The New Annotations for *The Great Learning* and *Doctrine of the Mean* in Layman’s Terms

Part I
Translator’s Note

My intent to translate Master Pure Yang’s (純陽帝君) The New Annotations for The Great Learning and Doctrine of Mean in Layman’s Terms is to make this sacred content accessible to non-Chinese speakers. Since these two texts are the essence of Confucianism, it is worthwhile to study them as the foundation to understand Mencius and The Analects, the other two texts within The Four Books. Of the three eastern religions, Buddhism, Taoism and Confucianism, Confucianism is considered as the dharma or approach for functioning in society. It appears to simple and matter of fact, or old school, but in fact, it is profound and highly complex. I do not claim to masterfully understand the text and to explain it well. However, I strive to translate text as it is and elaborate in areas that may need clarifications. In the original Chinese version, there are no paragraphs. For the sake of readability, I had decided to break annotations into manageable chunks.

Quick Glossary:

The Chinese word, xing 性, can be translated as Nature, which means our soul or spirit. The letter “n” is capitalized as to distinguish Nature from nature, what we perceive as the natural world. Nature is distinct from our concept of self, personality, or ego.

The Chinese word, tian 天, can be translated as heaven or sky. The Confucian concept of heaven or sky has three dimensions: dimension of Principle (理天), dimension of energy (氣天), and dimension of matter (象天). The heaven that Confucian texts often refer to is the dimension of Principle. For conciseness, the translator will capitalize the “h” in Heaven to signify the dimension of Principle, which is the highest heaven.

The Chinese phrase, junzi 君子, means a virtuous person. In the translations of Confucian texts, the translator had seen the phrase translated as a superior man, a noble man, and a gentleman. Based on the translator’s opinion, it is very difficult to translate this phrase and these translations do not aptly convey its meaning. Therefore the translator decided to keep the original word simply by using the phonetic spelling. Junzi is singular and Junzis is plural.
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The New Annotations of *The Great Learning* and *Doctrine of the Mean* in Layman’s Terms:
Foreword by Wang Xin Zhai

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<td>蓋學庸一書,乃聖門心法之傳,內聖外王之道也。自經秦火之後,獨失格物、致知二章,歷千秋而為懸案矣,雖經諸儒註解,但該二章仍缺如故,嗚呼!格物者乃大學初步階梯也。心物之隱微而不知慎,意惡之動機而不知遏,欲邁以上七條,是捨本而逐末矣!</td>
<td>Originally, <em>The Great Learning</em> and <em>Doctrine of the Mean</em> both embody the essence of Confucianism, which is the principle of Inner Sage and Outer King. After the book burning incident, in the earlier days of the Qin dynasty, all the writings of <em>The Great Learning</em> and <em>Doctrine of the Mean</em> were recovered except for the two chapters about purging mind contents and extending knowledge of our Nature. As a result, these missing chapters have become an unresolved case for the past several thousand years. Although many Confucian scholars had annotated the texts, <em>The Great Learning</em> has been incomplete due to the missing chapters. Alas! Purging mind contents is the first step of the described method of cultivation in <em>The Great Learning</em>. While the contents in our hearts are very subtle, we do not know to be vigilant of them. As a result, when bad thoughts arise, we are oblivious and do not know how to attend to them. In such case, if we attempt the other seven steps without knowing the first step, this precisely demonstrates the concept of forsaking the primary practice while attempting for the desired outcomes. In other words, it is not possible for us to attempt the other seven steps without first practice the initial step.</td>
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<td>然秦火一炬,何以獨失此章歟?以其道脈之應隱耶?抑以其書之非時不洩耶?猶是群疑弗決矣!</td>
<td>However, during the Qin book burning, how were these two chapters coincidentally burned? Could the reason be that it was time for the Tao lineage to be hidden again? Or could it be that it was not the time to reveal these two chapters? Nonetheless, there are many unresolved questions!</td>
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<td>降及末運,人心不古,皆因人人不知心物之慎,意惡之遏,何能明其明德為體,實踐親民為用哉!是以純陽帝君有鑑於此,具悲天憫人之心,將學庸用淺言新註,內中精神洩盡無遺,俾使庸庸士庶,一見易於明瞭,咸知性理之大本大源不出己身耳。復將格物、致知二章應運補述,真是千古懸案,一旦解決,從此大學可全璧矣!</td>
<td>Now approaching the end of an era, human moral sense is unlike ancient times because people are not vigilant of the contents in their hearts and do not subdue bad intentions. In such case, how can they restore the purity of their Nature and maximize the qualities of their Nature to transform others? For this reason, with profound compassion, Pure Yang Master annotated these two classics in layman’s terms. Their essence is thoroughly explained so that ordinary people can</td>
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|此書一出，人人瞭解，恪遵奉行，可為救世之慈航也。小子智識淺陋，何敢作序，然有帝君之命，不敢違逆，爰綴數語，勉附駝尾，尚望四海高明，不吝指教為幸，是為序。時在民國三十六年歲次丁亥孟春山東於陵 王心齋 序於西京乾元堂|Once this book is published, everyone will be able to understand its content and diligently adhere and practice its teachings. Therefore, this publication can be considered as a salvation vessel. As my understanding is very superficial, I am absolutely not qualified to write a foreword for such work. However, with the mandate from Pure Yang Master, I dare not to disobey. So I only wrote a brief description, with the hope that wise people from all over the world to please provide feedback.

Wang Xin Zhai

36th year of the Republic of China (2007)
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<td>蓋學庸者，孔氏之遺書，啟發天下後世覺性之功、盡性之徑也。於何可見？首之三綱領已詳盡無餘矣！蓋以明德為體、親民為用，方可止於至善也。能知性之所止，止於無極；欲造無極，必須恪奉定靜安慮，循序不紊而作，雖奉定靜安慮之功，實際乃我性中所具矣！如欲求其身定、意靜、心安、性慮之功，非從格物入手不可。因其心物不格，紛繞其間，欲求其身定不可得。</td>
<td>Generally, <em>The Great Learning</em> and <em>Doctrine of the Mean</em> are the legacy of Confucius and his family. Their purposes are to awaken the world and succeeding generations by outlining the method to awaken their Nature and the path to maximize the attributes of their Nature. From what are these two goals visible? They are stated clearly and thoroughly in the three guiding principles in the first chapter of <em>The Great Learning</em>! In sum, it explains that the manifestation of our virtues is the form and the transformation of others is the function. With both conditions met, we can reach paradise or the state of moral perfection. Knowing the point of cessation for our Nature, we will cease in Wu Ji or Non-Ultimate, the highest dimension of heaven; if we want to create this paradise within ourselves, we must adhere to the method of awakening our Nature by settling, tranquillizing, securing, and examining. We must follow each step in its prescribed order. Even though it appears as if we are practicing a method, in actuality, we are already complete! If we desire to settle our bodies, calm our intentions, secure our hearts, and examine our Nature, we must purge the mind contents. Because if we do not purge the mind contents, they will distract us. Then it will be impossible for us to settle our bodies.</td>
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<td>靈身弗定，意靜、心安、性慮三大聖功誠為艱矣！格其心物，則靈身、色身猶白玉之無瑕，漸入於定矣！身定則意靜，意靜則心安，心安則性慮起矣！性慮者，慮天下萬民不覺明德性也。由是勃然興起，以我先覺之性覺後覺，使各復其性，此親民之道之所由來也。然既明德足，親民之功欲罷而弗能者矣！</td>
<td>When our spiritual bodies are not stable, it will be difficult for us to practice the next three steps of the method of achieving sagehood, which are to tranquilize our thoughts, secure our minds, and to examine our Nature! Exercising the ability to purge mind contents will purify our spiritual and physical bodies; as a result, we will gradually develop stability! When our bodies are stable, then our intentions will be tranquil. When our thoughts are calm, our minds will be secured. When our minds are secured, we can examine our Nature! Examination of our Nature means to make the well-being of all the people in this world our concerns, because they are not aware of their Nature. From this point, we will use our...</td>
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Nature to awaken other’s Nature so that they will be inspired to restore the purity of their Nature as well. This is the principle of transforming others. In this case, the practice of restoring our Nature will be sufficient and it will be impossible not to pursue the path of transforming others.

Now in the era of moral decadence, moral decency has worsened than the past. People are more inclined to immorality and unjust behaviors; most are neglecting the “standard of morality (絜矩)”¹, putting these teachings on the highest shelf and no one inquires about it. As a result, people become more attracted to strange interests, and indulge in extravagance. Such trends are similar to tiny waves that are overflowing this world. If these trends continue in this trajectory, our subtle Tao consciousness is on the verge of dying. Who could imagine the future of the world? Luckily, our elders had received Heaven’s mandate, with the intention to reduce catastrophes and minimize calamities, and reverse the tide of moral decadence; however, we cannot achieve without adhering to the teachings of *The Great Learning* and *Doctrine of the Mean*. For most of us, when we read what Saints had written, we often find that the meanings are profound and complex; so we could only praise it.

Therefore, we had sincerely requested for Pure Yang Master to arrive at the altar and use layman’s terms for the new annotations. This endeavor took over a month to complete. Holding and reading the new annotations, the concept of the form and function of our Nature is very clear in the thorough explanations. In addition, Master Pure Yang has revealed the most treasured chapters to awaken the world, so that all individuals can advance onto the path of Sainthood. Since the Qin book burning incident, the writings of the two chapters had been missing for over two thousand years. No one could understand the essence of the two books. What a pity!

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¹ The “standard of morality” is thoroughly explained in chapter 10.
今得蒙恩補述，使眾生尤如撥雲見日，誠世界之大幸也。俯思佛恩如天，浩大莫名，務望學庸到處，希各沉心參悟，用以宣化，人心得平，明德必明，而天下萬國必實現大同矣！

兹值註成付梓，因命作序以光聖典，小子自愧固陋，何敢作序，乃以佛命難違，謹作俚語，借附驥尾，尚望四海高明，不吝指教為幸。是為序。歲在民國三十六年歲次丁亥春季
山東長山 朱秀梧 序於西京乾元堂

Now the missing chapters have been reinserted. Such blessing on humanity is similar to the parting of clouds, revealing the brilliant sun. How lucky is humanity. The scope of Master Pure Yang’s blessing is as enormous as the universe. Such vastness is beyond description. My hope is that wherever these teachings are available and accessible to the people, readers will think deeply and discuss about the content so that the human consciousness can become more calm and balanced, and our virtues can be manifested. In this case, an utopian world can be achieved!

Now that the annotations have been completed and are ready for publication, I have been charged to write a foreword. Ashamed of my limited understanding, I am not qualified to write a foreword for such work. However, it would be disrespectful of me to disobey Master Pure Yang’s order. So I carefully crafted my crude ideas. Such honor is similar to clutching the tail of a Chollima and basking in its glory. I hope that all wise people around the world to please provide feedback.

Zhu Xiuwu
36th year of the Republic of China (2007)
The Great Learning, Preface

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<td>大學一書，儒教內聖外王之道也。體之分化，用之關合，無不皆備矣，誠修性了命之金丹，齊家治國之路徑。</td>
<td><em>The Great Learning</em> is a Confucian text that explains the principle of Inner Sage and Outer King. It encompasses everything, including the division and integration of its form to the revelation and concealment of its functions. Precisely, it is about the golden elixir to cultivate ourselves and fulfill our lives, and the approach to strengthen our families and govern our states.</td>
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<td>襲昔時，誤與諸經並齊曰：四書之一篇耳。於今捧視，迥與前異，不禁有今昔之感。</td>
<td>In ancient times, people mistakenly considered <em>The Great Learning</em> as an equivalent to all sutras or doctrines, stating: <em>The Great Learning</em> is merely one of the collections in <em>The Four Books</em>. Now holding the complete version in our palms, we recognize its meaning is different in the new and old version. It is inevitable for us to lament what has been lost in the past.</td>
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<td>降及末運，頻仍諸劫，濃雲毒霾，現出悽慘陰沈之幕。黎庶不窮其源，咸曰：數之所定，理不得而移之；劫之所至，人不得而挽之。溯流窮源，其弊焉在？究其劫始，乃係人人悉以儒教為腐，學經廢弛之咎耳。</td>
<td>In addition, as we are approaching the end of an era, there are frequent calamities. The magnitude of the calamities is like thick clouds and poisonous dust storms spreading across the world, revealing a dim and mournful condition. However, people are not investigating the reasons and state: “this is fate, nothing can change it; calamities are approaching, humankind is powerless against it.” Tracing its source, where is the cause of the problem? The cause for today’s problems is that everyone considers Confucian philosophies as decaying and</td>
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2 What does “*The Great Learning*” mean? The common interpretation of *The Great Learning* (大學) is advanced study. But here we take a different perspective. Let’s first examine the word, “Great (大),” by looking at its multiple meanings and word composition. The Chinese character (大) has many synonyms: big, large, superior, great, enormous, etc... Also, in the composition of the Chinese character “大,” there are two characters: person (人) and one (一); both words are nouns. So it means when a person receives One, this person becomes superior. The follow up questions may be: what is One and what is the person superior in? One is synonymous with Tao and Tao is synonymous with truth and our consciences. When this person receives Tao, this person knows the location of his/her Nature, synonymous with conscience or spirit. After knowing the location of his/her Nature and through the practice of Inner Sage (a method that will be described in later chapters), this person will gradually recognize his/her Nature. Because now this person will act accordingly to Tao and will not be easily overcome by temptations and egotism. In other words, “Great Learning” is essentially learning about “One” or emulating “One” (學一). (To find out how Tao is synonymous with one, please read ….)

Next, let’s examine the word, “Learning (學).” This word does not fully imply being educated or instructed. In this context, the word means awakened (覺). To learn or emulate One, we must be awakened. Because this “learning” is not about acquiring knowledge, it is about gaining insights through critical self-reflection with the emphasis on our Nature. Gaining such insights means we are awakened. In brief, *The Great Learning* means this person learns about “One” or to restore the originality of his/her Nature.

vi
The Great Learning, Preface

irrelevant. This is the reason for people to neglect these texts. Since I have made such observation, and with continual thought, I recognize that in order to reverse this trend, the cause must be addressed with the primary solution, besides encouraging people to be kind.

What is the primary solution? It is in the two missing chapters. Since the Tao lineage had extended into the Qin dynasty, it was time for it to be hidden. So after the books were burned, the scholars could not recover these two chapters. As a result, succeeding generations had lost information about the first step to sagehood. Since the fire, it has been for over two thousand years. No one fully and completely understood the texts. Now as we are approaching the Third Period, Tao and calamities are revealed at the same time. The purpose of Tao is to awaken us, while calamities are to alert us. This is Heaven’s intention. It is a pity that people do not understand it. Now I have been mandated to reveal these chapters, bringing fullness to a decaying moon so that it can illuminate this world once again. So people can walk onto the path of sagehood by providing them the first step. This is the primary solution. When the root of the problem is addressed, we will know that we need to manifest our virtues as the form and transforming others as the function. In this case, maybe future generations have reference to follow.

Master Pure Yang

36th year of the Republic of China (2007)
### Synopsis 1: My View of The Great Learning (大學之我見)

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<td>大學一書,其意至深,其理至微,係無極大乘大法。復細觀之,亦係極簡極明之文,至平至庸之行也。呜呼！聖人之道,原自平庸,不尚矜奇,人每視為平庸而弗踐之,誤矣！</td>
<td><em>The Great Learning</em> contains the most profound ideas and the subtest principles. Its content is considered as the Great Vehicle and Great Dharma. When we reexamine it more closely, its style of writing is the simplest and easiest to understand and its standard of conduct is the most ordinary. Alas! The Confucian principles are very commonplace, without any pretense or boast; therefore, everyone sees this text as mundane and uninteresting, so they deem it as unworthy of their time and practice. What a mistake!</td>
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<td>豈知平庸之道,正趨聖域之道也。惜乎！世人誠、恆、堅三字不能抱定耳。故學經諄諄誥誡,以勵後世,吾註解之下,不勝感嘆,聖人憫世之心苦,教誨天下後世之法密也。</td>
<td>Little did we know its mundanity will propel us onto the path of sagehood. What a pity! Common people have not been able to maintain sincerity, perseverance, and resoluteness. Therefore <em>The Great Learning</em> serves as a constant reminder and encouragement for succeeding generations. While I annotated this text, I could not refrain myself from praising the intentions of Saints, who harbored great empathy towards all people, thus left a legacy of their teachings for succeeding generations.</td>
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<td>總言大學經旨,三綱領已道盡無遺矣！中令所謂半部論語而治天下,何用半部哉!學經之明德親民,用之以治國平天下而不盡也。曩昔堯舜揖讓,垂拱而治,萬民渾渾,其心樸樸,焉用鈇鉞而降之哉!究其治國之要素、教民之良法,不外自明明德實踐親民,以化億兆庶民咸明其明德。明德復初,見於言行,將其自治於一身,焉用法而轄之乎。人人各有自治精神,身心性融化一爐,歸於理域,不但在世為聖化之民,身逝亦證薩薩陀陀之仙。</td>
<td>The overall purpose of <em>The Great Learning</em> is already fully elaborated in the three guiding principles! It was once said by high ranking government officials—a person could govern a country with half of the learning of <em>The Analects</em>. In this case, we do not even need half of it. If we can apply the two concepts of manifesting our virtues and transforming others in <em>The Great Learning</em> to governance and bringing world peace, the outcomes will be far-reaching. In ancient times, Yao Emperor and Shun Emperor both yielded their thrones to virtuous people and their governance was effortless. The result was that people were simple and kind; it was not necessary to use threats and coercion to govern. When we investigate the essential factors in their governance and methods to guide their people, we will find that their foci were around the manifestations of their virtues and</td>
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3 For the explanation of the Great Vehicle and Dharma, please read *Answers to the Truth*, chapter 12.
Synopsis 1: My View of *The Great Learning* (大學之我見)

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<td>故大學之八條目，先以格物入手，何曰格物？内聖之初功也。於何可見？私慾淨盡，天理流行，如長天秋水相映一色，明明德復。</td>
<td>Therefore, of the eight clauses in <em>The Great Learning</em>, purging contents is the entry point. What does it mean to purge contents? It is the initial step in the method of Inner Sage. From where is this visible? When our selfishness and desires are completely purged, our conscience will be fully functional. The relationship between our Nature and the Principle is analogous to the pristine reflection of sky in the autumn water, in which there is no visible distinction between them. This is the state in which we have restored the purity our Nature.</td>
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<td>實踐親民之功為用，致我良知以外王也。此聖人所教為民父母者，應由是處入手，至懇切大學要之處也。</td>
<td>The work of transforming others as the way to extend the knowledge of our Nature is the method of Outer Sage. Confucius teaches those who are the guardians of people that they must begin their work from purging contents in their own hearts. This is the key concept in <em>The Great Learning</em>.</td>
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<td>如是則舉意必誠，動心必正，性為聖君，心作賢明之臣，以道化身，則身、心、性融為一矣！性本至靜，有感隨通，發於心而役其身，莫非皆道也。須知身、心、性亦有三大分別，性本至善，心本有善有不善，身本惡濁者也。如性秉其權，則心身共役，雖欲心之妄動，身之妄行，誠難為矣！故格物、致知、誠意、正心，此四部為內聖之體也。內體具足，溢於一身，則身不修而修矣！</td>
<td>In this case, our intentions will be sincere and our hearts will be centered and just. Metaphorically, our Nature will be the sage sovereign, our hearts will be the virtuous statesmen⁴, and our bodies will be transformed by Tao; then our hearts and bodies will become one. The original state of our Nature is extreme tranquility; when it stirs, its affects can be felt throughout. When it arises in the heart, it dictates the body. In this case, it is the manifestation of Tao. We must know that our bodies, hearts, and Nature have three major differences. Our Nature is kind; our hearts can be kind and unkind; and our bodies are strictly unkind. If our Nature maintains control, then it</td>
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⁴ *What does it mean for “our Nature to be the sage sovereign and our hearts will be the statesmen”?* The analogy of sovereign and statesmen is used to illustrate the relationship between our Nature and mind. When our Nature is restored, it means that it is in control. At this moment, our Nature is not restored, so it is as if the statesmen, which is our minds, that are in control. This condition will then signify disorder or dysfunction.
can dictate our hearts and bodies. Even though our hearts may have desires and our bodies may have misconducts, it will be difficult for them to sustain. Therefore, purging contents, extending knowledge of Nature, maintaining sincerity and centering our hearts, these are the four steps of the method of Inner Sage. When this practice is sufficient, allow its effects overflow to the body. Then this body will be cultivated.

From having this body to using it, where should we begin? We begin by building family unity. If we wish to build family unity, what will be our approach? When our practice of Inner Sage is sufficient, it will be evident in our speech and behaviors. When we are humble, respectful, empathetic, and yielding, we are strict in our practice. As a result, we grasp this principle to guide our families and we are fair in managing affairs. In this case, it is not possible for one to fail in building family unity. If we wish to strengthen our families, then we need align the hearts of all family members. If our hearts are aligned, it is not possible for the bodies to be misaligned. If we do not align the hearts and attempt to align the bodies, we will not succeed. It is impossible! A country is a collection of many families; if a family is aligned, then all individuals are diligently attending to the activities in their minds and their virtues are evident in their behaviors. Such condition is similar to the power of the spring breeze; wherever it goes, all living things thrive. In this case, it will be as if others have benefitted from the manifestation of our virtues and people will respond positively. Confucius states: When benevolence governance is established, its effects are far more effective then setting posts to enforce policies and decrees.

In this case, the country will be well-governed. Everyone will understand that altruism is the form of our Nature and appropriateness is the function of our Nature. Everyone will also know their roles in all social relationships and show humility; as a result, there will be harmony. A
country and a family are like a single body; there is no difference between them. Likewise, King Wen of Zhou\(^6\) used his virtues to transform his people, and moved the world; all heads of the states emulated him, and ministries regarded him as a model. In this case, there has not a benevolent king who was not able to lead the world. Therefore, cultivating oneself, aligning one’s family, managing one’s country and bringing world peace are the effects of Outer King. If we forsake the practice of Inner Sage and expect the outcomes of the Outer King, I have not known anyone that has succeeded when approaching governance in this order.

\(^6\) The virtues of King Wen of Zhou are discussed throughout this text.
### Synopsis 2: Definition of *The Great Learning* (大學之定義)

<table>
<thead>
<tr>
<th>Original Text</th>
<th>Translated Text</th>
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<tr>
<td>大學定義者何？以上大學之我見所論，此為萬民上者，應修內聖之體，以達外王之用。或曰：庸庸士庶，何可法乎？吾曰：非然。須知聖人立教之意，本不執定一端而論。自天子至於庶人，壹是皆以修身為本之語，由是可見梗概矣！無論尊卑貴賤，只要至誠不息，明性復初，及其止於至善，何分尊卑貴賤哉！</td>
<td>What is defined in <em>The Great Learning</em>? Based on the discussions in “My View of The Great Learning,” all sovereigns are urged to practice the method of Inner Sage in order to attain the outcomes from the method of Outer King. One may ask, what would be the method for ordinary people? My answer is: This is not the case. We must understand the purpose of Confucius’ teachings is not targeted at one end of a relationship. From the perspective of this statement, “from the sovereign down to the citizens, all should consider self refinement as the foremost priority,” it is evident the teaching is for everyone. It does not differentiate the social statuses and wealth, just as long as we practice it with the utmost sincerity in the work of restoring our Nature and reaching the state of perfection. In this case, it is not necessary to differentiate people based on their social statuses and wealth.</td>
</tr>
<tr>
<td>朱註曰: 大學者大人之學也。以吾所見非然，正與所論相反。我曰: 大學者，正小人之學也。然既稱為大人，已內格無物，性珠圓明，效天之大，盡性之能事，何須又復學也。所謂大學者，正小人之所學，小人者細民也，因雖係細民，性之所具，與聖賢無異。茍能內格心物以見良知，意之所發，誠必隨之；心之所舉，身必如之。如是雖身係細民，而學功已屆大人之境。</td>
<td>Zhu Xi states: <em>The Great Learning</em> is designed for morally upright people to study. From my perspective, this is not necessarily true. In fact, my view is the exact opposite. I suggest that <em>The Great Learning</em> is rather for the common people. Since the morally upright people are considered as morally superior, this means that they have no more mind contents to purge. The brilliance of their Nature have already been restored, as they are emulating the great virtues of Heaven, and able to maximize all attributes of their Nature. If the morally upright people have already reached moral perfection, then they do not need to learn it as they already live it. Therefore, <em>The Great Learning</em> is for the common people. The common people are the citizens. Even though they are ordinary, they are endowed with the same Nature as well. In this case, their Nature are no different from Saints’. If we can truly purge the contents as the entry point to understanding our Nature, then when our thoughts arise, they will be sincere; what arises from our hearts, our bodies will reflect that as well. In this case, our bodies are like the citizens,</td>
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7 Please see “The Sixth Segment of the Main Text” for explanations.
but our practice will transcend us into sagehood.  

（Sighs!）However, people do not intend to learn it. This situation is similar to the burial of a treasure without understanding its use and effects. Like a hidden treasure, our Nature is buried beneath the dust of this world; this condition is analogous to a brilliant moon that is being obscured by the thick clouds and fog. If all individuals abide by the principles of *The Great Learning* and practice them with diligence, then the morally upright people will transcend to the extent in which they will no longer identify themselves as the morally upright and the common people will no longer be ordinary! They will elevate themselves to the highest extent possible. At that moment, they will realize that their Nature have no differences. （Sighs!）If people do not seek to understand this, it is a great pity!

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8 What does it mean that the morally upright will no longer identify themselves as morally upright? When the morally upright no longer perceive themselves as such, it means that they have transcended themselves to the highest extent, in which they no longer need recognition and any earthly rewards to be kind. They are only compelled by their Nature to be kind, which is effortless.
### Original Text

大學源流，人咸曰孔子之言，而曾子述之，此其源流也。吾曰：非然。何知其非然也？我可以說：未有天地，而大學之道已在。大學之道，如經天之日月，行地之河海，織成錦繡乾坤者，大學也；長養萬物之功者，大學也。

在未有天地之時，大學之綱領條目、文字畫面雖無，而經體、經用、經旨、經功則有矣，不過至孔聖時，得一貫心法，懷不二性學，將乾坤萬物之大學總括於書面耳。至於源流，相信不自至聖始，乃係天道以啟端也，願修道君子幸熟思焉。

### Translated Text

In regards to the source and development of *The Great Learning*, people generally claim that the main text is consisted of Confucius’ words and the ten chapters are Zeng Zi’s explanations of his words. They are the primary sources of *The Great Learning*. My response is: not necessarily. How do I know? I will say: before the formation of heaven and earth, the principles of *The Great Learning* had already existed. Like the sun, moon, rivers, and oceans – all that constitute this beautiful universe is the essence of *The Great Learning*; the merits of nourishing all things is essence of *The Great Learning* as well.

Before the formation of heaven and earth, there were no words to state the guiding principles and clauses of *The Great Learning*; however, the form, functions, purpose, and outcomes of this sacred text had already existed. It was not until the time of Confucius, especially after he had received the mind dharma, which is the singular knowledge of Nature, was able to capture the great knowledge of this universe into writing. As far as the origin and development, it had preceded Confucius’ teachings because it was the beginning of the principle of Heaven. I hope that cultivators carefully contemplate on it.
What is the essence of *The Great Learning*?

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<tr>
<td>大學之道:在明明德，在親民，在止於至善。</td>
<td>The principles of <em>The Great Learning</em> are to manifest our virtues, transform others, and cease when the highest good is achieved.</td>
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【字解】
大學者，發揚自性之大也。
明即切磋琢磨之功。
明德即原性。
親民即推自性之能事，化天下同胞，使各復其自性之謂。
至善即無極境界。

**Word Translations:**
大學 means the learning of how to fully manifest the attributes of our Nature.
明 means the practice of refining our minds and characters, a process analogous to the cutting and polishing of gems.
明德 means our Nature.
親民 means to maximize the abilities of our Nature in order to transform others, to the extent, which all individuals’ Nature are vivified.
至善 means Wu Ji or the state of perfection.

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9. **What does “qin (親)” mean?** “Qin (親)” has two meanings and both are applicable. The first definition is to become acquainted and familiarized with a person or group; and the second definition is to transform others. We cannot transform others without first building relationships with them; therefore, “qin (親)” means both.

10. **What are our innate virtues?** They are altruism, appropriateness, propriety, wisdom, and trustworthiness.

11. **What does the clause, “to cease when the highest good is achieved (止於至善),” mean?** Highest good is the state of perfection. Take this meaning and re-read the three guiding principles as follow: (1) do not stop manifesting our virtues until the state of perfection is reached (在明明德，在止於至善); or (2) do not stop transforming others until everyone’s Nature is vivified (在親民，在止於至善). In other words, the state of the highest good is achieved when our Nature and everyone’s Nature are vivified.

   However, this clause also has a hidden meaning. The word, “zhi (止),” means to cease; the word, “yu (於),” means to be settled in; and the phrase, “zhi shan (至善),” means our Nature or Wu Ji (無極). Then follow up question may be: What do we cease and where do we cease it? So, the entire meaning of this clause is – to re-direct our minds to the place in which our Nature resides in or Wu Ji. Specifically, the phrase, “zhi shan (至善),” implies a location in which our Nature resides in, as well as the source of all kindnesses. As Mencius states:

   When people release their dogs and chickens from their confinements during the day, they know to find them in the evening. Conversely, when people allow their minds to wander, they do not know to bring their attention back. The purpose of education is merely about seeking and bringing back the wandering mind. (孟子曰：人有雞犬放,則知求之;有放心,而不知求。學問之道無他，求其放心而已矣。)


13. Heart and mind are synonymous.

14. Wu Ji is the highest Heaven and the state of emptiness; however, it is not truly empty. Latent within it is a life force that creates all perceptible phenomena.
### Verse Translations:
The principles of *The Great Learning* are inherent in our Nature. If the previous statement is true, then why must we re-learn them? Since the existence of humankind in this temporal world, human beings have been influenced by temperament and materialism. As a result, our Nature is trapped within extremely deep layers of dust, symbolizing the dimness of our Nature.

For this reason, we must undergo moral refinement, a process similar to a diamond in the making such as cutting and polishing, to restore the brilliance of our Nature.

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15 Buddhism has a specific name for this temporal world; it is called “hong chen (紅塵),” translated as “red dust,” meaning the world of red dust. The nature of dust is it obscures things over the passing of time. Since our descent into this world of red dust, and over the passing of time, our Nature has been obscured by them.

16 Temperament is the remnants of our likes and dislikes from past lives that have become our personalities in our present lives. In other words, temperament is acquired over the numerous cycles of reincarnation. So, temperament is not an original attribute of our Nature. Please read chapter 60 of *Answers to the Truth* in the appendices to understand the differences between the natural dispositions of our Nature and temperament.

17 How did our luminous Nature become dim? If our Nature is inherently bright, then how is it possible for it to be dim or tainted? Conceptually, the dimness is caused by things that obscure the brilliance of our Nature. These things are external stimuli and are considered as dusts in Buddhism. So, they are not inherent in our Nature. For example, the sun is always radiant. However, on days with cloudy skies, people on the ground will not see sunshine. Does this mean that the sun is not radiant? No, the sun is still radiant, but it is obscured by clouds, from the ground up perspective. In this analogy, the sun is our Nature and clouds are the dusts or external stimuli that dim our Nature.

18 What are the virtues of Heaven? Please refer to chapter one of *The Profound Meaning of Heavenly Tao* for explanation of Heaven in the appendices.

19 What are the contents? They are greed, anger, ignorance, and desires; these will be discussed in more details in chapter two of *The Great Learning*.

