

千古文章說孟荀

《荀子·勸學篇第一》

1. 君子曰：學不可以已。青，取之於藍，而青於藍；冰，水為之，而寒於水。木直中繩，輮以為輪，其曲中規；雖有槁暴，不復挺者，輮使之然也。故木受繩則直，金就礪則利，君子博學而日參省乎己，則智明而行無過矣。

2. 故不登高山，不知天之高也；不臨深谿，不知地之厚也；不聞先王之遺言，不知學問之大也。干越、夷貉之子，生而同聲，長而異俗，教使之然也。《詩》曰：「嗟爾君子，無恒安息。靖共爾位，好是正直。神之聽之，介爾景福。」神莫大於化道，福莫長於無禍。

3. 吾嘗終日而思矣，不如須臾之所學也；吾嘗跋而望矣，不如登高之博見也。登高而招，臂非加長也，而見者遠；順風而呼，聲非加疾也，而聞者彰。假輿馬者，非利足也，而致千里；假舟楫者，非能水也，而絕江河。君子生非異也，善假於物也。

4. 南方有鳥焉，名曰蒙鳩，以羽為巢而編之以髮，繫之葦苕，風至苕折，卵破子死。巢非不完也，所繫者然也。西方有木焉，名曰射干，莖長四寸，生於高山之上，而臨百仞之淵。木莖非能長也，所立者然也。蓬生麻中，不扶而直。蘭槐之根是為芷，其漸之滫，君子不近，庶人不服。其質非不美也，所漸者然也。故君子居必擇鄉，遊必就士，所以防邪僻而近中正也。

5. 物類之起，必有所始；榮辱之來，必象其德。肉腐生蟲，魚枯生蠹；怠慢忘身，禍災乃作。強自取柱，柔自取束；邪穢在身，怨之所構。施薪若一，火就燥也；平地若一，水就濕也。草木疇生，禽獸羣焉，物各從其類也。是故質的張而弓矢至焉，林木茂而斧斤至焉，樹成蔭而眾鳥息焉，醯酸而螞聚焉。故言有召禍也，行有招辱也，君子慎其所立乎！

6. 積土成山，風雨興焉；積水成淵，蛟龍生焉；積善成德，而神明自得，聖心備焉。故不積跬步，無以至千里；不積小流，無以成江海。騏驥一躍，不能十步；駑馬十駕，功在不捨。鍥而舍之，朽木不折；鍥而不捨，金石可鏤。蟻無爪牙之利，筋骨之強，上食埃土，下飲黃泉，用心一也。蟹六跪而二螯，非蛇鱈之穴無可寄託者，用心躁也。是故無冥冥之志者，無昭昭之明；無惛惛之事者，無赫赫之功。行衢道者不至，事兩君者不容。目不能兩視而明，耳不能兩聽而聰。騰蛇

無足而飛，梧鼠五技而窮。《詩》曰：「尸鳩在桑，其子七兮。淑人君子，其儀一兮。其儀一兮，心如結兮。」故君子結於一也。

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

8.學惡乎始，惡乎終？曰：其數則始乎誦經，終乎讀禮。其義則始乎為士，終乎為聖人。真積力久則入，學至乎沒而後止也。故學，數有終，若其義則不可須臾舍也。為之，人也；舍之，禽獸也。故《書》者，政事之紀也；《詩》者，中聲之所止也；《禮》者，法之大分，羣類之綱紀也。故學至乎《禮》而止矣。夫是之謂道德之極。《禮》之敬文也，《樂》之中和也，《詩》、《書》之博也，《春秋》之微也，在天地之間者畢矣。

9.君子之學也，入乎耳，箸乎心，布乎四體，形乎動靜，端而言，蠕而動，一可以為法則。小人之學也，入乎耳，出乎口，口耳之間則四寸，曷足以美七尺之軀哉！

10.古之學者為己，今之學者為人。君子之學也，以美其身；小人之學也，以為禽犢。故不問而告謂之傲，問一而告二謂之囋。傲、囋，非也，君子如響矣。學莫便乎近其人。《禮》、《樂》法而不說，《詩》、《書》故而不切，《春秋》約而不速。方其人之習，君子之說則尊以徧矣，周於世矣。故曰：學莫便乎近其人。

11.學之經莫速乎好其人，隆禮次之。上不能好其人，下不能隆禮，安特將學雜識順《詩》、《書》而已爾，則末世窮年，不免為陋儒而已。將原先王，本仁義，則禮正其經緯蹊徑也。若挈裘領，誦五指而頓之，順者不可勝數也。不道禮憲，以《詩》、《書》為之，譬之猶以指測河也，以戈舂黍也，以錐 壺也，不可以得之矣。故隆禮，雖未明法，士也；不隆禮，雖察辯，散儒也。

