

THE GREAT LEARNING

大學

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A Chinese-English Bilingual Edition

目 錄

前言	(1)
大學	(1)

CONTENTS

Preface	(1)
The Great Learning	(3)

前 言

《大學》原是《禮記》中的一篇。舊說為孔子弟子曾參所作，而現代學者則多認為是秦漢之際的儒家作品。

“大學”的含義，舊說有二：一種說法是，所謂“大學”，就是“博大之學”。漢鄭玄在《禮記目錄》中說：“大學者，以其記博學可以為政也。”唐孔穎達在《禮記正義》中也說：“此大學之篇，論學成之事，能治其國、章明其德於天下。”另一種說法是，所謂“大學”，與“小學”相對。漢人認為殷周時代即有小學、大學的制度，而小、大是以年齡來分的：“幼者教之於小學，長者教之於大學。”（見《禮記·王制》中“樂正崇四術，立四教”句下鄭玄注。）至於學校的具體制度，在《禮記》、《大戴禮·保傅》、《尚書大傳》、《白虎通》及《漢書·食貨志》等書中都有所描述，但於入學年齡却其說不一，或說八歲入小學，十五歲入大學；或說十三歲入小學，二十歲入大學；或說十五歲入小學，十八歲入大學……朱熹因此認為這篇《大學》就是古時大學中的教學內容之一。他在《大學章句序》中說：“《大學》之書，古之大學所以教人之法也……三代之隆，其法寢備，然後王宮、國都以及閭巷，莫不有學。人生八歲，則自王公以下，至於庶人之子弟，皆入小

學，而教之以灑掃、應對、進退之節，禮、樂、射、御、書、數之文；及其十有五年，則自天子之元子、衆子，以至公、卿、大夫、元士之適子，與凡民之俊秀，皆入大學，而教之以窮理、正心、修己、治人之道。此又學校之教，大小之節所以分也。”

《大學》自宋代以前，並無單行之本。但唐代的韓愈、李翱等人很重視它，認為它也同《孟子》、《易經》一樣，是儒家的重要經典。宋人祖述這一觀點，將它從《禮記》中抽出單行。陳振孫《直齋書錄解題》中著錄司馬光《大學廣義》一卷，其書今已亡佚。程顥、程頤兄弟更加推崇《大學》，認為它是孔門遺留下來的書，是初學者進入道德的門徑，人們如果按照《大學》中所講述的次序去學習，那就不會有什麼偏差了。二程還分別為《大學》校定文字，並重新編排章次。至淳熙年間（公元 1174—1189），朱熹撰寫了《大學章句》、《中庸章句》、《論語集注》和《孟子集注》，作為一套書同時刊行，合稱“四子”，後人稱為《四書章句集注》，又簡稱《四書集注》。至此，《大學》與《中庸》、《論語》、《孟子》並列，合稱“四書”，與“五經”相提並論，《大學》也就被人們看作獨立的一部儒家經典著作了。

朱熹撰寫《大學章句》是花了大氣力的。據說他在七十一歲臨死的前一天（一說前三天）還在修改《大學·誠意》一章的注。朱熹的《大學

章句》對舊本的改動較大。他在程顥、程頤所校定的基礎之上，根據自己的理解又重新編排了文字次序，並將全文分為“經”、“傳”兩部分。經文一章，他說是孔子的話而由曾參傳述的。傳文共十章，他說是曾參的意思而由他的門人記錄的。其中，傳文的第五章闡釋“格物致知”一段，他認為原文有脫佚，於是就採取二程的意思而自己將它補足，並特別強調這一章是“明善之要”。所補雖然祇有一百三十四字，但可以說是程朱理學“格物致知論”的精髓所在。

朱熹對《大學》的內容更是推崇備至。在他看來，《大學》的重要性，甚至超過了《論語》和《孟子》，他將《大學》排在《四書章句集注》之首，也是深有用意的。他再三強調學習一定要從《大學》開始，他說：“先通《大學》，立定綱領，其他經皆雜說在裏許。通得《大學》了，去看他經，方見得此是格物致知事，此是正心誠意事，此是修身事，此是齊家、治國、平天下事。”（見《朱子語類》卷十四。）他在《大學章句》中提出了著名的“三綱領”“八條目”之說，（所謂“三綱領”是明明德、新民、止於至善；所謂“八條目”是指格物、致知、誠意、正心、修身、齊家、治國、平天下。）這一說法，對後世產生了很大的影響。

朱熹死後，《四書章句集注》逐漸風行，特別是元朝廷祐年間（1314—1319）定為科舉取士的標準讀本，《四書章句集注》成為士人必修的課

程，《大學》的地位也就越來越高了。

《大學》的版本很多，除包括在《禮記》中的“經本”、“經注本”、“注疏本”之外，宋代的程顥、程頤、朱熹、王柏，明代的季本、高攀龍，清代的胡渭等人，都對《大學》的章次、內容有所改動，但影響最大的還是朱熹的《四書章句集注》本。所以，這次整理就選《四書章句集注》（中華書局《新編諸子集成》第一輯，1983年10月第一版北京第一次印刷）中的《大學章句》為底本，譯文則參考其他各本古今注釋，囿於全書體例，行文中不能一一標明，敬希讀者見諒。所譯不當之處，還祈海內外方家不吝賜教。

Preface

The Great Learning was originally one of the articles in *The Book of Rites*. Scholars of the past believed that it was written by Zeng Shen, a disciple of Confucius, but modern scholars generally consider it a work by Confucianists in the era of the Qin and Han Dynasties.

