosopher, called himself a Confucianist makes matters more complicated and all the more intriguing.

Hsün Tzu (Hsün Ching, c. 306-c. 212 B. C.) brought up the rear of the line of independent thinkers and philosophers that lasted for a period of some three centuries known as the Classical Age or the Age of Hundred Philosophers. The times were going rapidly from bad to worse. While the exact dates of Hsün Tzu are difficult to establish, it seems probable that he lived to witness the Period of Warring States reaching its warring climax, the armies of "tigers and wolves" of the semi-barbarian Ch'in state swooping down from the northwestern plateau to annihilate, one by one and in quick succession, the distraught and disorganized rival states of Han, Chao, Wei, Ch'u, Yen and Ch'i, and the First Emperor reunifying the empire under the succeeding dynasty of Ch'in. It is even possible that Hsün Tzu had spent his dying days ruminating over the startling spectacles of the burning of books, including the classics from which he himself had been so fond of quoting, and the burying of

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scholars alive, all by imperial decrees. The thought that his own pupils Han Fei and Li Ssu had developed into leading advocates of the school of legalism could not have contributed to the peace of mind of the teacher either. Han Fei had died in the prison of Ch'in by intrigue, but the book he had left behind, the *Han Fei Tzu*, was destined to distinguish him as the representative spokesman of the Machiavellian type of philosophy of the school of legalism. While Li Ssu, who had already worked himself into the favor of the First Emperor of Ch'in, was busy counseling the Emperor about imposing the nightmarish government of Ch'in over the empire, including the burning of books and the burying of scholars alive, not knowing that he himself was shortly to die by capital punishment handed out by the ruthless and unscrupulous governmental machine that he was helping to perfect. Such political and intellectual trends as these were likely to be in Hsün Tzu's mind, and on it, as he developed his philosophy in general and his theory of education in particular.

It has often been noted that while Hsün Tzu insisted on calling himself a Confucianist, a number of his major tenets were obviously at odds with the Confucian orthodoxy. In a consideration of Hsün Tzu's deviation from the orthodox position, several circumstances might be worth noting. In the foregoing paragraph we have pointed out some of the "facts of life" from the state of affairs of the day and from the character development of some of his close associates that confronted him. One must also remember that coming at the end of the Classical Age, Hsün Tzu had the benefit as well as the impact of a whole variety of thinkers and teachers, the Taoists, the Moists, the Logicians, etc., even as he declared himself a follower of Confucius. Finally, by temperament and at heart Hsün Tzu was evidently a realist, although he had developed a strong admiration for the brand of idealistic humanism taught by Confucius. Some might here recall the relation between Aristotle and Plato in ancient Greece that seems so suggestively parallel. All in all, seeing what he had seen and hearing what he had heard and feeling the way he felt, it would be impossible for Hsün Tzu to be in compliance with the Confucian orthodoxy at every point, and the open conflicts between Hsün Tzu and Mencius have become a byword among students of Chinese thought.

The fundamental differences between Hsün Tzu and Mencius might be simply stated thus: (1) To Mencius human nature was good; to Hsün Tzu it was evil. (2) To Mencius heaven (*t'ien* 天) was a moral principle, and at times even a spiritual entity; to Hsün Tzu it was a natural phenomenon. There appears to be an understandable correlation between the pair of propositions held by each thinker. Goodness of human nature would go well with a moral-spiritual heaven, whereas evil human nature would combine more easily with an indifferent heaven. A major challenge to all philosophers of the Classical Age was how to bring order out of

chaos. The approach of Mencius to the problem, in common with most of the earlier thinkers such as Confucius and Mo Tzu, was along idealistic lines. The order that was to emerge out of chaos was to be grounded in human-heartedness (*jen* 仁). Human-heartedness was to be the controlling element in human relations in general and in government in particular. Faith in such an idealistic state of affairs becoming a reality was based on the assumption that human nature was good and heaven would throw its weight on the side of virtuous conduct of man.

Hsün Tzu's approach, on the other hand, was along more realistic lines. Instead of dreaming about an utopia, it seemed to him much more helpful to salvage what remained of a chaotic and crumbling structure. Instead of making everything stand and fall with the *jen* in the individual, the natural compassion of the human heart, a more dependable basis should be found in a code of tested and accepted ceremonials (*li* 禮). More power might possibly be conceded to the rulers and kings, but the kings themselves should also be required to observe the code of ceremonials and propriety. As to human nature, in the face of all the depravity and degradation that one saw around him, it would be more honest to recognize that it was evil to begin with, and then take steps to bring about its transformation than sentimentally to insist that human nature was good. Mencius did not have an easy time, logically speaking, arguing the goodness of human nature anyway, and Hsün Tzu could not be unaware of it. The same realistic and matter-of-fact temper made it easy for Hsün Tzu to regard heaven as a natural phenomenon, pursuing its course quite unconcerned about human affairs. "Heaven conducts itself with constant regularity," said Hsün Tzu. Heaven did not prevail on account of the virtue of some sage-king; nor would it cease to prevail because of the wickedness of some tyrant. Heaven was no source of blessing; neither was it a proper object of worship. For man the part of wisdom lay therefore in knowing his place and fulfilling his duties. Heaven does *not* help him who helps himself; all the more, man, left to himself, should help himself. It might be of some interest to observe here that this Baconian note in Hsün Tzu has anticipated a long line of development of thought about nature and man in the West, of which one of the most eloquent expressions was Bertand Russell's essay on "Freeman's Worship." In China, However, Hsün Tzu's call for independence of man from nature and even mastery of nature by man has never been taken up systematically or consistently enough to amount to anything like a movement or a factor in the history of Chinese thought.