20 What does “Inner Sage (內聖)” mean? Inner Sage is a direct translation of the two Chinese characters “nei sheng (內聖).” So, Inner Sage is just the name of a method in Confucianism. Anyone can practice it. The word, sage, signifies the way of Sages (聖道), which means the practice of purging impurities and preserving the purity of our hearts. Since Inner Sage is essentially about improving ourselves by filtering and purging mind contents, the adjective inside or internal modifies the noun, sage. This practice is the foundation of
The Great Learning: First Segment of the Main Text (大學: 首章)

**Verse Translation:**
What does the phrase, “to transform others (親民),” mean? First, “min (民)” means the good citizen within our bodies. Who is the good citizen within our bodies? It is our Nature. So the work of transforming others involves guiding others to become aware of the good citizen within themselves. Thus the Saints not only perfected themselves, but they also extended such knowledge and practice to the world. If only our Nature is restored to its original brilliance and not others’, will God be delighted? Heaven does not discriminate but views all beings as equal. My only wish is that all individuals can undergo moral refinement to restore the brilliance of their Nature. Solidify the foundation within ourselves and then extend these benefits to others, without distinguishing the difference between self and others. This method of manifesting our virtues is called Inner Sage and the method of transforming others is called Outer King. When these two

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the divine task to transform others. Without progress in this area, we cannot transform others and cease at the highest good.

**21 Besides transforming ourselves, why is it important to transform others?** From a more common perspective, transformation of self and others is an ideology or a vision. One might say that in order to have true stability, others must be stable as well. In order to have peace, others must have peace as well. However, from the perspective of Tao consciousness, it is a little different. The endeavor to transform others is inspired from altruism, the profound desire to alleviate suffering. If we recognize that we benefit from such wisdom, we want to enlighten ourselves and others. Also, with such insight, we are naturally compelled to do so. In other words, it is not an ideology, but a way of life.

**22 What does “Outer King (外王)” mean?** Outer King is a direct translation of the two Chinese characters “wai wang (外王).” This phrase does not imply royalty or possession of power. Outer King is just the name of a method in Confucianism. Anyone can practice it. The word, king (王), signifies the way of emperor (王道), which means a type of governance that emphasizes virtues over laws. Since Outer King is essentially about expanding our moral influence, the adjective outside or external (外) modifies the noun, king (王).

Also, outer King is a similar practice to way of the Bodhisattva (菩薩道). The way of the Bodhisattva is to enlighten others when we are enlightened (自覺覺他). In Confucianism, Outer King also means to help others establish themselves when we have established ourselves (己立立人). This practice, whether in Buddhism or
The principles of *The Great Learning* are: (1) to manifest our virtues, (2) to vivify others’ Nature, and (3) to persist in the work of transforming self and others until the state of perfection or an utopian society is achieved. Within these principles, the central theme is our Nature. If humankind works on understanding his/her Nature by purging mind contents and corporeal desires in the heart, then essentially each individual is practicing the three principles. For example, in order to manifest our virtues, our perceptions and decisions must not be influenced by materialism and egotism. To immune ourselves of materialism and egotism, we must purge the contents in our hearts. Then we will be able to conduct oneself ourselves accordingly to five constancies—altruism, appropriateness, propriety, wisdom and trustworthiness. In these moments, we can positively influence others. When we positively influence others, we can expand our moral influences until the state of perfection is achieved and a utopian society is established. Therefore, the essence of *The Great Learning* is precisely that—purging the contents in the heart and corporeal desires in order for us to perceive our Nature. Once we can perceive our Nature, the other outcomes can be achieved effortlessly.

### Recommendations:

1. Please read Chapter One: “Explanations for Manifestation of Our Innate Virtues” for more detailed explanation by Zeng Zi.
2. Please read Chapter Two: “Explanations for Transformations of Others” for more detailed explanation by Zeng Zi.
3. Please read Chapter Three: “Explanations for Cessations at the Highest Good” for more detailed explanation by Zeng Zi.

Confucianism, is considered as Great Dharma/Great Vehicle (大乘大法). This great practice can lead to enlightenment. Please read *Answers to the Truth*, chapter 12 about the three kinds of vehicles or dharmas.

24 Saints, Sages, and Buddhas are all higher beings that have reached enlightenment or the state of perfection.
How do we practice the essence of *The Great Learning*?

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<th>Original Text</th>
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| 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。 | **Version 1:**
Knowing the point of cessation\(^{25}\) (止) will establish stability (定). Stability will yield tranquility (靜). Tranquility will yield a sense of security (安). A sense of security will allow for reflective self-examination (慮). Reflective self-examination will yield insights\(^{26}\) (得).

**Version 2:**
When we know where to cease (止), our wandering minds can settle in its original location (定). When our wandering minds settle down, our minds will be still (靜). When our minds are still, we will feel secure (安). When we feel secure, we will be able to examine\(^{27}\) our minds (慮). When we examine our minds, we will gain insights (得)\(^{28}\).

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\(^{25}\) The word, “zhi (止),” or a point of cessation, signifies a location. This location is the residence of our Nature and our wandering minds can only cease there. Also, this phrase, “zhi zhi (知止)” or to know the point of cessation, is shortened from the longer phrase, “to cease at the highest good or our Nature (在止於至善).” Otherwise, the phrase can be read as if it is entirely written out: “knowing the point of cessation is in our Nature (知止於至善).”

\(^{26}\) **How do these six steps help manifest our virtues?** Our virtues are the manifestations of the innate attributes of our Nature. To exhibit the virtues, we must perceive our Nature. To perceive our Nature, we must settle our wandering minds. The condition of our wandering minds is similar to murky water. Because the particles in the murky water are scattered, there is no visibility. However, if the water is not disturbed and we allow it to sit, then the sediments will collect at the bottom and the water will clear up. Then there will be some degree visibility. So, these six steps can help our minds do just that. So we can perceive our Nature and aptly utilize it again.

\(^{27}\) The word, “lu (慮),” has two definitions: examinations and concerns. Both are valid and used in this text.

\(^{28}\) **Must the six steps be practiced in the prescribed order?** Yes, this initial step, “to know where to cease our minds (知止),” is the most important step. If we do not begin with this step, we will not be able to advance to the proceeding steps. Once we know where to cease our minds, we will be able to keep our minds at its place, which is the hardest to do. Therefore, the Chinese word, “you (有),” which means to possess or have, is used to describe this state. Once our minds settle down, we have a sense of direction or a principle to follow. At this state, it is called reposition (定). When something is settled, it does not wander. Be mindful that this does not mean for a moment or a day. If we practice the first step consistently day after day and moment after moment, which is to bring our wandering minds back again and again, then we are repositioning our minds. When we are able to maintain this step of the practice, we can achieve the next several results. Therefore the word “neng (能),” which means “be able to,” is used for the remaining six steps. When our minds are repositioned, we can be tranquil (靜). Tranquil means the state of intense focus and concentration. When we can concentrate and focus, our minds are clear and cannot be easily disturbed. At this state, we will feel secure (安). A sense of security is a feeling resulted from tranquility. To be more descriptive, the feeling of security (安) is similar to still water. It does not move. From this, we will able to examine (慮) our minds with absolute clarity. Because at this state, our minds are so tranquil that it will naturally stirs (靜極生動). From this movement, genuine wisdom emerges. Since this wisdom emerges from our Nature,
### 【字解】

| 知止 | 即知己所當止之境。 |
| 定 | 羈心猿繫意馬，不能任其馳騁，使其有所歸宿也。 |
| 靜 | 清靜無為，念茲在茲，朝斯夕斯也。 |
| 安 | 身有所循，心有所歸，性有所安，各得其所，次第不紊也。 |
| 慮 | 內功已足，而慮外功之弗成，慈悲天懷人之至處，慮人不修性，慮世不清寧也。 |
| 得 | 納其性中之能事，廣建聖功，慈以化人，悲以憫世，三千大千視為一體，四億七千萬悉如同胞，由我性天之光明，而推及億兆同胞，各復自性，而我之佛果，不期其得而自得也。 |

### Word Translations:

| 知止 (cessation) | means to know where to cease our minds. |
| 定 (stability or reposition) | means to refrain our minds that are like bustling monkeys and galloping horses from wandering so our minds can settle in its location. |
| 靜 (tranquility) | means to be tranquil and natural, and to be present every moment, day and night. |
| 安 (security) | means our bodies have something to abide by, our minds have a place of return, and our Nature is secure at its location. Each – the body, the mind, and Nature- has its home and this order is not disrupted. |
| 慮 (concerns or examination) | means after we have sufficient internal practice, we may be concerned that our external practice is insufficient. We must arouse the compassion within ourselves to empathize with humankind’s sufferings and be concerned that people do not recognize their Nature and there is no peace. |
| 得 (gain) | means to exhaust the abilities of our Nature in establishing widespread meritorious work, using compassion and empathy to transform others, and viewing this universe as one form and all beings as siblings. When we expand the brilliance of our Nature to our siblings, all individuals will be inspired to restore the brilliance of their Nature as well. As a result, we will inadvertently achieve enlightenment without striving for it. |

以上三大綱領，人各能毅然作去，結果達到至極無以復加至善之境界。然初步欲學大學之功，須先心知止於何處？曰止於性天也。心有所歸，而性不問自定矣！性定之後，則此身若有若無，此心如在如不在，此性若非然而不非。

If people resolutely follow the aforementioned three guiding principles, they will eventually arrive at state of the highest good. So, if we desire to follow these principles, do we know where to cease our minds? The place of return for instead of acquired knowledge, we gain (得). What do we gain? We will gain what we have lost and we will now understand our Nature and Tao. However, in order to reach this state, we must begin from ceasing.

29 What does it mean “to be natural (無為)”? The phrase “wu-wei (無為)” is often translated as non-action. However, the translator chooses the phrase “natural actions” instead because the actions are prompted by the nature of a particular living and non-living thing, meaning it is natural. Please read The Great Tao and Heavenly Virtues (大道天德), chapter 5 (第五回, 無為) for more details about natural actions.
然也。清靜無為，渾然一理，靜若山嶽，動似河海，而達到真靜之境界，此所謂身有所循，心有所歸，性有所安矣！

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<th>The Great Learning: Second Segment of the Main Text (大學: 首章)</th>
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<td>our minds is in our Nature. When our minds have a place of return, our Nature will settle\textsuperscript{30}. When our Nature is settled, our bodies become indistinct, our minds become indiscernible, and our souls become imperceptible. At this moment, our Nature is pure and detached, in the state of absolute truth. When it rests, it can be as calm as lofty mountains. When it stirs, it can be as active as running water that flows from rivers to the ocean. This is the state of genuine tranquility. This is state in which the body has something to adhere to, the mind has a resting place, and our Nature is secured in its place.</td>
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<td>When our Nature is secure, this state signifies that our practice of Inner Sage is sufficient. The stages of examination and gain are considered as external practice, or the principle of transforming others. Even if our practice of Inner Sage is sufficient, we must become compassionate and try to transform this world. Understand that if there is a single person who has not enlightened his/her soul, it is as if our own souls have not been completely enlightened.</td>
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<td>“To be concerned (慮)” means possessing this mindset: With the consideration that sentient beings are not awakened and do not recognize their Nature, make their well-being our concerns. Be concerned about the well-beings of people in this world and be happy when everyone is happy\textsuperscript{31}. Utilize the intuitive knowledge we gain from examining our Nature and expand its abilities to establish ourselves and others. Then we will achieve the state of perfection for ourselves and compel others to do so as well. This state is similar to the spring breeze that brushes pass our faces and all the seeds are sprouting. Everyone and everything are reinvigorated. This image illustrates the</td>
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\textsuperscript{30} What does the statement mean- when our minds have a place of return, our Nature will settle down? Often times our minds wander endlessly and we are not aware of how our thoughts appear and disappear. We are frequently driven by our thoughts. However, if we utilize our Nature, we can cease these thoughts. Be mindful that the cessations of thoughts do not happen forcefully, but merely recognizing the nature of the thought that will either diminish its power if it is an immoral thought or strengthen its power if it is a moral thought.

\textsuperscript{31} Since there are so much sufferings in this world, does this mean that we will never be happy? Virtuous people who oblige to the demands of their consciences are content because nothing gives them more satisfaction than the adherence to their consciences. The statement, “be happy when everyone is happy,” simply means to put the well-beings of others above our self-interests.
### Summary:

This section highlights the interdependence between self and the world. In order to transform the world, the work must begin on self, but the work on self will not be complete until the world is transformed.

Before we can practice the three guiding principles, we must undergo the process of cessation (知止), reposition (定), tranquility (靜), security (安), examination (慮) and gain (得). Within this sequence, the most essential step is to know where to cease. One might ask, what do we cease and where do we cease? Cease all thoughts that are not just and centered. What makes a thought just and centered? Generally, just and centered thoughts follow the morality that society has taught us – not to kill, steal, lie, abuse substances, and commit sexual immorality. However, from the Confucian perspective, what is just and centered is defined from what emerges from our Nature. In other words, if the thought is compassionate, sincere, selfless, then it is just and centered. Then where do we cease? This location is the place of return for our wandering minds and this is the residence of our souls. This place of return is a three thousand year old secret that has only been hinted in religious texts. This is where our wandering minds can cease and from here the rest of process can occur.
**The Great Learning: Third Segment of the Main Text**

How does the understanding of the natural order of things help us manifest our virtues and transform others?

<table>
<thead>
<tr>
<th>Original Text</th>
<th>Translated Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>物有本末，事有終始，知所先後，則近道矣。</td>
<td>All things have origins and derivatives. All affairs have beginnings and ends. When we recognize their sequences—that which comes first and last, we have come close to understanding Tao.</td>
</tr>
</tbody>
</table>

**【字解】**

物：即有形質之物。  
本：即發物之源頭。  
末：萬殊也。  
事：親民渡眾之事也。  
始：即開端。  
終：即結局。  
知：即明徹。  
先：即先天賦性皇母。  
後：即後天生我父母也。  
道：即無極至境。  

**Word Translations:**  
物 means tangible things.  
本 means origin or source of tangible things.  
末 means infinite variations or derivatives.  
事 means affairs that pertain to vivification of others’ Nature.  
始 means the beginning.  
終 means the end.  
知 means to fully comprehend.  
先 means Divine Mother, Heavenly Mother, or God.  
後 means biological parents.  
道 means Wu Ji or the state of perfection.  

**【節解】**

凡世界具體之物必有源頭，例如一株植物，源頭在其極細極微之顆種裏，此其物之本也。此株植物由根發本，自本生枝長葉，終於結億萬極細極微之顆種，此其末也，亦即由末返本耳。如物無本，則末從何來？無末則返本無從，本能生末，末復能返本也。  

**Verse Translations:**

All concrete and tangible things in the universe have origins. For example, the origin of a plant is its tiny seed and its life begins from it. When the seed begins to sprout and grow, it branches out, forming leaves and buds. After the buds blossom, they produce new tiny seeds. These new seeds are the derivatives of this plant. The concept here is a seed produces more seeds, illustrating the process of a derivative reverting to its source. If a thing did not have a source, then...

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32 The concept of “ben mo (本末)” can generally translate as origins and derivatives. However, when it comes to the specifics, there are more precise words to describe it. For example, in terms of plants, the “ben (本)” is the root or base and the “mo (末)” is the outgrowth. In terms of a thing, the “ben (本)” is its source and the “mo (末)” is its function. In terms of humanity, the “ben (本)” is our Nature and the “mo (末)” is the physical body.

33 What is Tao (道)? Tao is the origin of all perceptible phenomena. Its manifestations are the laws of nature and the absolute truth. Please refer to chapter two of The Profound Meaning of Heavenly Tao (天道奧義) for explanations about Tao.

34 How does the concept of origin and derivatives apply to humankind? Apply the life cycle of a plant – seed germination, maturity, reproduction and decomposition-to human life cycle. When our Nature enters the body, we have life. The origin of our Nature is from the dimension of Principle (理天), which is the highest Heaven, and the origin of this body is from our parents. As we grow older and mature, our development is similar to the plants, branching, budding, and reproducing. When we die, we shed this body and find our souls again, a similar situation of a mature plant that wilts and dies after releasing its new seeds. The essence of this plant has now reverted from...
where would the derivatives come from? Without derivatives, there is no path to return to its source. Thus, the source can bear derivatives and derivatives can revert to its source.

As far as human affairs, more than half of them have beginnings but without ends. Even affairs that are considered wonderful often cause great distresses at the end. This common condition can also be seen in those who are working on restoring their Nature\(^\text{35}\). They take on the duty of transforming others as their own affairs, working on it day and night, and seizing every moment to move toward the state of perfection as the desired end. Unfortunately, most people start off strong and then procrastinate. Even the smallest task cannot be accomplished with such mentality, let alone the affairs of helping others. Let me use the beginning and the end of the universe as an example. Every year, there are four seasons; each change of season is guaranteed to happen. This change of season has occurred since the formation of the universe and will stop when the universe disintegrates. There has not been a year that a change of season does not occur. This is the ultimate beginning and the ultimate ending. Can we emulate this type of perseverance? If we can emulate such sincerity, like the beginning and the end of the universe, then there will be no tasks that cannot be accomplished.
filial piety is when we oblige to our parents’ requests and provide for our parents.” But most people do not know that there is another aspect of filial piety\textsuperscript{36}. What is divine filial piety? Our Divine Mother or God has bestowed all sentient beings their souls. For this reason, we called all beings in this world our siblings. Then how do we practice divine filial piety? When we restore our Nature and transform others, we will return to Wu Ji together with our siblings, all reaching the state of perfection. This is how we practice divine filial piety. Divine filial piety is equally important as secular filial piety. If we do this, then we are close to Tao. We may continue this work until we achieve Tao.

This segment delineates the three dimensions: the dimension of Principle (理天), dimension of energy (氣天), and dimension of matter (象天). The origins and derivatives of things belong to the dimension of matter. The beginnings and endings of affairs belong to the dimension of energy. The understanding of the sequence of things belongs to the dimension of Principle. With these perspectives, we have come close to understanding Tao\textsuperscript{37}.

Summary:

The origin (本) is the form and the derivative (末) is the function. Or from another perspective, form means its original force (主体, 原力), and function means its effects (作用, 效果). To manifest our virtues (明德) is the form or original force and to transform others (親民) is the function or effects. As cultivators, we need to understand the form and functions of Tao, which is our Nature.

\textsuperscript{36} Why is filial piety emphasized here? Filial piety is not merely a moral value but the bedrock of being an upright virtuous person. There are two dimensions of filial piety: divine and secular. Since Heaven has bestowed us our souls, we need to protect its purity and manifest its virtues; that is divine filial piety. Since our parents have gifted us our physical bodies, we need to take good care of it and use it wisely; that is secular filial piety. In other words, Heaven and our parents have given us two gifts, our Nature and physical body. Repaying their kindnesses is called filial piety. We do so by protecting our Nature from obscurity and manifesting its innate virtues, and by utilizing the body to bring world peace.

\textsuperscript{37} Why is the word “close (近)” used in the clause- we have come close to understanding Tao (則近道矣)- instead of “is (是)” which translates to -we understand Tao? Once we understand the sequence, we are close to understanding Tao. When we know and conduct ourselves accordingly to Tao, we can say that we truly understand or know Tao. On the other hand, we know, yet our speech and behaviors show otherwise; this proves that we do not fully understand or know Tao.
Recommendation:

Please read Chapter Four: “Explanations of Origins and Derivatives” for more detailed explanation by Zeng Zi.
How do we transform others?

<table>
<thead>
<tr>
<th>Original Text</th>
<th>Translated Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>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；致知在格物。</td>
<td>When sage sovereigns and chancellors of ancient times had aspired to vivify every person’s Nature in the world(^{38}), they began by governing(^{39}) well their countries. To govern well their countries, they had built unity in their own families. To build family unity, they had refined themselves. To refine themselves, they had centered(^{40}) their hearts. To center their hearts, they had maintained sincere intentions. To maintain sincere intentions, they had extended their knowledge of their Nature to the utmost. In order to fully understand their Nature, they had filtered and purged the contents(^{41}) in their hearts.</td>
</tr>
</tbody>
</table>

【字解】

明德：道心也，心靖息爭，大同之景象也。治：治理也。齊：齊家先齊心也。修：克己也。正：居中也，不偏不倚，大中至正。誠：無虛也。致：推廣也。格：除也，即格心物、驅身物也。

Word Translations:

明德 means Tao consciousness; our minds are at peace and without conflicts; this is utopia.
治 means to govern.
齊 means to build family unity one must first work on strengthening the emotional bonds between family members.
修 means to refine ourselves.
正 means the center, which is balanced and just.
誠 means no pretense or falsity.
致 means to extend.
格 means to purge the contents in our hearts\(^{43}\) and remove the influence of the heart contents from our speech and behaviors\(^{44}\).  

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\(^{38}\) The world (天下) indicates the neighboring states around ancient China.

\(^{39}\) The Chinese word for govern, “zhi (治),” also means to have a direct effect on governance of the country.

\(^{40}\) Center (正) also denotes a location. Since this location is in the center, it is balanced and neutral. Using this analogy for the heart, if a person can center his/her heart, then this person’s speech and behaviors are selfless, virtuous and pure. Therefore, center also means just.

\(^{41}\) Content (物) does not mean a tangible entity. In the context of The Great Learning or any Taoist, Buddhist, or Confucian texts, contents signify thoughts, emotions, and behaviors, specifically greed, hatred, obsessions, and desires.

\(^{42}\) The word “qi (齊)” denotes to align. Using it in the context of family, family members are aligned with each other when each person fulfills his/her respective role. As a result, there is family unity.

\(^{43}\) The phrase, “xin wu (心物),” can be literally translate as “heart or mind contents,” so readers will see the phrase being used intermittently through this translation.

\(^{44}\) The phrase, “shen wu (身物),” can be literally translated as “body contents;” however, this phrase will cause confusion and require explanations. It means the manifestations of mind contents in our speech and behaviors. In other words, what arises in our hearts has already exhibited in our speech and behaviors. For Saints, they perceive the formation of these heart contents even before they arise in the hearts. But for virtuous people, their practice of
### 【節解】

此一節乃由用返體也。言古代聖君賢相，將自己明德復初，而後實踐親民之用。欲使天下同胞，咸明其固有之明德，應當由何處入手？必須先將本國士民格其心物、致其良知，然後始能明其明德於天下。

欲將國內士民格其心物、致其良知，必須先由家庭作起。諺曰：治國易而齊家難。何也？治國之道，除行仁政外，以法濟其所不足。齊家則不然，需用大化之力，先齊其心，舉家言行範於道德，咸能明其明德，而後家有千口，心只一心也。

然欲齊其家，必須先修其身，修身之法無他，初步必須言行相顧，捨己從人，虛心容物，二六合中，如對鬼神。曾子曰：十目所視，十手所指，戰兢自持，恐德不足以化他人，而況肆之乎！

### Verse Translations:

This section demonstrates the reversion from function (用) to its form (體). To illustrate this concept, Confucius references sage emperors and chancellors of ancient times particularly in how they first restored the originality of their Nature in order to transform others. If we aspire to restore the originality of all individuals’ Nature, how should we begin this work? First, guide the people of our country to purge the contents in their hearts. When the mind contents are purged, they can perceive their Nature. As a result, all individuals will be able to manifest their virtues.

To inspire individuals to purge the mind contents in order to understand their Nature, we must begin this transformation in our own families. As the proverb goes: it is easier to govern the country than to strengthen family cohesion. What does that mean? Besides the practice of benevolent governance, the principle of governance also involves the use of laws to complement the deficiencies of benevolent governance. However, the approach to strengthen our families is different. It requires exceptional effort to build family unity. We do so by adhering our speech and behaviors to the demands of our consciences at home so that our conduct can compel our family members to manifest their virtues as well. Even in a household of a thousand people, everyone shares a sense of family togetherness.

To build family unity, we must refine our moral characters. The initial method of refining our moral characters involves several focal points: (a) ensure that our speech and actions do not contradict each other, (b) let go of self and yield to others, and (c) self cultivation has not reached such precision. So, they often perceive the mind contents when they have already influenced their speech and behaviors.

**45 Why does Confucius often reference sage sovereigns to prove his point?** Generally, the sage sovereigns, referenced in these sacred texts, are Yao and Shun Emperors because they had established utopias under their reigns. Also, they are referenced because their vision of bringing peace to the world involved not merely compliance from people, but their ability to help the citizens to govern themselves accordingly to their consciences. Moreover, this segment suggests their method of bringing peace to the world is by refining themselves rather than merely enforcing laws. This is called benevolent governance (仁政) or the way of emperor (王道).

**46 What does it mean to “let go of self and yield to others (捨己從人)”?** The practice of letting go of self and yielding to others help us listen and respond better to our families, friends, and others. On one level, if we can suspend our opinions to whole-heartedly listen to another person, then we can respond with empathy and provide.
The Great Learning: Fourth Segment of the Main Text (大學：首章)

humble ourselves to the extent of being able to embrace all things (虚心容物). We do this every moment and hour; such sincerity is similar to how we pay homage to deities and such sincerity resembles to what Zeng Zi describes: ten eyes are watching, ten fingers are pointing, vigilantly monitoring ourselves, fearing that our virtues are insufficient to transform others. Therefore, we do not dare to be careless.

If we aspire to reach this state, we must center our hearts. Our hearts are the masters of our bodies and the origin of all manifestations. When the heart arises, intentions follow. When an intention arises, the body acts on it. Therefore, this heart must be centered and unmoving, clear as heavenly water that remains in same color for thousands of miles. Such clarity is the absolute pure energy that permeates this universe.

If we aspire to reach this state, we must maintain sincere intentions. How do we maintain sincere intentions? Intention is the manifestation of the stirrings of our hearts. When the heart stirs, intentions emerge as a result. Therefore, the heart and intention are two facets of the same form, thus are intricately connected. After the intention forms, it will constantly flutter as if hovering in thin air, without a place to settle. Sometimes the intention is moral and sometimes it is immoral. It does not have a place to cease. Therefore, if we do not maintain sincere intentions, then these intentions become elusive. What does sincerity mean? Sincerity means genuine. The arising of intention should come from our center and sincerity. Then our conduct will be proper and appropriate. If we can maintain sincere intentions, then our hearts will be centered and just.

guidance. On another level, if we take responsibility for everything that happens around us, then we can look within ourselves first to see how our speech or actions might have contributed to a situation, instead of criticizing others. Working from these two angles, we can improve our relationships with our loved ones and people around us.

What does it mean to “humble ourselves to the extent of being able to embrace all things (虚心容物)”?
When our minds are empty, our intuitive wisdom will emerge. At this moment, we will be able to embrace all things. When our minds are not empty, we will only respond to the situation with conventional wisdom and we may still be left with a sense of dissatisfaction or helplessness. So, how do we empty our minds? This will be discussed in chapter five.

Zeng Zi is one of Confucius’ disciples and succeeded Confucius in the Tao lineage.
欲至此者，必須致其良知，良知即自性也。致者，推廣行遠也。如良知埋沒，心意又安所歸乎！心既無歸，仍無止境，雖欲正而不可得。

If we aspire to reach this state, we must extend our understanding of our consciences. Our consciences are our Nature. Extend (致) means to expand and achieve far-reaching outcomes. If our consciences are obscured, our hearts and intentions will not have a place to settle in. If our hearts do not have a resting place, then there is nowhere to cease the mind. Even though we may want to center our hearts, we cannot achieve this state.

性者君也，心者臣也，意者民也，身者役也。君心克明，峻德是懷，而心、意、身始能共役，而踐之以道也。君失其位，則飛沙橫流，變吉祥為禍殃矣！而又安能致其道哉。欲致其良知，必須先格心物，將氣秉所拘，物慾所蔽，一切傳染之性咸去，恢復固有本然之性，則以上造詣不行而至矣。

The following analogy illustrates the relationships between Nature and heart, heart and intention, and intention and body. Our Nature is the sovereign. The heart is the statesman. The intention is the citizen, and the body is the servant. If the sovereign’s heart remains brilliant by purging mind contents, constantly thinking about his virtues, then his heart, intention, and body will work together and the sovereign will conduct accordingly to Tao. However, the sovereign loses his influence when his heart does not remain brilliant. This circumstance is similar to sand flying chaotically. Good fortunes then transform into calamities. In this case, how can we feel secure? Therefore, to understand our Nature, we begin by filtering the contents and purging desires. All that obscure our Nature must be rid of in order to restore the originality of our Nature. At this state, we can effortlessly arrive at the state of perfection.

此章係由用返體，萬殊總歸一本，氣象終還一理。諺曰：水流千遭歸岱海。此之謂也。總言，聖經賢傳，佛學道典，千言萬語，不外一性，性之所發，理不得而奪之；理之所生，數

This section is about reverting from the function to its form. All derivatives converge at its origin. All types of matter revert to their original forms. As the proverb states: All streams and rivers converge at the ocean (水流千遭歸岱海).

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49 How does the concept of origins and derivatives from the previous verse apply to this current verse? The world’s origin is each country. Each country’s origin is each family. Each family’s origin is each body (each role makes up the family). Each body’s origin is each heart. Each heart’s activity starts from intentions. The direction of intentions is from knowledge. The validity of knowledge is from learning (what do we learn and who do we learn from). How do we learn? From purging mind contents.

50 What does this concept “the reversion from function to form (由用返體)” mean? This clause demonstrates the direct correlation between form and function. To achieve these outcomes - world peace, prosperity of a country, family unity, and self refinement, we must start with the foundation—purge mind contents, extend knowledge of our Nature, maintain sincere intentions and center the heart. Confucius was not even ambiguous about how to achieve the highest good. He had provided us a complete road map to follow, specifying the details of how each outcome can be achieved.
### Summary:

This segment shows how a fundamental step leads to extraordinary outcomes. In addition, it reveals external results are yielded from internal practice and vice versa. Furthermore, this section also highlights the connection between self and family and family and society. Each unit—self, family and society—are interdependent. In other words, an individual can greatly affect the morale of the family and families set the tone for their society or country. And as we know, all changes begin with self. *The Great Learning* teaches us how to begin with self.
What are the effects of purging contents in our minds?

<table>
<thead>
<tr>
<th>Original Text</th>
<th>Translated Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>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。</td>
<td>After we purge the contents in our hearts, we will perceive our Nature. When we perceive our Nature, our intentions will be sincere. When our intentions are sincere, our hearts will be centered. When our hearts are centered, we can refine ourselves. When we refine ourselves, we can build family unity. When we strengthen our families, we can govern or have an effect on our country. When our country is well governed, we can create world peace.</td>
</tr>
</tbody>
</table>

【節解】
是以將後天一切氣秉所拘、物慾所蔽，傳染之性悉數格去，則猶撥雲霧而重睹青天矣! 如是推廣行遠，致達我良知之所能，以盡其天職而化民也，意雖欲惡不得其伴矣! 故曰誠。誠其意，意有所止，雖心發以不正，而意亦弗隨之，心安得不正乎！

<table>
<thead>
<tr>
<th>Verse Translations:</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Temperament and desires obscure the brilliance of our Nature. The result of the complete elimination of our temperaments and purge of desires is similar to the clearing of thick clouds that cover the blue sky! With this state of inner refinement, we extend this practice and knowledge to others by maximizing the abilities of our Nature. By doing so, we can fulfill the divine responsibility of transforming others. Even occasionally immoral intentions may emerge, but they will not be able to sustain any longer. This is the result of maintaining sincere intentions. When our intentions are sincere, they have a place to cease. Even though the arising of the heart may not be centered, but intentions will not follow it. In this case, our hearts will be centered as a result.</td>
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</tr>
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心居至正，覺心源漸趨性海，性安得不磊落光

When our hearts reside in the center, we will perceive the origin of our minds and gradually

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51 What does it mean by “even occasionally immoral intentions may emerge, but they will not be able to sustain any longer”? While we are still living in this temporal world, we are at constant risks of become fallen. So, the practice of purging heart contents means that we are always vigilant of their arising. Even though immoral intentions may arise, we immediately recognize their emergence and purge them. The key idea is to keep filtering and purging the contents and then there is no fear of their arising.