There were two different views on the implication of the term “great learning”. One view maintained that “great learning” signified “broad and great knowledge”. Zheng Xuan, a scholar of the Han Dynasty, argued in *The Contents of the Book of Rites*: “It was entitled *The Great Learning* on the ground that the broad knowledge it included was an aid to governing the country.” Kong Yingda, a scholar of the Tang Dynasty, also pointed out in his *Annotations of the Book of Rites*: “This article of *The Great Learning* explicated that the mastery of this learning would enable one to run his country and manifest his virtues to the world.” The other view maintained that the term “senior school” (homonym for “great learning”) was the opposite of “junior school.” Scholars of the Han Dynasty advocated that “senior schools” and “junior schools” were established early in the era of the Yin and Zhou Dynasties, and that they were classified according to the difference of age: “the younger were taught in junior schools and the el-

der in senior schools". (see annotation by Zheng Xuan in *The Book of Rites*). The specific system of school was described in books such as *The Book of Rites*, *The Book of Rites by Dai, Senior*, *The Exposition of the Book of History*, *Collected Commentaries on the Classics (bai hu tong)*, *The Record of Economy in the History of the Han Dynasty*, etc. But the assertions they made on school age differed from each other, someone posited that the junior schooling began at the age of eight, the senior schooling began at the age of fifteen; someone posited that the junior schooling began at the age of thirteen, and the senior schooling at twenty; still another posited that the junior schooling began at the age of fifteen, and the senior schooling at eighteen. Thus Zhu Xi concluded that *The Great Learning* was one of the curricula in ancient senior schools. He argued in his *Commentary with Sentence Division on the Great Learning*: "The book *The Great Learning* was used in ancient senior schools to teach people principles and norms. In the three ideal dynasties of Xia, Shang and Zhou, institutions grew perfect, and schools were founded in palaces, capitals and alleys. Children reaching the age of eight, including sons of the princes and dukes and sons of the common people, entered the junior schools where they were taught spraying and sweeping, proper manner of conversation and sense of propriety on one hand, and ceremonial rites, music, arrow-shooting carriage-driving,

writing and calculating on the other hand. When they reached the age of fifteen, many of them, including sons of the monarchs, dukes, high ministers, senior officials and shi* , and talented sons of the common people, entered the senior schools where they were taught ways to investigate to the bottom the laws of things, to correct one's attitude, to cultivate oneself and to rule over the people. That was the criterion by which schools were classified."

There was no separate edition of *The Great Learning* before the Song Dynasty. Han Yu and Li Ao of the Tang Dynasty thought so highly of *The Great Learning* that they placed it on a par with such significant classics of Confucianism as *Mencius* and *The Book of Changes*. Following this view, scholars of the Song Dynasty singled out *The Great Learning* from *The Book of Rites* and offprinted it. Included in *Chen Zhensun's Bibliography* there was *The General Meaning of the Great Learning* by Sima Guang, which is no longer extant. Cheng Hao and Cheng Yi greatly esteemed *The Great Learning* and regarded it as a book handed down directly from Confucius and his disciples, a guide to good conduct for those who began to learn. They would hardly deviate from the correct way should they study as scheduled by *The Great Learning*. The Chengs collated its words, phrases and sentences, and rearranged the

* shi, the stratum between senior officials and common people.

chapters. In the years of the reign of Chun Xi of the Song Dynasty(A.D.1174–1189), Zhu Xi wrote *Commentary with Sentence Division on the Great Learning*, *Commentary with Sentence Division on the Doctrine of the Mean*, *Exegesis of the Analects of Confucius* and *Exegesis of Mencius*, and they were published simultaneously as a series called “Four Philosophies,” and referred to by scholars of succeeding generations as *Collected Commentaries on the Four Books*. Thenceforth, *The Great Learning* was evaluated as equal to *The Doctrine of the Mean*, *The Analects of Confucius* and *Mencius*, and they made the Four Books which were juxtaposed with the Five Classics. *The Great Learning* was regarded as a separate classic of Confucianism.

Zhu Xi took great pains to write his *Commentary with Sentence Division on the Great Learning*. It was said that on the day before his death at the age of seventy-one, he was still working persistently to revise his annotations on a chapter of *The Great Learning*. Zhu Xi modified the old text. in an all-round way. Based on the Chengs’ collation and his own understanding, he also rearranged the contents of the text, and classified them under two categories: the classical work and the commentary on classics. He pointed out that what appeared in the one chapter which belonged to the classical work were speeches of Confucius relayed by Zeng Shen, and what appeared in the other ten chapters which belonged to the commentary on classics

were ideas of Zeng Shen recorded by his disciples. As he found in the fifth chapter in the category of commentary on classics that there must have been a number of words elucidating the idea of studying the phenomena of nature to acquire knowledge, he himself made up what was lost by adopting the ideas of the Chengs. He emphasized that this chapter was “the first essential in understanding what good is”. The mere one hundred and thirty – four words he added embodied the quintessence of the idea of studying the phenomena of nature to acquire knowledge—one of the major theories of the Song Dynasty Neo – Confucian scholars.