Applied to the field of education, these fundamentally different attitudes towards nature (*t'ien* 天) and man on the part to Hsün Tzu and Mencius led to distinctly different trends and emphases. Since Hsün Tzu proclaimed unequivocally, "The nature of man is evil, his goodness is acquired," it was to be expected that he

would place his emphasis in education on nurture. That nurture could bring nature to its fruition and that environmental influences are important to the development of the individual, all were agreed. Every Chinese school child has been taught the adage, "That which is placed next to crimson becomes crimson; that which is placed next to black becomes black," and has been made to write his composition theme on the "Proper Choice of One's Friends." Mencius knew the importance of nurture and had no quarrel with emphasis on nurture in this sense. It is about the mother of Mencius that the Chinese household story tells how she moved house three times before she was satisfied that the neighborhood was conducive to the proper development of the child Mencius. But Hsün Tzu went much farther. Nurture was not just to improve on nature; it was to restrain the evil impulses of nature. The function of education was therefore to suppress and to overcome, and then to rectify and to transform, so that man whose nature was evil might acquire some goodness. No timber would come in the shape of a wheel by nature. Wheels were produced by subjecting timber to a drastic course of steaming and bending. This was a favorite illustration with Hsün Tzu and this was doubtlessly the way he looked upon man and the effect of education on him. The orthodox Confucian philosophy of education would of course frown upon any interpretation of man, his nature, and the function of education like that. To both Confucius and Mencius, education was to bring out the good that was in man, and not to put the good into man who had just been emptied and cleansed of his evil nature. The Socratic view of the function of philosophy as midwifery suggests itself here, and it is quite evident that Socrates would join forces with Confucius and Mencius rather than Hsün Tzu.

The next point that is distinctive about Hsün Tzu's philosophy of education is his concept of "accumulation" (*chi* 積). Among all Chinese thinkers, this concept of "accumulation" was unique with Hsün Tzu. When learning or education was stated in terms of accumulation, the educational process was necessarily conceived of as being fragmentary, quantitative, mechanistic, and external. Hsün Tzu pleaded eloquently for perseverance, concentration of mind, and singleness of purpose in order that education might be effective. But what this effort was expected to achieve was the cumulative effect. "Unless steps and half steps are accumulated no one can cover a thousand *li*, unless little streams are accumulated no rivers and seas can be formed," said Hsün Tzu in the chapter on learning (See the English translation of the chapter attached to this article.). On the note of perseverance, Hsün Tzu was at one with Mencius and the Confucian philosophy of education. Mencius himself had warned about leaving a growing plant out in sunshine for one day and then keeping it back in the cold for ten days. Or about the student of chess playing who got nothing out of his lessons with his teacher even though he was the best

chess player in the whole kingdom, simply because the student was all the time imagining a swan approaching and himself shooting it with bow and arrow. The agreement between Mencius and Hsün Tzu ends there, however.

On the basic concept of accumulation, Hsün Tzu was in direct opposition to Mencius. Mencius championed the doctrine of goodness of human nature. Evil was not the original quality of human nature, but arose from neglect of or violence to it, and it was either a question of deficiency or departure, according to Mencius. Hence the keynote in Mencius' theory of education was extension (*t'ui* 推), development, or growth rather than accumulation. Emphasis was here placed on nature, natural endowment, and the full flowering of the natural endowment. The mental picture of education envisaged was that of the growth of some organic entity, like, say, a plant. The educational process so conceived would be described in qualitative and organic terms rather than quantitative and mechanistic ones. Environmental factors were to be employed to help and assist, but even this was to be done with discernment and restraint. Environment was certainly not expected to suppress or transform the original nature of man. All readers of Mencius remember the entertaining story about the man of Sung who tried to help his crop grow by pulling up a little the sprouts one by one, and then found the crop all withered. The moral of the story was, "Let not the mind be forgetful, but let there be no arbitrary assisting the growth of the crop." Environmental forces, even employed by way of assistance, could lead to disastrous results if applied arbitrarily and over-zealously, leaving alone their being employed for purposes of eradication and transformation. In the English language there still is the old-fashioned idiom of "knocking some sense into" some one. An occasional spanking might conceivably do some good to a child under certain conditions, but whatever good was thus done certainly was not done, according to Mencius, by its being spanked "into" the child.