52 What is considered “center”? The Chinese word, (正), is translated as “center” and has several definitions: (a) a position in the center; (b) just; and (c) and centeredness, which means thoughts and intentions that arise from our conscience, Nature, or Tao consciousness. It is selfless, virtuous, centered, and pure. So, it is not the common definition as accurate or right. As a verb, it means to make something just and balanced. Here is an example of a thought or intention that is not centered (不正). We donate money to charity. However, we want to be acknowledged for our donations. Even though the action is good, our need for acknowledgments means that it is not entirely selfless. So, on a stricter sense, this is not centered. What will make this centered is-- we donate because we have a desire to help others and that is all there is to it. We do not feel underappreciated if there is no acknowledgement or we do not feel particularly happy if there is acknowledgement.
|明哉！故格致誠正，內聖之功也。身既修，見於言行，大德所感，未有不俯首而受化之者。| perceive our Nature. In this case, our Nature will be transparent and bright! Therefore, the practice of purging contents, extending knowledge of our Nature, maintaining sincere intentions, and centering the heart is called Inner Sage. When we refine our moral characters, our practice will be visible through our speech and behaviors and our virtues will positively affect others. There will not be a person who we cannot affect.

|舉家心齊，始曰家齊。國者，一家一家所集合也。我家齊，眾家慕之。推廣行遠，咸向春風，復濟之以法，而國大治矣！國治，諸侯響應，朝野仰望，士民引領，安謂天下不太平乎！故修齊治平，外王之功也。體用分明，則內聖外王備矣！| When our families function as one with all members having the same mindset, this is then considered as family unity. A country is consisted of families. If the minds of our family members are in unison with each other, then other families will emulate as well. So when one family influences other families, this becomes a trend, a state similar to a spring breeze that revives people and life. Legislative interventions will only serve as supplementary approach. As a result, the country will be well governed. Each family influences more families. At this state, all statesmen will respond to the sovereign’s call; all levels of society will look up to the sovereign; and the citizens will show the way. In this case, will there not be peace? In sum, to refine our characters, harmonize our homes, and govern our country all belong to the method of Outer King. Therefore, function and form are distinct from each other. When we perceive this distinction, we are equipped with practices of Inner Sage and Outer King.

**Summary:**

This verse illustrates the far-reaching effects of the methods of Inner Sage and Outer King. However, it must begin from filtering contents and purging desires. Therefore, this initial step is of utmost important. To filter and purge contents, we must perceive the contents in our hearts. Then we can sort and then decide what to purge. This practice will be further discussed in chapter five.

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53 *How does the practice of Inner Sage help us with the practice of Outer King?* It is important to practice the complete eight steps in order, even though they are divided into two parts. When our practice of Inner Sage is sufficient, it is easier to achieve the results of Outer King. The key idea of transforming others is that one must be a model.
Who can practice the principles of *The Great Learning*?

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>自天子以至於庶人，壹是皆以修身為本。</td>
<td>From the sovereign down to the citizens, all should consider self refinement as the foremost priority.</td>
</tr>
</tbody>
</table>

**【字解】**

天子：天下元首，替天行道，教養萬民者。
庶人：萬民也。
壹：無極代稱，數之始也。

**Word Translations:**

天子：“Tian zi” is translated as “son of Heaven,” who is a leader of a country. This leader acts on behalf of Heaven to guide and provide for his citizens.
庶人 means citizens.
壹 means one. It is synonymous with Wu Ji and the beginning of all numbers.

**【節解】**

天子元首替天行道，教養萬民，必須由己身作起。欲從己身作起，當先由何處入手？必自格物、致知、誠意、正心，次第不紊，循序而進，內聖之功方足，如是則性天污垢消盡，一身瑩瑩，潔白如玉，以不言化諸國，以立身教萬民，推廣行遠，天下萬民咸知修身為本，民已自治，何用被治乎？

**Verse Translations:**

If a leader of a country acts as an agent for Heaven by guiding and providing for his citizens, he must first transform himself. So, how do leaders begin this transformation? They can start by undergoing these steps: filtering contents and purging desires, extending knowledge of their Nature, maintaining sincerity in their intentions, and centering their hearts. Proceed these steps accordingly to the prescribed order. This way, the practice of the Inner Sage will be sufficient and what has obscured their Nature will be purged. As a result, their Nature will be as lustrous as gems and as pure as jades. At this state, one’s virtues can affect other countries and be a model for all citizens. When one expands one’s moral influence, others will understand that their life priority is to refine themselves. Then the citizens will govern themselves without the need for legislative interventions.

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54 If we are not in positions of power, does this segment apply to us? Yes. Consider the five relationships. At different stages of our lifetime, we may assume more than one superior role. For example, we may one day become someone else’s supervisor; we may be someone’s older sibling or relative; or we may be a parent. There is always the opportunity and responsibility for us to be a role model.
The Great Learning: Sixth Segment of the Main Text (大學:首章)

萬民皆得其化，非已身內聖之功具足不可。治民、化民，誠有分析，可不細思歟。

condition exemplified the concept of forsaking the essential and pursuing the nonessential\(^{55}\). When they governed citizens’ bodies, the citizens’ bodies were inadvertently governed as well. There is no precedent that governing the bodies has proven to govern the hearts. In other words, virtuous sovereigns do not govern their citizens; they transform their citizens. So, if we aspire to transform others, then we must begin refining ourselves so that our practice of Inner Sage is sufficient. When our practice of Inner Sage is sufficient, we can transform others. Whether to govern or transform citizens, we must examine this difference in the approaches with care and sincerity.

所謂自天子以至於庶人，其間泛濫無疆矣！可 以說一個團體，為其團體之長即君，被其所使 即臣。如一個商號，經理，君也，其下臣也。只要經理一身作則，言行合度，待人如己，未 有其下而不盡忠於經理者。此從一個小範圍說 起，任何團體皆然，由小推大，方能極言。

The clause, “from sovereign down to the citizens (自天子以至於庶人),” implies that there are no distinct boundaries. One can say that both are considered as one entity or an organization. The leader in an organization is similar to a sovereign and the staff in an organization is similar to the statesmen. This analogy can apply to any organizational unit. The manager is the sovereign and the staff is the statesmen. If managers discipline their speech and behaviors with principles and treat others as they treat themselves, then there will be no one who would not devote themselves to them. This perspective is from a small organization. Actually, this principle works for any size organization, from small to big.

自天子以至於庶人，壹是皆以修身為本也。先 由一個小團體之君臣，而推到整個天下之君 臣；個個小團體，君明臣忠，則大天下之君臣 亦然。此何理也？假如大天下之君臣，不順天 之道，執天之行，安能化小團體之君明臣忠 哉！故由各個小團體之景象，則自知大矣！此 一貫之理，不可移焉，休謂君只言皇上，臣只 言官也，一個團體莫非君臣，一個組織莫非君 臣，世人休執一也。

From the sovereign down to the citizens, all should refine themselves, considering this goal as the foremost priority. First, extend this example—the relationship between a leader and staff in a smaller organization—to all the leaders and staff in all organizations in a country. If each small organization has a virtuous leader, then the staff will be devoted. This same principle is applicable to the larger scale of the relationship between a sovereign and statesmen. What does this mean? If a sovereign and his statesmen do not follow the principles of Heaven, they will not be able to

\(^{55}\text{What does this statement “if they governed the citizens’ bodies instead of their hearts, then this condition exemplified the concept of forsaking the essential and pursuing the nonessential” mean? The essential is the heart and the nonessential is the body. The highest form of governance is to lead the citizens to govern themselves.}
guide and model for the leaders and staff of smaller organizations. Therefore, what happens in a small organization can be anticipated in a larger organization. This is called “one principle can be applicable to all”. Even though the example here is sovereign and statesmen and one might say that our country does not operate in such model. Generally, in any organization, this is the model, a person with executive power and the staff advises or follows the executive decisions. Therefore, it is needless to get fixated on the terminology.

**Summary:**

This verse concludes the earlier two verses. It highlights the two different type of governance. In addition, it emphasizes that, from the ruler down to all citizens, each person’s primary responsibility is to refine oneself regardless of status. Referencing to the earlier verse about origin and end, the practice of Inner Sage is the origin and the vision of a utopia is the end. In order to achieve this end, everyone must practice the four steps of Inner Sage.
### Why is it important to practice in the prescribed order?

<table>
<thead>
<tr>
<th>Original Text</th>
<th>Translated Text</th>
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<tbody>
<tr>
<td>其本亂而末治者否矣；其所厚者薄，而其所薄者厚，未之有也。</td>
<td>If we do not follow the sequence of the foundational steps, then the latter parts cannot be actualized. There are no examples of successes when one puts more effort in areas of least importance and puts less effort in areas of utmost importance.</td>
</tr>
</tbody>
</table>

【字解】
本者格致誠正是也。
末者修齊治平是也。

Word Translations:
本 signifies the practice of Inner Sage: purging contents, extending knowledge of our Nature, maintaining sincere intentions, and centering the heart.
末 signifies the practice of Outer King: refining moral character, building family unity, governing the country, and creating world peace.

【節解】
所謂其本亂者，乃格、致、誠、正四步功夫皆未循序作到，而欲實踐修齊治平之舉，誠為難矣！如同灌溉植物，不溉其根而灑枝葉，則愈灑愈枯，人可不自警歟！所以捨本逐末，乃是根本極大錯誤。

Verse Translations:
The phrase, “the foundational steps are not proceeded sequentially (其本亂),” means that the first four steps—purging contents, extending knowledge of our Nature, maintaining sincere intentions, and centering the heart—are approached in the wrong order. As a result, it is not possible for us to practice the latter four steps—refining ourselves, building family unity, governing the country, and creating world peace. Approaching the eight steps in the wrong order is similar to watering the wrong part of a plant. The person waters the leaves instead of the roots. Consequently, the more the person waters, the more the plant shrivels and dies. Therefore, we must be vigilant on how we approach the principles of *The Great Learning*. Pursuing the result by forgoing the foundation is an enormous mistake.

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**56 Why must we follow these steps accordingly to their sequence?** Master Pure Yang uses the analogy of watering plants for us to understand the importance of approaching *The Great Learning* accordingly to its prescribed steps. In *The Great Learning*, Confucius outlines the steps for us to transform ourselves. As a result of such inner practice, we can transform our communities and country. Looking at a larger picture, a country is made of individuals; individuals come from a family; families make up the community; and communities make up the country. Within this description, in each relationship, there is an origin – individual, family, community, and country. If each person exhibits his/her virtues, then there will be world peace, but it must start with individuals manifesting their virtues. How do we do that? Reposition our minds and purge the contents. If we approach the other way, then we resort to laws and punishment, which does not bring world peace.
What does “hou (厚)” means? “Hou (厚)” has several meanings: thick, generous, to stress, or to favor. In this context, the word means to stress our Nature. What does “bo (薄)” means? “Bo (薄)” has several meanings as well: thin, ungenerous, to de-emphasize or to belittle. In this context, the word means to de-emphasize emotions. What needs to be stressed is our Nature and de-emphasized is our emotions. So, a virtuous person does not emphasize emotions over Nature.

Summary:

This verse concludes the two approaches to practicing the three guiding principles. First, we must know where to cease and then know how to filter contents in order to transform others. So, it recaptures the importance of starting this divine task from the foundation, which is self and the mind. However, many people approach it the opposite way. Instead of addressing the source of the problem, many people want immediate results and do it in other ways that are not sustainable.

The foundation is the practice of Inner Sage. If we do not begin from filtering contents in the heart, it is not possible to achieve the results of the proceeding steps, let alone creating world peace. This practice of Inner Sage relates to ceasing the mind and achieving the highest good. Therefore, the area that requires the most attention is on the self and the other outcomes emerge naturally as a result. However, when we place more emphasis on the ego than our Nature, Confucius states that there have not been any successes if one approaches it the other way.

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57 The de-emphasis of emotions does not mean to be indifferent or emotionless. When our emotions are not guided by our Nature, they will lead us astray. For example, too much bliss will make us careless about our speech and actions; as a result, we may do regretful things. Too much of any emotions such as sadness, anxiety, anger, fear, etc… will lead us astray.


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<tr>
<td>大學一書，雖曰大人之學。究其根源，乃人人之學也。人人各具天賦靈性，至圓至明，在聖不增，在凡不減；婦人孺子，莫非皆然。人在幼稚，性本至善，曰原然之性。身歲漸長，氣拘物蔽，曰傳染之性。人人各具其性大，惜乎不知覓耳，此所謂大而不知其大，小而反行小矣！孔子言，曾子述，一篇經文，總括意義，無非令人人各覓其大。</td>
<td>Traditionally, <em>The Great Learning</em> was considered as the education for scholars who had aspired to serve the people by holding government positions. However, if we examine its essence, we will see its teaching is suitable for everyone. Each person has been endowed with a soul, complete and bright. The souls of Saints and Sages are not created superiorly and the souls of ordinary people are not created inferiorly. This concept of equal creation applies to women and children as well. When we were children, our Nature was pure. Saints refer to this state of Nature as the original Nature (本然之性). As children get older, they develop temperaments and desires. Saints refer to this state of Nature as the impure Nature (傳染之性). Each person has been endowed a Nature but unfortunately they do not seek it. This implies that people do not understand the enormity of their Nature and that people are only aware of their physical beings that they have known as self. The goal of <em>The Great Learning</em>, composed of Confucius’ words and Zeng Zi’s explanations, is to inspire us to seek our Nature.</td>
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</table>

何為大？曰性。何為小？曰情。如能將我具有之性大，下定決心，用上茍日新，日日新，又日新功夫，將性大復初，則我一杯之水純潔，傾於大海之中，渾然焉分。然而性大者，非一人獨具，天下萬民悉具也。天下有一人未復其本然性大，則我性何足為大？所以大學之道者，即令人人學其覓性大之道也。 | What is considered as large? Our Nature. What is considered as small? Our emotions. If we can tap into our Nature and make a firm resolution to improve ourselves every day, we can restore the purity of our Nature. The restoration of our Nature resembles the image of a cup of pure water being poured into the ocean and dissolving within it. There is no longer the distinction between the cup of pure water and the ocean. So, our Nature does not only belong to a single person but to all the sentient beings in this world. If in this world, there is a single person who has not restored his/her conscience, then how can my Nature be considered as large? Therefore, |

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58 *How does the image of a cup of pure water being poured into the ocean and dissolving within it represent a restored Nature?* After a cup of pure water dissolves into the ocean, there is no longer the differentiation between the two types of water. Applying this concept to our Nature, when we reach the state of perfection, we do not differentiate between self and others. We see others as an extension of self. When people make mistakes, we see that as our own mistakes. When people are lost, we see that we are still lost as well. One characteristic of our Nature is that it is selfless.
In order to seek our Nature, what method should we use? We must use the four steps: filtering and purging contents (格), extending knowledge of our Nature (致), maintaining sincere intentions (誠), and centering the heart (正). We must proceed these steps accordingly and pledge to move forward. During this practice, we also dispel the perception of others (人相) and self (我相) until we can view others as ourselves and recognize that our souls come from the same source. Thus, we are also siblings. If we are awakened while our siblings are lost, how can we bear such condition? Therefore, it is imperative after being awakened, we must transform others by letting go of self, yielding to others, and accepting the responsibility of transforming others and the world. So all individuals’ bodies have something to adhere to, their hearts know where to reposition, and their Nature can then settle. At this state, we achieve the highest good.

### Notes

59. *What is the connection between the four heart contents (心物) and the perception of self (我相) and others (人相)?* When we have the four heart contents—greed, anger, ignorance, and desires, we also have the perception of self and others. Because we see this distinction, we desire what people have or do not have; we become upset about our disadvantages and others’ advantages or when our advantages are threatened. We become obsessed about certain things because we strive to get people to see us in a different way. Therefore, there is direct correlation between heart contents and perception of self and others.

60. *Why is it so important to transform others?* If we just cultivate ourselves and not transform others, then it means that our understanding of compassion is incomplete. If we are truly compassionate, then how can we be at ease while others are still suffering? If we are truly compassionate, then how can we could be satisfied with our own transformations, and not others’? To maximize the abilities of our Nature and completely restore our Nature, the work of transforming others cannot be dismissed.

61. *How is the “image of a cup of pure water poured into the ocean” illustrates the concept of the highest good?* As stated in earlier interpretations, the highest good is also synonymous with our Nature. When a cup of pure or impure water is poured into the ocean, there is no differentiation of the two types of water. This signifies that we also do not have the distinction between self and others. Even if people make mistakes, represented as specks of dust, we accept them just the same way that the ocean water absorbs the pure water with a speck of dust.
integrated, our bodies are no longer identified as ours. Why? Our Nature is so large that it has no boundaries, reaching the outermost parts of the universe. All things within this space are parts of self. We will no longer perceive this human form as self. Then arriving at the highest good does not require ascent because there is no longer such distinction between self and others. This state can be achieved by everyone. Unfortunately, people give up on themselves. What can be more superior to this!

So, when ancient sages guided people, they often encouraged them to start from purging contents in order to gradually reach enlightenment. If we demonstrate one day of self discipline, then we are sages for that one day. If we demonstrate self discipline for a lifetime, then we are sages for a lifetime. The highest good is hidden within ourselves! My sincere hope is that all individuals can practice self-reflection.

The third segment of the main text is – all things have origins and derivatives. All affairs have beginnings and ends. When we recognize their sequences, what comes first and last, we have come close to understanding Tao. Confucius is patiently and systematically guiding us. When we understand the concept of origin and derivative, we will reflect on ourselves. Even plants can return to its origin, why human beings cannot? As the common saying goes: we reap what we sow. We must be alert!

What is the origin and derivative of humankind? The answers are separated into two dimensions, soul and body. Heaven has bestowed us a soul and what is its source? Its source is the truth or
### Summary:

These key points summarize the essence of *The Great Learning*:

1. The ultimate goal of *The Great Learning* is to inspire all individuals to seek their Nature.
2. When our Nature is restored, there will be no differentiation of self and others, which means that we have cultivated profound compassion.
3. Equally important to self-cultivation, we must assume the responsibility of transforming others. Otherwise, we still have not maximized the abilities of our Nature and restored its brilliance.
4. To assume the responsibility of transforming others, we must first understand the concept of origin and derivative. Then we know the importance of restoring our Nature. This task begins with purging contents, extending the understanding of our Nature, maintaining sincere intentions, and centering the heart.

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65 Why is it that we can swiftly achieve the outcomes of Outer King when our practice of Inner Sage is sufficient? In order to transform others, we must transform ourselves. When we have transformed ourselves, our speech and behaviors become a model for others. It is easier to influence others when we practice what we preach.
How Do We Manifest Our Innate Virtues or Reveal Our Nature?

<table>
<thead>
<tr>
<th>Original Text</th>
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<tbody>
<tr>
<td>康誥曰66：克明德67。</td>
<td>In the chapter entitled, “Announcement to Kang (康誥),” it states that we have the ability to manifest our Nature68.</td>
</tr>
<tr>
<td>【字解】</td>
<td>Word Translations:</td>
</tr>
<tr>
<td>康誥：周書。</td>
<td>康誥 is a chapter entitled “Announcement to Kang” in The Book of Zhou.</td>
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<tr>
<td>克：能也。</td>
<td>克 means ability.</td>
</tr>
<tr>
<td>明德：本然之性也。</td>
<td>明德 means our Nature.</td>
</tr>
<tr>
<td>【節解】</td>
<td>Verse Translations:</td>
</tr>
<tr>
<td>所謂克明德者，即是盡其明德之能事。明德何能？五常之德具焉。實踐五常，即率性之謂道，所謂發於明德，而終歸於明德也。或問曰：此何理也？我曰：五常係由明德所發，能盡其五常之能事，則明德始為明矣！</td>
<td>The statement, “we have the ability to manifest our Nature (克明德),” means to maximize the attributes of our Nature. What are the attributes or abilities of our Nature? Inherent in our Nature are the five constant virtues69. When we exhibit the five constancies, we are living the essence of this statement: “adhering to our Nature is Tao70 (率性之謂道).” What arises from our Nature will result in the manifestation of our Nature71. One might ask, what does that mean? My answer is: the five constancies emerge from our Nature.</td>
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</tbody>
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66 The source of this verse is the Book of Poetry, in the section entitled Book of Zhou, and in the chapter entitled “Announcement to Kang” (出自：尚書，總第37篇，周書，康誥).
67 What is the historical context of this verse? After King Wu of Zhou (周武王) had overthrown the son of King Zhou (紂王) of the Shang Dynasty in the state called Wu Geng (武庚), he assigned this recently conquered land to his brother Kang Shu (康叔) and honored him as the ruler. So, King Wu of Zhou admonished Kang Shu about how to be a virtuous ruler. He stated that a ruler must cultivate himself by expanding the abilities of his Nature and refraining from egotism and selfishness.
68 What is the significance of this verse? This verse delineates the form of our Nature, which consists of the five constant virtues (五常之德). When we exhibit the five constant virtues, this state is called luminous (明). In other words, luminous means making the innate virtues visible through our speech and behaviors. When we apply these virtues in society, they translate into the five relationships (五倫) and eight virtues (八德). The five relationships are: (1) superior and subordinates (君臣), (2) parent and child (父子), (3) an older sibling and a younger sibling (兄弟), (4) husband and wife (夫婦), and (5) friends (朋友). The eight virtues are: (1) filial piety (孝), (2) sibling love (悌), (3) loyalty (忠), (4) trustworthiness (信), (5) propriety (禮), (6) appropriateness (義), (7) incorruptibility (廉), and (8) shame (恥).
69 The five constant virtues are altruism (仁), appropriateness (義), propriety (禮), wisdom (智), and trustworthiness (信).
70 This statement is derived from chapter one (首章) in Doctrine of the Mean (中庸).
71 What does it mean that “what arises from our Nature will result in the manifestation of our Nature”? It means that when an intention-- that is just and centered--arises, and we carry out that intention, this intention or action will reveal the brilliance of our Nature. Another way to understand this is, if an intention arises for example to love and respect our parents, but we do not do it for whatever reasons. Then we cannot reveal what is innate in our Nature.
When we maximize the attributes of our Nature, we are revealing the brilliance of our Nature.

In the chapter entitled, “Tai Jia (太甲),” it states that we must continually preserve the brilliance of our Nature.

Word Translations:

太甲 is a name phonetically transcribed as Tai Jia and is also a chapter in The Book of Shang (商書).

顧 means often in a carefree state.

諟 means this.

Verse Translations:
The phrase, “brilliance of our Nature (天之明命),” means that Heaven has endowed humankind a Nature or soul. The original form our Nature is the absolute truth. When it is embedded in a person’s body, this absolute truth is called Nature or soul. When this soul enters the body, this condition is called life. So, our lives came from the embedment of our souls and our souls came from absolute truth. Our bodies and souls are intricately connected. Our bodies are similar to a small universe. Within this body, there are three realms. The brilliance of Heaven illuminates our lives. Therefore, when we have one moral thought, Heaven knows; when we have one immoral thought, Heaven knows as well. Our hearts are similar to a transmitter. When there is frequency, it is immediately transmitted.

72 The source of this verse is The Book of Poetry, in the section entitled Book of Shang and in the chapter entitled “Tai Jia” (出自: 尚書, 總第 14 篇, 尚書, 太甲上).
73 What is the historical context of this verse? Yi Yin (伊尹) was a virtuous prime minister during the Shang dynasty. When the grandson of Cheng Tang (成湯), Tai Jia (太甲), did not follow the way of the Emperor (王道), as his grandfather had done, Yi Yin banished him to his grandfather’s grave to reflect and repent. When Tai Jia returned from reflection, Yi Yin returned the power to him. In one of the exchanges, Yi Yin admonished Tai Jia, and urged him to must protect the brilliance of his Nature.
74 What is the significance of this verse? This verse explores the origin of our Nature. 天之明命 means that Heaven has bestowed us our Nature. It is the most precious gift. Therefore we must carefully preserve its purity and brilliance. As implied in the Sutra of the Sixth Patriarch (六祖壇經) in the section in which Master Huairang (懷讓禪師) approached the Sixth Patriarch (六祖) to validate the insights he had gained from his practice:

Sixth Patriarch asked Master Huairang – does this Nature need to be cultivated? Master Huairang answered – There is no need to cultivate it because it cannot be tainted. Sixth Patriarch elaborated by stating: this untainted heart is what all enlightened beings diligently protect (師曰。還可修證否。曰。修證即不無。污染即不得。師曰。只此不污染。諸佛之所護念。).
75 The three realms are: (1) the realm of absolute truth (無極); (2) the realm of energy (太極), and (3) the realm of matter (皇極).
Despite the expansiveness of Heaven, it takes only a second for the transmission to occur. When our hearts have intentions, Heaven feels it. Therefore, virtuous people use their consciences to watch the activities in their minds, fearing that the evil in their hearts stir. In order to protect the Nature that God has endowed us, we must cultivate Tao.

<table>
<thead>
<tr>
<th>性何修？命何了？修性之法無他，格致誠正是也；了命之法無他，命富貴，借富貴以濟世；命貧賤，固窮以安命也，此所謂顥誼天之明命之總意矣。</th>
<th>How do we restore our Nature? How do we fulfill this life? The way to restore our Nature is the practice of the first four steps: purging contents in our minds, extending knowledge of our Nature, maintaining sincerity in our intentions, and centering our minds. The way to fulfill this life is to use our wealth to assist the needy, if we have the financial ability to do so. If we are poor, then be content with it. This is the essence of protecting the Nature that God has endowed us. (The three realms: Wu Ji, Tai Ji, and Wang Ji.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the “Code of Emperors,” it states that the ancient virtuous emperors were able to expand the abilities of their Nature to full potential.</td>
<td></td>
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<tr>
<td>Word Translations:</td>
<td></td>
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<tr>
<td>帝典曰⁷⁷：克明峻德⁷⁸。</td>
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<tr>
<td>In this context, this phrase refers to the “Code of Yao Emperor.”</td>
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<tr>
<td>崇大之德，以盡大德之能事也。</td>
<td></td>
</tr>
<tr>
<td>Verse Translation: Yao Emperor was able to fully manifest the</td>
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76 From here on these four steps (格致誠正) will be shortened and referred to as- purging contents, extending knowledge of Nature, maintaining sincerity, and centering the mind.

77 The source is the Book of Poetry, in the section entitled “Code of Emperors” (出自: 尚書, 總第 01 篇, 處書, 堯典).

78 What is the historical context of this verse? Yao Emperor (堯帝) is referenced as an exemplary example of someone who had fully manifested his Nature and as a result achieved the state of perfection. The effects are described in the “Code of Yao Emperor”:

Yao Emperor maximized the full potential of his Nature and his moral influence extended from his immediate family to distant relatives. When his immediate and extended family members were able to live harmoniously, their moral influence promoted harmony and clear guiding principles in their communities. When the community members conducted themselves accordingly to their Nature, their moral influence extended to neighboring states. As a result, Emperor Yao was able to lead by example and gained the respect of the people. (克明俊德，以親九族。九族既睦，平章百姓。百姓昭明，協和萬邦，黎民於變時雍。)

79 What is the significance of this verse? By citing three examples of virtuous emperors, Zeng Zi proved that we must start the transformation in ourselves first before we can transform others.
The Great Learning: Chapter 1, “Explanations for Manifestation of Our Innate Virtues”
(大學, 右傳之首章: 釋明明德)

<table>
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<th>attributes of his Nature and expanded its abilities.</th>
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<tr>
<td>The duty of manifesting our virtues must begin with ourselves.</td>
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<tr>
<td>皆自明也。</td>
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<tr>
<td>Verse Translation:</td>
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<tr>
<td>The phrase, “ming de (明德),” means our original Nature. If we aspire to restore the originality of our Nature, then we must begin with ourselves. Once we restore our Nature, we will be compelled to extend this practice to others until everyone restores his/her Nature.</td>
</tr>
</tbody>
</table>

【節解】
所謂明德者，簡言即自性也。欲復其自性，是由己復。由自性之大，推以群性，復其眾生自性之大也。

<table>
<thead>
<tr>
<th>Summary:</th>
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<tbody>
<tr>
<td>The three verses derived from the Book of Poetry, which is essentially about reigns of Yao (堯), Shun (舜), Yu (禹), Tang (湯), King Wen of Zhou (文) and King Wu of Zhou (武) and Duke of Zhou(周公). Using them as references, we know how to manifest our virtues and understand the amazing effects of exhibiting our virtues.</td>
</tr>
<tr>
<td>(1) Manifesting our virtues begin with ourselves. It is ineffective to get others to exhibit without being models ourselves, particularly when actions speak louder than words.</td>
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<tr>
<td>(2) With the Nature Heaven has endowed humankind, we must protect the purity and brilliance of it. Chapter five will explain how to protect it.</td>
</tr>
<tr>
<td>(3) When we fully manifest our virtues, its effects are far-reaching and unimaginable.</td>
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</table>
How Do We Transform Others?

<table>
<thead>
<tr>
<th>Original Text</th>
<th>Translated Text</th>
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<tbody>
<tr>
<td>湯^80之盤銘曰：茍日新^81，日日新，又日新^82。</td>
<td>This motto was engraved on Tang’s tub: I am improving myself today, I improve myself every day, and continuously to do so with diligence^83.</td>
</tr>
</tbody>
</table>

【字解】
湯：商朝始君也。 盤：沐浴之器也。 銘：名其器，以自警之辭也。

Word Translations:
湯 refers to the first emperor of Shang dynasty.
盤 means bathtub.
銘 means a tool to remind oneself.

【節解】
凡古之聖君受天明命，承負大任，撥亂拯民者，皆先修其自性之功，以解生民倒懸之苦也。故湯之盤銘，非所以銘器，乃銘心也。銘器以身警，銘心以性警。故身浴易，而心浴難，心浴則浴性近矣。性浴而後，天理昭著，則即身中之小無極耳。所以欲用此功，身浴在於心浴，心浴在於性浴，日日自新，如江海之水，源遠流長，略無間斷也。茍不自浴其心，自浴其性，縱使江海之水以浴我身，於心性有何益哉？

Verse Translation:
In ancient times, when virtuous sovereigns received the mandate of heaven and assumed the responsibility of restoring order and alleviating the sufferings of people, they all began this task by cultivating themselves. Therefore, Tang’s motto on the tub was symbolically engraved in Tang’s heart. To alert our bodies, we need an instrument or an object to do so. But to alert our Nature, we need our Nature to do the task. It is easier to cleanse the body than the heart. Cleansing the heart is similar to cleansing the soul. When our Nature is cleansed, our innate virtues will naturally reveal. This state, in which our virtues are revealed, is similar to a small universe^84. If we wish to start this practice, we need to first cleanse our minds in order to cleanse our bodies. Similarly, we need to first cleanse

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^80 Who is Shang Tang? Shang Tang (成湯) was the first emperor of the Shang Dynasty (商朝). He overthrew the last emperor of the Xia dynasty (夏朝), King Jie (夏桀), who was a tyrant. Under his oppressive reign, people suffered tremendously. After numerous attempts to dissuade King Jie from immersing in self-indulgence and negligence of his duty as a king, Shang Tang saw that he had lost the mandate of heaven. So, he led a rebellion to restore order in the country and brought back benevolent governance.