Zhu Xi had the greatest esteem for the content of *The Great Learning*. For him, *The Great Learning* outweighed *The Analects of Confucius* and *Mencius* in its importance, and it was pregnant with meaning that he put *The Great Learning* in the first place in his *Collected Commentaries on the Four Books*. He repeatedly emphasized that learning should begin with studying *The Great Learning*, and argued: “One should first be versed in *The Great Learning* to achieve the guiding principles, for the substances of the other classical works are mingled in it. One must first acquire the thorough understanding of *The Great Learning*, and proceed to study the other classical works, only then can he realize that what they deal with are ways to study the phenomena of nature to acquire knowledge, to correct

one's attitude and make one's will sincere, to cultivate oneself, to put one's family in order, to rule the country and to bring peace to the world." (See *The Categorized Analects of Zhu Xi*) He developed in his *Commentary with Sentence Division on the Great Learning* his famous theory of "three programmes" and "eight articles." (By "three programmes" it meant to advocate and enhance the untarnished human heart, to arouse the masses to make a fresh start in life, and to inspire people to aim at absolute perfection. And by "eight articles" it meant to study the phenomena of nature, to acquire knowledge, to correct one's attitude, to make one's will sincere, to cultivate oneself, to put one's family in order, to rule the country, and to bring peace to the world.) This argument exerted tremendous influence on later generations.

Collected Commentaries on the Four Books became more and more popular after Zhu Xi's death. Furthermore, in the years of the reign of Yan You of the Yuan Dynasty (A.D.1314–1319), the book was established as a standard textbook for the imperial examination to select candidates for government service, and turned into an obligatory course for scholars. The place of *The Great Learning* became increasingly high.

The Great Learning has various editions, besides the original version in *The Book of Rites* and the annotated and commented version; there are versions with chapters

and contents rearranged and modified by Cheng Hao, Cheng Yi, Zhu Xi and Wang Bai of the Song Dynasty, Ji Ben and Gao Panlong of the Ming Dynasty and Hu Wei of the Qing Dynasty. But Zhu Xi's *Collected Commentaries on the Four Books* has been the most influential. This version in modern Chinese is based on *Commentary with Sentence Division on The Great Learning*, anthologized in the new edition of *Collected Commentaries on the Four Books* published by Zhonghua Book Company. Readers are requested not to spare their comments on the possible misinterpretations in this version.

大學

THE GREAT LEARNING

《大學》之道，在明明德，在親民（朱熹注：“程子曰：‘親，當作新。’”今譯文從之），在止於至善。知止而後有定，定而後能靜，靜而後能安，安而後能慮，慮而後能得。物有本末，事有終始，知所先後，則近道矣。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。物格而後知至，知至而後意誠，意誠而後心正，心正而後身修，身修而後家齊，家齊而後國治，國治而後天下平。自天子以至於庶人，壹是皆以修身爲本，其本亂而末治者否矣，其所厚者薄，而其所薄者厚，未之有也！

〔今譯〕《大學》的宗旨，在於彰明光大自己的美德，在於使民衆自新，在於讓人們達到最善的境界。明確了這一目標，然後纔能有確定的志向；有了確定的志向，然後纔能心靜不亂；心靜不亂，然後纔能神思安穩；神思安穩，然後纔能精思殫慮；精思殫慮，然後纔能學有所得。萬物都有本有末，萬事都有終有始，知道了本末終始的先後順序，就接近於大道了。古代那些想把自己的美德彰明於天下的人，先要治理好自己的國家；想要治理好自己國家的人，先要整頓好自己

The gists of *The Great Learning* are to advocate and enhance the untarnished human heart, to arouse the masses to make a fresh start in life, and to inspire people to aim at absolute perfection. With such goals in mind, one can establish his aspiration; with a definite aspiration, one can proceed steadfastly; with a steadfast attitude, one can tranquilize his mental state; with mental tranquility, one can fully use his brains; with scrupulous thinking, one can acquire knowledge in learning. Everything has its fundamentals and incidentals, its beginning and end, understanding this order of priority approaches the way of nature. In ancient days, one who wished to advocate and enhance the untarnished human heart to make it known to the world must first run his country well; one who wished to run his country well must first put his family in order; one who wished to put his family in order must first cultivate himself; one who wished to cultivate himself must first correct his attitude; one who wished to correct his attitude must first make his will sincere; one who wished to make his will sincere must first strive to acquire ever more knowledge. The way to acquire knowledge is to study the phenomena of nature. When the phenomena of nature are studied, one can acquire knowledge; when

的家庭；想要整頓好自己家庭的人，先要修養自身的品德；想要修養自身品德的人，先要端正自己的心思；想要端正自己心思的人，先要使自己的意念誠實；想要使自己意念誠實的人，先要盡量延展自己的知識；延展知識的途徑在於窮究事物的道理。事物的道理推究透澈了，知識纔能得以延展；知識得以延展了，意念纔能誠實；意念誠實了，心思纔能端正；心思端正了，自身的品德纔能修養提高；自身的品德修養好了，家庭纔能得到整頓；家庭整頓好了，國家纔能得到治理；國家治理好了，纔能使得天下太平。從天子到平民，全都是把修養自身品德作為根本。那種根本大事未能處治好而末梢小事却能得到治理的情況，是不可能的，正如你所厚待的人反而薄待你，而你所薄待的人反而厚待你，那樣的事是沒有的。

《康誥》曰：“克明德。”《大甲》曰：“顧謨天之明命。”《帝典》曰：“克明峻德。”皆自明也。

〔今譯〕《康誥》中說：“能够彰明自己的美德。”《大甲》中說：“經常顧念這上天賦予的彰明美德於天下的使命。”《帝典》中說：“能够彰明大德。”這都是說要彰明自己的美德。

knowledge is acquired, one can make his will sincere; when one's will is sincere, he can correct his attitude; when one's attitude is correct, he can cultivate himself; when one is well cultivated, he can put his family in order; when one's family is put in order, he can run his country well; when the country is well run, the world will be given peace. Self-cultivation is of fundamental importance to all, including the commons and the Son of Heaven as well. It is incredible that the incidentals are settled while the fundamentals remain in disorder. It is unheard that the one you treat kindly treats you harshly, or the one you treat harshly treats you kindly.