Hsün Tzu's view of human nature as being evil and of the learning process as one of accumulation brings up a whole group of broadly important problems in education and in philosophy. In point of logic, Hsün Tzu's would tend to lean towards induction, in point of theory of knowledge, towards empiricism, and in point of ethics and politics, towards authoritarianism. In contrast, Mencius stood for deduction, rationalism, and freedom of the individual. The difference might be summarized as one of externality vs. internality of relations. To Hsün Tzu, all knowledge, wisdom, and values had to be implanted in the individual from without. A good deal of the chapter on learning in the *Hsün Tzu* dealt with external aid, external control, and external source of knowledge and authority. Much of the emphasis was on conformity and observance. And of course, rituals and ceremonials and law provided the forms to be observed, as well as restrictions to be complied

with. Mencius, on the other hand, began with the individual naturally endowed with goodness and good sense. To educate meant to "draw out," and to know meant to think through. The individual was to be relied upon to have the free play of his judgement and his good sense. Whatever authority was involved was to come from within. Self-control was for orthodox Confucianism the social as well as the moral force. The sense of righteousness or justice (*yi* 義) was as much inborn in man as the sense of human-heartedness (*jen* 仁). William James divided all philosophers into two temperamental groups—the tender-minded and the tough-minded. It is evident that Mencius was a tender-minded philosopher, according to James, whereas Hsün Tzu, a tough-minded one.

Hsün Tzu was not entirely consistent in his teaching, as few philosophers were. In the chapter on learning he spoke of accumulation thus: "When enough good deeds are accumulated to constitute a high virtue, spiritual enlightenment naturally arrives and the heart of the sage is there at hand." "Accumulation" here seemed to be capable of following a quantitative procedure but producing qualitative results. Elsewhere, Hsün Tzu spoke of the difference between man and the lower forms of being thus:

Water and fire have the ether, but not life; plants and trees have life, but no consciousness; birds and beasts have consciousness, but no sense of righteousness. Man has the ether, life, consciousness, and, in addition, a sense of righteousness (*yi* 義); hence he is the highest being under heaven. (The *Hsün Tzu*, Chapter IX, Kingly Government.)

It appears the nature of man is after all not completely evil and lacking in the forces of self-regeneration. But in the main, Hsün Tzu's ideas about heaven as being mechanically indifferent and about man as being naturally evil were among the distinctive features of his system of thought.

Finally, some consideration must be given to the matter of Hsün Tzu's status as a Confucianist. Question has sometimes been raised, that since Hsün Tzu was so divergent in his fundamental outlook on heaven and man from the Confucian orthodoxy of Confucius and Mencius, how could he have maintained that he was a Confucianist, and why should he? The answer is to be found in the total objective of Hsün Tzu's system, namely, the importance of the individual, his improvement, and his perfection. While Hsün Tzu was a deviationist in point of initial assumptions about man and the educational process, he was completely in harmony with the Confucian view with regard to the final objective of education and the mission of human life. In the chapter on learning, he said: "In point of purpose, learning is to begin with the cultivation to be a scholar, and to end with the cultivation to be a sage." The sage-ideal and the great values attached to the scholar and the superior

man are deep-rooted assumptions among the Chinese people. Practically all Chinese philosophers have subscribed to and enhanced this ideal of the perfected individual. The only exception were perhaps the legalists who placed the welfare of the state and the sovereign above that of the people and the common man. Hsün Tzu taught that human nature was evil, which the legalists also taught. But this did not lead Hsün Tzu to regard man as of minor value, as it did lead the legalists. To Hsün Tzu, any man on the street could become a sage and should do so. As to how to achieve this goal which was common to all Confucianists, Hsün Tzu had his own method and procedure. In the larger perspective, therefore, the quarrel between Hsün Tzu and Mencius was still a family quarrel. Hsün Tzu concluded the chapter on learning on the note about the perfect man as follows:

Therefore, power and gain cannot influence him; mobs and multitudes cannot sway him; the whole empire cannot move him. By this (perfect character) he will live and by it he will die, and this is what is meant by moral integrity. With moral integrity one could achieve firmness, and with firmness one could achieve flexibility. Possessing firmness as well as flexibility, he may be said to be a perfect man. Heaven is prized for its brilliance; the earth is prized for its vastness; the superior man is prized for his perfection.

Mencius' description of the great man is known by heart by all educated Chinese. To bring out the identical emphasis of the two philosophers on their common ideal about the man of perfection, the passage from Mencius is quoted as follows:

He who dwells in the broad house of the universe, stands firm on the true base of the universe, walks in the great way of the universe, if successful, walks in the way for the good of the people, if unsuccessful, walks in the way all alone; he whom riches and honor cannot corrupt, poverty and obscurity cannot move, threats and violence cannot make bend—he it is that may be called a great man. (The *Mencius*, Book IIIB.)

Both passages sound equally eloquent and inspired, and such writing could have come only from a deep feeling and conviction. The final objective for all Confucianists was man in his perfection, the sage. To this common goal Hsün Tzu's teaching as much as Mencius' was directed. Like the proverbial roads that all led to Rome, the different varieties of Confucian schools were at one in upholding the sage-ideal for all men.

The eventual judgement of the Chinese people of course preferred Mencius to Hsün Tzu. Confucius and Mencius have come to be revered respectively as the Supreme Sage and the Second Sage of the land—the Latinization of their references and theirs only is a simple reminder to a Westerner of their special importance—whereas Hsün Tzu has never risen above the rank of the “sundry philosophers.”