^81 What does the word, “xin (新),” mean? “Xin (新)” means to change in order to renew, and to do better than yesterday. Without such expectation, we cannot push ourselves forward.

^82 What is the historical context of this verse? Tang found an effective way to encourage himself. He had carved words on his tub. While he bathed, he used those words to guide his reflection.

^83 What is the significance of this verse? This verse demonstrates the diligence and vigilance that we need to refine ourselves and transform others. This practice must be maintained until the last breath.

^84 Our being consists of three realms: Wu Ji (無極), Tai Ji (太極), and Wong Ji (皇極). Wu Ji (無極) is the state of nothingness and absolute truth; this is where our Nature originated. Tai Ji (太極) is the state of energy and energy has different types such as clear and murky that result in different personalities. Wong Ji (皇極) is the state of matter and this is where our body originated from, our parents. Therefore, our body is also made up of the three realms: Wu Ji (無極) is our Nature; Tai Ji (太極) is our breath; and Wong Ji (皇極) is our physical body.
our souls in order to cleanse our minds. Each day we renew or improve ourselves.\(^{85}\) Such diligence is similar to the flowing water from its source. The flowing water is small but it is in constant motion daily without stopping until it is collected in the ocean. If we do not proceed in such order to cleanse the heart and Nature, it does not help our hearts and Nature even though we immerse ourselves in the ocean.

康誥曰\(^{86}\)：作新民\(^{87}\)。

In the chapter entitled, “Announcement to Kang (康誥),” it states to motivate others to manifest their virtues.\(^{88}\)

【節解】
或曰：民亦有新舊乎？我曰：然。何謂新民？何謂舊民？所謂新民者，原性之民也。所謂舊民者，色身之民也。原性之民復初，運於一身，光潤全體，雖色身曰舊，則儼若原性之新矣！欲復原性之良民，其精良之法，前邊盡載，無容重述矣。

Verse Translation:
One might ask: Is there a distinction for the types of citizens, new and old? My answer is yes. What does “new citizen” (新民) mean? What does “old citizen” (舊民) mean? New citizen signifies our Nature and old citizen signifies the physical body. When we are able to restore our Nature and use our bodies as the expression for our Nature, its brilliance will permeate our entire bodies. Even though the physical body is considered as old, it will be renewed. To restore the new citizen, the most effective strategy is already illustrated in previous sections. So it is not necessary for redundancy.

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\(^{85}\) Why must we renew ourselves every day? The analogy of bathing our body is similar to cleansing our minds. If we attend to the cleanliness of our body the same way we attend to the purity of our minds, then we will find more satisfaction in the way we live or lead our lives. As stated in Doctrine of the Mean (中庸), in the section that defines Tao: We cannot deviate from Tao. If it can be deviated from, then it is not Tao. （道也者不可須臾離也，可離非道也。）This verse essentially means that we adhere to Tao the same way as the verse suggests, with such diligence and vigilance. It is imperative that we do not deviate from our consciences. Otherwise, we will find ourselves getting caught up in things that do not matter but give us great distresses.

\(^{86}\) The source of this verse is the Book of Poetry, in the section of Book of Zhou, and in the chapter entitled “Announcement to Kang” (出自: 尚書, 總第 37 篇, 周書, 康誥).

\(^{87}\) What is the context of this verse? The context is the same as “Announcement to Kang” in chapter one of The Great Learning.

\(^{88}\) What is the significance of this verse? All individuals have the responsibility to transform others. The desire to transform others must be developed with the right intentions. This desire emerges from our practice of manifesting our innate virtues. In other words, we will realize that this is one of the purposes of living.
### The Great Learning: Chapter 2, “Explanations for the Transformation of Others”

(大學，右傳之二章：釋新民)

<table>
<thead>
<tr>
<th>詩曰 89: 周雖舊邦，其命維新。</th>
<th>In the <em>Book of Poetry</em>, it states that the Zhou tribe has a long history and the virtues of the preceding sovereigns are still very bright  90.</th>
</tr>
</thead>
</table>
| 【字解】  
邦即國。  
命即上天之明命。 | Word Translations:  
邦 means a sovereignty or a country.  
命 means mandate of Heaven or our Nature. |
| 【節解】  
德無舊，萬古常新，如蔚藍之青天，千秋不染其色也。復己明德，以化萬民，雖舊邦亦新，污瑕明德，雖新基亦舊。凡世間之事無不皆然，心台純潔，湛若秋水，雖讀新書，其味亦新。心台濃烏，萎靡不振，雖讀新書，其意亦舊，事無新舊，而在心台之潔與烏耳。 | Verse Translation:  
Virtues never age; they are timeless like the constant color of the blue sky. Time cannot change its color. When we are able to restore our Nature and transform others, we will revive the morality of a city. If our Nature remains tainted, the morality of city will be low. All affairs in this world operate in this way. If our hearts are pure, as pristine and clear as autumn water, even though we may review a book that we have read numerous times, our understanding is like new. If our hearts are impure and become dispirited and listless, even though we may be reading a new book, its meaning is lifeless to us. Despite the newness or oldness of all things, the emphasis is on the purity and impurity of our hearts. |
| 是故君子無所不用其極。 | Virtuous people will utilize all different methods to cultivate themselves. |
| 【字解】  
君子：即成德之君子。  
極者至善之地也， | Word Translations:  
君子 means virtuous people.  
極 means the state of perfection or paradise. |
| 【節解】  
所謂君子無所不用其極者，列分三等：曰理、曰氣、曰象。或問：無極極於何處？吾曰極於無。無者真空，寂然不動，感而遂通，無中妙有也。 | Verse Translations:  
The methods that virtuous people use to cultivate themselves can be explained in three dimensions: the realm of absolute truth, the realm of energy and the realm of matter. One might ask, what is the ultimate in Wu Ji (無極)? My answer is its ultimate is in nothingness. Nothingness is true emptiness  91. It is absolutely still and permeates throughout the universe. When it is in absolute stillness, something miraculous will emerge from |

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89 The source of this verse is the *Book of Poetry*, in the section that praises King Wen of Zhou (詩經大雅文王篇).  
90 What is the significance of this verse? The verse demonstrates the far-reaching effects of one’s virtues. Its brilliance can shine throughout all future generations. So, transforming others does not necessary mean just affecting the people in our lifetime.  
91 What is true emptiness (真空)? True emptiness is Tao, the source of all perceptible phenomena. Please read Chapter Two of *The Profound Meaning of Heavenly Tao* in the appendix for more information regarding Tao.
復問曰：太極極於何點？吾曰：極於太。太者氣天也，如將太下一點，用力推上去，即湛然為天矣！天者一大也，一為數始，萬事萬物之源。故堯傳舜曰：允執厥中。四字心法也。舜傳禹曰：人心惟危，道心惟微，惟精惟一，允執厥中。十六字之心法也。

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<th>大學</th>
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| 復問曰：太極極於何點？吾曰：極於太。太者氣天也，如將太下一點，用力推上去，即湛然為天矣！天者一大也，一為數始，萬事萬物之源。故堯傳舜曰：允執厥中。四字心法也。舜傳禹曰：人心惟危，道心惟微，惟精惟一，允執厥中。十六字之心法也。 | Then one might continue to ask, what is the ultimate of Tai Ji (太極)？My answer is its ultimate is in the initial energy, which is the visible Heaven. If this initial force is expanded, then it becomes celestial space. Heaven is the One, which is the first number and the source of all matter. Therefore, when Yao Emperor transmitted Tao to Shun Emperor, Yao stated to him: honestly grasp the Center (允執厥中)．This four-word clause is the mind dharma (心法)．When Shun Emperor transmitted Tao to Yu Emperor (a.k.a. Yu the Great), Shun stated to him, elaborating on the four-word clause: As human consciousness is treacherous and Tao consciousness is very subtle, deeply reflect on One, honestly grasp the Center (人心惟危，道心惟微，惟精惟一，允執厥中)．The original phrase of four words now had expanded to sixteen words.

此一伸直，通天徹地，橫貫四方，故伏羲氏仰觀俯察，一畫開天是也。將一作圈，則即無極之代稱，圓通靈明，無在無不在也。但此一，仍係有象。或問曰：一歸何處？吾曰：歸於無，無極本無一，此圈不過用以代之而已。氣乃一太之天，終有傾陷，歷盡十二萬九千六百年，此天仍復歸於無極耳。故曰：太極極於太，此之謂也。

Because when One expands into a straight line, it unites heaven and earth, from all directions. Therefore, Fu Xi (伏羲氏) observed the universe and saw that the universe began with One. He used a circle to represent Wu Ji, symbolizing its omnipresence and ambiguity. However, this One is still perceptible. So one might ask? Where does the One return to? My answer is it will return to nothing because in Wu Ji there is not One．This circle is just a representation．Energy is the initial force, which is still flawed．After it goes through its life cycle, it will return to Wu Ji．So, the ultimate of Tai Ji is in the initial energy．

或曰：皇極極於何處？吾曰極於皇，皇者何？性主一身，此身法天象地，性主之，豈非一身之皇乎。聖人復其本然之性，率性中五常之德實踐於言行，承道統之淵源，使萬民歸大化，天必降之以大任，作萬世師表也。故至聖乃為皇極之極耳。

Or one might ask: what is the ultimate of Wang Ji (皇極)？I say that its ultimate is in royalty．What is royalty？The soul is the master of a body．This body is similar to the universe and the soul is the master．Therefore this soul is the leader of this body, who is of royalty．Confucius restored the originality of his Nature by exhibiting the five

| 92 | What does this mean – Tao consciousness is subtle; human consciousness is treacherous (人心惟危，道心惟微) – in the sixteen words mind dharma? For the full explanation, please read chapter 90 of Answers to the Truth (性理題釋), entitled “人心惟危，道心惟微，惟精唯一，允執厥中”，為堯舜相傳心法，其詳解如何？ |
### The Great Learning: Chapter 2, “Explanations for the Transformation of Others”

(大學，右傳之二章：释新民)

<table>
<thead>
<tr>
<th>Constant virtues (五常之德) through his speech and behaviors. Therefore, he was one of the successors in the Tao lineage and assumed the responsibility to lead and transform others. Because he was virtuous, Heaven mandated him to be the role models for later generations. Therefore, Confucius is the exemplary example of the ultimate of Wang Ji.</th>
</tr>
</thead>
<tbody>
<tr>
<td>If we take the Chinese character emperor (皇) apart, we will see two characters: white (白) and sovereign (王). In other words, even though the “white sovereign” has no status in this secular world, it is still what it is, lustrous and sparkling. That is why Confucius is regarded as the sovereign of character (素王). Therefore the soul is pure as a jade. All individuals have such sovereign within themselves; unfortunately their sovereign is lost due to the flourishing of the heart contents (心物). Therefore it is imperative for us to purge contents to restore our Nature. Its brilliance can illuminate this universe, similar to the initial energy of Tai Ji. Utilize the one to transform all individuals. The goal is to restore everyone’s Nature. All individuals practice filial piety and loyalty, love their parents, and respect their elders and superiors. When each person’s duty is fulfilled, his/her soul will return to its source.</td>
</tr>
<tr>
<td>All individuals share the same Nature as sages but people do not realize this. A person who focuses on appearance, anything that is tangible and/or perceptible, will only find answers in matter. A person who focuses on energy will only find answers in types of energy. A person who focuses on the principles of this universe will find answers in emptiness. These three levels of focus differentiate Saints, virtuous people, and ordinary people.</td>
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</tbody>
</table>

### Summary:

This chapter references the virtuous emperors of the past, specifically Shang Tang in the first verse, King Wu of Zhou in the second verse, and King Wen of Zhou in the third verse. They were able to transform others because they fully manifested their virtues. In order to transform ourselves, we need to experiment with different methods to advance our practice. Shang Tang was wise to engrave a motto on his bathtub as a reminder, knowing that he would bath every day. Next, we need to also
remember the reason to transform others. It is because we are endowed with Nature. It is natural and expected that we conduct ourselves accordingly to Tao and the work of transforming others is not merely an ambition but a responsibility. If our intention is just and centered, and we have a method that can help us, then we can illuminate our virtues and inspire others to do as well. Not only will we be able to help others in our lifetime but later generations as well.
How do we cease at the highest good?

<table>
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<tr>
<th>Original Text</th>
<th>Translated Text</th>
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| 詩云^{93}: 邑畿千里，惟民所止。 | **Version 1:**
In the *Book of Poetry*, one of the poems states: citizens of a nation, with the width of a thousand miles, naturally gather and reside in their capital^{94} city. |
| **Version 2:**
In the *Book of Poetry*, one of the poems describes that people are to live in or near the sovereign’s residence because there are more law enforcement and better employment opportunities. It is also the hub of all activities and services. Therefore, it is more advantageous for citizens to live in the capital city than to live far away from it. |

【字解】
邦畿：王者之都也。
止：居也。

【節解】
所謂千里之邦乃萬民色身之止處也。此係用淺意來論，極其深奧非然。人人各有邦畿，人人各有良民也。古人曾以己身法天象地，性者，身中良民也；身者，性之邦畿也。

Word Translations:
邦畿 means the capital city, specifically the area in which the sovereign resides in.
止 means to live in.

Verse Translations:
The phrase, “a nation that may be a thousand mile wide (千里之邦),” means a central location in which all citizens can reside in. This interpretation is on a surface level; but when we delve deeper, its meaning is highly abstract. On a more profound level, it means that we have a similar location and with good citizens within ourselves. Ancient, virtuous people had considered their own bodies as a small universe. Their Nature was symbolically the good citizen and their bodies as the capital, residence of our Nature.

或問曰：上節將性比皇，此又比民，何其自相矛盾也？吾曰：非然。皇與民，後天之尊卑有別。性者，先天也。先天何有皇、民之別哉！

One may note that, in the previous verses, our Nature was represented as the sovereign and now it is represented as the good citizen and wonder:

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^{93}The source of this verse is the *Book of Poetry*, in the section entitled 諸葛遊頌玄鳥篇.

^{94}How does this verse illustrate to “cease at the highest good”? Everyone has a center, which is the residence of our Nature. Specifically, this center is the heavenly portal. This is where we cease our minds. Ceasing is the foremost priority. When we cease, we can perceive the nature of our thoughts. At that moment of clarify, we can purge immoral thoughts. Our Nature, when purified, is the highest good. So when we tap into our innate knowledge and abilities, our speech and behaviors will abide by the highest form of good.
The Great Learning: Chapter 3, “Explanations for Cessation at the Highest Good”

故性曰皇可，亦曰民焉也可。 is this contradictory? My answer is no. The differentiation between sovereign and citizens, or higher and lower status roles, exists only in this earthly sphere, the realm of matter. This soul belongs to the highest realm of Heaven in which there is no distinction between sovereign and citizens. Therefore, we can say that the soul is the sovereign or citizen.

如將我一身之邦畿，用上格致誠正，循序不紊聖功，次第進行，邦畿大治，原性復初矣。性者一身之君，如性攝其權，一身言行則不踰矩也。良民之性，止於一身之邦畿，不過臨時止處耳。一身邦畿大治，推己及人，兼善於天下，則身中良民之性，仍歸於無極矣。 Apply the analogy of this capital as our bodies and begin the practice of purging contents, extending knowledge of our Nature, maintaining sincere intentions, and centering the heart in the prescribed order. As a result, our capital city will be well governed and our Nature will be restored. In this analogy, the soul is the body’s emperor; and if it takes control of the body, then all behaviors will not deviate from what is natural and just. Consequently, citizens will reside securely in this capital or our Nature can cease in the location in which it resides in our body. If we do not extend the practice of transforming others, then this peace is only temporary. In order to sustain peace, we must transform others, and then this citizen can reside securely in this place.

詩云^{5}: 鶴蠻黃鳥，止于丘隅。子曰: 於止知其所止，可以人而不如鳥乎？ Version 1: In the Book of Poetry, one of the poem states: the small yellow birds reside in lush and hidden areas of forest on the hills. Confucius responds to this image and states: birds know to secure a place and settle. In this sense, why are people not like the birds?^{97}

^{95} What are the analogies used in this verse? On the surface level, it may appear to be two analogies but it is actually one. The first analogy is that the body is like the capital and the soul is like the sovereign and the other analogy is that the soul is like the good citizen. So the only difference between the two analogies is the sovereign and the citizens. The connection between the sovereign and the citizens are here in the third paragraph: Our Nature is similar to a sovereign of the body. If it takes control of the body, then our speech and behaviors will not deviate from what is just and centered. Then the citizens of our body can cease at this capital, residence of our Nature. In other words, our Nature ceases here and gradually our Nature can regain control with the practice of Inner Sage.

^{96} In the last paragraph, what does it mean that “this peace is temporary” (不過臨時止處耳)? Borrowing the analogy of the body symbolizing a country, consider this: if our country is peaceful and stable, but our neighboring countries are in turmoil. Will our peace and stability be threatened? Most definitely yes, particularly if the neighboring countries have strong military power or the people are fleeing from them. So, in the same way, if we find peace within ourselves, while others have not, are we truly peaceful?

^{5} This source of this verse is the Book of Poetry, in the section entitled 詩經小雅鶴蠻篇.

^{97} What is the significance of this verse? Confucius is not sighing about people not knowing to seek a place of security. He refers to our minds. People need to find the home of their souls. Also, this verse implies the mind
In the *Book of Poetry*, one of the poems describes how smaller birds know to find a secured place to live. This place is not frequent by people and its location guarantees quietude. Confucius sees this situation and sighs: as far as seeking a safe residence, even birds know to do that, but people do not know to do that.

**Word Translations:**
- 緡蠻 means birds’ soft chirpings.
- 丘隅 means the lush and hidden areas in forest on the hills.

Confucius references this poem to admonish later generations: These yellow birds know to rest or settle in the forest. The resting of the yellow birds is the act of ceasing. Why people do not know? People work very hard for their entire lives toward advantages and fame and they rest in their graves. Is death considered as ceasing? I say it is not. All beings need know where to cease their minds. Then where can they cease? No matter how we analyze or examine this subject, it always boils down to our Nature.

First we must restore our Nature, and then Wu Ji or paradise within us will appear. Then expand the initial force from Tai Ji and extend this benefit to the world, so that everyone restores their Nature. As a result, this initial force can return to Wu Ji, signifying our Nature has ceased in Wu Ji. When our Nature knows where to cease, even when this body dies, our Nature is still brilliant. Similarly, each Confucius’ teaching has become a motto for later generations to follow and each Confucius’ behavior has become the model as well. What is the difference between an ordinary man and a sage? The difference lies in which if the person knows where to cease his/her mind.

*dharma (心法).* On a deeper level, he sighs that people do not seek for the mind dharma. What is the mind dharma? The mind dharma tells us the path back to heaven, the location of our Nature, and the truth of this universe.
**The Great Learning: Chapter 3, “Explanations for Cessation at the Highest Good”**

(大學，右傳之三章：釋止於至善)

### 詩云

穆穆文王，於緝熙敬止。為人君，止於仁；為人臣，止於敬；為人子，止於孝；為人父，止於慈；與國人交，止於信。

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<th><strong>Version 1:</strong></th>
<th><strong>Version 2:</strong></th>
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<tr>
<td>In the <em>Book of Poetry</em>, one of the poems praises King Wen of Zhou because he had manifested his virtues to the fullest extent. As a result, his moral influence is enduring. When he assumed the role of a ruler, he showed altruism. When he assumed the role of a subordinate, he respected his superior by guiding him. When he assumed the role of a son, he showed filial piety towards his parents. When he assumed the role of a parent, he showed empathy toward his children. When he interacted with others, he showed trustworthiness.</td>
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<tr>
<td>In the <em>Book of Poetry</em>, one of the poems praises King Wen of Zhou because he was able to fully manifest his virtues by consistently respecting and protecting the purity of his Nature. He respected his Nature, which Heaven had endowed him. He did not cease until he had reached the state of perfection. For example, he did not cease exhibiting the virtues in each respective role. When he assumed the role of a ruler, he showed altruism. When he assumed the role of a subordinate, he respected his superior by guiding him. When he assumed the role of a son, he showed filial piety towards his parents. When he assumed the role of a parent, he showed empathy. When he interacted with others, he showed trustworthiness.</td>
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</tbody>
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99 The source of this verse is the *Book of Poetry*, in the section entitled 詩經大雅文王篇.

100 **What is the significance of this verse?** Zeng Zi referenced King Wen of Zhou’s virtues to demonstrate what it means to cease at the state of perfection. Whether he was a superior or a subordinate, a parent or a son, King Wen of Zhou was able to show the virtues of each respective role he was in. It seems as if there are many different virtues, but they are all manifestations of our Nature. It is just that in a different role, it had a different name. The analogy of the three different states of matter best illustrates this concept. Matter can be in three different states: gas, liquid, and solid. Regardless of the states, it is still matter. Therefore, to perceive our Nature so that it can completely reveal, we must practice the six steps outlined in the second verse.

101 The concept is discussed in chapter 14 of *Doctrine of Mean* (中庸，十四章): A virtuous person conducts oneself accordingly to his/her respective role and has no wish to operate outside of its parameter. If we are wealthy, use our wealth to assist those who are in need; if we are poor, accept our condition and wait for our opportunity; if we are in a foreign land, we respect its traditions and customs, while maintaining our moral standards; if we are in a predicament, we still adhere to our moral values. A virtuous person can cultivate oneself under any conditions. The concept is discussed in chapter 14 of *Doctrine of Mean* (中庸，十四章): A virtuous person conducts oneself accordingly to his/her respective role and has no wish to operate outside of its parameter. If we are wealthy, use our wealth to assist those who are in need; if we are poor, accept our condition and wait for our opportunity; if we are in a foreign land, we respect its traditions and customs, while maintaining our moral standards; if we are in a predicament, we still adhere to our moral values. A virtuous person can cultivate oneself under any conditions.
### Word Translations:

<table>
<thead>
<tr>
<th>Chinese Character(s)</th>
<th>Translation</th>
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<tbody>
<tr>
<td>穆穆</td>
<td>means endurance of time.</td>
</tr>
<tr>
<td>[於緝之]於</td>
<td>is an expression for praising.</td>
</tr>
<tr>
<td>緝</td>
<td>means to continue.</td>
</tr>
<tr>
<td>熠</td>
<td>means brilliance.</td>
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</tbody>
</table>

### Verse Translations:

**Verse Translations:**

As a superior, King Wen of Zhou ceased at altruism.  What is altruism?  Altruism, in *I Ching* (易經), is situated on the east and its nature is warmth.  For this reason, one of Heaven’s virtues is that it favors growth and life.  When we assume the role as superiors, we need to emulate Heaven.  Use humility to transform others.  Establish our virtues through our speech and behaviors to guide others.  Even then we have not achieved altruism to the highest extent.  What does that mean?  When Heaven nourishes humankind, Heaven demonstrates a great virtue.  Conversely, when Heaven punishes mankind, Heaven still demonstrates a great virtue.  As superiors, we first restore our Nature and release its brilliance.  Then everyone will follow our lead in restoring his/her
own Nature. Even though there may be laws, but no one will violate them. Even if there may be people violating laws, we still enforce the laws but we use virtues to guide them. Then we will become uniform with this universe.

As a subordinate, King Wen of Zhou ceased at respect. When one is respectful, one respects everything. As indicated in Zeng Zi’s (曾子) statement: ten eyes are watching, ten hands are pointing, this vigilance is similar to the mentality of a person walking on thin ice and when one is alone. First we must respect our hearts and Nature. When our hearts and Nature have our respect, our behaviors will show that we are respectful to everything. We show this type of respect every moment, day and night. We also fear of the emergence of heart contents. When we, as subordinates, are respectful, we help our superiors avoid wrongdoing.

As a son, King Wen of Zhou ceased at filial piety. Humankind only knows about that their biological parents, but do not know about their Heavenly Mother. The origin of this body is from our parents and the origin of our Nature is from our Heavenly Mother. Complying with our parents’ wishes and nourishing their bodies, this filial piety is towards our parents. Furthermore, each human being is our sibling. When we transform ourselves and others, we alleviate suffering and bringing harmony to this world. Then this filial piety is towards our Heavenly Mother.

As a parent, King Wen of Zhou ceased in love. Love means strict love, in which we discipline and teach our children with Tao and guide them with virtues. This is unconditional love. If we spoil them, then this is not genuine love.

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103 How do we respect our superiors? We respect our superiors by helping them avoid wrongdoing and guiding them with principles. One can say this is easy to say but difficult to do. How do we guide our superiors with principles? We must be able to respect our hearts and Nature before we can adhere to principles. If we are not principled, then how can we influence others?

104 How do we respect our hearts and Nature (先敬己心，繼敬己性) in paragraph 3? In the first chapter, it discusses about protecting the purity of our Nature. To protect it, we must respect our hearts. When we can respect our hearts, gradually we will be able to respect our Nature. The details of this practice will be discussed in chapter five. Generally, it means to monitor our hearts and prevent greed, anger, and obsessions from arising.

105 The translator temporarily translates the word “ci (慈)” as love, as it fits the context.
<table>
<thead>
<tr>
<th>The Great Learning: Chapter 3, “Explanations for Cessation at the Highest Good”</th>
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<tbody>
<tr>
<td>(大學，右傳之三章：釋止於至善)</td>
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</table>

<table>
<thead>
<tr>
<th>也。父母者天地也，生之、養之、教之、導之，啟發子之自動之性，鼓震子之自立之心而後已焉。</th>
</tr>
</thead>
<tbody>
<tr>
<td>Therefore, heaven’s strictness is not revealed through wrath, but people know to fear it; heaven also bestows blessings upon people but it does not need to be recognized. But those who receive the blessings recognize it nonetheless. Parents are similar to heaven and earth. They give birth, nourish, teach, and guide their children until they know to utilize their Nature to establish themselves.</td>
</tr>
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<table>
<thead>
<tr>
<th>信者：不欺之謂。試將信字拆開看，乃人言也。人與我言，我與人言，其間即含真信。夫信之信如土，莫非皆是，莫非皆用也。如土中生物，種甚得甚，毫不欺人。夫人失信，先自欺而後欺人，未有先欺人而後自欺也。信者，天之中、地之樞、身之主，通四端，兼萬善，信之偉用大矣哉！願天下眾生，突破塵緣，醒悟迷津，速登覺路，覓真信以返源，是吾所厚望焉。</th>
</tr>
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<tbody>
<tr>
<td>Trustworthiness means honesty. If we take the Chinese word for trustworthiness apart, we see that it is composed of two characters: person (人) and speech (言). What we say to each other is guided by trustworthiness. An example to illustrate trustworthiness is the earth. Whatever seed we sow, we reap what we have sown. It does not lie. When people are dishonest, they are first dishonest with themselves. It does not happen the other way in which they are dishonest to others before they can lie to themselves. Trustworthiness is the center of this universe, guidance in one’s body and integration of the four virtues, and inclusion all kindness. This proves how great trustworthiness is. My most sincere hope is that all sentient beings can be awakened so that they seek the path to enlightenment and return to our origin.</td>
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<tr>
<th>詩云106：瞻彼淇澳，菉竹猗猗！有斐君子，如切如磋，如琢如磨；瑟兮僩兮，赫兮喧兮；有斐君子，終不可諠兮。</th>
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<tr>
<td>Version 1:</td>
</tr>
<tr>
<td>In the Book of Poetry, one of the poems describes an image of a viewer observing the lushness of bamboos by the waterside. A virtuous person must emulate the bamboos by undergoing the four-step process of refinement such as cutting, chiseling, sculpting and polishing. Apply the analogy of sculpting to the cultivation of Tao. Apply the analogy of polishing to self cultivation. These are the steps to self cultivation and one must maintain this practice. Such diligence will reveal in appearance, speech, and behaviors. Then people will be moved by such diligence.</td>
</tr>
</tbody>
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106 The source of this poem is the Book of Poetry and in the section entitled 詩經衛風淇澳篇.  
107 What is the context of this poem? It is about Duke of Wei Wu (衛武公), he is 康叔’s great, great (8x) grandson. This person is praised for his respectful appearance and cultivation of his moral character. In this poem, he is being compared to the bamboos by the waterside.
**Version 2:**

In the *Book of Poetry*, one of the poems describes a viewer comparing bamboos on the waterside to Duke of Wei Wu. The characteristic of bamboos is that it is hollow in the center which resembles humility. Also, the bamboos cannot be broken due to its strength in the nodes and can endure freezing temperature, which signifies its resilience. In the same way, if we solidify our inner foundation, we too can be like bamboos in which we have humility and resilience. Like Duke of Wei Wu, he had aligned his heart with his actions. Therefore, his demeanor commanded respect.  

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**【字解】**

淇：水名。
澳：隄也。
猗猗：美盛貌，興也。
斐：文貌。
切：以刀鋸。
琢：以椎鑿，磨以沙石，皆治物使其滑澤也。
治骨角者，既切而復磋之；
治玉石者，既琢而復磨之，皆言其治之有緒，而益致其精也。

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**Word Translations:**

淇 is the name of a river.
澳 means bay or cove.
猗猗 means youthful appearance or flourishing.
斐 means a cultured and handsome person.
切 means to saw with a knife.
琢 means chiseling and sculpting the shape.
磋 means using a polishing tool.
磨 means using sand and stones to bring out the luster of the objects.
治骨角 means to cut or slice and then polish; 治玉石 means to cut and grind again. This all means to consistently seek improvement until we have reached perfection.

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108 What is the significance of this verse? This verse delineates how we should approach learning. First we must know what to learn. Zeng Zi uses the analogy of sculpting or creating gems (如切如磋). The cutting means to cut away parts that are not useful or good is similar to sorting through knowledge, such as Inner sage or outer king, to decide what to learn. Then learn the essentials instead of learning about everything.

Next step is self cultivation. Once we know where to devote our learning, we need to apply what we learn. Using the same analogy: after cutting and sorting different parts of the jade, now we make it into something (如琢如磨). This is similar to how we need to motivate ourselves to begin self refinement by eliminating all flaws.

Then, it is imperative as the third step to maintain the spirit (瑟兮僩兮). As indicated in a common saying: When we cultivate Tao in the first three years, Buddha is before our eyes. It is easy to receive Tao but difficult to cultivate Tao. When we can cultivate Tao, it is difficult to maintain the practice. 修道三年佛在眼前，得道容易守道難.