It is said in *Kang Gao*, a book about the Zhou Dynasty: “One should be able to advocate and enhance the untarnished human heart.” It is said in *Tai Jia*, a book about the Shang Dynasty: “Keep in mind the mission vested by Heaven.” It is said in *Di Dian*, a book about the idealized emperors Yao and Shun: “One should manifest his virtues.” All these demand one to make his virtues clear for all to see.

湯之盤銘曰：“苟日新，日日新，又日新。”《康誥》曰：“作新民。”《詩》曰：“周雖舊邦，其命惟新。”是故君子無所不用其極。

〔今譯〕商湯的盤器上鑄刻的銘文是：“如果今日能洗除污垢以自新，那麼就要天天自新，並且每日不間斷地自新。”《康誥》中說：“振作起民衆，使他們自新。”《詩經》中說：“周國雖是古老的邦國，但它所承受的天命却是新的。”所以，有德的君主無處不盡心竭力使自己和民衆自新。

《詩》云：“邦畿千里，惟民所止。”《詩》云：“緡蠻黃鳥，止於丘隅。”子曰：“於止，知其所止，可以人而不如鳥乎！”《詩》云：“穆穆文王，於緡熙敬止！”爲人君，止於仁；爲人臣，止於敬；爲人子，止於孝；爲人父，止於慈；與國人交，止於信。《詩》云：“瞻彼淇澳，菉竹猗猗。有斐君子，如切如磋，如琢如磨。瑟兮僴兮，赫兮喧兮。有斐君子，終不可諠兮！”如切如磋者，道學也；如琢如磨者，自修也；瑟兮僴兮者，恂慄也；赫兮喧兮者，威儀也；有斐君子，終不可諠兮者，道盛德至善，民之不能忘也。《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。

〔今譯〕《詩經》中說：“京都之地廣闊千里，那是民衆居處之地。”《詩經》中說：“那啾啾鳴叫的黃鳥，棲息在山丘一角。”孔子說：“那黃鳥在棲

It is said in the inscription on the bathtub of Tang, the founding monarch of the Shang Dynasty: “If you could cleanse yourself today to have a fresh start in life, have a fresh start everyday and insist on having it daily for ever.” It is said in *Kang Gao*: “Arouse the masses to have a fresh start in life.” It is said in *The Book of Songs*: “Though Zhou was an old country, the divine mandate it bore was new.” So monarchs of high morality do their utmost to make themselves and the masses endeavour for fresh starts.

It is said in *The Book of Songs*: “The spacious capital city is where the masses dwell.” It is said in *The Book of Songs*: “Twittering orioles perch in hill recess.” Said Confucius: “Orioles know where to perch, are human beings not so wise as they?” It is said in *The Book of Songs*: “The reverential King Wen was aboveboard, he acted with caution in every endeavour of his.” As monarch, he devoted himself to humanity and justice; as minister at court, he devoted himself to respecting his sovereign; as son, he devoted himself to filial obedience; as father, he devoted himself to affection; as friend, he devoted himself to honesty and trustworthiness. It is said in *The Book of Songs*: “Look at the meandering Qi Shui River, there grows alongshore a dense forest of green bamboos. The well-cultivated ruler was so assiduous as if he were cutting and grinding stones, so careful as if he were chiseling and polishing jade,

歇時，都知道自己應該棲息的地方，難道作爲人反而不如鳥嗎！”《詩經》中說：“莊穆美善的文王啊！德行光明敬慎自謙。”做君主，他就致力於仁義；做臣子，他就致力於恭敬；做兒子，他就致力於孝順；做父親，他就致力於慈愛；與別人交往，他就致力於誠信。《詩經》中說：“你看那彎彎曲曲的淇水河畔，綠竹茂美青翠一片。那富有文采的君子，細切細磋，精雕精磨。他是那麼審慎而剛毅，又是那麼顯赫而軒昂。那富有文采的君子啊，人民永遠不會忘記他啊！”詩中的“細切細磋”，是形容衛武公治學的態度；“精雕精磨”，是形容他自我修養的工夫；“審慎剛毅”，是說他內心恭謹；“顯赫軒昂”，是說他儀容威嚴；“富有文采的君子，永遠不可忘記啊”，是說他品德高尚，達到美善的極頂，所以人民是不會忘記他的。《詩經》中說：“啊！前代的聖王，永不會被人遺忘。”後世君主崇敬他們的賢人，而又摯愛他們的親族；平民百姓則享受他們的恩澤，生活安樂而獲得利益。因此，這些先王永遠不會被人遺忘。

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。

〔今譯〕孔子說：“審理訴訟，我與別人差不多，我堅持追求的是使爭訟事件根本不發生！”意思是能使無理的人不敢講盡他們的狡辯言辭，以盛德來使民心畏服，這就叫做知道根本。

he was cautious and resolute, he was dignified. The well-cultivated ruler would never be forgotten by his people.” The phrase in the poem “so assiduous as if he were cutting and grinding stones” refers to the learning attitude of Duke Wu of the Wei State; the phrase “so careful as if he were chiseling and polishing jade” refers to his self-cultivation; the phrase “cautious and resolute” refers to the respect and alertness he had in his heart; the word “dignified” refers to his bearing; and the sentence “The well-cultivated ruler would never be forgotten by his people” means that his high morality attained perfection and made the people remember him for ever. It is said in *The Book of Songs*: “Ah, great rulers of the past are unforgettable.” Their virtuous ministers and beloved relatives were respected and loved by monarchs of later ages; their bounties benefited people of later ages. Therefore, these great rulers would never be forgotten.