From the more objective standpoint of today, Hsün Tzu is really a very challenging and admirable thinker. His matter-of-fact approach makes him less moralistic and more refreshing. His broad interests and keen observations evident throughout the *Hsün Tzu* makes one think of Aristotle of ancient Greece. It is perhaps even more dogmatic and less defensible to say human nature is evil than to say it is good, but to have the darker side of the nature of man pointed up should not be an entirely unwelcome reminder. The current movements of thought in the West like existentialism of Sartre and Camus and the New Orthodoxy in Christian theology of Barth and Tillich might find in Hsün Tzu a more congenial ally than in Confucius or Mencius. Hsün Tzu's view of heaven as nature running its own constant course, unconcerned about human affairs and not interfering with them in any way could have led to a fruitful development of science, in the manner Francis Bacon is spoken of as father of modern science in the West, that would have affected the whole complexion of Chinese thought and culture. On the whole, the Chinese people have chosen well in adopting Confucianism, and Confucianism according to the Confucius-Mencius orthodoxy as their national ideology. Nevertheless, Hsün Tzu stands as a challenging and refreshing thinker within the fold of Confucianism or beyond it. Modern China, in reevaluating the Chinese heritage, would do well to pay closer attention to Hsün Tzu as well as the many other less appreciated because less orthodox thinkers in Chinese history

荀子

The Hsün Tzu

(據梁啓雄：荀子柬釋本)

第一篇 勸 學

Book I. An Exhortation to Learning⁽¹⁾

君子曰：學不可以已。
青取之於藍，
而青於藍；冰水爲之，
而寒於水。
木直中繩，輅以爲輪，
其曲中規，
雖有槁暴，不復挺者，
輅使之然也。
故木受繩則直。
金就礪則利，
君子博學，
而日參省乎己，
則知明而行無過矣。

故不登高山，
不知天之高也；不臨
深谿，不知地之厚也。
不聞先王之遺言，
不知學問之大也。
干，越，夷，貉之子，
生而同聲，
長而異俗，
教使之然也。詩曰：

嗟爾君子，
無恆安息。
靖共爾位，
好是正直。
神之聽之，
介爾景福。
神莫大於化道；
福莫長於無禍。

吾嘗終日而思矣，
不如須臾之所學也。
吾嘗跂而望矣，

The superior man says: There should be no stop to learning. Indigo is extracted from the indigo plant, and yet it is bluer than the indigo plant; ice is a product of water, and yet it is colder than water. A piece of timber, straight as a plumb-line, can be bent into a wheel, and then it will have the curvature of a compass. (Thereafter) even when it is wilted and dried it does not again become straight, and this is because the bending treatment has made it so. When wood undergoes the use of the plumb-line, it will be straight; when metal undergoes the use of the sandstone, it will be sharp. When the superior man pursues broad learning and daily exercises self-reflection, his knowledge will be illuminating and his conduct faultless.

If a person does not ascend a high mountain, he will not appreciate the height of heaven; if he does not descend into a deep ravine he will not appreciate the depth of the earth; if he has never heard the teachings handed down from the former Kings, he will not appreciate the magnificent scope of knowledge. The children of the states of Kan, Yüeh, Yi and Mo all make the same sounds at birth, but follow different customs when grown up, and this is because training has made them so. The ode says:—

Ah! Ye Gentlemen!
There is to be no rest for you for long.
Respectfully fulfil your official duties;
Cherish the correct and the upright.⁽²⁾
Thereupon will the spirits heed you,
And send you great happiness.⁽³⁾

No spirituality is higher than becoming one with the *Tao*; no happiness is greater than being without calamity.

I have sometimes meditated for a whole day and the result is not as good as what one might learn in a moment. I have sometimes stood on tiptoe to watch, and the view is

不如登高之博見也。
登高而招，臂非加長也，
而見者遠。
順風而呼，聲非
加疾也，而聞者彰。
假輿馬者，非利
足也，而致千里。
假舟楫者，非能水也，
而絕江河。君子生
非異也，善假於物也。

南方有鳥焉，名曰“蒙鳩”，
以羽爲巢，而編之以髮，
繫之葦苕。風至苕折，
卵破子死。巢非不完也，
所繫者然也。
西方有木焉，名曰“射干”，
莖長四寸，生於高山之上，
而臨百仞之淵。
木莖非能長也，
所立者然也。蓬生麻中，
不扶而直；
白沙在涅，與之俱黑。
蘭槐之根是爲芷，
其漸之滌，君子不近，
庶人不服。其質非不美也，
所漸者然也。
故君子
居必擇鄉，
遊必就士。
所以防邪僻
而近中正也。

物類之起，
必有所始。
榮辱之來，必象其德。
肉腐出蟲，魚枯生蠹。
怠慢忘身，
禍災乃作。

not as good as what one might take in from a high place. A person's arm does not get any longer when he goes up on a high place and waves it, and yet it can be seen from farther away. A person's voice does not get any stronger when he shouts with the wind, and yet it can be heard more plainly. He who employs horse and carriage can travel a thousand *li* without having superior walking legs. He who employs boat and oars can cross streams and rivers without being an accomplished swimmer. The superior man does not have a different nature; he excels in employing things. In the south there is a bird, called the tailor bird, which uses feathers to make its nest, weaves it with hair, and attaches it to reeds. When the wind blows, the reeds snap, the eggs break, and the birdlets die. The nest is well-made alright, but the disaster arises from the way it is attached. In the west there is a plant called the *She-kan*.⁽⁴⁾ It has only a four-inch stalk, but often grows on a high mountain, overlooking an abyss of a hundred fathoms. The stalk remains short as ever, but the advantage lies in the location where it stands. Raspberry vines growing among hemp keep straight without being supported; white sand in black mud becomes black with the mud. The root of the epidendrum is as fragrant as the plant. But if it is soaked in manure,⁽⁵⁾ the gentlemen will not come near it and the commoners will not find it agreeable. The quality of the thing itself is excellent enough, but the objection is caused by that in which it is soaked. Hence, for his domicile the superior man should carefully select a proper community, and on his study travel he should go to the real scholars. He might thereby keep himself away from the heretical and depraved, and place himself in the company of the orthodox and the upright.