The final step, mind and action are integrated and our appearance commands respect (赫兮喧兮), is an outcome of the first three steps. In the aneals, there are two statements that discuss about the final step. In the chapter twenty five entitled, Zi Zheng, and the nineteenth verse, Zi Xia states: Virtuous person gives three impressions: observing from afar, the person commands respect; interacting with the person, the person is polite; listening to the person’s speech, you’ll see that he’s careful with speech. 子夏曰：“君子有三變：望之儼然，卽之也溫，聽其言也厲。” 子張篇第十九 共二十五章.
Then we must undergo refinement, following steps of the purging contents, extending knowledge of our Nature, maintaining sincere intentions, and centering the heart. During this practice, we will realize that we need to be very vigilant. How does this vigilance look like?
| The Great Learning: Chapter 3, “Explanations for Cessation at the Highest Good”  
| (大學，右傳之三章：釋止於至善)  
<p>| | |</p>
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<tbody>
<tr>
<td>哉！</td>
<td>Within our bodies, we have our Nature and temptations. When our Nature is weak, temptations are strong. For this reason, junzis are cautious of the emergence of temptations and wary of the external forces that may stir up temptations. Therefore junzis use such vigilance to protect the brilliance of their souls. They also use resoluteness to ward off temptations and constantly stay on guard. If there is a lax moment, this is the opportunity for temptations to arise. How fearful is our Nature!</td>
</tr>
<tr>
<td>嚴密敬慎以持內也，武毅剛正以震外也。秉天地之至公，養乾坤之浩氣，威而不怒，而受僈者咸懼其威；德行溢外，雨露均沾，而被患者咸感其惠，故德威兼備之磊落君子，萬民奉若父母，威若鬼神，焉有遺忘之理。</td>
<td>We must be vigilant within and use resoluteness on the outside. Drawing on the righteousness of this universe, we preserve the rightful aurora of this universe and cultivating a commanding presence. Then people will naturally respect us. Our virtues will reveal on the outside. This state is similar to the mist or drizzle that invigorates people. Those who are affected by us will be grateful. Therefore, junzis who carry themselves as previously described will respected by others; their presence is like deities. It is not possible for people to forget us.</td>
</tr>
<tr>
<td>是以如切如磋之功，道學也。何謂道學？先修至德以凝至道之學也。如嚴密、敬慎、武毅、剛正，持震內外，內魔已格，外障弗至，良知呈獻，天真畢露矣。意發必誠，心動守正，至德已修，至道漸凝，則漸造極矣。</td>
<td>The method of cutting and polishing is one of the steps in the learning of Tao. What is considered as learning of Tao? The cultivation of the perfect virtue in order to congeal our essence. The steps include the exhibiting of vigilance, respect, resoluteness, and uprightness both in our minds and behaviors; then we can eliminate temptations from the inside so the external obstacles will be warded off. This way, our consciences will be revealed. Then our intentions will be sincere. Even when the heart arises, it will be centered. When our virtues are perfect, our essence will congeal and gradually we can reach the ultimate state.</td>
</tr>
<tr>
<td>故欲修至德，必須依照格致誠正，次第自修，大學以期性天光澤也。如至德全、至道凝，則人與天一體耳。不怒而民威於鉞鉞，民奉之若神明，事之如父母，而我教化遂普，萬民各親</td>
<td>If we aspire to cultivate the perfect virtue, we must start from the four steps of Inner Sage and proceed accordingly. If we have reached the state of perfect virtue and congeal our essence, then we can be integrated with Heaven. Without using</td>
</tr>
</tbody>
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| 110 What does this segment mean “junzis who carry themselves as previously described will respected by others; their presence is like deities. It is not possible for people to forget us”? It merely means that later generations are moved by their virtues. It is a natural response that people remember them.  

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55
其親，各長其長，各復自性，性天空洞，放大光明，此所謂復己性，始能覺群性也。

anger, the people show respect as if they are standing before a battle ax. They will also respect us as deities and treat us as guardians; when our moral influence reach a greater audience, all individuals will love their parents, maximize their strengths and restore their Nature. All individuals’ Nature will radiate their brilliance. At this state, because we have restored our Nature, we are able to enlighten others.

雖是衛人讚美武公，但我所註，恐武公不及，乃至聖之行也。人人奉此，聖由凡作。誘曰：聖人皆是凡人作，安有聖人作聖人。信然。

Even though this poem praises Duke of Wei Wu, but with my evaluation of Duke of Wei Wu, I am afraid that Duke of Wei Wu is not comparable to Confucius. If all individuals follow this, then they can become sages. A proverb says: “Sages are transformations of common people. There has not been a Sage who transforms into a Sage.” Believe it.

詩云：於戲！前王不忘。君子賢其賢而親其親，小人樂其樂而利其利，此以沒世不忘也。

In the Book of Poetry, one of the poems praises: King Wen of Zhou and King Wu of Zhou are unforgettable. Superiors value virtuous people and learn from their parents. As a result, ordinary people will be satisfied by this type of governance, in which people receive benefits that they deserve. Their virtues and influence are unforgettable.

【字解】
於戲：嘆辭。
樂：前王謂文武也。
利者士農工商所求應份之利也。

Word Translations:
於戲 indicates exclamation or praise.
樂 refers to King Wen of Zhou and King Wu of Zhou.
利 the financial and social benefits that scholars, farmers, merchants, laborers deserve based on their respective roles.

【節解】
文王至德，武王大德；文王承道，武王行道。故孔聖云：武王、周公其達孝矣乎，夫孝者，善繼人之志，善述人之事者也。先王承天之明命，負大任於兩間，繼天立極，以化萬世。

Verse Translations:
King Wen of Zhou exhibited perfect virtues and King Wu of Zhou showed great virtues. Moreover, King Wen of Zhou was a successor in the Tao lineage and King Wu of Zhou restored the natural order of affairs so that everyone abided by Tao. Therefore, Confucius states: King Wu of Zhou and Duke of Zhou both fully manifested filial piety. Filial piety involves

111 The source of this poem is the Book of Poetry and in the section entitled 詩經周頌烈文篇.
112 What is the significance of this verse? Not only King Wen of Zhou manifested the virtues of his Nature, he was able to transform his sons. As a result, he brought peace to his country. Therefore, we must emulate him as well.
continuing parents’ aspirations and carrying on their affairs. King Wu of Zhou received heaven’s mandate, and assumed the responsibility of being a model for the world and later generations.

First there was King Wen of Zhou’s pure virtues; as a result, this yielded King Wu of Zhou’s virtues. This way their virtues will be brilliant throughout time. Therefore, King Wu of Zhou and Duke of Zhou took care of their parents and obliged to their wishes. They also fulfilled their wishes and ambition. What King Wen of Zhou valued, they valued as well. If they valued those things, this means that they were carrying on their parents’ affairs. Whoever King Wu of Zhou learned from, they learned from as well. Whoever they learned from, they continued to treat them with respect.

Continue to exhibit King Wen of Zhou’s perfect virtues to transform all citizens so that they know to restore their Nature and re-align themselves with their consciences. When all individuals know to refine themselves, they will be content about things that King Wen of Zhou was content about and be concerned about what he was concerned as well. In other words, their concerns and content are the direct results of the virtues of King Wen of Zhou113.

King Wen of Zhou educated them about benefits; so they knew how to educate themselves about benefits. Those who were able to do that have been educated by King Wen of Zhou. Even though the preceding emperors had passed away, but their virtues and principles live on like heaven and earth, and still shine brilliantly as the sun and moon. The complete virtues of preceding emperors are called principle. Even though heaven and earth, and the sun and moon will collapse but their virtues continue to exist. In other words, heaven and earth, and sun and moon cannot be compared to preceding emperors’ complete virtues.

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113 What does it mean that “their concerns and content are the direct results of the virtues of King Wen of Zhou”? As the citizens were influenced by the virtues of King Wen of Zhou, they began to emulate as him. They adopted this world view and compassion towards others.
Summary:

Zeng Zi drew on several poems from the *Book of Poetry* to illustrate what it means to “cease at the highest good.” The first two poems suggest what and where to cease. Within us, there is a central location in which our Nature resides. This is where we cease our minds. When we are able to cease our minds, we can perceive our Nature and manifest its innate virtues in the five relationships. When we do this practice, the ceasing of our minds, our sincerity will reveal in our speech and behaviors. As a result, its effects are far-reaching, similar to the virtues of King Wen of Zhou and King Wu of Zhou.
How does the understanding of the natural order of things help us manifest our virtues and transform others?

<table>
<thead>
<tr>
<th>Original Text</th>
<th>Translated Text</th>
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</table>
| 子曰：聽訟，吾猶人也；必也使無訟乎！無情者不得盡其辭，大畏民志；此謂知本。 | Confucius states: in hearing litigations, my approach is not different from others. However, I strive to resolve the dispute between both parties without resorting to legislative interventions. The goal is to elicit true testimonies from the plaintiff and defendant, by guiding them to become respectful and cognizant of their conscience, so they dare not to lie. Such approach demonstrates the understanding of the foundation or origin.

【字解】
猶人：不異於人也。情：實也。 | Word Translations:
猶人 means it is not different from others.
情 means truth or confessions.

【節解】
聖人之大化，由此可見一斑矣。以無為化世，不言教民，大化普及，萬民自治焉。在未普及大化前，縱有爭訟者，聖人明德昭著，如日月經天，照臨萬物，無微不至、無微不察，如天地之賞罰善惡，絲毫不爽。無情實者，安能盡其辭乎！是非判清，曲直分明，使爭訟者咸知聖人之威，感戴聖人之德，雖始為爭訟，終歸於無訟也。故施教於魯國，三月遂大治焉。安用善於折訟而治民乎！此乃聖人親民之初功也。 | Verse Translation:
This small example reveals Confucius’ approach on transforming others. He modeled what he preached, instead of relying mainly on preaching. This way his influence reached a larger audience and people knew how to conduct themselves. Before his influence became pervasive, even though there might have been litigations, Confucius’ virtues and preciseness caused the plaintiff and defendant to be honest. The plaintiff and defendant were intimidated by him and were grateful towards his virtues. So even though they were present at the court, they left without pursuing charges. So, when Confucius educated the people in Lu State, he was able to achieve this

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114 What does it mean to guide others to become respectful and cognizant of their conscience? According to the Analects, a virtuous person has three respects: respect for the mandate of Heaven or conscience, respect for virtuous government officials, and respect for the teachings of Saints. Ordinary men do not understand the mandate of Heaven or their consciences so they do not fear anything. They also disrespect virtuous government officials and the teachings of Saints. When we respect the mandate of Heaven or our consciences, we will protect the pureness of our Nature. When we respect virtuous government officials, we feel as if we are facing a mirror and will not dare to lie.

115 How does this approach demonstrate the understanding of the concept of origin and derivative? The origin is to inspire others to govern themselves with their consciences and the derivative is to establish laws as a contingency for those who need legislative interventions. In other words, applying the concept of origin and derivative will help us direct our time and energy to what matters the most and yield far-reaching outcomes. Zeng Zi uses this example of Confucius’ approach to day to day matter in his job.
state in three months. Confucius utilized this avenue to govern the people. This was his first step in the transformation of others\textsuperscript{116}.

Summary:

In order to stop people from going to the courts, people need to stop committing crimes. To stop people from committing crimes, people need to know how to use their consciences to govern themselves. Even in an ideal society, if there are crimes, litigation will be needed. The goal is not to punish but to get them to recognize their consciences amidst the procedures so that it will be resolved without using laws. This shows the perspective of governance, placing more emphasis on virtues over laws.

\textsuperscript{116} How does this segment apply to us if we are not government officials? Even though majority of us do not have political positions, this segment is still applicable to us. Taking its essence and apply it to our daily lives; there are incidents that we may be mediators and try to manage tensions or potential conflicts in our families or between friends. During these confidences, we may remember to guide them into understanding their roles and to use empathy.
How does the practice of purging contents yield the result of deeper knowledge of our Nature?

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>此謂知本。此謂知之至也。</td>
<td>This is called deep understanding of the foundation or origin. This is also called extending the knowledge of our Nature to the utmost.</td>
</tr>
<tr>
<td>下以下至（此謂知不知致，不可以誠其意）乃呂祖補述格致二章。</td>
<td>From here on in this chapter until page 11, the content is inserted by Master Pure Yang.</td>
</tr>
<tr>
<td>所謂致其知在格其物者，心有所貪慾而性辟焉，心有所嗔忿而性塞焉，心有所癡奢而性蕩焉，心有所愛妄而性遷焉。</td>
<td>The clause, “to extend the understanding of our Nature relies on the practice of purging contents (致其知在格其物).” means: when our hearts have greed, our Nature is no longer centered; when our hearts have displeasures, our Nature is obstructed; when our hearts have obsessions, our Nature becomes restless; when our hearts have desires, our Nature shifts from the center.</td>
</tr>
<tr>
<td>【字解】貪、嗔、癡、愛，四心物也。</td>
<td>Word Translations: 貪、嗔、癡、愛，四心物也。Greed, anger, obsessions, and desires are the four contents in our minds.</td>
</tr>
<tr>
<td>慾：近私也。</td>
<td>慾 means close to selfishness.</td>
</tr>
<tr>
<td>念：近恨也。</td>
<td>念 means anger, an emotion that is close to hatred.</td>
</tr>
<tr>
<td>奢：過度也。</td>
<td>奢 means excessive.</td>
</tr>
<tr>
<td>妄：非份之思也。</td>
<td>妄 means improper thoughts.</td>
</tr>
<tr>
<td>異：偏倚也。</td>
<td>異 means bias or imbalance.</td>
</tr>
<tr>
<td>塞：滯結也。</td>
<td>塞 means to be repressed and congealed.</td>
</tr>
<tr>
<td>蕩：流動也。</td>
<td>蕩 means fluid.</td>
</tr>
<tr>
<td>遷：更移也。</td>
<td>遷 means to shift.</td>
</tr>
<tr>
<td>【節解】是以欲將良知良能推廣行遠，必須格心物也。心之源出自性，心乃性之靈苗也。心物之障，亦即性物之障矣！心物變化，瞬息萬千，總結</td>
<td>Verse Translations: If we wish to extend the abilities of our Liang Zhi (良知) and Liang Neng (良能), which is another phrase for our consciences, we must</td>
</tr>
<tr>
<td>117 During the Qin Dynasty, the Qin emperor decreed the burning of books and burying of scholars. Luckily, most of the writings in The Great Learning were salvaged from the fire, except for the sections inserted by Master Pure Yang in this section. After this incident, generations of scholars could not understand how to purge mind contents in order to extend knowledge of their Nature. Ironically, these sections were the essence of The Great Learning, as illustrated in the chapter one that the entire method hinges on the practice of purging mind contents. Now, with this rare opportunity, Master Pure Yang added the missing sections.</td>
<td></td>
</tr>
<tr>
<td>118 Please refer to Chapter Four of The Profound Meaning of Heavenly Tao (天道奧義) for the explanation of Liang Zhi (良知) and Liang Neng (良能), a phrase that means our Nature or consciences.</td>
<td></td>
</tr>
</tbody>
</table>
### The Great Learning:
**Chapter 5, “Explanations for Extension of the Knowledge of Our Nature”**
(大學, 右傳之五章: 釋格物致知)

<table>
<thead>
<tr>
<th>不外貪嗔癡愛耳。</th>
<th>purge the contents in our minds. Our minds emerge from our original Nature so it is considered as our Nature’s seedlings(^{119}). If our minds are obscured by the aforementioned contents, then our Nature is obscured as well. The contents in our minds are constantly changing and these changes occur in a matter of seconds. Even though there are millions of representations, they belong to the four main categories: greed, anger, obsessions, and desires.</th>
</tr>
</thead>
<tbody>
<tr>
<td>贪中主慾，慾本私情，以後天私情，遂昧先天公理矣！至性安能不受其牽扯而偏僻於一隅也。</td>
<td></td>
</tr>
<tr>
<td>Greed is driven by desires and desires originate from selfishness. Generally, when we choose selfishness, we are forgoing our consciences. As a result, our Nature is pulled away from the center and shifts to a side.</td>
<td></td>
</tr>
<tr>
<td>噁中生忿，忿極生恨也。須知世間之事，不如人願者，十有八九，遇逆境而不容忍，則怨天尤人之心起矣！此心一起，一恨天之不平，二恨人心不公也，則自性安能不受其牽扯而閉塞乎！</td>
<td></td>
</tr>
<tr>
<td>Displeasure breeds anger and prolonged anger becomes hatred. We must understand that outcomes of all affairs in this temporal world are generally unsatisfying. When we cannot endure difficult situations, we will easily attribute blame to God and others for our predicaments or ordeals. We may blame either God for being unfair or others for being unjust. In such case, our Nature is obstructed by such emotions.</td>
<td></td>
</tr>
<tr>
<td>瘦者，相因生奢，癡心於功名，癡心於富貴，癡心者高望也。癡想不能如願則生苦惱，由是遂驕己傲人，縱心猿意馬放蕩無蹤，莫能遏已。如是則自性安能不受其牽扯而流蕩乎！</td>
<td></td>
</tr>
<tr>
<td>Obsessions are borne from fixations of images and acts of extravagance. As a result, we may become preoccupied with success, wealth, and high hopes. When we cannot get what we want, we may become distressed. Mostly we just want to be proud and show off ourselves, allowing our intentions to form without restraints. In such case, our Nature floats aimlessly as a result.</td>
<td></td>
</tr>
<tr>
<td>妄靡不生於愛焉。此愛非仁人博愛之愛，乃血心愛聲色貨利之愛也。然愛者妄也，命中無應份之聲色，運中無意中之貨財，空愛而無實享則妄念繭矣！如是則自性安能不受其牽扯而流蕩乎！</td>
<td></td>
</tr>
<tr>
<td>Delusions are borne from desires for pleasing sounds and sights, materials, and advantages. So desires are delusions; especially if in our fate, we do not have these, and we become obsessed. In this condition, how can our Nature not be pulled away from its center?</td>
<td></td>
</tr>
<tr>
<td>故貪、嗔、癡、愛，相因而生；慾、忿、蕩、遷，隨波而至。是以欲將良知良能復初，推廣行遠，非徹底將此心之四物剷除不可。</td>
<td></td>
</tr>
<tr>
<td>Therefore, greed, anger, obsessions and desires are interdependent; and desires, hatred, restlessness, and deviations immediately follow.</td>
<td></td>
</tr>
</tbody>
</table>

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\(^{119}\) **What does it mean that our minds emerge from our Nature?** The mind is the active state of our Nature and our Nature is the inactive state. And the inactive state is our true form or true self. When it is active, it is the manifestation of our Nature – conceptually this is the case.
<table>
<thead>
<tr>
<th>篇解</th>
<th>Verse Translations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>此節緊承上意而言。心物所生，貪慾、嗔忿、癡奢、愛妄則性受其牽扯。故相因而生，性辟塞蕩遷焉。本然之性，遂受傳染之性所蔽矣！故欲致其良知，覺性之初當何如也？其良方下備載焉。</td>
<td>This verse supports the previous verse. The emergence of contents in our hearts such as greed, anger, obsessions, and desires directly affects our Nature. So, when they emerge and fully manifest themselves, our Nature becomes unsettled. Our Nature is constantly exposed to these contents, as a result, becomes dysfunctional. Therefore, how do we understand our Nature? There is an effective approach which will be explained below.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>篇解</th>
<th>Verse Translations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>性本大中至正，落於後天，遂受貪慾牽扯而偏辟焉。覺貪慾之非，有傷性正，戒貪除慾，則匡扶偏辟，復性本旨之正矣。</td>
<td>Our Nature originally is centered and just. Since our existence in this temporal world, our Nature has been greatly affected by greed, thus has been led astray. When we recognize that greed is wrong and harmful to our Nature, we will purge it and correct what is unjust, in order to restore the centeredness of our Nature.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>篇解</th>
<th>Verse Translations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>性本能大能小，放之則彌六合，卷之則退藏於密。落於後天，遂受嗔忿牽扯而閉塞焉。覺嗔忿之非，有傷性揚，息嗔忍忿，則闢破閉塞，復性本旨之揚矣。</td>
<td>The nature of our Nature is elastic. When it expands, it reaches all directions of this universe, and when it contracts, it shrinks to the point at which it is no longer visible. Since we have been in this temporal word, we have been greatly affected by anger. When we recognize that anger is wrong and harmful to our Nature, we will purge it and then we restore the openness of our Nature.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>篇解</th>
<th>Verse Translations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>性本寧靜者也，落於後天，遂受癡奢牽扯而流蕩焉，覺癡奢之非，有傷性定，消癡去奢，則收復流蕩，復性本旨之定矣。</td>
<td>The nature of our Nature is also tranquil. Since our existence in this temporal world, our Nature was affected by obsessions. We must recognize the negative effects of obsessions. Our Nature cannot settle. Therefore, if we purge obsessions and extravagance, then we can settle our Nature.</td>
</tr>
</tbody>
</table>
The Great Learning:
Chapter 5, “Explanations for Extension of the Knowledge of Our Nature”
(大學，右傳之五章：釋格物致知)

<table>
<thead>
<tr>
<th>性本知其所止，落於後天，遂受愛妄牽扯而遷移焉。覺愛妄之非，有傷性止，剷愛斬妄，則挽轉遷移，復性本旨之止矣。</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our Nature initially knows where to cease. Since our existence in this temporal world, our Nature has been driven by desires. As a result, our Nature had moved from the center. We must recognize the negative effects of desires and delusions. We then will eliminate desires and delusions. Consequently, we can prevent our Nature from moving and it can cease at its location.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>性正則不失其中和位育，性揚則不失其推廣行遠，性定則不失其幽靜穩固，性止則不失其登峯造極，如是則性中全體大用完備矣。</th>
</tr>
</thead>
<tbody>
<tr>
<td>When our Nature is centered, it can nourish. When our Nature is open, it can expand. When our Nature is settled, it can be tranquil and solidified. When our Nature ceases, it can be perfected. This way, we can maximize our Nature.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>是故君子慎心物於隱微，遏意惡於動機。</th>
</tr>
</thead>
<tbody>
<tr>
<td>Therefore, junzis are very careful about the emergence of the four contents, precisely the very moment between their inactivity and emergence. They cease them immediately in their stirrings.</td>
</tr>
</tbody>
</table>

### 【字解】

| 慎 | 小心翼翼也。 |
|---|
| 隱微 | 意動未動之處也。 |
| 遏 | 止也。 |
| 動機 | 心浪之微波也。 |

### 【節解】

三期時代，浩劫彌漫，究其劫源，乃起於心物之隱微耳。如貪慾、嗔忿、癡奢、愛妄皆由心物之不慎於隱微，遂相因而生焉。故心為大同之先導，心為浩劫之動機，心為萬事之源樞，心為鬼神之趨徑也。不慎於心物之隱微，則意惡流浪，遂相因而動機焉。聖人無他技，其心休休焉！無非慎隱微、遏動機也。然心意可敬亦可畏。可敬者，希聖希賢心也。可畏者，作奸作慝亦心也。噫！ |

### 【節解】

During this Third Period, catastrophes are imminent. Investigating the causes of these catastrophes, we can trace them to the contents in our hearts, especially in the most subtle places. These contents are greed, anger, obsessions, and desires and they emerge when people are not vigilant. Therefore, our hearts are the guide towards utopia, the drive in catastrophes, the source of all affairs, and the path to becoming either ghosts or deities. If we are not careful with the emergence of the mind contents, then these bad intentions will arise. Saints do not possess special skills; they just rest their hearts—which is to be cautious of the emergence of the heart contents and cease it at the heart. Therefore the heart can be respected and feared. Respected, because it can lead to sagehood. Feared, because it can lead to sins.
So if we aspire to extend the understanding of our conscience, we must be cautious of the heart contents and cease the bad intentions. This is the most urgent task at hand. If our practice of filtering contents is insufficient and we try to extend the understanding of our Nature, such outcome is similar to construction of a house on a shaky foundation and the desire to beautify a house on unstable ground. This is very dangerous.

If we skip the practice of purging contents and attempt the other seven steps, this situation is similar to watering the leaves of a plant instead of the roots. We intend for the plant to flourish, but instead it wilts! Therefore the practice of purging contents is the most essential step. Those who aspire to cultivate Tao, follow my advice. Diligently practice it; then our mind contents will be purged; the brilliance of our Nature will be restored. Finally our essence will be congealed.

So the heart contents obscure our Nature and trigger the development of bad habits and addictions. The practice of purging contents can help us restore our Nature. When we change our behaviors, we will realize the origin of our hearts. Our Nature, hearts and bodies are interconnected. They cannot be separated from each other. Similarly, like plants, they cannot be separate from the stems, roots, and seed!

When we perceive our Nature and hearts from within, this state is called self-awakening. When our behaviors and speech are guided by these insights, this state is called awakening others. Therefore, the practices of Inner Sage and Outer King cannot be separated as well.

<table>
<thead>
<tr>
<th>Word Translations:</th>
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<tbody>
<tr>
<td>蔽: means to obscure.</td>
<td></td>
</tr>
<tr>
<td>染: means to influence.</td>
<td></td>
</tr>
</tbody>
</table>

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120 What does it mean to “realize the origin of our hearts”? The origin of our hearts is the arising of intentions. We start reflecting on our speech and behaviors and we will see our intentions. From our intentions, we can see how they arise. That is the origins of our hearts.

121 What does it mean that “it cannot be separated from each other”? It is a cause and effect relationship. What is in the former will be revealed in the latter. What is revealed in the latter can be traced in the former.

122 What does it mean - When our behaviors and speech are guided by these insights, this state is called awakening others? Because we are modeling, it helps others to understand the profundity of Tao.
### Verse Translations:

The origin of our Nature is the Principle and its nature is luminous. However, since the existence of humankind in this temporal world, our Nature has been constrained and obscured by forces or stimuli in the realm of energy (氣) and matter (象). As a result, heart contents arise. This condition is similar to the clouds or fog covering up the blueness of the sky. What are heart contents? This concept has been explained in previous sections. There is no need to be redundant. What are the manifestations of mind contents in speech and behaviors? When we are not able to be cautious in the subtle area, these heart contents grow and spread. Over a period of time, they become visible in our speech and behaviors. Therefore the practice of monitoring the subtleties of the mind, in which this precise moment is our original self; when we eliminate the influence of mind contents on our speech and behaviors, we have cleared our hearts.

---

**How do the mind contents obscure our Nature?** When the mind contents frequently emerge, they gradually become like an addiction to which we seek for them. So they start from the mind and then reveal in our behaviors. Over time, we keep going back to them. Habits then form.
The heart contents flourish without our awareness and, as a result, obscure our Nature. Therefore, Saints were often cautious in the most subtle moments of their hearts, precisely before the emergence of the heart contents. Even though they had not emerged, they maintained vigilance so that the heart contents would not develop. When there were no heart contents, their Nature was brilliant. When their Nature was brilliant, this means that their Nature was restored.

Word Translations:
滋 means to grow.
蔓 means to spread.
持 means to guard.
皓 means brilliant.

Verse Translation:
Heart contents are greed, anger, obsessions, and desires. When these heart contents appear, they grow. Once they start to spread, they cannot be contained. As a result, our illustrious Nature will be obscured. Therefore, Saints were very vigilant of this subtle place. This subtle place is when the four contents are latent. Even though the heart contents have not emerged, this is when we cannot be careless about it. This is when we must approach it as if we were walking on thin ice as a way to correct the heart. In this most subtle area, it is even more luminous. This way the heart contents cannot emerge. When they cannot emerge, it cannot flourish. When our Nature is...
| The Great Learning:                                                                 |
| Chapter 5, “Explanations for Extension of the Knowledge of Our Nature”       |
| (大學，右傳之五章：釋格物致知)                                               |

Empty and our hearts at ease, the state is similar to the visibility of the blue sky after its clearing. Our Nature will remain brilliant and this is our true self or form.

When the heart contents manifest in our behaviors, they have already tainted our Nature. Therefore virtuous people focus on the manifestation of the heart contents in their behaviors since they cannot focus in the subtle area, before the emergence of the four contents in the heart. When we cannot be vigilant of them in the heart, they will breed and spread until they manifest in our behaviors. This is called the visibility of mind contents. Therefore by eliminating the manifestations of the heart contents in our behaviors, we gradually recognize the origin of our hearts. Because our hearts constantly shift, we often start strong but procrastinate towards the end. This is a cultivator’s biggest fear and weakness. As a result, the manifestations of the heart contents in our behaviors will be visible again. If we can maintain this practice, we will realize the origin of our hearts and move towards awakening our Nature. We will finally achieve regardless how we approach this work.

<table>
<thead>
<tr>
<th>Word Translations:</th>
<th>Verse Translations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>昭著者顯明也。</td>
<td>The manifestations of mind contents in our speech and behaviors occur in this sequence:</td>
</tr>
<tr>
<td>燃者猶火之燃物，始微而勢大也。</td>
<td>Heart contents borne in the heart and reveal in our behaviors. When they manifest in behaviors, our Nature is being tainted and our hearts are gradually taken over by it. Therefore, virtuous people are only aware of the human consciousness, but not the Tao consciousness. As a result, they know only to expel mind contents they are revealed but they do not know how prevent it in the heart. What is the reason for this? The approaches are different. They examine their behaviors, but do not examine the</td>
</tr>
<tr>
<td>趨者入也。</td>
<td></td>
</tr>
<tr>
<td>炎者如火之燃物，始微而勢大也。</td>
<td></td>
</tr>
<tr>
<td>趨者入也。</td>
<td></td>
</tr>
</tbody>
</table>
### Chapter 5, “Explanations for Extension of the Knowledge of Our Nature”

**(大學, 右傳之五章: 釋格物致知)**

<table>
<thead>
<tr>
<th>Reading</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>心者流動遷搖，心何流動遷搖？以其不知所歸耳。心藏何處？曰：至性也。賢人未復己性而心安所歸乎？此心流動遷搖之由也。深恐驅身物、覺心源之事不能始終如一，仍被流動之心而移其志，則身物如故矣。如誠、恆、堅三字抱定，此心如矢，此意似刃，驅身物於荒夷，則亦能漸由覺心而邁上覺性之徑矣！由賢入聖，及其登峯造極，一也。</td>
<td>The heart is constantly moving and fluctuating. Why does the heart constantly move and fluctuate? Because it does not know where to reposition. Where do we reposition our hearts? In our Nature. When virtuous people have not completely restored their Nature, they do not know where to reposition their hearts. This is the reason for the heart to be constantly moving and fluctuating. The fear is that when they work on eliminating manifestations of the mind contents and to perceive their Nature, they cannot work on it till they reach that state. They are affected by their shifting hearts and they deviate from their goals. Then they still have the same habits. If we can be sincere, consistent, strong, this heart will be like an arrow; this intention will be like a blade; and this body will be like a desolate area. Then we will gradually approach the path of enlightenment, from being a virtuous person to sainthood, regardless of the approach.</td>
</tr>
<tr>
<td>此謂物不格，不可以致其知。</td>
<td>If we do not follow this step to purge contents, our Nature will not be revealed.</td>
</tr>
<tr>
<td>所謂誠其意，在致其知者，故心物未發謂中和，良知性也；心物既發謂動機，紛乘意也。</td>
<td>The clause, “to make intention sincere in order to realize our Nature (誠其意，在致其知)” means: when the heart contents have not arisen, this is called centered and balanced. This state is the true form of our consciences or Nature. When the heart contents emerge, they become our motives and evolve into desires. So, it is imperative to be vigilant in this area and restrain</td>
</tr>
</tbody>
</table>
### Word Translations:

| 紛乘 | means to spiral or recoil. |
| 優 | means to arrive. |

### Verse Translations:

**Verse Translation:**

Purge the contents in order to perceive our Nature. It is so true. This step is the essence of the practice of Inner Sage. Maintaining sincere intentions and centering the heart are the outcomes of this step. Therefore, be vigilant of heart contents in the subtest moment, especially between their inactivity and emergence. This is how our Nature can be restored and this is how we can advance to perfection. These two sections of purging contents and extending knowledge of our Nature have been thoroughly expounded.

When the practice of Inner Sage is sufficient, our intentions will naturally be sincere. Similar to plant development, when the roots are firmly established, the stems, leaves, and blossoms will eventually follow. Therefore, heart is situated between our Nature and intentions. Above the heart is Nature and below the heart is intention. When the heart contents have not emerged, this state is our Nature. When the heart contents arise, we restrain them immediately and be mindful of its emergence. When we do this practice, we are restoring our Nature. Our Nature is enormous and integrated with the Principle. Our consciences, if expanded, can reach perfection.