Said Confucius: “For judging law suits I share the same position with others. What I insist upon is to make it impossible for all law suits to arise.” One should make it impossible for those with groundless charges to elaborate their quibbles, or, let great virtues prevail to cause the masses to observe laws in awe. This shows the grasping of the fundamentals.

此謂知本，此謂知之至也。

〔今譯〕這就叫做知道根本，這就叫做達到了知識的極頂。

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。小人閒居爲不善，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。曾子曰：“十目所視，十手所指，其嚴乎！”富潤屋，德潤身，心廣體胖，故君子必誠其意。

〔今譯〕所謂要使自己的意念誠實，就是不要自己欺騙自己。要象厭惡臭味那樣厭惡邪惡，象喜好美色那樣喜好善德，這就叫做自己內心的滿足。所以，有道德修養的人即使在獨自一人時也一定要慎重行事。那些沒有道德修養的小人，在閒居獨處時就做壞事，什麼樣的壞事都做得出，見到賢德高貴的人，就暗暗掩藏他的壞品行而故意顯露他的好處。但別人看自己，就如同能看透心肝肺腑一樣，那種藏惡顯善的作法又有什麼益處呢！這就叫做內心的實情必然會顯露在外面，所以，有道德修養的人在獨自一人時也一定要慎重行事。曾參說：“衆人的眼睛注視着，衆人的手在指點着，實在令人警懼呀！”財富可以修飾住所，道德可以修養身心，心胸廣闊使人身體舒泰，所以有道德的人一定要使自己的意念誠實。

This shows the grasping of the fundamentals, and this shows the reaching of the peak of knowledge.

To make one's will sincere, one should never be self-deceiving. Loathe evil as you loathe the stench, love good as you love woman's beauty — that is self-discipline, the way to make yourself content. So a man of high morality keeps himself circumspect when he is alone with himself. But a man of vile character seizes the opportunity of being alone to do all manner of evil, and when he is faced with a man of high morality, he hides his evil deeds and publicizes his merits. When people look at someone, they can see into his lungs and liver—see through his inner thoughts, then what is the use of hiding evil and publicizing merits? Anything buried deep in heart will inevitably be exposed, therefore, a man of high morality is on caution when alone with himself. Said Zeng Shen: “With all eyes watching and all fingers pointing, sharp vigilance is called for.” Wealth decorates one's dwelling, morality refines one's mind, and broad mind keeps one fit. So a man of high morality deems it imperative to have sincere will.

所謂修身在正其心者，身有所忿懣，則不得其正；有所恐懼，則不得其正；有所好樂，則不得其正；有所憂患，則不得其正。心不在焉，視而不見，聽而不聞，食而不知其味。此謂修身在正其心。

〔今譯〕所謂修養自身的關鍵在於端正自己的心思，是說如果心懷憤怒，就不能做到端正；內心有所恐懼，就不能做到端正；心中沈湎於癖好玩樂，就不能做到端正；心存憂愁顧慮，就不能做到端正。精神不集中，望着什麼就如同沒看見一樣，聽着聲音就如同沒聽見一樣，喫着東西也不知它的味道。這就是說修養自身的關鍵在於端正自己的心思。

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，之其所教惰而辟焉。故好而知其惡，惡而知其美者，天下鮮矣！故諺有之曰：“人莫知其子之惡，莫知其苗之碩。”此謂身不修不可以齊其家。

〔今譯〕所謂整治好家庭先要修養好自身的品德，這是因為，人們對於自己所親近喜愛的人往往過於偏愛，對於自己所輕視厭惡的人往往過於厭棄，對於自己所畏懼敬佩的人往往過於崇拜，對於自己所同情的人往往過於憐憫，對於自己所傲視怠慢的人往往過於輕蔑。所以，喜愛一個人

That the crux of self-cultivation is to correct one's attitude means that if one is burning with anger, he cannot correct his attitude; if one is trembling with fear, he cannot correct his attitude; if one is given to pleasure-seeking, he cannot correct his attitude; if one is worried and apprehensive, he cannot correct his attitude. Inattentiveness makes what one looks at invisible to him, what he listens to inaudible to him, and what he eats tasteless. This illustrates the crux of self-cultivation is to correct one's attitude.

To put his family in order, one must first cultivate himself well, because people often show favouritism to those they love, detest those they despise, worship those they respect, take pity on those they sympathize with, and disdain those they look down upon. Few in the world know the defects of those they love and the virtues of those they detest. As the proverb goes: "People are often ignorant of the defects of their children and the sturdy growth of their seedlings." That is to say one can hardly put his family in order if he himself is not well-cultivated.