The appearance of things and species can always be traced to the point of their origination; the visitation of honor and humiliation necessarily reflects a man's virtue. Putrid meat produces worms; rotten fish brings forth maggots. When a man is indolent and slothful and negligent about his character, calamity and disaster will follow as a

強自取柱，
柔自取束。
邪穢在身，怨之所構。
施薪若一，
火就燥也；
平地若一，水就溼也。
草木疇生，禽獸羣焉，
物各從其類也。
是故質的張而弓矢至焉；
林木茂而斧斤至焉；
樹成蔭而衆鳥息焉；
醱酸而螞聚焉。
故言有召禍也；
行有招辱也，
君子慎其所立乎！

積土成山，
風雨興焉；積水成淵，
蛟龍生焉；
積善成德，
而神明自得，
聖心備焉。
故不積跬步，無以至千里；
不積小流，無以成江海。
騏驥一躍，不能十步；
駑馬十駕，
功在不舍。
鍥而舍之，朽木不折；
鍥而不舍，
金石可鏤。

螾無爪牙之利，
筋骨之強；上食埃土，
下飲黃泉，用心一也。
蟹六跪而二螯，
非蛇蟻之穴無可
寄託者，用心躁也。是故
無冥冥之志者，無昭昭之明；
無惛惛之事者，無赫赫之功。
行衢道者不至，

certainty. Overbearance will bring on its own undoing; over-docility will produce self-inhibition. When a man accumulates impurity and defilement about his person, he makes himself the focus of animosity. Among the same lot of firewood, fire inclines towards the dried pieces; over the same patch of flat land, water tends towards the moist areas. Plants and trees grow among their own species; birds and beasts live in flocks:— things follow each its own kind. Similarly when the target is set up, bows and arrows will arrive; when the forest becomes luxuriant, axes and hatchets will approach. When trees make shade, numbers of birds will come there to rest; when vinegar turns, gnats will gather. Hence a person's speech can invite misfortune; his action can invite humiliation. The superior man is careful about the ground on which he stands.

When enough earth is accumulated⁽⁶⁾ to make a mountain, wind and rain are activated. When enough water is accumulated to make a sea, crocodiles and dragons appear. When enough good deeds are accumulated to constitute a high virtue, spiritual enlightenment naturally arrives and the heart of the sage is there at hand. Unless steps and half steps are accumulated, no one can cover a thousand *li*, unless little streams are accumulated, no rivers and seas can be formed. Even a thorough-bred horse cannot cover ten paces by one leap; yet a worn-out old nag can cover the distance of a ten-day journey, and it is all a matter of perseverance. If one works at carving spasmodically, even a piece of rotten wood will not snap; if one works at carving steadfastly, metal and stone can be engraved.

The earthworm has not the benefit of claws or teeth, nor has it the strength of sinews or bones. Yet it manages to have dirt to eat and water to drink:—the worm has a single-purpose mind. Whereas the crab has eight⁽⁷⁾ legs and two claws and yet it can find refuge only in the burrow of a snake or an eel:—the crab has an impetuous mind. Hence, he who has not a deep purpose cannot shine brilliantly; he who has not a steadfast goal will not succeed illutiously. He who tries to travel along both forks of a road will not

事兩君者不容。
 目不能兩視而明；
 耳不能兩聽而聰。
 騰蛇無足而飛，
 鼯鼠五技而窮。
 詩曰：

尸鳩在桑，
 其子七兮。
 淑人君子，
 其儀一兮。
 其儀一兮，
 心如結兮。

故君子結於一也。

昔者瓠巴鼓瑟
 而沈魚出聽；
伯牙鼓琴而六馬仰秣。
 故聲無小而不聞；
 行無隱而不形。
 玉在山而草木潤，
 淵生珠而崖不枯。
 爲善不積邪？
 安有不聞者乎！

學惡乎始？惡乎終？

曰：其數則始乎誦經，
 終乎讀禮；
 其義則始乎爲士，
 終乎爲聖人。
 眞積力久則入，
 學至乎沒而後止也。
 故學數有終，
 若其義則不可須臾
 舍也。爲之，人也；
 舍之，禽獸也。
 故書者，政事之紀也；
詩者，中聲之所止也；
禮者，法之大分，

get anywhere; he who tries to serve two masters will not be countenanced by either. The eye cannot look to two directions and see clearly; the ear cannot listen to two directions and hear clearly. The dragon of the clouds has not a foot and yet can fly, while the squirrel with all of its five skills is constantly in extremity. The ode says:

The turtle-dove is in the mulberry tree;
 Her young ones are seven.
 The man of virtue, my noble prince,
 Is steadfast in his deportment.
 He is steadfast in his deportment;
 His heart is as a knot.⁽⁸⁾

Hence the superior man is devoted to a single purpose solidly like a knot.