Therefore, purging the heart contents to perceive Nature is the practice of Inner Sage. When the practice of Inner Sage is sufficient, the intentions will naturally be sincere and the hearts will effortlessly be centered as well. Even though the steps are divided into four, there are only two in actuality. Since the heart and intentions are concealed in one body, they are considered as a part of the practice of Inner Sage.
**The Great Learning:**
Chapter 5, “Explanations for Extension of the Knowledge of Our Nature”
(大學，右傳之五章：释格物致知)

<table>
<thead>
<tr>
<th>知，致其良知，以極其至理也。心意者，性役也。性復而後，則誠正不行而至矣。故聖功序有四焉，曰：格、致、誠、正是也，其實即格致耳。聖人以其心意儲諸一身，故亦列內聖之功哉！故格致本也，誠正末也，本立而心意自誠正矣。</th>
<th>extending knowledge of our Nature is the foundation of Inner Sage. Purge heart contents to extend the knowledge of our Nature. When we thoroughly understand our Nature, we will understand the principle. The heart and intentions are the servants of our Nature. When our Nature is restored, maintaining sincere intentions and centering our hearts can be attained effortlessly. Therefore the practice has four stages: purging, extending, maintaining, and centering. In actuality, it is mainly purging and extending. Saints understand that their hearts and intentions make up this body. Therefore they practiced the method of Inner Sage. So, purging and extending is the foundation and maintaining and centering is the outcome. When the foundation is established, then the heart and intentions will be sincere and centered.</th>
</tr>
</thead>
<tbody>
<tr>
<td>此謂知不致，不可以誠其意。</td>
<td>This is called when our understanding is incomplete, then we cannot maintain sincerity in our intentions.</td>
</tr>
<tr>
<td><strong>【節解】</strong>&lt;br&gt;故良知得復，以求至乎其極而臻於理，則意不誠而誠矣。</td>
<td>Verse Translation:&lt;br&gt;When we restore our Nature, and strive to reach perfection, our intentions will be sincere.</td>
</tr>
<tr>
<td>閒嘗竊取程子之意，以補之曰：所謂致知在格物者，言欲致吾之知，在即物而窮其理也。蓋人心之靈，莫不有知，而天下之物，莫不有理；惟於理有未窮，故其知有不盡也。是以大學始教，必使學者即凡天下之物，莫不因其已知之理而益窮之，以求至乎其極。至於用力之久，而一旦豁然貫通焉，則眾物之表裏精粗無不到，而吾心之全體大用無不明矣。此謂物格，此謂知之至也。</td>
<td>During leisure, I often heard my teachers explained about “filtering contents in order to extend one’s knowledge”. Here I elaborated: In order to extend one’s knowledge, one must understand the principles in all matter. However, each person has a Nature but people do not know about it. All matter in this universe also has its principles. Due to the lack of pursuing for advance or refined knowledge, there is still lack of understanding. Therefore in The Great Learning, it teaches people to understand the origins and derivatives of all matter. Take what we know and advance to another level. Gradually, if we do this persistently, we will understand all matter, from superficial to a profound level. This is called filtering contents in order to extend one’s knowledge.</td>
</tr>
</tbody>
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124 The speaker is Zhu Xi (朱熹).<br>125 His teachers are Cheng Zi (程子).
Summary:

Burned during the reign of the first emperor of China, this section has been added by Master Pure Yang. It discusses about how to purge contents, which is the essential practice in Confucianism.

This chapter highlights the following key points:
1. The first segment discusses about the four diseases of the heart by showing the causes and effects.
2. The second segment elaborates on the previous verse, emphasizing our thoughts will be centered and just again once our heart contents are eliminated.
3. The third segment emphasizes the importance of purging the contents in our hearts. This is the special skills of Saints and Sages. It may appear to be easy, but for us, it is the hardest.
4. It explains how the heart got these diseases. The analogy is similar to illness, it is easy to cure when it first detected at earlier stages. Similar to bad habits, it is easier to quick at addiction before it become an addiction.
5. Sometimes during our practice, purging mind contents and ceasing our thoughts seem impossible. For such type of practice, we must persist in order to see some results. However we practice whether the approach is to purge heart contents in their emergence or manifestations in behaviors, we must be consistent in our practice.
6. Zhu Zi’s approach is still valid; however, it may take longer to reach the ultimate state, which is to perceive our Nature.
**The Great Learning:**
Chapter 6, “Explanations for the Maintenance of Sincere Intentions”
（大學，右傳之六章：釋誠意）

How do we maintain sincerity in our intentions?

<table>
<thead>
<tr>
<th>Original Text</th>
<th>Translated Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>所謂誠其意者，毋自欺也。如惡惡臭，如好好色，此之謂自謙。故君子必慎其獨也。</td>
<td>Version 1: The clause, “to maintain sincere intentions (誠其意),” means to avoid self-deception. We dislike unpleasantness as much as we dislike filth. Conversely, we like pleasantness as much as we like pleasing images. This is how people satisfy themselves. Therefore junzis are cautious when they are alone and in the face of their consciences.</td>
</tr>
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<td>所謂誠其意者，毋自欺也。如惡惡臭，如好好色，此之謂自謙。故君子必慎其獨也。</td>
<td>Version 2: The clause, “to maintain sincere intentions (誠其意),” means that we are honest to our consciences. When we have immoral thoughts, we dislike them as much as we dislike filth. When we have good thoughts, we like them as much as we like pleasing images. This how we satisfy the commands of our consciences. Therefore virtuous people are cautious when they are alone and in the face of their consciences.</td>
</tr>
</tbody>
</table>

**【字解】**
母：禁也。
欺：瞞昧也。
惡：臭穢氣也。
謙：虛心也。
慎獨者慎其所獨知之地，不欺自心，不欺自天。

**Word Translations:**
母 means to avoid or prevent.
欺 means to conceal from.
惡 means stench and filth.
謙 means humility.
慎獨 means to be vigilant in places and moments when we are alone; we are honest to our hearts and Heaven.

**【節解】**
大學一書乃一氣連貫，不可思議焉。所謂誠其意者，毋自欺也一語，即不欺自心也。如欲不

**Verse Translations:**
The concepts in The Great Learning are integrated from the beginning to the end and the

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126 **What is the significance of this verse?** The ability to maintain sincere intentions is the outcome of the practice of purging contents. At this state, we have gained insights to how our Nature is like. So the next step is to protect its purity by constantly reflecting on our thoughts. In this process, we do not deceive ourselves and adhere to the insights we have gained from the first essential step.

127 **What do “dislikes” and “likes” signify?** This analogy signifies one of the key characteristics of our Nature, which is the ability to perceive good and evil. After we purge contents, we will be able to perceive good and evil thoughts. This is the state in which we have extended our knowledge of our Nature. Another key characteristic of our Nature is its ability to show kindness and remove evil. In this moment, we can choose the correct path. Please refer to chapter four of The Profound Meaning of Heavenly Tao for detailed explanations about our Nature or consciences.
The Great Learning:
Chapter 6, “Explanations for the Maintenance of Sincere Intentions”
（大學，右傳之六章：釋誠意）

欺自心，必先將真信立定，真信立定，毋欺自心，即無欺於天矣。空洞至靜之理天，念念居於我性天也。

如惡惡臭者，理慾本不能融合，冰炭又安能相濟乎？理存慾亡，慾生理歿，兩視為仇矣！然我大中之真信立定，不欺自心、不欺自天，則欲念無隙可乘也。如是，則厭慾如臭，離我自遠矣。私慾淨盡，天理流行；性若懸珠，群魔潛伏；五常之德，性體本具，率性中所具之五常而實踐之，力行不怠，猶好好色之篤也。

謙者，虛也。性本虛空如滄海焉，無細流之不納，推廣行遠，則臻於至理矣。是故成德之君子，必慎其獨者，何也？君子以虛為實，小人以質為實耳。故君子修不睹不聞之性，小人爭有形有質之財，終結虛無常在，形質消歿。是

Humility means emptiness. Our Nature is as empty as the vastness of the ocean that accepts flowing water from all sources and covers miles of distances. Therefore cultivators are careful when they are alone. Why? A cultivator considers such emptiness as a solid foundation.

128 What is something that is true? We can perceive it after we purge contents in our minds. The insights we gain from this are the truth.
129 What is one important understanding about our Nature? Our Nature and desires cannot coexist. So we must understand that our Nature is weakened when we have desires. Recognizing at that moment, that is not our Nature. Therefore, we must be vigilant of the arising of desires.
130 What does it mean to establish true faith or correct faith? It means that our thoughts are just and centered because they emerge from our Tao consciousness. For example, we understand that there is an ego and a true self. Our ego is the image of the self, which is false and true self is our Nature.
以君子處於人所不知而已所獨知之地，則儼若鬼神在側，未敢少萌慾念也，此以虛為實者矣。

Ordinary people consider knowledge or skills as a solid foundation. Therefore, a cultivator focuses on something intangible which is one’s Nature and ordinary people focuses on wealth and at the end, it all changes. The appearances and qualities of materialism will eventually vanish. Therefore when virtuous people are alone, they are mindful and conduct themselves as if God is watching. They do not dare to allow desires to emerge. This is what it means to consider emptiness as a solid foundation.

小人閒居為不善，無所不至，見君子而後厭然，揜其不善而著其善。人之視己，如見其肺肝然，則何益矣？此謂誠於中，形於外，故君子必慎其獨也。

When ordinary people are alone, they are tempted to commit misdeeds. However, when they see virtuous people, they restrain themselves and mask their wrongdoings with false charitable acts. When people observe them, it is as if people can see through them, sensing the degree of sincerity; in this case, how is this beneficial? What we possess inside will show on the outside. Therefore, virtuous people are very cautious of their thoughts particularly when they are alone and in the face of their consciences.

【字解】
閒：閒居獨處也。
厭：消沮閉藏之貌。
揜：藏也。
著：彰也。

Word Translations:
閒 means moments when we are alone.
厭 means a strict appearance.
揜 means to hide or conceal.
著 means to manifest.

【節解】
這一節不宜向身外而言，須向身中自覓。人身亦有君子、小人之別，大中至正之性天乃君子，奸詐邪宄之私慾乃小人。往往理不勝慾，然私慾之小人，終難欺原性之君子也。

Verse Translations:
It is inappropriate to interpret this verse as outside of one’s body. Rather interpret it as within one’s body. There are two kinds of people- virtuous and ordinary people. Operating from the center are the virtuous people, while operating on selfishness are the ordinary people. Generally, our Nature is defeated by desires. Even so, the ordinary people cannot lie to the virtuous people.

131 If we believe that we can pretend to be virtuous, then we are fooling ourselves, because virtuous people can easily perceive pretense. Genuine sincerity cannot be feigned.

132 What does this mean? Whether we harbor good or bad intentions, they will be revealed in our speech and behaviors. It is not possible to disguise bad intentions with seemingly charitable acts.

133 How can a virtuous person perceive insincerity of an ordinary man? First, virtuous people have a deep understanding of the human and corporeal consciousness, as they are ever so vigilant of their activities in their own minds. In this process, they are reflecting to find their own weaknesses based on their emergent perceptions of
### The Great Learning:

Chapter 6, “Explanations for the Maintenance of Sincere Intentions”

(大學, 右傳之六章: 釋誠意)

<table>
<thead>
<tr>
<th>故孟子曰: 胸中正, 則眸子瞭焉; 胸中不正, 則眸子眊焉。自欺自佛, 必形於色, 故人在閒居, 私慾之小人紛紛擾擾, 所思所念無一善者。思念一起, 顯刻千里, 心思某處之聲色貨財, 縱相隔迢遞, 可一思即至, 寤班雖大, 思念欲窮其境, 只顯刻耳。但自佛自天, 有時昭著, 則慾念失神, 推其不善而著其善, 偽也。而我自佛以真視僞, 如秋風捲落葉之速, 肺肝歷然, 絲毫難昧, 則私慾之小人有何益處？</th>
</tr>
</thead>
<tbody>
<tr>
<td>Therefore Mencius states: once our hearts are centered, our eyesight is clear. When our hearts are not centered, our eyesight is blurred. When we lie to ourselves, we are also lying to our Nature. It will definitely be revealed in our speech and behaviors. Therefore during each living moment, ordinary people are disturbed by their desires; their preoccupations are primarily self-centered, not good. Once one thought arises, it travels millions of miles. When our hearts think of a particular material, even though we are physically far from it, we arrive immediately with our thought. Even though this world is large, but if our thoughts want to arrive somewhere, they will in a matter of seconds. However, when our own Buddha and heaven are brilliant, the desires will not arise. If we take a wrongdoing and make it look kind, this is called pretense. But our Nature can detect genuineness or pretense, similar to the autumn wind that rustles through the leaves, causing the withered ones to fall, like one perceiving one’s lungs and kidneys. It cannot be hidden. At this moment, there are no advantages to those who pursue materialism.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>所謂誠其意者, 須將己身心猿意馬牢牢拴穩。立真誠真信, 則乘隙紛擾身中之小人束手受擒矣! 如是縱獨處於室如對青天也。</th>
</tr>
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<tbody>
<tr>
<td>The clause, “to maintain sincere intentions,” means to keep our restless minds from wandering. Once we establish true sincerity and faith, there is no opportunity for ordinary people to start trouble. Therefore, when we are alone, it will still feel as if it is broad daylight.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>曾子曰: 十目所視, 十手所指, 其嚴乎!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zeng Zi states: ten eyes are watching, ten fingers are pointing; observe such vigilance!</td>
</tr>
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</table>

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**Version 1:**

Zeng Zi states: ten eyes are watching, ten fingers are pointing; observe such vigilance!^{135}

**Version 2:**

Zeng Zi states: our consciences are watching and observing. As a result, they become more perceptive of their own minds as well as others. However, their perceptiveness is not to criticize others, but to see that all evil comes from the same sources—the three poisons. This insight will inspire empathy and compel us to first correct ourselves and to guide others through our transformations.

^{134} **How does keeping our minds from wandering help us maintain sincerity?** Sincerity means that we consistently practice “purging mind contents.” So if we keep our minds from wandering, then what arise from our minds will be centered. When our thoughts are always centered, we are experiencing sincerity.

^{135} **What is the significance of this verse?** The significance of this verse is that our Tao consciousness is watchful. Noting from the previous section about the concept of the incompatibility of our Nature and desires, it is important that our Nature carefully monitors the arising of thoughts.
The Great Learning:
Chapter 6, “Explanations for the Maintenance of Sincere Intentions”
（大學, 右傳之六章：釋誠意）

<table>
<thead>
<tr>
<th>【字解】</th>
<th>the deities of all ten directions are observing; notice such high-level surveillance!</th>
</tr>
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<tbody>
<tr>
<td>嚴: 威嚴也。</td>
<td>Word Translation: 嚴 means dignified appearance.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>【節解】</th>
<th>十目非十方之目也，十手非十方之手也；試觀十字，通天徹地，橫貫四方，大無不包，微無不入，十目十手安得向外覓乎？</th>
</tr>
</thead>
<tbody>
<tr>
<td>【節解】</td>
<td>Verses Translation: The ten eyes are not eyes from all directions and the ten fingers are not fingers from all directions as well. Observe the Chinese word, ten, which is a cross. The Chinese word, ten, integrates heaven and earth, which include all directions. The magnitude of this expanse can contain all things and exist in the tiniest openings. In such case, can the ten eyes and fingers be found in this celestial space?</td>
</tr>
</tbody>
</table>

| 人心血心乘機萌動，則我自性，十目所視，十手所指，威嚴無私，安可得而欺也。至於深解，老仙不敢洩焉，速求天道，則自明瞭。 | Human consciousness and corporeal consciousness seize opportunities to arise. So, our Nature or Tao consciousness will vigilantly monitor the mental activities of these two consciousnesses and do not allow opportunities for them to arise. Therefore, the ten eyes watching and ten fingers pointing demonstrate such vigilance. Therefore, we must be honest. To understand it on a deeper level, I do not dare to reveal 136. To understand it, we must seek and receive the Heavenly Tao (天道). |

<table>
<thead>
<tr>
<th>富潤屋，德潤身，心廣體胖。故君子必誠其意。</th>
<th>Version 1: Wealth embellishes a house and virtues nourish our bodies. When our minds are open, we tend to be healthier. Therefore, virtuous people maintain sincere intentions.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Version 2:</strong> The house is symbolic this body and the body is symbolic of this life. When our bodies are nourished with virtues, our lives will be enriched. When our minds are open, we tend to be healthier. Therefore, virtuous people maintain sincere intentions.</td>
</tr>
</tbody>
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136 What is it that Master Pure Yang dares not to reveal? Who is watching? our consciences. This hints the mind dharma, which will be revealed when people find Heavenly Tao.
### Word Translations:

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<tr>
<td>富</td>
<td>means sufficient.</td>
</tr>
<tr>
<td>潤</td>
<td>means luster.</td>
</tr>
<tr>
<td>胖</td>
<td>means peace and comfort.</td>
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</tbody>
</table>

### Verse Translations:

This verse cannot be interpreted on a surface level, but rather interpret from the level of our Nature. Wealth means everyone has wealth. One might ask, how is this possible? If everyone is wealthy, then there will be no poverty. My answer is: not necessarily. Each person’s Nature has the five constant virtues. It is not created superiorly for the Saints and inferiorly for ordinary people. So, from this perspective, there is no such distinction between wealthy and poor. But since our existence in this temporal world, we have been tainted by sounds and images, even though we may be wealthy but we do not know. The difference between wealth and poverty is in whether or not the person is awakened. If we are to restore our Nature, our wealth will be similar to Saints.

So, wealth is defined as the brilliance of our souls and a house symbolizes our bodies. When our Nature is brilliant, its light transpires to the exterior. Does not this beautify our bodies? The virtues that beautify our bodies are the five constant virtues. Exhibit the five constant virtues to transform others and then our bodhisattva bodies will grow lush leaves with full blossoms. At this moment, our practice of Outer King will be complete. When both practices – Inner Sage and Outer King- are sufficient, our hearts will be opened, and our Nature will be settled and calm.

Therefore, the expanse of the heart means that our hearts cease in our Nature. The nourishment of the body means the form of our Nature is complete and bright. So, if a virtuous person aspires to expand the heart and nourish the body, s/he must first make one’s intentions sincere. Then intentions comply with the heart, and the heart ceases in our Nature. This is called seeking for one’s origin.
The key idea is the maintenance of sincerity comes adhering to the commands of our Nature. This insight is the result of purging contents and perceiving our Nature. In that moment, our Nature tells us what is good and evil. Then we will dislike immoral thoughts as much as we dislike filth and we will like moral thoughts as much as we like pleasing images. Now we have Nature-based insights, we must vigilantly monitor our minds to see if we are honest to ourselves, if we adhere to the commands of our Nature. This state is called maintenance of sincere intentions. When we are able to maintain sincere intentions, our lives will be enriched and radiate the brilliance of our Nature.
**How does centering our hearts help us in self refinement?**

<table>
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<tr>
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<tr>
<td>所謂修身在正其心者，身⑭有所忿懣，則不得其正；有所恐慌，則不得其正；有所好樂，則不得其正；有所憂患，則不得其正。</td>
<td>The clause, “to refine ourselves requires us to first center our hearts (修身在正其心),” means: When we have anger, our hearts are no longer centered. When we have fear, our hearts are no longer centered. When we have preferences, our hearts are no longer centered. When we have anxieties, our hearts are no longer centered.</td>
</tr>
<tr>
<td>⑭ In this context, the Chinese word, body (身), refers to the heart, which governs the body. What is in our hearts reveals in our behaviors. So body is synonymous with “heart”.</td>
<td></td>
</tr>
<tr>
<td>心生忿懣則近嗔，生嗔則性塞而失其揚，心生恐懼則近妄。</td>
<td>When our hearts have frustrations or annoyance, this state is close to anger. When our hearts have anger, our Nature will be obscured and we cannot manifest its virtues. When our hearts have fears, this state is close to delusion. When we have delusional thoughts and behaviors, we will attract dangers and develop fears. When we have fears, our Nature shifts from the center. When our hearts desire something, this state is close to greed. When our hearts have greed, our Nature also shifts from the center. When our hearts have anxieties, this state is close to obsession. Obsessions on recognition, wealth, and other things make people anxious. When our hearts have obsessions, our Nature is fluttered and not tranquil.</td>
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**【字解】**

程子曰：身有之身當作心。 忿懣者怒也。

**Word Translations:**

程子曰 Cheng Zi translated and interpreted the word body as the heart.

忿懣 means anger.

**【節解】**

凡心臺有忿懣、恐懼、好樂、憂患，均係氣障，氣障萌生，則心臺不潔，心臺不潔，則物慾滋蔓，其心則難正矣。

**Verse Translations:**

When our hearts have anger, fears, desires, and anxieties, our hearts are impure. Anger, fears, desires, and anxieties are considered as aspects of temperament. Temperament is not a natural attribute of our Nature. In fact, temperament is considered as a hindrance to manifestations of our Nature. So when our hearts are impure, these contents will spread and flourish. When this occurs, it is difficult to center our hearts.

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137 In this context, the Chinese word, body (身), refers to the heart, which governs the body. What is in our hearts reveals in our behaviors. So body is synonymous with “heart”.

138 **What is the significance of this verse?** Use our consciences to manage our emotions. Do not let our emotions dominate. Our Nature has emotions but they are centered and just.
Therefore, if we wish to cultivate our Nature, we must first maintain our hearts. When our hearts are centered, there will be no frustrations, fears, desires, and anxieties. Our Nature will not be stopped up and unsettled. As a result, it will be centered.

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<tbody>
<tr>
<td>心不在焉，視而不見，聽而不聞，食而不知其味。</td>
<td>When our minds are not at the present moment, we cannot perceive, hear and taste tranquility of our restored Nature.</td>
</tr>
</tbody>
</table>

**Word Translations:**

**視** means to view.

**聞** means to listen.

**味** means that our Nature is carefree and pure.

**Verse Translations:**

Our hearts are the masters of our bodies, yet they are also the servants of our Nature. When our hearts are not connected to our Nature, our hearts cannot see when viewing the Principle of Heaven. Our hearts cannot hear when listening to the truth. Our hearts cannot taste the tranquility of the Nature. When our hearts and Nature are not integrated, this makes us ordinary. So if the immediate situation is not here, my heart does not know it. When our hearts and Nature are integrated, this makes us sage.

The understanding of everything that is happening like the palm of our hands is not the same as fortunetelling. This is due to the omniscience of our soul; it knows everything. When the heart and soul are integrated, they can view, hear and taste tranquility. Therefore, those who have achieved enlightenment, they can forecast their fortunes because they can recognize their Nature. In this case, it is unnecessary to go to fortune-telling.

This is called centering our hearts in order to refine ourselves.

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**What is the significance of this verse?** This shows how our every living moment looks like without our hearts being present. Therefore it is imperative that we practice the six steps: 止 (cessations), 定 (reposition), 靜 (tranquility), 安 (security), 懸 (concerns or examination), 得 (gain).
**Verse Translation:**
If we aspire to refine ourselves, we must be cautious of the contents in our hearts. When the heart is centered, it integrates with Nature, working as one.

**Summary:**
When we cannot center our hearts, we cannot refine ourselves. If our thoughts arise from other consciousness other than the Tao consciousness, our hearts are not centered. When our hearts are not centered, it is impossible for us to correct ourselves. Therefore, it is imperative for us to eliminate the four heart contents.
The Great Learning: Chapter 8, “Explanations for Building Family Unity”
(大學, 右傳之八章：釋修身齊家)

How is it that when we refine ourselves we inadvertently build family unity?

<table>
<thead>
<tr>
<th>Original Text</th>
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<tbody>
<tr>
<td>所謂齊其家在修其身者，人之其所親愛而辟焉，之其所賤惡而辟焉，之其所畏敬而辟焉，之其所哀矜而辟焉，之其所敖惰而辟焉。故好而知其惡，惡而知其美者，天下鮮矣。</td>
<td>The clause, “to build family unity requires us to first refine ourselves (齊其家在修其身),” means: When we love, hate, respect, or pity someone, the person becomes our focal point; consequently our hearts shift from the center. When we become arrogant, our hearts are not centered. Therefore it is imperative to know the shortcomings of people we like and know the strengths of people we dislike. Very few people can do this.</td>
</tr>
</tbody>
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【字解】
辟：猶僻也。
矜者憐也。
敖者驕傲也。
惰者慢待也。
鮮者少也。

Word Translations:
辟 means biased.
矜 means to pity.
敖 means conceit.
惰 means to slight.
鮮 means few.

【節解】
中者天下之大本，在天曰理，賦於人身曰性。
性發於心，心支配一身，由是窮究大中至正之理，身中本具焉。然人落後天，心遂波羅，善惡之念頻起，是非之思繁續，大中之心，遂被後天情慾所遷搖矣。

Verse Translations:
The center is the origin of this universe. In heaven, it is called (理) li, which means truth, Principle or law in Chinese. When this Principle is embedded in humankind, it is called Nature. Nature is revealed from the heart and the heart controls the body. So, we do not have to go far to investigate this profound Principle because it is already within ourselves. Since our existence in this temporal world, good and bad thoughts have surfaced. Right and wrong thoughts follow each other. This centered mind has been shifted by emotions and desires.

是以欲修我之色身，必須先覺我之靈身，靈身者主也，色身者役也。故親愛、賤惡、畏敬、哀矜、敖惰者，情也。勿以後天之情而遷搖其先天之性，性情不分，安能修己身哉！故欲修

Therefore, if we wish to cultivate ourselves, we must learn to recognize our true selves. The true self is the master and the physical body is the servant. Therefore, love, despise, respect, sorrow, and arrogance are emotions. Be mindful.

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140 What is the significance of this verse? This verse delineates the common feelings we have as we interact with others. When we love someone, we tend to please the person. Because pleasing becomes our focal point, we may not be abiding to the Principle. When we dislike someone, we tend to be more subjective about the person’s speech and actions. Our subjectivity causes us to be unjust and unfair; as a result, we may not be abiding to the Principle. When we respect someone, we tend to overlook their shortcomings. Because we may be fearful of not being able to bring up the subject tactfully, we keep quiet around it. As a result, we may not be abiding to the Principle. When we pity someone, we tend to be more forgiving and enabling. As a result, we may not be abiding to the Principle. Therefore, our emotions toward people should not be the focal point; instead, it should be the Principle. However, this is not to say that we should not have any emotions, but rather utilizing the Principle to regulate our emotions so our emotions will not skewed our judgments.

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The Great Learning: Chapter 8, “Explanations for Building Family Unity”

後天之色身，先須覺先天之靈身，靈身居中，則色身居正矣。如是則無親愛之人、賤惡之人、畏敬之人、哀矜之人、敖惰之人。身居一家之主，一律看待則無偏辟。無偏辟，則家有千口，心只一心也。如是未有不家齊者。

not to allow such emotions to influence our Nature. If we do not recognize the difference between Nature and emotions, we cannot cultivate ourselves. Therefore if we wish to cultivate ourselves, we must recognize our Nature. When our Nature is within the center, our conduct will be just. So, there is not a loved person, hated person, feared person, sorrow person, or an arrogant person. If we are the head of the household, we treat everyone equally. When everyone is treated equally, even though the household may have more than a thousand members, everyone is on the same page. In such case, it is not possible that we cannot align our families.

如居子弟者，欲齊其家則其然也。親愛敬畏者父母也，如兄弟有不肖者，而我變賤惡之心為哀矜之心，哀矜者憐其失足為惡也。感之化之，以盡己任，久之自能挽回其心。萬不因兄弟之不肖，而我露出敖情之態度，須知世間無不可化之人，如人不受我之所化，須反躬觀察己性覺耶、迷耶；己心正耶、辟耶。如己性覺，己心正，相信無不被其化者。

If we are in an inferior position, we must do the same to align our families. We love and respect our parents. If we have siblings who are disrespectful and irresponsible, we change our mentality from despise to pity, sympathizing that they have made a mistake. Then we transform our siblings to the best of our abilities. Gradually, our siblings can be transformed. Be careful not to be arrogant. We must understand that in this world there is not a single person that cannot be transformed. If we not able to positively influence others, we must reflect to see if our hearts are centered and just. If our hearts are centered and just, then there will be no one who will not be moved by us.

故我所好之人，此人純善歟，如言行有一點不善，則我知其善中之惡，勿以所善而蔽其惡也。我所惡之人，此人純惡歟，如言行有一點善者，則我須知其惡中之善，勿以所惡而蔽其善也。總言：化善中之小惡歸於純善，化惡中之小善亦歸於純善，而後已焉。

So, with people that we like, we know that they are good people. If a person among them has a single immoral speech and behavior, then we still recognize his/her faults. Avoid thinking that the person is good and then overlook the person’s bad behaviors. So with people that we dislike, we know that they are immoral people. If a person among them has a single moral speech or behavior, we will also recognize his/her kindness. Avoid thinking that the person is incapable of being good. In sum, transform the minor immorality in their kindness to pure kindness and expand the minor kindness in their immorality to pure kindness. We continue to do so until our kindness is pure.
者，此知非後天之知，乃復自性之良知也。如是始能齊其家，然到此步，非良知復初者不可。良知復初者，天下能有幾人哉！

者，此知非後天之知，乃復自性之良知也。如是始能齊其家，然到此步，非良知復初者不可。良知復初者，天下能有幾人哉！

same form. Therefore, even though they might have liked someone but they also recognized their faults and they might have disliked someone but they also recognized their goodness. This understanding is not the conventional wisdom but from the restored Nature. To align one’s family, one’s practice must reach this state, which means one’s Nature must be restored. Not many people have succeeded in restoring their Nature.

故諺有之曰：人莫知其子之惡，莫知其苗之碩。

A proverb states: Parents often do not acknowledge their children’s wrongdoings. Farmers often do not think their sprouts are big, in comparison to others.

【字解】
諺者俗語也。
碩者大也。

Word Translations:
諺 means a common saying.
碩 means great.

【節解】
美哉言乎！惡者，血心之混濁也；苗者，道心之靈苗也。換而言之，即人莫知其血心之惡，莫知其道心之碩。血心者物慾之心也，如人之逆子耳，然人雖知逆子之惡而縱之以行，久必受其連累。血心陷我，比逆子更猶甚焉。知其惡，徹底消之，然後血心轉人心，人心轉道心。

Verse Translation:
This concept is beautifully said! Wrongdoings represent the murkiness of the corporeal consciousness. Sprouts symbolize the buds of Tao consciousness. In other words, humankind does not recognize that any wrongdoings emerge from their corporeal consciousness. On the other hand, they do not recognize the enormity of the Tao consciousness. The essence of corporeal consciousness is materialism and egotism. In the context of a family, our corporeal consciousness can be symbolized as a disobedient child. Even though the parents know the faults of their child but still condone his/her behaviors. In due time, they will also be affected by the consequences of the child’s behaviors. Therefore, the corporeal consciousness entraps us; it is worse than having a disobedient child. If we know that the corporeal consciousness is ruinous, then we must completely eliminate it. Then we can transcend from corporeal consciousness to human consciousness and from human consciousness to Tao consciousness.

141 Does this still apply to us even though we are not the head of a household? Yes, however, our role is a little different if we are in an inferior position. But we still have as much power to change another person, even though our sphere of influence may appear limited.

142 What is the significance of this verse? It emphasizes the importance of practicing what we know. If we know and do not act on this new understanding, then it simply means that we do not truly understand it.
"The Great Learning: Chapter 8, “Explanations for Building Family Unity”

然道心本至大，而人莫知其大。以血心蒙蔽道心，猶濃雲遮日，而失其大也。人須知我血心之惡，徹底清掃；知我道心之碩，愈發其磊落光明，如是則道心與無極相合矣。

Also, Tao consciousness is expansive but humankind is unaware of its enormity. So, humanity ends up using the corporeal consciousness to obscure the Tao consciousness. This condition is similar to thick clouds covering the sun. As a result, humanity does not understand its enormity and brilliance. In sum, humankind must understand the immoral nature of the corporeal consciousness and completely eliminate it. Humankind must also understand that the Tao consciousness is expansive. The more we tap in our Tao consciousness, the more we will understand its expanse and brilliance.