却又能知道他的缺點，厭惡一個人却又能知道他的優點，這樣的人，天下太少了！所以，有諺語這樣說：“人們都不了解自己孩子的缺點，都不知道自己禾苗的肥壯。”這就是說自身品德沒有修養好就不能整治好自己的家庭。

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，所以使衆也。《康誥》曰：“如保赤子。”心誠求之，雖不中，不遠矣。未有學養子而後嫁者也。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。堯、舜帥天下以仁而民從之；桀、紂帥天下以暴而民從之。其所令反其所好而民不從。是故君子有諸己而後求諸人，無諸己而後非諸人。所藏乎身不恕而能喻諸人者，未之有也。故治國在齊其家。《詩》云：“桃之夭夭，其葉蓁蓁。之子于歸，宜其家人。”宜其家人而後可以教國人。《詩》云：“宜兄宜弟。”宜兄宜弟而後可以教國人。《詩》云：“其儀不忒，正是四國。”其爲父子兄弟足法而後民法之也。此謂治國在齊其家。

〔今譯〕所謂治理國家必須先治理好自己的家庭，是因爲自己家人不能教育好却能教育全國人民的人，那是沒有的。所以，有道德修養的君主不出家門也能實現對全國民衆的教化。孝順父

To run his country well, the monarch must first put his family in good order, because none can educate his people without getting his family members educated. So a well-cultivated monarch can civilize his people while he is home-keeping. Ministers at court may serve their monarch well in the way they serve their parents; people may serve the aged well in the way they serve their elder brothers; and the monarch may treat his subjects well in the way he loves his children. It is said in *Kang Gao*: “The monarch should cherish his subjects in the way parents take good care of their newly born children.” The parents figure out their children’s intentions wholeheartedly, and they hardly, if ever, misapprehend them. No woman learns how to bear child before getting married. If the monarch’s family members are kindhearted, the whole nation will tend to be kindhearted; if the monarch’s family members are modest and considerate, the whole nation will tend to be modest and considerate; if the monarch himself is avaricious and brutal, his country is bound to be chaotic. Such is the

母，臣下可用這種品德來事奉君主；恭敬兄長，人們可用這種品德來事奉尊長；慈愛子女，君主可用這種品德來對待民衆。《康誥》中說：“君主愛護民衆應該如同父母愛護初生嬰兒一樣。”父母誠心誠意地去揣度嬰兒的心情，雖然不能完全猜中，但也不會相差太遠了。從沒有先學會養育孩子然後再出嫁的女子。如果國君的一家仁愛親善，那麼全國都會盛行仁愛親善之風；如果國君的一家謙讓互敬，那麼全國都會盛行謙讓互敬之風；如果國君本人貪婪暴虐，那麼全國就會發生混亂。一國之主的關鍵作用就是這樣。這就叫做國君的一句話就可以敗壞國家大事，國君一個人的品行就可以安定整個國家。唐堯、虞舜以仁德統率天下，人民就跟隨他們講求仁德；夏桀、商紂以暴虐統率天下，人民也跟隨他們貪婪殘暴。君主所發號令若與他們自己所喜好的相反，人民是不會聽從的。因此，國君應該是自身具備了美德之後再要求別人也具備這樣的美德，自身沒有了惡行之後再批評別人的惡行。如果自身沒有這種推己及人的恕道却能夠勸喻別人行善棄惡，那是不可能的事。所以，要治理好國家，就在於先治理好自己的家庭。《詩經》中說：“桃樹欣欣好嬌嬈，樹葉青翠又繁茂。這位姑娘出嫁了，全家老少樂陶陶。”國君能使一家人相親和睦，然後纔能教化邦國的人民。《詩經》中說：“親睦兄長和弟弟。”國君能與自己的兄弟親善相處，然後纔能教

key role of the monarch. A single word of the monarch may ruin his state affairs, and the conduct of the monarch alone may stabilize the whole country. The idealized emperors Yao and Shun governed the country with benevolence, so the people followed them to pursue benevolence; and the tyrants Jie and Zhou governed the country with atrocity, so the people followed them to become atrocious. The people will not obey the monarch if his orders go against what he likes. Therefore, a monarch should possess noble qualities before requesting others to possess such qualities, and discard evil conduct before criticizing others' evil conduct. It is impossible for a monarch to persuade others to do good and abandon evil if he himself lacks forbearance and consideration for others. Therefore, the prerequisite for running the country well is to put the family in good order. It is said in *The Book of Songs*: “The blooming peach trees, thick with green leaves, the girl is to get married, if she lives harmoniously in her new home, a good wife she will be.” Only after making his family members live harmoniously at home can the monarch civilize the people of his country. It is said in *The Book of Songs*: “Brothers get along in peace and harmony.” Only after having got along with his brothers in peace and harmony can the monarch civilize the people of his country. It is also said in *The Book of Songs*: “His manners are formal, all countries regard him as a model.” Only when the

化全國的人民。《詩經》中說：“他的禮儀沒差錯，各國以他為楷模。”君主在家中做父親、做兒子、做兄長、做弟弟都足以作為楷模，然後民衆纔會效法他。這就是說治理好國家，先要治理好自己的家庭。

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。所惡於上，毋以使下；所惡於下，毋以事上；所惡於前，毋以先後；所惡於後，毋以從前；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。《詩》云：“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。《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。《詩》云：“殷之未喪師，克配上帝。儀監于殷，峻命不易。”道得衆則得國，失衆則失國。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。德者，本也；財者，末也。外本內末，爭民施奪。是故財聚則民散，財散則民聚。是故言悖而出者，亦悖而入；貨悖而入者，亦悖而出。《康誥》曰：“惟命不于常。”道善則得之，不善則失之矣。《楚書》曰：“楚國無以為寶，惟善以為寶。”舅犯曰：“亡人無以為寶，仁親以為寶。”《秦誓》曰：“若有一個臣，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

monarch is exemplary in his fatherhood, sonhood and brotherhood, will the people model themselves upon him. All these indicate that to run his country well the monarch must first put his family in good order.