Formerly, when Hu Pa played the zither, the fishes would rise up from the depths to listen; when Po Ya played the lute, the six varieties of horses would look up from their feed. For there is no sound so small that it is not heard; there is no action so secret that it does not leave traces. If there is jade in the mountain, plants and trees will grow luxuriantly; if there are pearls in the pool, the banks will not be parched.⁽⁹⁾ Would any one think good deeds do not accumulate? How could a man of good deeds fail to become known?

Wherewith is learning to begin, and is it to end? In point of process, learning is to begin with reciting the classics and to end with studying the rites. In point of purpose, learning is to begin with the cultivation to be a scholar, and to end with the cultivation to be a sage. Accumulated devotion and persistent effort will eventually lead to penetration, and learning is to proceed until it is put to a stop by death. Therefore, to the process of learning there is a point of termination, but, in point of purpose, learning cannot be left alone even for a moment. To pursue learning is to be a man; to leave it alone is to become like bird and beast. *The Book of History* is the record of political events. *The Book of Odes* is the repository of the standard sounds and tunes. *The Book of Ceremonials* is the authority

類之綱紀也。

故學至乎禮而止矣。

夫是之謂道德之極。

禮之敬文也，

樂之中和也，詩書

之博也，春秋之微也，

在天地之間者畢矣。

君子之學也，

入乎耳，箸乎心，

布乎四體，形乎動靜。

端而言，蠕而動，

一可以爲法則。小人

之學也，入乎耳，出乎口，

口耳之間則四寸耳，

曷足以美七尺之軀哉？

古之學者爲己；

今之學者爲人。

君子之學也，

以美其身；

小人之學也，以爲禽犢。

故不問而告謂之傲；

問一而告二謂之囋。

傲非也，囋非也；

君子如嚮矣。

學莫便乎近其人。

禮樂

法而不說，

詩書

故而不切，

春秋約而不速。

方其人

之習君子之說，

則尊以徧矣，

周於世矣！

故曰：學莫

便乎近其人。

學之經莫速乎

好其人。隆禮次之。

for the distinctions and classifications of rules of conduct.

Therefore the process of learning ends with *The Book of Ceremonials*. And this is regarded as the acme of virtue.

The civility of *The Book of Ceremonials*, the harmony of *The Book of Music*, the broad knowledge of *The Book of Odes* and *The Book of History*, the subtleties of *The Spring and Autumn*: herein lies the completion of all creation.

This is the manner of the superior man's learning: it goes into his ears, it is taken into his heart, it spreads over his four limbs, it is manifest in his every movement. Soft in speech and gentle in movement, he is in every way the model of man. As to the manner of the inferior man's learning, it goes into his ear and comes out of his mouth. Now, between mouth and ear it is only four inches, and how can be thereby made his seven-feet body beautiful? The purpose of learning among the ancients was to improve one's self; the purpose of learning at present is to make a show of it before others. The study of the superior man is to beautify his character; the study of the inferior man is to make him a parading peacock.⁽¹⁰⁾ To volunteer information without being asked is hasty talking. To tell about two things when asked about one is rambling talking. Hasty talk is bad and rambling talk is bad. In speech, the superior man is like an echo.

Learning can be best facilitated by one's being near a worthy teacher. *The Book of Ceremonials* and *The Book of Music* contain principles but they are not always explained. *The Book of Odes* and *The Book of History* deal with antiquity and may not be applicable to the present. *The Spring and Autumn* is concise and not readily understood. Follow a worthy teacher and practise the teachings of the superior man, and one would develop the dignity of character as well as the breadth of knowledge, and be prepared to deal with any situation in the realm of human affairs. Hence it is said: Learning can be best facilitated by one's being near a worthy teacher.

The most expeditious way to learning lies in the veneration of great teachers and, next to it, the exaltation of cere-

上不能好其人，
 下不能隆禮，
 安特將學雜識
 志順詩書而已耳！
 則末世窮年，
 不免爲陋儒而已！
 將原先王，
 本仁義，則禮
 正其經緯蹊徑也。
 若挈裘領，誦五指
 而頓之，順者不可
 勝數也。不道禮憲，
 以詩書爲之，
 譬之猶以指測河也，
 以戈舂黍也，
 以錐食壺也，
 不可以得之矣。
 故隆禮，雖未明，
 法士也；不隆禮，
 雖察辯，散儒也。

問楛者，勿告也。告楛者，
 勿問也。說楛者，勿聽也。
 有爭氣者勿與辯也。
 故必由其道至然後
 接之，非其道則避之。
 故禮恭而後可與言
 道之方；辭順而後可
 與言道之理；色從
 而後可與言道之致。
 故未可與言而言謂之傲；
 可與言而不言謂之隱；
 不觀氣色而言謂之瞽。
 故君子不傲，
 不隱，不瞽，謹順其身。
 詩曰：