此謂身不修，不可以齊其家。

This explains how we cannot build family unity if we do not refine ourselves.

【節解】

自己之血心知其惡而不清除，自己之道心知其大而不復初。空知而不實行，安望其修身。身不修，鮮有齊其家者，故我披肝瀝膽以註學庸者，非令人空知學庸之意耳，深願天下同胞知之而躬行實踐也。

Verse Translation:

If we know that our corporeal consciousness is immoral, yet we do not eliminate it; and if we know the expanse of our Tao consciousness, yet we do not restore it to its originality. If we do not actualize what we know, then all we have is superficial knowledge. How could we refine ourselves? When we cannot refine ourselves, it is not possible for us to build family unity. Therefore, I boldly interpret The Great Learning with the sincere hope that people will follow the principles of The Great Learning. My purpose is not for readers to merely accumulate knowledge.

Summary:

Refining ourselves has a direct correlation with aligning our families. When our hearts are centered and just, this centeredness and justice will be visible in the way we treat our family members and others. Therefore, we need to be mindful of our perceptions of each family member. Zeng Zi advises us that we need to know their strengths and weaknesses. Then we have a balanced view of each family member.

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143 What does Master Pure Yang mean by people do not understand the greatness of Tao consciousness?

When the Tao consciousness emerges, it appears like a fragile sprout. It is very subtle. It appears weak when we are embattled between right and wrong. Most of the time, evil overcomes the goodness in us. At this moment, we do not recognize the power of this subtle force.
How is it that our nation’s leaders can assist in the governance of our country when their own families are strengthened?  
How is it that we can directly affect our country when our families are strengthened?

<table>
<thead>
<tr>
<th>Original Text</th>
<th>Translated Text</th>
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<tbody>
<tr>
<td>所謂治國必先齊其家者，其家不可教，而能教人者，無之。故君子不出家，而成教於國。孝者，所以事君也；弟者，所以事長也；慈者，所以使眾也。</td>
<td>Version 1 144:</td>
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<td>Version 2 149:</td>
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144 This version is for sovereigns and people with power.  
145 The content of chapter nine and ten is directed towards people in positions of power. Even most readers may not be in such positions, it is necessary to understand how good governance works.  
146 This translates to loyalty.  
147 This translates to respect.  
148 This translates to benevolent governance. The principle of governance is based on the principle of building family unity.  
149 This version is for common people.
addition, demonstrate the same compassion they show at home to their younger siblings towards the general public.

Verse Translations:
The practices of filtering and purging contents, extending knowledge of one’s Nature, maintaining sincere intentions, and centering the heart belong to the method of Inner Sage; the practices of refining oneself, strengthening one’s family, governing or influencing one’s country, and creating peace in the world belong to the method of Outer King. These two practices have already been discussed in details in previous sections. The method of Inner Sage is the form and the method of Outer King is the function. Filial piety, sibling love, and compassion are inherent in one’s Nature. So, people in positions of power do not leave their families to influence the entire country. In this analogy, the body is a country. Within this analogous country, preserve the truth, purge desires, and allow one’s Nature to take control of the body and heart. These steps are considered as great governance. Extend the practice of Inner Sage to one’s family, respect and love one’s parents and siblings and show compassion to all. From this state, one is strengthening one’s family. When one’s family is strengthened, this will influence other families as well, until this moral influence becomes widespread throughout the country. At this state, the country will be governed.

In other words, governing the country within one’s body and governing the country outside of one’s body are interconnected. If one can fulfill one’s duty as a son or daughter, it is impossible for one to be undutiful towards one’s superiors. If one can fulfill one’s duty as a sibling, it is impossible one not to be respectful towards one’s colleagues. If one uses the same compassion toward younger siblings to treat others, it is impossible for one not to have respect towards the people.

Explaining to this point, I have some emotions. I believe that this universe and humankind have emotions. Meanwhile this universe and humankind have no emotions. One might ask,
The Great Learning: Chapter 9, “Explanations for Governance of a Country”

(大學，右傳之九章：釋齊家治國)

天上，名留人間，此非天地之極有情乎。如果存慾遏理，迷性之本，不盡孝弟慈於家，不能推孝弟慈於國，自蔽自天，終則墜於萬劫，永在輪迴，白玉之白，變為污穢之濁矣！此非天地之極無情乎。噫！有情無情，惟人自去取焉。

what does that mean? If humankind can use sincerity, perseverance, and resilience to preserve the truth and purge desires, we can perceive our Nature. As a result, we can fulfill duties as an offspring and siblings in the family and extend this to the country. We will be able reach enlightenment. Is this the compassion of the universe? On the other hand, if we preserve our desires and ignore our consciences, our Nature is lost. Then we cannot fulfill our duties in our families, and we cannot extend these virtues to the country. Our Nature has been obscured and will be bound to suffer in numerous calamities and trapped in reincarnation. What is pure in the jade has been tainted. This is not that this universe is emotionless. What is considered as compassion or indifference, it is the choice of each individual.

康誥曰: 如保赤子。心誠求之，雖不中，不遠矣。未有學養子而后嫁者也。

In the chapter of Announcement of Kang (康誥), it states that we must protect our Nature with the same level of intensity and care that a mother cares for her infant. She is very mindful to every need of her baby. Even though her interpretation of her baby’s cry is not always accurate, but it will not be too far off. There is no one who has learned how to raise a child before getting married.

【字解】
赤子：即性別名。
嫁：處子于歸也。

【節解】
凡是天地間之人，身中皆賦赤子之性，落塵寰則被氣物蒙蔽，失其靈明，如誠心向道，反躬自求，以復赤子，則大中顯露。在進行覓求赤子，而未復赤子之間，雖未中理，然相距真理不遠矣。故我自先天來，未有先學其如何保養赤子之性，而後落後天也。

【Verse Translation】
All of humankind has Nature, as its purity is similar to an infant’s nature. Since our existence in this world, we have been affected by temperament and corporeal desires, so our Nature has lost its brilliance. If we can sincerely cultivate Tao, set expectations for ourselves to restore our purity similar to the innocence of an infant, then our Nature will be revealed. During

<table>
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<th>Word Translations</th>
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<tr>
<td>赤子 is another name for original Nature.</td>
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<td>嫁 means to get married.</td>
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</table>

150 What is the significance of this verse? Not everyone is born with the talent and knowledge to govern a country. However, because a virtuous leader is able to build family unity, s/he will apply the same attitude towards family members to the governance of a country. Zeng Zi provides an example of a mother caring for her infant. She did not attend a class to learn how to care for a baby before getting married. Such innate knowledge is already within our Nature. The way she attends to her baby is the same way a virtuous leader attends to all matters pertain to the well-being of his/her citizens. With sincerity and consistent practice, a virtuous leader will not be far off from his/her target or destination.
### The Great Learning: Chapter 9, “Explanations for Governance of a Country”

(大學, 右傳之九章: 釋家治國)

<table>
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<tr>
<th>a process of self refinement, if we have not restored our purity, even though we have not reached our destination, we are not too far off from it. So, our Nature is from Heaven; we did not learn how to protect our soul and then come to this world.</th>
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</thead>
<tbody>
<tr>
<td>When the family of a country’s leader has virtues, his country will be interested in developing virtues. When the family of a country’s leader is yielding, his country will be interested in the practice of yielding. However, when the family of a country’s leader is greedy and ruthless, his country will be in chaos. This principle illustrates that the prosperity or decline of a country rests heavily on the leader’s motivation. Therefore one word or phrase can ruin affairs and one person can determine the prosperity of the country.</td>
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<thead>
<tr>
<th>90</th>
<th>一家仁，一國興仁；一家讓，一國興讓；一人貪戾，一國作亂。其機如此，此謂一言僨事，一人定國。</th>
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<tbody>
<tr>
<td>When the family of a country’s leader has virtues, his country will be interested in developing virtues. When the family of a country’s leader is yielding, his country will be interested in the practice of yielding. However, when the family of a country’s leader is greedy and ruthless, his country will be in chaos. This principle illustrates that the prosperity or decline of a country rests heavily on the leader’s motivation. Therefore one word or phrase can ruin affairs and one person can determine the prosperity of the country.</td>
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<thead>
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<th>Word Translations:</th>
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<tr>
<td>僨: 壞也。</td>
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<td>貪: 份外也。</td>
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<td>戾: 暴也。</td>
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<td>機: 主動也。</td>
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<th>Verse Translation:</th>
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<tr>
<td>When our Nature is dim and our hearts are unsettled, our minds will be scattered; when our Nature is lustrous and our hearts are settled, our minds will be focused. In this state, we can govern our bodies. Therefore, if a country’s leader is compassionate and yielding, then one’s country will gear towards compassion and yielding. If a country’s leader is greedy and ruthless, his citizens will be greedy and ruthless. Therefore if a country’s leader is virtuous, then the country will gear toward virtues. On the other hand, if a country’s leader is not virtuous, then the country will collapse. One country is virtuous and another is not- what</td>
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151 What is the significance of this verse? This verse illustrates the pervasive influence of a single person. A leader’s motivations have far-reaching consequences. As mentioned in Chapter 10, the fourth verse on page 4: People in positions of power are far more visible than ordinary people, because the general public is more watchful of their speech and behaviors. What they model, the people follow. Therefore the higher the position, the more vigilance they need. An example is provided in the next verse. One might say: I am not in a high position; therefore, this does not apply to me. We do not need to be a ruler to be a more superior position. Everyone will have opportunities to be someone’s superior. For example, if we are the older sibling, a parent, or a manager, our speech and behaviors have direct effect on those who live and work with us. |
**The Great Learning: Chapter 9, “Explanations for Governance of a Country”**  
*(大學，右傳之九章：釋齊家治國)*

<table>
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<tr>
<th>is the reason behind it? The reason is all on whether or not the ruler is virtuous. What makes a ruler virtuous? When his Nature is lustrous and his heart is settled, he is vigilant of his intentions. When his body is a manifestation of Tao, he will use that angle to govern his country.</th>
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<tbody>
<tr>
<td>The governance of Yao Emperor and Shun Emperor was focused on virtues and their people followed. The governance of King Jie and King Zhou was focused on oppression and the people rebelled. When their orders for others did not match their own behaviors, the people rebelled. Therefore, when virtuous people practice what they preach, they can guide others with the same expectations. When virtuous people do not have faults, they can guide others with the same expectations as well. Their behaviors and mentality become guiding principles for later generations. There has not been a successful example of a person, who could not meet his/her own expectations, attempt to help others to meet the same expectations.</td>
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【字解】  
堯舜：古之聖君也。  
桀紂：古之暴君也。  
恕：推己及人。  
喻：明瞭。  

【節解】  
堯舜明己明德以仁道帥天下萬民，咸使萬民各復其具有之明德，而民安得不誠悅而從之者也。桀紂蒙蔽天良，縱慾肆虐，帥天下以暴，而民從之者，非心從也，迫於勢下耳。自昧性天，而欲復萬民性天，而民故不從。  

Word Translations:  
堯舜 means Yao and Shun, sage emperors.  
桀紂 means Jie and Zhou, brutal emperors.  
恕 means empathy.  
喻 means understand.  

Verse Translations:  
Yao Emperor and Shun Emperor both illuminated their innate virtues and used the virtue of altruism to lead their citizens towards the restoration of their own Nature. So the citizens followed their lead with respect and delight. King Jie and King Zhou had lost their consciences, indulged themselves, and governed with oppression and tyranny. As a result, the citizens obeyed. Their obedience was not from their hearts because they had been forced. When the ruler has lost himself and wants people to follow, they cannot follow.

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152 King Jie was the last emperor of Xia dynasty *(夏朝)*.  
153 King Zhou was the last emperor of Shang dynasty *(商朝)*.  
154 For example, the ruler expects others to fulfill their duties; however, he does not do it himself.  
155 **What is the significance of this verse?** The idea of utilizing the body to do greater good is illustrated here.  

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### The Great Learning: Chapter 9, “Explanations for Governance of a Country”

**（大學，右傳之九章：釋齊家治國）**

<table>
<thead>
<tr>
<th>是故聖君之治國，必由一身之國得治，而我所領導之國鮮有不治者。君子必先克己而後克人，不克己鮮有能克人者。忠者，體也；恕者，用也。忠者，中心；恕者，如心。自己中心不立而欲如人之心，未之有也。</th>
<th>Therefore sage virtuous rulers’ governance began in their families. Then their country was well-governed. Virtuous people must constrain themselves in order on help other constrain themselves. Rarely can those who cannot constrain themselves help others to do the same as well. Loyalty is the form and forgiveness is the function. Loyalty is the center and forgiveness is heart. When we cannot establish the center and attempt to do the same for others, there has not been a successful example.</th>
</tr>
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<tbody>
<tr>
<td>所以欲治其國，必先施恕道於家庭，家齊則國始能治也。</td>
<td>Verse Translation: To govern one’s country, one must practice the principle of empathy at home. When one’s family is aligned, one’s country can be governed.</td>
</tr>
<tr>
<td>詩云：桃之夭夭，其葉蓁蓁，之子於歸，宜其家人。宜其家人，而後可以教國人。</td>
<td>In the <em>Book of Poetry</em>, one of the poems describes the beauty of a blossoming peach tree, which symbolizes the youth of a young lady who is ready to get married. Once she is married, it is imperative that she maintains good relationships with members of her husband’s family. Drawing on the analogy of a young woman’s new role after marriage, if a sovereign can maintain good relationships in his family, then he would use the similar mentality to govern his country.</td>
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**【節解】**

**【字解】**

| 夭夭：少好貌。 | 夭夭 means young and pretty. |
| 蕞蓁：盛貌。 | 蕞蓁 means youthful appearance. |
| 之子即言處子。 | 之子 means the young lady. |
| 于歸即嫁夫也。 | 于歸 means to get married. |

**【節解】**

| 一個如桃輕嫩而美盛之原性，人人所具，換而言之，即赤子也。于歸者，換而言之，即性由先天落後天也，落後天則蔽其皓矣。如欲克己復禮，首將心意繫牢，物慾淨盡後，天理自然流行，方能宜其家人，而後可以教國人。 | Verse Translation: In this analogy, our Nature is the youth and beauty of a blossoming peach tree. Everyone possesses it. In other words, this youth and beauty is like the infant within us. The situation of a young lady who is prepared to be wed is similar to our Nature descended from Heaven and exists in this temporal world. As a result, our Nature has been obscured. Therefore if we |

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156 The source of this verse is the *Book of Poetry*, in the section entitled peach trees (*詩經周南桃夭篇*).

157 *How does this analogy of a newly married young woman help understand us governance?* A newly married young woman had neither power nor status in traditional society. The only avenue to exercise her influence is through her virtues. This suggests that a country’s leader should emphasize virtues over laws.
<table>
<thead>
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<th>Page</th>
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<tbody>
<tr>
<td>1</td>
<td>cultivate ourselves and cautiously guard our hearts and intentions and eliminate all desires, then our Nature will be revealed. Furthermore, we can maintain good relationships in our families and model for our country.</td>
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<tr>
<td>2</td>
<td>The beauty of a blossoming peach tree symbolizes our Nature. Such metaphor has a very profound meaning! The peach blossoms are the sprouting of peach kernels. This kernel is situated in the east and symbolizes wood; its disposition is warm and its virtue is life. The peach blossoms come from peach kernel, therefore it returns to the kernel. Our Nature has come from Heaven so we will return to Heaven.</td>
</tr>
<tr>
<td>3</td>
<td>In the <em>Book of Poetry</em>, one of the poems describes the relationship between siblings. Take the way we treat our older and younger siblings and apply it to colleagues in governance, then we can lead the country.159.</td>
</tr>
<tr>
<td>4</td>
<td>Verse Translation: The body, heart, and Nature symbolically represent three siblings. When siblings have differences, there are conflicts. This is the nature of sibling relationships among common people. When siblings are harmonious, they work as if they were one. This is the nature of sibling relationships among virtuous people. Body, heart, and Nature if each fulfills its respective role, then the person can truly transform others and then model for the people.</td>
</tr>
<tr>
<td>5</td>
<td>In the <em>Book of Poetry</em>, one of the poems states: When a sovereign’s conduct is flawless, he can serve as a model. Because his behaviors are moral and just, he could guide others as well. When a sovereign can inspire his father, son, siblings to emulate his behaviors, then the country will follow suit as well161.</td>
</tr>
</tbody>
</table>

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158 The source of this poem is the *Book of Poetry*, in the section entitled 詩經小雅蓼蕭篇。

159 *What is the significance of this verse?* The virtues practiced at home are applicable outside of the home, meaning extending from one family to a larger family. This shows again that the foundation is the home and the foundation of the home rests on each family member, particularly the parents.

160 The source of this verse is *Book of Poetry*, in the section entitled 詩經曹風鳲鳩篇。

161 *What is the significance of this verse?* This verse illustrates the far-reaching consequences of the speech and behaviors of a person in a superior role. If this superior is a righteous person, his subordinates will less likely to do wrong things in his/her presence. In addition, the superior will influence others to do good. Like the common saying, actions speak louder than words. If the person is modeling a virtuous behavior, people are more likely to respect what we are saying, even if they do not follow us.
### Word Translation:

|忒| means wrong. |

### Verse Translation:

When virtuous sovereigns recognize their Nature from within, exhibit proper etiquette on the outside, and balance their motivations, the probability of wrongdoings is very slim. Embrace the principles of transforming others and focusing on citizens’ hearts, first they must respect and love their parents and siblings, and care for their children. When they have fulfilled their duties in their respective roles in the familial structure, then others will follow suit. At this state, they will be able to fulfill their hope of transforming others.

This concludes the meaning of aligning the nuclear family in order to govern the country.

To govern our country means that we first align our families. To align our families, we need to align their hearts.

This section demonstrates the causes and effects building family unity. The virtues practiced at home are all applicable to the workplace and in the governance of our country. These virtues are inherent in our Nature; therefore, we do not need to be taught how to practice filial piety, sibling love, and compassion. However, since we have lost ourselves, it does not hurt to take a so-called refresher course.
The Great Learning: Chapter 10, “Explanations for Creating World Peace”
(大學, 右傳之十章：釋治國天下平)

What are the principles of governance? How does benevolent governance look like?

<table>
<thead>
<tr>
<th>Original Text</th>
<th>Translated Text</th>
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<tbody>
<tr>
<td>所謂平天下在治其國者，上老老而民興孝；上長長而民興弟；上恤孤而民不倍。是以君子有絜矩之道也。</td>
<td>The clause(^{162}), “bringing world peace first requires good governance of one’s nation (平天下在治其國),” means: When a ruler/high ranking statesman cares for his parents and elders, his citizens will be inspired to fulfill their filial obligations; when a ruler/high ranking statesman respects his older siblings, his citizens will be moved to exhibit sibling love(^{163}). When a ruler/high ranking statesman sympathizes with orphans, his citizens will conduct themselves accordingly to moral values(^{164}). These descriptions prove that the ruler’s/high ranking statesman’s speech and behaviors have a direct effect on his citizens. This principle is called the standard of morality(^{165}).</td>
</tr>
</tbody>
</table>

【字解】

老老：所謂老吾之老也。

長長：所謂長吾之長也。

興：謂有所感發而興起也。

孤者幼而無父之稱。

絜：度也。

矩所以為方也。

Word Translations:

老老 means to respect and love our parents, grandparents, and elders in our families or communities.

長長 means to respect and love family members who are older than us or members in our communities who are more senior than us.

興 means to be moved and inspired.

孤 means orphans.

絜 means magnanimity.

矩 means rules; without rules, one cannot form a square.

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\(^{162}\) Even though this chapter is specifically dedicated to rulers and high ranking officials, the concept still applies to common people who aspire to change the world. The key is that one must start the divine task of bringing world peace in one’s own family.

\(^{163}\) This belief is also echoed in Mencius (孟子；梁惠王章句上): When we love our own parents, we are enabled to love other people’s parents and show others how to love their own parents. When we love our own children, we are enabled to love other people’s children and show others how to love their own children. This is how a ruler can govern a country or an ordinary person can influence the well-being of one’s country. (老吾老，以及人之老；幼吾幼，以及人之幼。天下可運於掌。) However, Tao cultivators must be mindful that such governance or method is not to gain personal power; the desire to care for others comes without ulterior motives.

\(^{164}\) This section is an elaboration of the previous verse in chapter nine, page 1: demonstrate the same respect and love for their parents to their rulers. Also, demonstrate the same respect and love towards their older siblings to their older colleagues or ones with more seniority. In addition, demonstrate the same compassion they show at home to the younger siblings towards the general public (孝者，所以事君也；弟者，所以事長也；慈者，所以使眾也). However, this chapter version is directed towards the rulers.

\(^{165}\) What is the standard of morality? The standard of morality is empathy, which will be explained in details in succeeding verses.
## Verse Translations:
Those with the responsibility of caring for their citizens or constituents must refine themselves and they will see instantaneous results. Starting with themselves, they show filial love to their parents by complying with their wishes, and taking care of their health and living conditions; this is the fulfillment of filial piety. As an ancient saying goes: when a superior or an older person fulfills his/her respective role, the subordinate or younger person in the relationship will emulate. If this is the case, then all individuals will respect, love, and care for their parents. Also starting with themselves, they exhibit sibling love with respect, humility, and tolerance towards our older siblings. If this is the case, then all individuals will respect and love their older siblings. Moreover, they extend this familial love to the abandoned people such as orphans, elders, and the sick; as a result, all citizens will emulate this type of behavior as well.

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### What we dislike about our superiors, we do not exhibit the same behaviors when we become a superior. What we dislike about our staff, we do

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166 Even though we are not in positions of power, this concept still applies to us. We take the same concept and apply it in our families, especially if we are parents, or older siblings. For example, in the relationship between parents and children, if we the parents follow the principle, our children will follow too. If we the older siblings follow the principle, our younger siblings will follow as well. If we the spouses follow, our spouses will follow too.

167 **What is the difference between divine and secular filial piety?** Divine filial piety is our duty as God’s children and secular filial piety is our duty as children to our parents. In the translations for the Heart Sutra, Master Pure Yang, asked “which filial piety is more important?” He answered that both are equally important. Here, Master Pure Yang explains that in order to fulfill the divine filial piety, one must start with secular filial piety.
| **The Great Learning:** Chapter 10, “Explanations for Creating World Peace”  
(大學, 右傳之十章: 釋治國天下平) |
<table>
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<tr>
<td>所惡於右，毋以交於左；所惡於左，毋以交於右，此之謂絜矩之道。</td>
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<tr>
<td>not exhibit the same behaviors when we become someone else’s staff. What we dislike about people with more seniority, we do not exhibit the same behaviors towards people who have lower seniority when we have more seniority. What we dislike about people with lower seniority, we do not exhibit the same behaviors towards people who have higher seniority when we have lower seniority. What we dislike about people on our left, we do not exhibit the same behaviors towards people when we on are people’s left. What we dislike about people on our right, we do not exhibit the same behaviors towards people when we on are people’s right. This is the standard of morality, which is empathy.</td>
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| 【節解】 |
| 此復解上文絜矩二字之意。如不欲上之無禮於我，則必以此度下之心，而亦不敢以此無禮使之；不欲下之不忠於我，則必以此度上之心，而亦不敢以此不忠事之；至於前後左右無不皆然。 |
| Verse Translations: This verse provides a more detailed explanation on the standard of morality. For example, if we do not wish our superiors to treat us disrespectfully, then we will use this perspective to guide our approach in management when we become a superior. We will treat our staff with respect. If we do not wish our staff to be undutiful, then we will use this perspective to treat our supervisors when we become someone else’s staff. We will be dutiful in our positions. This concept also applies to those who are our seniors and juniors and those who are on our left and right, meaning our colleagues or peers. |

| 故君子以天下之心為心，不恃己心為心也。何云？為心發於性，性賦自天，天下之人莫不皆然，至理乃天下萬民賦性之源也。人人覓源，則君子絜矩之道不勉而中矣。 |
| Therefore, a superior must use the perspectives of the people, instead of his/her own perspectives. What does that mean? Our hearts emerge from our Nature and our Nature is originated from Heaven. This concept applies to all people as well. Everyone’s Nature comes from the same source. If we seek our origin, then it is effortless to adhere to the standard of morality. |

| 詩云^{169}：樂只君子，民之父母。民之所好好之，民之所惡惡之，此之謂民之父母。 |
| In the Book of Poetry, one of the poems describes the mentality of a virtuous leader or guardian of citizens. It states that one who shows empathy can become a leader. Whatever the people long for, a leader strives to fulfill. Whatever the |

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^{168} What is the significance of this verse? The verse offers a detailed explanation of the standard of morality, which is empathy.  

^{169} The source of this verse is the Book of Poetry, in the section entitled “The Platform on the Southern Mountains” (詩經小雅南山有臺篇).
The Great Learning: Chapter 10, “Explanations for Creating World Peace”
(大學，右傳之十章：釋治國天下平)

【節解】
君子修其自性，啟諸群性，使群性各覺其自性。以群性之覺為己性之樂。故成德君子，以群性之所好為自性之所好，群性之所惡為自性之所惡。夫群性者，天也。天之所好敢不好之乎？天之所惡敢不惡之乎？好惡皆之於天，始足為萬民父母。

Verse Translation:
Virtuous leaders refine themselves and then transform others so that they know to refine themselves as well. Their happiness is based on the enlightenment of others. Therefore virtuous leaders like what other people’s Nature like and dislike what other people’s Nature dislike. The Nature of the people represents Heaven. How can virtuous leaders not like whatever Heaven likes and dislike whatever Heaven dislikes? When the likes and dislikes of a person match Heaven’s, this person can be regarded as a leader.

詩云：節彼南山，維石巖巖；赫赫師尹，民具爾瞻。有國者不可以不慎，辟則為天下僇矣！

In the Book of Poetry, one of the poems describes an impression of the Southern mountains. This mountain has the tallest peak in the surrounding mountainous area. The peak is of bare rocks, and it looks very steep. Because it is so high, people can see it very clearly from afar and is often in people’s sight due to its visibility. This peak is symbolic of Zhou imperial teacher and ordinary people often paid attention to his speech and conduct. Therefore, it is imperative that people with higher status must be cautious of their speech and behaviors. If there is any wrongdoing, everyone notices and talks about it.

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【字解】
節：截然高大貌。
師尹：周太師尹氏也。
具：俱也。
辟：偏也。

Word Translations:
節 means lofty appearance.
師尹 was a Zhou imperial teacher who educated members of the royal family.
具 means entirely.
辟 means slanted.

【節解】
萬民者，天也。順天之道，執天之行，始足為民上矣。如周太師赫赫然有威，鮮德。萬民鑒視，即天視也。所以民為國天，良然。天視自我民視，天聽自我民聽，為民上者天役也。如

Verse Translation:
The people represent Heaven. When a sovereign complies with and executes Heaven’s principles, he can truly be a leader of the people. Similar to Zhou imperial teacher’s presence and rare virtues, we can truly be a leader of the people.

What is the significance of this verse? A virtuous ruler is completely selfless and truly a servant of the people.

What’s the significance of this verse? The higher our positions, the more we are in the spotlight. So people in positions of power should note their degree of influence on the people and should be very mindful of their speech and actions, whether they are exhibiting virtues or vice.
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(大學, 右傳之十章，釋治國天下平)

| 懷一念之私，天必鑒之，有國者豈可不慎歟！ | all people watched closely; such scrutiny is similar to Heaven’s watching. A virtuous sovereign will consider his people as the representation of Heaven. When Heaven is watching, the people are watching. When Heaven is listening, the people are listening. So in actuality, a sovereign is a servant of Heaven. If there is a selfish thought, Heaven will notice. As country’s leader, he must be vigilant. If there is an unfair or immoral thought, the leader will lose the hearts of his people. Then the people, as the proxy for Heaven, will remove the sovereign. |
| 是以好惡不公，即不得天心矣。天下所戮者，即天假手以戮之也。 | In the Book of Poetry, one of the poems illustrates the concept of preserving or losing the mandate of Heaven. Before the latter rulers of Yin dynasty lost the hearts of their people, the rulers’ virtues had aligned with Heaven’s. A ruler should study the prosperity and the decline of the Yin dynasty and heed the implications. It is not easy to receive Heaven’s mandate. The mandate of Heaven can only be given to a virtuous person. When rulers have the love of their people, it means they have a country. When rulers lose the love of their people, it means they have lost their country. |

| 詩云：殷之未喪師，克配上帝；儀監于殷，峻命不易。道得眾則得國，失眾則失國。 | In the Book of Poetry, one of the poems illustrates the concept of preserving or losing the mandate of Heaven. Before the latter rulers of Yin dynasty lost the hearts of their people, the rulers’ virtues had aligned with Heaven’s. A ruler should study the prosperity and the decline of the Yin dynasty and heed the implications. It is not easy to receive Heaven’s mandate. The mandate of Heaven can only be given to a virtuous person. When rulers have the love of their people, it means they have a country. When rulers lose the love of their people, it means they have lost their country. |

| 【字解】 | Word Translations: |
| 師：眾也。 | 師 means people or the masses. |
| 配：對也。 | 配 means match. |
| 監：視也。 | 監 means view or observe. |
| 峻：大也。 | 峻 means large. |

| 【節解】 | Verse Translations: |
| 先亡民心繼亡國，首得眾心遂得國。 | When a ruler loses the hearts of his people, the decline of his reign follows. When a ruler wins the hearts of his people, the rise of his reign follows. |

| 173 The source of this verse is the Book of Poetry, in the section entitled 詩經大雅文王篇. | Before the latter rulers of the Yin (Shang) dynasty lost the hearts of their people, the preceding ruler’s virtues had matched Heaven’s intention. When we investigate the causes to how the last ruler of Yin dynasty lost his empire, he had lost the mandate of Heaven. Heaven entrusts |
| 174 What is the significance of this verse? To receive the mandate of Heaven is not easy. To preserve it, act on behalf of Heaven; otherwise, it will be lost. |  |
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視聽也，復己性之五常，施於萬民，使萬民視我、聽我若神明焉！如是方足為萬民之覺也。

視聽也，復己性之五常，施於萬民，使萬民視我、聽我若神明焉！如是方足為萬民之覺也。

責任為覺醒他人之義務，而轉之於君主，君主之本性已失，而忘本性之五常。

責任為覺醒他人之義務，而轉之於君主，君主之本性已失，而忘本性之五常。

In this case, the ruler cannot even awaken him/herself; how is it possible for the ruler to awaken others? Therefore, meeting the needs of the people is fulfilling heaven’s intention. The mandate of heaven equals to the listening and watching of the people. When a ruler restores his five constant virtues, he can lead his people. The citizens watch and listen with respect to the ruler. At this moment, a ruler can truly lead.

故失民心，則天之明命我不能保，我不能保，則上帝明命必將轉移於有德之人矣。是以先失己心，繼失民心。失民心，國隨民而失也，殷鑒不遠，有國者可不警歟。

故失民心，則天之明命我不能保，我不能保，則上帝明命必將轉移於有德之人矣。是以先失己心，繼失民心。失民心，國隨民而失也，殷鑒不遠，有國者可不警歟。

When a ruler loses the hearts of his people, he cannot preserve the mandate of heaven. God will transfer the mandate of heaven to a virtuous person. Therefore, when a ruler loses his heart, he will lose the hearts of his people. When a ruler loses the hearts of people, he will lose his country. Just look at the Yin dynasty; therefore rulers must be very cautious.