The precondition for bringing peace to the world is to run one's country well, if the monarch honours the aged, then filial obedience will be rife among the people; if the monarch respects the aged, then respect for the elders will be rife among the people; if the monarch comforts and compensates the orphan children, then the people will follow him to do so. Therefore, the monarch should function as the model for his people. Do not do unto your inferiors the detestation your superior does unto you; do not do unto your superior the detestation your inferiors do unto you; do not treat those behind you with the detestation those before you do unto you; do not treat those before you with the detestation those behind you do unto you; do not treat those on your left with the detestation those on your right do unto you; and do not treat those on your right with the detestation those on your left do unto you — such are to function as a model. It is said in *The Book of Songs*: “What a pleasure it is to have such a monarch who loves his people parentally.” The monarch loves what his people love and feels disgusted at what his people are disgusted at — such are to love the people parentally.

啻若自其口出，寔能容之。以能保我子孫黎民，尚亦有利哉。人之有技，娼疾以惡之。人之彥聖，而違之俾不通，寔不能容。以不能保我子孫黎民，亦曰殆哉。”唯仁人放流之，逆諸四夷，不與同中國。此謂唯仁人爲能愛人、能惡人。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。好人之所惡，惡人之所好，是謂拂人之性，菑必逮夫身。是故君子有大道，必忠信以得之，驕泰以失之。生財有大道，生之者衆，食之者寡，爲之者疾，用之者舒，則財恒足矣。仁者以財發身，不仁者以身發財。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。孟獻子曰：“畜馬乘不察於雞豚；伐冰之家不畜牛羊；百乘之家不畜聚斂之臣，與其有聚斂之臣，寧有盜臣。”此謂國不以利爲利，以義爲利也。長國家而務財用者，必自小人矣。彼爲善之。小人之使爲國家，菑害並至。雖有善者，亦無如之何矣！此謂國不以利爲利，以義爲利也。

〔今譯〕所謂平定天下必須治理好自己的國家，是因爲如果君主敬養老人，那麼民衆就會盛行孝道；君主尊奉年長的人，那麼民衆就會盛行尊長之風；君主撫恤幼孤，那麼人民也會照樣去做。因此，君主應該起到規範民衆的作用。你厭惡上面人的行爲，就不要用這種行爲來對待下面的人；你厭惡下面人的行爲，就不要用這種行爲

It is said in *The Book of Songs*: “Like the towering hill standing rock-firm in the south, you, the illustrious Grand Tutor Yin, were admired by the people.” One who rules the country must be extremely prudent, for he will be punished and put to death once he acts perversely to exercise tyrannical rule. It is said in *The Book of Songs*: “The Yin Dynasty complied with the divine mandate when it did not yet forfeit popular support. Yin’s forfeiting its sovereignty meant a lesson to us: to comply with the divine mandate is in no sense easy.” That means one who wins popular support wins the country, one who forfeits popular support forfeits the country. Therefore, a ruler should put his self-cultivation in the first place. If he has high morality, it follows that he will gain popular support. If he has popular support, it follows that he will gain the land. If he has the land, it follows that he will gain rich resources. If he has rich resources, it follows that he will make great uses of them. Morality is fundamental, and wealth is incidental. If the monarch neglects the fundamental and prizes the incidental, he will lead the people to quarreling and plundering. The wealth amassed by the ruler can only cause him deserted by his people, while the dispersion of wealth among the people will make them come over and pledge allegiance to him. Those who offend others with insolent words will be offended by others’ insolent words, and wealth obtained illegitimately will be deprived

去事奉上面的人；你厭惡前面的人的行爲，就不要用這種行爲對待後面的人；你厭惡後面人的行爲，就不要用這種行爲對待前面的人；你厭惡右邊人的行爲，就不要用這種行爲對待左邊的人；你厭惡左邊人的行爲，就不要用這種行爲對待右邊的人，這就叫做規範作用。《詩經》中說：“真快樂啊，有這樣的君主！他就如同人民的父母。”人民所喜好的，君主也喜好它；人民所厭惡的，君主也厭惡，這就叫做人民的父母。《詩經》中說：“高峻聳立那南山，山石纍纍 巍嶮巖。權勢顯赫尹太師，國民全都將你瞻。”掌管國家的人不能不慎重，邪辟失道就會被天下人民所誅討。《詩經》中說：“殷朝未失民衆時，尚能符合上帝意。商殷失國應爲鑒，天命永保不改變！”這是說得到民衆擁護，就能獲取國家；失去民衆擁護，就會喪失國家。因此，君主首先要在道德修養方面認真慎重。有德纔會得到民衆，有了民衆纔會獲得國土，有了國土纔會取得財富，有了財富纔會有所使用。道德是根本，財富是梢末。君主如果輕視根本而重視梢末，就會使民爭鬥劫奪。因此，財富聚斂於君主，就會使民衆離散；財富散施於民衆，就會使民衆歸聚。所以，用無理的言語冒犯別人，別人也會用無理的言語回敬你；用無理的手段取得的財富，也會被別人用無理的手段劫奪去。《康誥》中說：“那天命可不是常留不移的。”這是說君主仁善就會得天命，不善就會失去它。