12.問楛者，勿告也；告楛者，勿問也；說楛者，勿聽也；有爭氣者，勿與辨也。故必由其道至，然後接之；非其道，則避之。故禮恭而後可與言道之方，辭順而後可與言道之理，色從而後可與言道之致。故未可與言而言謂之傲，可與言而不言謂之隱，不觀氣色而言謂之瞽。故君子不傲、不隱、不瞽，謹慎其身。《詩》曰：「匪交匪舒，天子所予。」此之謂也。

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

14.君子知夫不全不粹之不足以為美也，故誦數以貫之，思索以通之，為其人以處之，除其害者以持養之。使目非是無欲見也，使耳非是無欲聞也，使口非是無欲言也，使心非是無欲慮也，及至其致好之也。目好之五色，耳好之五聲，口好之五味，心利之有天下。是故權利不能傾也，羣眾不能移也，天下不能蕩也。生乎由是，死乎由是，夫是之謂德操。德操然後能定，能定然後能應，夫是之謂成人。天見其明，地見其光，君子貴其全也。

An Exhortation to Learning

1. An Exhortation to Learning

The gentleman says: “Learning must never be concluded.”

Though blue dye comes from the indigo plant, it is bluer than indigo. Ice is made from water, but it is colder than water.

A piece of wood straight as a plumb line can, by steaming, be made pliable enough to bend into the shape of a wheel rim, so its curvature will conform to the compass. Yet, even though it is then allowed to dry out completely in the sun, it will not return to its former straightness because the process of steaming had effected this change in it.

So, too, wood that has been marked with the plumb line will be straight and metal that has been put to the whetstone will be sharp.

In broadening his learning, the gentleman each day examines himself so that his awareness will be discerning and his actions without excess.

3. I once spent a whole day in thought, but it was not so valuable as a moment in study. I once stood on my tiptoes to look out into the distance, but it was not so effective as climbing up to a high place for a broader vista.

Climbing to a height and waving your arm does not cause the arm’s length to increase, but your wave can be seen farther away.

Shouting downwind does not increase the tenseness of the sound, but it is heard more distinctly.

A man who borrows a horse and carriage does not improve his feet, but he can extend his travels 1,000 *li*. A man who borrows a boat and paddles does not gain any new ability in water, but he can cut across rivers and seas.

The gentleman by birth is not different from other men; he is just good at “borrowing” the use of external things.

6. If you accumulate enough earth to build up a high hill, rain and wind will flourish because of it. If you accumulate enough water to fill a chasm, dragons and scaly dragons will be born within it. If you accumulate enough good to make whole your inner power, a divine clarity of intelligence will be naturally acquired and a sagelike mind will be fully realized. Accordingly,

if you do not accumulate paces and double paces, you will lack the means to reach 1,000 *li*, and if you do not accumulate small streams, you will have no way to fill a river or sea.

Even a famous thoroughbred like Qiji cannot cover ten paces in a single stride. But in ten yokings even a worn-out nag can. Its achievement consists in its not giving up.

If you start carving but give up, you cannot cut even a rotting piece of wood in two.

Yet if you carve away and never give up, even metal and stone can be engraved.

Though the earthworm has neither the advantage of claws and teeth nor the strength of muscles and bones, it can eat dust and dirt above ground and drink from the waters of the Yellow Springs below,

because its mind is fixed on a constant end.

The crab has eight legs and two claws; still if there is no hole made by an eel or snake, it will have no safe place to live,

because its mind moves in every direction at once.

For these reasons, if there is no dark obscurity in purpose, there will be no reputation for brilliance; if there is no hidden secretiveness in the performance of duties, there will be no awe-inspiring majesty in achievements. If you attempt to travel both forks of a road, you will arrive nowhere, and if you attempt to serve two masters, you will please neither.

The eye cannot look at two objects and see either clearly; the ear cannot listen to two things and hear either distinctly.

The wingless dragon has no limbs, but it can fly; the flying squirrel has five talents, but it is reduced to extremity.

An Ode says:

The ring dove is in the mulberry tree,

Its young ones are seven.

The good man, my lord,

His bearing is constant,

His bearing is constant,

As though his mind were tied.

Thus, the gentleman is tied to constancy.

(John Konblock: *Xunzi: A Translation and Study of the Complete Works*, Stanford: Stanford University Press, 1994)