是故君子先慎乎德，有德此有人，有人此有土，有土此有財，有財此有用。

是故君子先慎乎德，有德此有人，有人此有土，有土此有財，有財此有用。

So a virtuous ruler first must carefully develop his virtues. When a ruler is virtuous, his virtues will attract virtuous and skilled people to assist him. When this virtuous ruler attracts skilled people, he can expand his boundaries. When the boundaries are expanded, he can strengthen his economy. When the country has a steady economy and wealth, he can use such resources and conditions to alleviate sufferings.

【節解】
古之成德君子，內聖之功具足，戰兢自持，性珠廓落。言行悉性中所發，鮮有不合德者。此慎者何？懼外魔乘隙入內也。

古之成德君子，內聖之功具足，戰兢自持，性珠廓落。言行悉性中所發，鮮有不合德者。此慎者何？懼外魔乘隙入內也。

Verse Translations:
Ancient virtuous rulers had sufficient practice of Inner Sage. They maintained the practice with vigilance and thus revealed their Nature. Their speech and behaviors were motivated by their Nature; therefore, it was rare that there would be occasions in which their speech and behaviors were not guided by their Nature. Why must they practice with such vigilance? Because they feared that evil would find an opportune time to take control.

So people benefited from their virtues and were transformed by them. In this case, how could the people not feel secure? The virtuous rulers viewed other people’s Nature as their own. The

175 How could the rulers strengthen the economy when they expanded the boundaries? In the days it was agricultural, more land meant more labor and harvest.
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<table>
<thead>
<tr>
<th>在仙佛。以先天佛果為財, 永居極樂, 不生不滅, 不垢不淨, 享受先天清福, 則財受之不盡也。有先天之財, 抱濟世之心, 以神道設教, 有感悉通, 以化黎庶為用也。德者, 本也; 財者, 末也。外本內末, 競民施奪。</th>
<th>goal was to get everyone to work on their plot of land, which is a metaphor for our Nature. Each person guards and tends to the land of his/her spirit. In such case, they were living sages and became deities after their deaths. They also viewed their enlightenment as wealth because they could enjoy eternal bliss and this wealth is infinite. When they had such wealth, they were mindful to think about others and educate others. They used this wealth for such purposes. In this section, virtue is the origin and wealth is the derivative. If a virtuous ruler reverses the importance, then the citizens will fight.</th>
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<tbody>
<tr>
<td>前章解之詳矣。不先向內聖入手, 而空懷証果之心, 則捨本而逐末矣。然欲化萬民各復其本, 而己猶用其末, 如鹹取民利而施奪矣! 不為無益而又害之。</td>
<td>As stated in previous sections, if a ruler does not start this divine task with himself, then he only harbors this empty hope. This is called forsaking the essential and pursuing the nonessential. In this case and if one aspires to help others restore their Nature, one will mislead the mass; this is more harm than good.</td>
</tr>
<tr>
<td>是故財聚則民散, 財散則民聚。</td>
<td>When wealth is collected from the people and it is not expended on their needs, the ruler will lose the trust and love of his people. When wealth is spent on the needs of the people, the ruler will gain the trust and love of his people.</td>
</tr>
<tr>
<td>【節解】財聚者獨善其身也, 自己覺性居先覺之民, 不以先覺覺後覺, 則民心莫知自性, 鮮有心不散亂者。是以自性圓明, 而實踐親民化眾之功, 盡性能事, 以化萬民, 則財散也。而民鮮有不聚為一者, 萬民聚為一心, 則即整個之無極耳。</td>
<td>Verse Translation: Amassing wealth signifies a person is only concerned about his/her own spiritual development without the regards of others’ development. If this person has the divine task of awakening others, but does not help others to be awakened, then the people will not understand their Nature. It is rare to have a person whose mind is not scattered. The leader must tap into the brilliance of his Nature to transform others, and maximize the abilities of his Nature to guide others. This is analogous to one using one’s wealth. In such condition, it is rare that the people will not become integrated as one. When the people are united with the same mind, then it is paradise.</td>
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<tr>
<td>是故言悖而出者, 亦悖而入; 貨悖而入者, 亦悖而出。</td>
<td>When incorrect speech comes out, incorrect response will boomerang to the speaker. When materials are collected by immoral means, the</td>
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176 This does not suggest that sovereigns should spend extravagantly and unwisely. It means to use the wealth to support the needy.
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<tr>
<td>【字解】</td>
<td>悖：悖逆也。</td>
<td>Word Translation:</td>
</tr>
<tr>
<td>【節解】</td>
<td>此天地間循環至理。故古之君子，不以己心為心，而以眾心為心也。我之不欲，即萬民之不欲。有一因必結一果，有一形必映一影，我言悖理而出，則人亦以悖理之言而入我也。我貨悖理而入，則子孫不能保之，亦必悖理而出於人也。我能不悖而出，而人亦不悖而入。噫！因因果果，如影隨形焉。</td>
<td>Verse Translation:</td>
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<tr>
<td>康誥曰177：惟命不於常。道善則得之，不善則失之矣。</td>
<td>Verse Translation:</td>
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<tr>
<td>【節解】</td>
<td>大哉言乎，聖與凡一也，惟在悟與迷耳。凡是一人，千萬不可自暴自棄，如能恪奉格致誠正，循序不紊功夫，矢志前邁，內聖功足，天必命之以教民之任。故先修至德，至道必凝，天之明命必得之，此狂可作聖也。</td>
<td>Version 1:</td>
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<td>Version 2:</td>
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<td>In the “Announcement of Kang,” the older brother admonishes the younger brother, stating that the mandate of Heaven is now bestowed upon us. We must recognize that it is not a possession but rather a privilege. When we lead with virtues, then we can preserve it. When we do not lead with virtues, then we lose it.</td>
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177 What is the historical context of this verse? Follow chapter one, using the previous dynasty as a guideline.

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材料将被不道德地失去。
The Great Learning: Chapter 10, “Explanations for Creating World Peace”
(大學, 右傳之十章: 釋治國天下平)

責任於領導其他時, 我們的Inner Sage的實踐是充分的。因此, 我們必須開始發展我們的美德。然後, 我們的本質將凝聚。我們將獲得天的詔命。這樣, 一個普通人可以成為一個聖人。然而, 如果一個聖人傾向於成為一個普通人, 例如在森林中試圖適應山谷, 則這種神聖的責任將被消除。因此, 我們不能在他們的靈柩尚未安放時就稱他們為聖人。我們不能在他們的靈柩尚未安放時就稱他們為普通人。我們不能在他們的靈柩尚未安放時就確立一個個人的地位。

楚書曰: 楚國無以為寶, 惟善以為寶。

Version 1: In the Book of Chu, it states that the State of Chu only regarded Tao and virtues as treasures.¹⁷⁸

Version 2: In the Book of Chu, one of the statesmen stated that the State of Chu did not have any valuable possessions. His people only valued Tao and virtues as treasures.

【字解】
楚書: 楚語。
寶: 貴重物也。

Word Translations:
楚書 means writings from the state of Chu, one of the states during the Spring and Autumn period.
寶 means treasure.

【節解】
為人君者, 內聖功足, 性體圓明, 以至善無極至道以為至寶, 化民教民, 鮮有其國不治者。

Verse Translations:
When a sovereign has sufficient practice of Inner Sage, his Nature is already illuminated; he also deems Tao as the invaluable. With all these criteria, this sovereign can transform his people; in very rare cases, there are few countries that cannot be regulated.

¹⁷⁸ What is the significance of this verse? This verse is an example to support the previous two verses. It talks about the types of governance. One is to educate the people with morals, which takes longer to take effect but is more stable; the other is meeting the needs of the people but without the moral framework, which takes effect immediately but the stability is very precarious.
### The Great Learning: Chapter 10, “Explanations for Creating World Peace”

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| 舅犯曰：亡人無以為寶，仁親以為寶। | **Version 1:**  
The uncle of Duke Wen states: When Duke Wen was in exile, nothing was more precious to him than the virtue of compassion and his family. |
|---|---|
| **字解**  
舅犯：晉文公舅狐偃，字子犯。  
亡人：文公時為公子，出亡在外也。 | **Word Translations:**  
舅犯 means the uncle of Duke Wen.  
亡人 refers to Duke Wen while he was in exile. |
| **節解**  
天地之大仁，曰生物；天地之大德，曰好生。故為民上者，本乎天地之仁親，以化眾民，以此為國寶，勝璽寶多矣。 | **Verse Translation:**  
The great compassion of heaven and earth is to create living and non-living things. The great virtue of heaven and earth is to nourish all life forms. So, as a sovereign or statesman, one must emulate the compassion and virtues of heaven and earth, and transform one’s people. Such mentality should be considered as a nation’s treasure because it is far more valuable than a ruler’s seal and gems. |
| 秦誓曰：若有一臣，斷斷兮，無他技；其心休休焉，其如有容焉。人之有技，若己有之；人之彥聖，其心好之；不啻若自其口出，實能容之，以能保我子孫黎民，尚亦有利哉！ | Duke of Qin Mu openly repents to his statesmen and vows: If there is a statesman who is honest, kind, and empathic, but does not have talents, or if he is forgiving and embraces talents of others as his own, this person will see, emulate and praise other people’s virtues. This person will embrace them and can truly protect my citizens. It is more advantageous. However, if this person sees others’ talents and conspire to harm them due to jealousy or sees virtuous people and obstruct or prevent them from contributing, this person cannot be tolerated. They cannot protect my citizens and the country will become unstable. |

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179 **What is the historical context of this verse?** During the Spring and Autumn Period, Duke Wen of Jin lived in exile for 19 years. The reason for the exile was his stepmother framed him. His step mother wanted her own son to be the heir and thought of a plan to frame the two stepsons. She lied to the brothers and said that their mother appeared in her dream and told her sons to buy something to pay homage to her. So the boys did that and left the food in the room. Then father came home and wanted to eat the food and stepmother said to test the food if there was poison. They gave the food to the pets and the pets died. They gave it to the servants and servants died as well. So the father killed the older son and the younger son, Duke Wen of Jin, escaped. During his exile, someone once said to him that they would support him to lead a coup to regain the throne and he said as a brother or a son, he could not fight his own family.

180 **What is the significance of this verse?** The value is not being a king; the value is that one does not loses one’s virtues. That is treasure. Only a virtuous person would value their own virtues over materialism, wealth, and fame.

181 **What is the historical context of this verse?** The speaker is Duke of Qin Mu (秦穆公). He did not heed the advice of his statesmen and attacked the State of Jin. As a result, his army was captured and he regretted that he did not listen to his statesmen.

182 **What is the significance of this verse?** Surround oneself with virtuous people and distance oneself from immoral people.
### Word Translations:

|秦誓| means Book of Zhou.  
|斷斷| means a sincere appearance.  
|彥| means beautiful person.  
|聖| means brightly lit.  
|尚| means if only.  
|媢| means jealous.  
|違| means to distance from brutality.  
|殆| means danger.  

### Verse Translations:

Thousands of words all speak about our Nature. Our Nature does not have any abilities or skills. All it does is it sincerely and constantly embraces and operates all things. While our Nature does not seem to have skills, the heart seems to have some skills. These skills arise from our unskilled Nature. When the heart has skills, they emerge from our Nature as well. The intelligence of the heart comes from the Nature as well. On the other hand, the sincerity of the Nature can embrace all things, which is not something that one can easily articulate.

The brilliance of our Nature is similar to the radiance of the mid-day sun, which can illuminate for thousands of miles. The source of this brilliance comes and expands from the center. Thus, people with such radiance are called Saints and Buddhas. Their legacies will also educate later generations. If our Nature is obscured and corporeal consciousness governs the body, then we differentiate self and others. When we see people’s virtues, we do not emulate. Instead, we strive to sabotage them. When we see people who are more intelligent, we cannot tolerate. Not only we cannot protect later generations, our Nature will be fallen into a deep abyss.

A virtuous ruler will put immoral statesmen in exile, in underdeveloped areas, and does not co-exist with them. This demonstrates that the ruler knows how to love and disapprove his people. This love and disapproval is not about one’s emotions but knowing that they can influence his decisions.
The Great Learning: Chapter 10, “Explanations for Creating World Peace”

(大學，右傳之十章：釋治國天下平)

<table>
<thead>
<tr>
<th>Flow:</th>
<th>Sentence</th>
<th>Verse Translation:</th>
</tr>
</thead>
<tbody>
<tr>
<td>流</td>
<td>流: 徒刑也。</td>
<td>流 means imprisonment or sentence.</td>
</tr>
<tr>
<td>迸</td>
<td>歸者隔絕也。</td>
<td>迸 means isolated.</td>
</tr>
<tr>
<td>夷</td>
<td>夷者邊荒處也。</td>
<td>夷 means a desolate place in the margin of a country.</td>
</tr>
</tbody>
</table>

【節解】
由一身而推及於外，原無二理，我之自性猶仁人也，血心之惡者，慾也。故理慾相仇，爭端頻起，如理勝之，迸慾於四處邊荒，不與同居，如慾勝之，迸理亦然。故性之愛人，欲群性覺其自性矣；性之惡人，欲群性咸迷其自性矣；性之愛惡，與天地之愛惡一也。

【節解】
見賢而不能舉，舉而不能先，命也；見不善而不能退，退而不能遠，過也。

【字解】
命: 徠慢也。 | Word Translation: |
| 命 | 命 means sluggishness. |

【節解】
賢莫過於性，不善莫過於慾。本然之性乃純善無惡，落於後天，遂受氣拘物蔽矣。然或有知其性善者，而不能舉之主身，縱舉性而不能消慾，則天理仍未純全，是怠慢性天也。故無真知之人即不能真行，心無果決，幽柔寡斷，見不善之慾而不能退去，縱退亦不能離遠，慾仍能乘隙而入，則過莫大焉。

Verse Translation:
If people are virtuous, it is due to their Nature. If people are not virtuous, it is due to their temptations. Our Nature is purely good. However, since our existence in this temporal world, we have been affected by our temperament. Even though we may know to be kind, but it seems as though we cannot control our bodies, or eliminate the temptations. Then our Nature is not completely revealed. This is disrespectful towards our Nature. Therefore, without true understanding, there will be no true actions and no resolution, just oscillation in

What is significance of this verse? This illustrates that moral people are the symbol of our Nature, whereas immoral people are the symbol of temptations. In society, the way to manage people is the same way we manage our hearts.
between. When we see temptations, we cannot completely eliminate them, even though they can be warded off momentarily. Temptations can still find opportunities to intrude. As a result, we will make huge mistakes.

好人之所惡，惡人之所好，是謂拂人之性，災必逮夫身。

A leader likes a person that the masses dislike or dislikes a person that the masses like; when a leader cannot follow people’s intentions, he will have imminent or foreseeable problems.

【字解】
拂：逆也。

【節解】
人身之所以招災惹禍者，心慾也。性之所好，心慾必惡之；性之所惡，心慾必好之。如不抱定決心，徹底剷除心慾，則是謂拂仁人之性矣。仁人者，身中性天也，拂我性天即逆天矣！逆天之行，必受天災也。

Verse Translation:
Desires often get people into troubles. What our Nature likes, our hearts dislike. What our Nature dislikes, our hearts like. If we do not have a goal to eliminate desires, we cannot follow people’s Nature. “People” refers to our Nature. When we cannot follow our Nature, we are going against our Nature’s will. When we go against our Nature’s will, we will have imminent problems.

是故君子有大道，必忠信以得之，驕泰以失之。

Therefore, a virtuous ruler that understands the principle of governance is based on selflessness and honesty to win people’s hearts. If a ruler is arrogant and extravagant, then he will lose people’s hearts.

【字解】
忠：盡己也。
信：無偽也。
驕：矜高也。
泰：侈肆也。

【節解】
道由身內而覓，無不圓通。君子者，指性而言，性中本具五常，率性五常而作即曰道。以道教人，必忠必信，則得人心矣。違此萌驕泰之意，如樹偏影斜，安望得其人心哉。

Verse Translation:
One searches for Tao from within, which is accessible and flexible. A virtuous person signifies our Nature. Our Nature has the five constant virtues. When one conducts oneself accordingly to the five constant virtues, it is Tao. To use Tao to teach others, he must be dutiful and honest; then the ruler will gain the hearts of the people. If the ruler does not do that, then arrogance will gradually develop. This condition is similar to the slanted shadow of a slanted tree. In such case, it is not possible to win the hearts of the people.

生財有大道，生之者眾，食之者寡；為之者疾，用之者舒；則財恒足矣。

The principles of wealth generation and management are as follows: agricultural
production requires more manpower and task distribution. This gives the leader the ability to put individuals to work. When able people are working, there will be fewer idle or dependent people. Those who are working are efficient. With the harvests and goods, people use frugally and wisely. At a result, materials and wealth can be accumulated.

【字解】
疾：迅也。
舒：足也。
恒：常也。

Word Translations:
疾 means rapid.
舒 means sufficient.
恒 means constant.

【節解】
故古之成德君子，內聖之功具足，由內推外，實踐外王之道，化人人各盡天職，國無遊民，則生者眾矣；朝無幸位，則食者寡矣；不奪農時，則為之疾矣；量入為出，則用之舒矣。

Verse Translations:
Therefore, ancient virtuous sovereigns, with sufficient practice of Inner Sage and expanded it to the practice of Outer King, were able to transform their people to the extent that all individuals knew to fulfill their respective roles. Under their governance, there was no one without jobs and each person was able to produce; there was no idleness. In government, there was no one who had earned titles through nepotism or bribery; there was no dependency. When people did not follow the agricultural seasons, there would be imminent problems. When people assessed their incomes and expenditures, they would know how to spend accordingly.

從身內言，國無遊民者，我一身之國大治，百體盡職，性天磊落，其道不窮也。朝無幸位者，一身之國，性君垂拱而治，消內清平，念不熾、慾不萌，君聖臣賢，安有幸位之慾念乎！如是則精神所耗寡矣。不奪農時者，性天發揚，不宜以慾念而阻自性發揚之時也。既不阻時，則臻至理疾矣。量入為出者，量我之德，盡性能事，以化萬民，化萬民覺性，性舒心足，則身立道矣。如是，則先天證果，必由後天四項入徑也。

From the perspective of our bodies, there are no jobless people; if my body is governed and each sense fulfills its duty, then this Nature is brilliant. Then its abilities are inexhaustible. In the imperial court, there is no lucky person. The body is symbolic of a country. Our Nature, like a ruler, will respectfully govern by eliminating inner disturbances; thoughts will not ignite and temptations will not sprout; sovereigns and subordinates will be virtuous. In this case, no one will feel that they were lucky to be in a particular position! In this case, no one is wasting energy. When one is not toiling in the fields, one can still expand the brilliance of Nature; it is not suitable to allow temptations to become a hindrance. When it is not a hindrance, then our Nature will be revealed. To assess incomes and expenditures is similar to assess our virtues and to maximize the innate abilities of our Nature. When we can
do that, we can transform others. When we do so, our Nature will be at ease and feel satisfaction. In this case, we have established ourselves in Tao. In other words, to attain fruition in heaven, we must start from the four paths in our immediate world.

仁者以財發身，不仁者以身發財。

A compassionate ruler uses wealth to help achieve his vision of benevolent governance, whereas a cruel ruler pursues wealth to satisfy his desires.

【節解】
仁人君子，以真功實善而發揚我菩提之身。不仁者，以四大假合之身，釣心鬪角而求有為之財，仁者真功實善之財，萬古長昭。不仁者，有為之財，則身在財在，人歿則財隨之耳。何勝浩嘆！世人何不識真偽歟。

Verse Translation:
A compassionate ruler relies on true kindness and meritorious work to exhibit one’s Nature, whereas a cruel ruler uses this physical body to manipulate and compete in amassing wealth. In other words, the wealth of a compassionate ruler is meritorious work and true kindness, which translates into legacies. Meanwhile, the wealth of an immoral ruler is of material; so when the body exists, the wealth exists as well. However, when the body dies, the money devil will follow. What a pity! People do not recognize the true and false in terms of wealth.

未有上好仁，而下不好義者也；未有好義，其事不終者也；未有府庫財，非其財者也。

It is impossible for subordinates not be dutiful if their superiors are compassionate. Also, it is impossible for righteous, dutiful people not to finish their jobs. Moreover, it is impossible for people to possess improper wealth if the treasury is gathered morally and ethically.

【字解】
府庫：存財之所也。

Word Translation:
府庫 means storage.

【節解】
民本風中之草，順其風性耳。如在上者，性體圓明，博愛萬民，則未有不好義以忠其上者。民心者，天心也。得民心，則天心效順矣！故為民上者，存天地大仁以恒久不變，則下者好義、忠上之心安得不終乎。民心歸，府庫之財雖曰國有，實民有也。如是，一國安有不富強康樂乎。

Verse Translation:
Citizens are similar to the grass as it sways with the flow of the wind. For example, if the superior’s Nature is brilliant and he loves his people, then there will not be a single person who will not repay with loyalty. The hearts of the people is the heart of Heaven. When a leader wins the hearts of the people, he is carrying out the intentions of heaven. Therefore as the superior of the citizens, he must embrace the

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184 Body and mind are synonymous.
185 What is the significance of this verse? Applying the concept of origin and derivatives to this verse, it means this: the heart is the origin and wealth is the derivative. So a wise person would use wealth to help achieve his/her own vision. When priority is misplaced, people will use wealth to satisfy their own needs or use this body to amass wealth.
### Great Learning: Chapter 10, “Explanations for Creating World Peace”

(大學, 右傳之十章：釋治國天下平)

<table>
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<tr>
<th>大學古代注解表</th>
<th>great compassion of this universe and not change it; then as the subordinates, they will repay with duty and loyalty. When a leader wins the hearts of his people, this is similar to possessing wealth. In this case, the country will be prosperous.</th>
</tr>
</thead>
<tbody>
<tr>
<td>孟獻子曰：畜馬乘，不察於雞豚；伐冰之家，不畜牛羊；百乘之家，不蓄聚斂之臣；與其有聚斂之臣，寧有盜臣。此謂國不以利為利，以義為利也。</td>
<td>Meng Xian Zi states: A freshman minister of state, who owns four horses cart (畜馬乘), should not have pigs and chickens. A senior minister of state, who can use ice to protect food when paying homage to ancestors (伐冰之家), should not have cows and sheep. A feudal noble, who possesses one hundred cart and horses (百乘之家), should not hire people to help him generate wealth through extortion. If one has hired people to help one generate wealth, it is better to have people who embezzle. This demonstrates that a nation should not emphasize materials but virtues as advantages.</td>
</tr>
<tr>
<td><strong>【字解】</strong></td>
<td><strong>Word Translations:</strong></td>
</tr>
<tr>
<td>孟獻子：魯之賢大夫，仲孫蔑也。畜牧乘：士初試為大夫者也。伐冰之家：卿大夫以上，喪祭用冰者也。百乘之家：有采地者也。斂：聚斂也。</td>
<td>孟獻子 Meng Xian Zi was a virtuous minister of State of Lu. 畜馬乘 means a freshman of being a minister of state. 伐冰之家 means a senior minister of state. 百乘之家 means a feudal noble. 斂 means to become wealthy by extortion.</td>
</tr>
<tr>
<td><strong>【節解】</strong></td>
<td><strong>Verse Translation:</strong></td>
</tr>
<tr>
<td>為民上者，盡性知天，既知天則知民矣。以仁化民，以義導民，寧捨己利而不傷民力。故寧有盜臣，而不畜聚斂之臣，使民覺性，各盡性中之能事，治國以仁為體，使民以義為利，安得不望其治哉。</td>
<td>As a superior to the people, he must exhibit his Nature and know heaven’s intentions. If the superior knows heaven’s intentions, then it also means he knows the needs of his people. Use compassion to transform them and use duty to guide them; a superior would rather give up his advantages than to hurt the morale of his citizens. Therefore, a superior would rather have a subordinate who embezzles than to have someone who helps him amass wealth. As superiors, the</td>
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186 Why? So this type of trade is reserved for peasants. Since the freshman ministers already have a salary, the selling of domestic animals will be the trade of the peasants. So the freshman ministers will not utilize their official positions to generate wealth.

187 Why? Same idea as the previous. Except this one is larger because domestic animals are larger.

188 Why? Because the land belongs to the feudal nobles, they can collect taxes from the people.

189 Why? One helps amass wealth, while the other depletes it. Why? The people who help amass wealth will hurt their leader’s virtues because they are likely to use unjust means to gain wealth. The people who embezzle cannot hurt the ruler’s virtues because he is not greedy. Also, the ruler can punish the embezzler.
goal is to awaken the citizens so that they can maximize the abilities of their Nature. Therefore, it is important to use compassion as the system and use duty as the advantage. In such case, it is not possible that the country will not be well governed.

<table>
<thead>
<tr>
<th>長國家而務財用者，必自小人矣；彼為善之。小人之使為國家，災害並至，雖有善者，亦無如之何矣。此謂國不以利為利，以義為利也。</th>
<th>When a ruler or statesman of a country focuses on generating wealth, he becomes susceptible to advice from the common man. Gradually, this leader will value them by placing them in more influential positions. Over time, they will gain more power and influence. At this time, there will be imminent problems. Even though there maybe virtuous statesmen around to assist, but by that time, the adverse results might be irreversible. This is why a country should not consider wealth but virtue as an advantage.</th>
</tr>
</thead>
<tbody>
<tr>
<td>【字解】 務：專辦也。 彼：指民上也，長者萬民之長。</td>
<td>Word Translations: 務 means to manage with a particular focus. 彼 means a leader of the people.</td>
</tr>
<tr>
<td>【節解】 夫天授大任於萬民之長者，上帝授命於一人，乃使一人而化萬民，各盡其道也。如上不以此為教民之本，利慾薰心，專事財貨，雖為萬民之一猶不足，況為萬民之長上者乎！此為萬民之小人矣。如使其治國，天災、人禍必頻至矣！如桀紂焉。雖有忠者善者匡扶，亦無如之何矣！此所謂治國之道，化萬民各盡其性，唯一之良策也。盡性而後，則以仁居心，以義為利矣。</td>
<td>Verse Translation: Heaven entrusts great responsibility to a leader of the people so that he can transform all people, guiding them to fulfill their respective roles. If the leader forsakes his responsibility, indulges himself with advantages and desires, and only focuses on amassing wealth and materials, this leader is a common man, even though he is above all people. As a result, catastrophes and man-made calamities will be imminent. Similar to King Jie, even though his reign had some loyal ministers of state, it proved to be worthless! Therefore the principle of governance involves transforming everyone to be dutiful in their roles as the best approach. Once everyone can expand the abilities of their Nature, then compassion will be in their hearts and they will regard duty as advantages.</td>
</tr>
</tbody>
</table>

Summary:
The section emphasizes how people in superior roles conduct themselves. It will be effortless when people in superior positions fulfill their obligations, their inferiors will follow suit. It is much easier this way, than the other way around. From this perspective, the foundation is the people in superior position.
### The Great Learning: Conclusion
(大學: 總論)

<table>
<thead>
<tr>
<th>Original Text</th>
<th>Translated Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>大學一書，乃致大同之道也。由何點見來，現在浩劫瀰漫，黎民倒懸，究其劫源，皆係蒙蔽己性，利用己情耳。久之則己性益塞，氣質日深，嗜慾日甚，將天地生我之大用，己身應盡之天職，盡置於腦後矣。故心為大同之先覺，心為浩劫之淵源。噫嘻！心乃造劫、弭劫之樞紐耳。致大同之心，乃天賦明德之道心也；造浩劫之心，乃物慾所染之血心也。此二心原有辯焉！</td>
<td><em>The Great Learning</em> is a book about the principle of building a utopia. How do we know? Currently, calamities are widespread and people are living in an extremely precarious condition. When we examine the root of the global problems, we will see that many people have forgotten about their Nature and rely on their emotions to carry on their lives. Over a long period of time, their Nature is obscured and temperament and dispositions, habits and desires set their roots. As a result, we have forgotten the purpose of our existence and our divine responsibilities. Therefore, the mind is the key to a utopian society; meanwhile it is also the root to imminent calamities. (In Awe!) The mind contributes to calamities. It is the pivot, whether it is contributing or removing calamities. The mind can also bring about a utopian society, while it is the same mind that knows the principle to manifesting one’s virtue. The mind, tainted by materialism, brings about calamities. There is a difference between these two minds!</td>
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<td>人人皆具明德真性，賦自理域，純善無惡者，在我運於一身，活潑自如，然明德之道心，在先天白玉無瑕，着氣象，遂為四相所紛紛，物交物引之基已矣。本通天徹地之心，遂化為後天此心也。聖人立教主要地點在何？不外令人人由後天物慾之血心格除，以復回先天純然之道心而已。人人此心以復，世界大同立現，所以欲趨大同境界，非人人遵從聖經之道不可。</td>
<td>All individuals possess this brilliant and virtuous Nature, which originated from the dimension of Principle, and is of pure goodness. Being flexible and spontaneous, it is diffused throughout the body. This Tao consciousness, before embedding in the human body, was absolutely flawless and radiant. When it descended into the dimension of energy and matter, it has been distracted by the four representations, a condition in which it interacts with and be attracted by materialism. In other words, this transparent heart quickly became the heart of this material world. What was the purpose for Saints’ teachings? Mainly to guide all people to purge contents so that they could restore the purity of their Tao consciousness. If all hearts have been restored, we can see paradise right before our eyes. So if we want to build a utopian society, we must adhere to Saints’ teachings.</td>
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<td>前賢註解不乏其人，皆言簡理明，吾心深佩。然有美中不足者，不尚篤行也。許知聖人立教，垂書萬古，非令後世作富貴之憑藉，功名</td>
<td>There are many virtuous predecessors who had annotated this text and use simple language to convey profound meanings. I am deeply</td>
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**The Great Learning: Conclusion**  
*(大學: 總論)*

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<th>之階梯也。乃化人人覺性，個個覓心，以期止於至善，共臻於至理，此其聖人之本心也。</th>
<th>impressed. Nonetheless, what’s beautiful is yet incomplete because people are not able to diligently practice. Few understood the intentions of Saints for their teachings, recorded in books as legacies for future generations. It is not written for diplomas and examinations to become wealthy and ascend in ranks. Their purpose was to awaken all individuals’ Nature and compel them to seek their hearts with the hope that they would cease in the highest good and be united with the Principle. This is the original intention of Saints.</th>
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<td>吾有見於此，故不揣駑鈍，淺言註解，詞簡易明，無論何節何句，皆不離性、心、身三字，此其根本解決。如性、心、身分歧則為凡夫，性、心、身合一則即曰聖人，而所專重者，在力行二字耳。行之以力，至誠不息，聖域賢關，人人可登，至於如何入德？性、心、身如何融合？前已註之詳矣！無容重贅，願天下同胞，將以迴光返照歟。</td>
<td>Since I have made this observation, I have taken the liberty to annotate it in layman’s terms. No matter which chapter or segment, the content revolves around our Nature, hearts, and bodies. These are parts of the primary solution. If our Nature, hearts and bodies are viewed as separate entities, we are then considered as ordinary people. When our Nature, hearts and bodies are viewed as a unified entity, we are then considered as Sages. And the most important emphasis is on conscientious practice. When we practice, it requires strength and we do so consistently with sincerity. In this case, the state of sagehood will be attainable to all. How do we develop our virtues? Nature, heart, and bodies. How do we unify them? These have been thoroughly explained throughout the book! It is unnecessary to repeat. My hope is that all siblings use this text as a means for self reflection.</td>
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