匪交匪舒，

monials.⁽¹¹⁾ If a person be without a sense of veneration of great teachers on the one hand and of exaltation of ceremonials on the other, then all he would be learning would be some miscellaneous information and the minute commentaries on *The Book of Odes* and *The Book of History*. To the end of his days, he would not be more than an unenlightened scholar. If one wishes to go back to the former Kings and be true to the virtues of human-heartedness and righteousness, the code of ceremonials will show him the plan and the path. This is like holding a fur coat by the collar and stroking it with one's fingers, and the countless numbers of the hairs will be in their places. If, to the contrary, one did not follow the ceremonials and regulations but tried to accomplish it through *The Book of Odes* and *The Book of History*, this would be like trying to sound a river with one's fingers, to pound millet with a spear, to eat out of a pot with an awl—it simply could not be done. Therefore, he who exalts ceremonials, though he be not brilliant, will be a disciplined scholar. While he who does not exalt ceremonials, though he be keen and clever, will be an undisciplined scholar.

Do not tell him who asks about evil; do not ask him who tells about evil; do not listen to him who speaks evil. And do not discuss with him who is in a quarrelsome mood. When some one comes to you in accordance with the *tao*, then only should he be received. Otherwise, he should be rejected. Only when a person is observant of ceremonials, may he be told the method of the *tao*; only when he is pliant in speech, may he be told the principles of the *tao*; only when he is attentive in expression, may he be told the attainment of the *tao*. To talk to those who may not be talked to is to be hasty; not to talk to those who may be talked to is to be secretive; to talk to a person without observing his mood and expression is to be blind. The superior man is neither hasty, nor secretive, nor blind; he adapts himself to the natural order of the occasion. The ode says:

They are neither cursory nor are they remiss,

天子所予。

此之謂也。

百發失一，不足謂善射；千里蹞步不至，不足謂善御；倫類不通，仁義不一，不足謂善學。學也者，固學一之也。一出焉，一入焉，涂巷之人也。其善者少，不善者多，桀紂盜跖也。全之盡之，然後學者也。

君子知夫不全不粹之不足以爲美也，故誦數以貫之；思索以通之；爲某人以處之；除其害者以持養之。使目非是無欲見也，使耳非是無欲聞也，使口非是無欲言也，使心非是無欲慮也。及至其致好之也，目好之五色，耳好之五聲，口好之五味，心利之有天下。是故權利不能傾也，羣衆不能移也，天下不能蕩也。生乎由是，死乎由是，夫是之謂德操。德操然後能定，

They are the kind that are rewarded by the Son of Heaven.⁽¹²⁾

This expresses what is meant here.

If a person misses once in a hundred shots, he is still not an expert marksman; if one's team stops short by half a step in a thousand-*li* course, he is still not an expert driver; if one fails to understand the underlying principle of human relationships and classifications, and fails to observe human-heartedness and righteousness uniformly, he is still not a well educated scholar. Learning is to learn the one and all-inclusive principle. Those who follow one principle coming and another principle going belong with the men on the street. Others who have little of the good and much of the evil belong with evil men such as Chieh, Chou, and Robber Chih. All-inclusively and exhaustively, should learning be applied.

Knowing fully well that any thing that is not perfect and not pure may not be regarded as beautiful, the superior man cultivates himself by reciting and expounding the Classics in order to have a full grasp of them, by thinking and reflecting upon them in order to have a full understanding of them, by conducting himself in accordance with them in order to make them a part of his habit, and by eliminating all the harmful influences in order to nurture the good that may come from them. Thus, he makes his eyes unwilling to see what is improper, his ears unwilling to hear what is improper, his mouth unwilling to speak what is improper, and his mind unwilling to ponder upon what is improper. When the goal of cultivation is achieved, the superior man will delight in all things as they come: his eyes will delight in the five colors, his ears will delight in the five sounds, his mouth will delight in the five tastes, and his mind will rejoice in inheriting the empire. Therefore, power and gain cannot influence him; mobs and multitudes cannot sway him; the whole empire cannot move him. By this (perfect character) he will live and by it he will die, and this is what is meant by moral integrity. With moral integrity one could achieve firmness, and with firmness one

能定然後能應。能定能應， 夫是之謂成人。 天見其明，地見其光， 君子貴其全也。	could achieve flexibility. Possessing firmness as well as flexibility, he may be said to be a perfect man. Heaven is prized for its brilliance; the earth is prized for its vastness; the superior man is prized for his perfection.
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NOTES

- (1) In the preparation of this translation the following two texts of *The Hsün Tzu* have been particularly helpful: Liang Ch'i-hsiung 梁啓雄: *The Hsün Tzu with Selected Commentaries* 荀子東釋, Shanghai, Commercial Press, 1936, and Wang Hsien-ch'ien 王先謙: *The Hsün Tzu with Collected Commentaries* 荀子集解, 4 volumes in the Wan-yu Wen-k'u edition, Shanghai, Commercial Press, 1929. Also consulted was Dubs, Homer H.: *The Works of Hsüntze*, London, Arthur Probsthain, 1928. Those interested in comparing the translations of the chapter might refer to Dubs' work, pp. 31-41.
- (2) The words *cheng* 正 and *chih* 直 mean "the correct" and "the upright" in modern times. By an ancient usage, they also stand for "the straight" and "the straightened." The point of Hsün Tzu quoting the ode here may not be fully appreciated unless this implied meaning is kept in mind. One example of this ancient usage may be found in a passage in *The Tso Chuan* (Duke Hsiang, 7th year). See Legge, *Chinese Classics*, vol. 5, pt. 2, p. 432.
- (3) *The Shih Ching*, or *The Book of Odes*, Pt. II, Bk. VI, Ode iii. See Legge, *The Chinese Classics*, vol. 4, pt. 2, p. 366.
- (4) *Belamcanda chinensis*.
- (5) Manure is used as fertilizer.
- (6) The word *chi* 積 represents a very central concept in Hsün Tzu's writing and thinking. We will use "accumulate" to render *chi* throughout our translation of *The Hsün Tzu*. We hope thus to be able to convey to the reader a fuller force of Hsün Tzu's mind, even though occasionally at the cost of better English idiom.
- (7) The number given in the Chinese text is six 六。Commentators agree, however, that the character six 六 is the result of some copyist's mistake for the character eight 八。
- (8) *The Shih Ching* or *The Book of Odes*, Pt. I, Bk. XIV, Ode iii. See Legge, *The Chinese Classics*, vol. 4, pt. 1, pp. 222-223.
- (9) Hsün Tzu sounds like quoting a proverb here.
- (10) The term in the text here here is 禽犢 *ch'in tu*, which, strictly, should be translated as "bird and calf." The import of the term lies in that "bird and

calf" were used as items of gifts and therefore, show pieces. Our choice of "parading peacock" makes the idea clear without any lengthy explanation, and is faithful to the spirit if not the letter of the text.

- (11) The Chinese word here is 禮 *li*, the same word in the book title, *The Book of Ceremonials*. *Li* is another central concept in Hsün Tzu's system of philosophy. It is one of the distinguishing marks of his school of Confucianism over against that of Mencius, for instance. The concept of *li* means many other things besides ceremonials, such as rites, decorum, code of proper conduct, etiquette, social usage, social grace, discipline, common law, etc. We shall translate *li* in *The Hsün Tzu* uniformly by "ceremonial," so that a careful reader may have a fuller grasp of an important concept through its accumulative usage and need not be perplexed by an endless shifting of English equivalents.
- (12) *The Shih Ching* or *The Book of Odes*, Pt. II, Bk. VII, Ode viii. See Legge, *The Chinese Classics*, vol. 4, pt. 2 p. 403.

荀子的教育思想

附英譯荀子第一篇勸學

梅 貽 寶

中國傳統的教育哲學即是孔孟之教。這一套思想實在是博大且精深，高明而中庸，兩千年來作了中國文化的基礎兼柱石，論者對此已多所發揮。今特提出儒家支流的荀子，對他的別緻的教育思想作一探討，以資借鑑，並附英譯荀子勸學篇，向海內外讀者請正。

荀子是戰國末年的人物。他曾聽見縱橫之辯的餘音，他眼見秦并六國，統一天下，他亦知道他的門徒韓非李斯都走入了法家一途，或者他死前還感受到焚書坑儒所給他的痛苦。在學術上，他雖是對孔子之道心悅誠服，自稱為儒，然而他是經過了諸子百家的薰陶的。他的頭腦不似孟子那樣單純，他的時代比孟子的時代更是混亂無望，他最不服氣孟子性善之說。

荀孟思想之基本衝突，約計兩點：第一孟子言性善而荀子言性惡，這是最明顯的。第二孟子論天為義理的天道，而荀子論天則是個“有常”運轉的自然。天人觀念彼此間當然有密切關係。本文的討論則多涉及人性少涉及天道。

就教育而言，荀子既主性惡，當然要力持環境的重要。環境重要一節，在相當限度以內，人人同意，孟子亦然。但是荀子所說環境的重要，遠超此限。他最喜用的比喻是木以為輪，木以為器，這必須要把天生的木材加以澈底的處理，有如“輮”，“斲”，“鑿楛”，“烝矯”，等等手段。環境的作用可見一面要矯正，一面還要製造。孟子則不然。他說人性善，他看人是充滿了生機的，環境的作用，限於培養啓發而已。他所用的比喻，多數是有機物，如“助苗長”的苗，“牛山之木”的木等等。

荀子教育思想中一個很可注意的中心觀念是個“積”字。這個觀念很特殊別緻。中國思想史中把個“積”字提出來大書特書的，荀子是亘古一人。在勸學篇中他把“積善”同“積土”“積水”相提並論。教育的工夫說成了一點一滴的積累，則其成功的關鍵亦就自然的落在“不舍”，“結於一”上面。這些有恆，專心致志等教育條件，孟子亦很注意，如所說“一曝十寒”，“鴻鵠將至”各節，其用意當然在此。然而有恆專注的目的，在孟子看不在積累，而在引發。孟子言性善，所以教育的工夫不在一個“積”字，乃在一個“推”字。總起來說，教育的過程由荀子看是由外向內積塞的，由孟子看他是由內向外推展的。

荀子的論說固然多與孔孟不合，而論到教育最終標的，則仍是為士，為君子，為聖人。其方法儘管有差異，其標的則殊途同歸，儒家各派完全一致。荀子自稱為儒者在此；荀子之有別於法家者亦在此。