of illegitimately. It is said in *Kang Gao*: “The divine mandate is not unchangeable.” That means a monarch attains the divine mandate if his rule is just and benevolent, and he forfeits it if his rule is unjust and tyrannical. It is said in *Chu Shu*, a book about the Chu State: “Except virtue, the Chu State regards nothing as valuable.” Said Zi Fan, maternal uncle of Duke Wen of the Jin State: “A man in exile has nothing precious, but takes kindheartedness as his priceless treasure.” It is said in *Qin Shi*, a book about the Zhou Dynasty: “There is a minister at my court, though he lacks special skills, he is honest, kindhearted and broadminded. He is glad to see others’ skills as if they were his; and he speaks from his heart the love for others’ virtues. His heart is spacious enough to accommodate all the skilled and virtuous. Appointing ministers like such will safeguard my descendants and people, and greatly benefit my country. A minister who envies and hates others’ skills will thwart the virtuous so that they will not be put in important positions by the monarch. He tolerates nobody. Appointing ministers like such will never safeguard my descendants and people, but pose a great danger to my country.” Only the benevolent monarch can banish those ministers who are envious of others’ ability and virtue, and expel them from the country to the uncivilized outlying districts. Only the benevolent monarch can cherish good persons and abhor evil persons. The able and virtuous persons

《楚書》中說：“楚國沒有什麼可以當做寶貝的，祇是把‘善’做為寶貝。”晉公子重耳的舅舅子犯說：“逃亡在外的人沒有什麼可以當做寶貝的，祇是把仁愛親人這種品德做為寶貝。”《秦誓》中說：“如果我有這樣一個臣子，忠誠專一而沒有其他的技能，但他內心好善，博大寬容。別人有技能，就像他自己具有這技能一般；別人有美行聖德，他從內心中喜愛他，那喜愛更勝過從他口中說出的讚美之辭。他的心中實實在在能夠含容這些有技能、有美德的人。任用這樣的臣子，定能保護我的子孫百姓，而且還有益於國家。如果別人有技能，就嫉妬厭惡人家；別人有美行聖德，就阻礙人家而使他不能被君主所用，這種人實在是不能容人。如果任用這樣的臣子，是不能保護我的子孫百姓的，對國家來說太危險了啊！”祇有有仁德的君主纔會流放那種嫉賢妬能的臣子，將他們驅逐到邊遠的未開化之地，不和他們同住在中國。這是說祇有有仁德的人纔能夠愛護善人、能夠憎惡惡人。發現了賢能的人却不能舉用他，或是雖然舉用了却不能最先任用他，這是怠慢賢才；發現了不善的人却不能斥退他，或是雖然斥退了却不能將他驅逐到遠方，這就是犯錯誤。喜好大家所憎惡的，憎惡大家所喜好的，這就叫做違背人的本性，災禍一定會落到自己的身上。因此，做君主有一個重要的法則，必然是靠忠誠信實而得其位，因驕傲放縱而失其位。創造財富自有重

are slighted if they are discovered but not recommended, or, recommended but not appointed at top priority; still it is a mistake if unworthy persons are discovered but not dismissed, or, dismissed but not expelled afar. Loving what everyone hates and hating what everyone loves violates human nature and invites adversities and calamities. Therefore, the monarch must follow a basic rule: the throne is attained by faith and honesty, and forfeited by conceited and unbridled behaviours. To create wealth, one must follow a basic rule: to have more people engaged in production and less in consumption, to speed the production of wealth and check the consumption of wealth, thus wealth will be sufficient for ever. Those who are benevolent disperse their wealth to win popular confidence, but those who are not benevolent amass wealth at the expense of their own safety. There was never such a thing that the monarch aspired after benevolence, but his ministers had no interest in seeking righteousness; there was never such a thing that the righteousness-seeking ministers failed in fulfilling their duties; therefore, there was never such a thing that the wealth in the treasury was deprived of illegitimately. Said Men Xian Zi, the famous minister of the Lu State: “The owner of a high carriage and four should not be too particular about such trifles as raising poultry and pigs; high ministers should not profit by raising cows and sheep; lords of fiefs should not keep

要的方法，那就是要使生產財富的人多，單純消費的人少，創造財富要加快，使用財富要節制緩慢，這樣，財富就會永遠充足了。有仁德的人以散施財物而使自身顯揚，沒有仁德的人却不顧自身安危地聚斂財富。沒有君主愛好仁德而臣下不愛好忠義的道理，沒有臣下愛好忠義而對他們的職事不能善始善終的道理，也就不會有國庫中的財物不歸國庫所有這種事情了。孟獻子說：“蓄養四匹馬拉車的大夫，不要計較養雞養豬的小利；有資格鑿冰辦喪祭的卿大夫，不要飼養牛羊以謀利；擁有百輛兵車的卿大夫，不要容用那種聚斂財物的臣子，與其有聚斂財物的臣子，寧可有偷盜財物的臣子。”這是說國家不應把財物作為利益，而是將仁義作為利益。作為國家君長而專心致力於財物的人，一定是受營利小人的誘使。那些小人就善於聚斂。如果使這樣的小人治理國家，災難禍害就會一起降臨，即使國中有善德之人也無可奈何了。這就是說，國家不應把財物視為利益，而應以仁義為利益。

vassals who are skilled in amassing wealth, it is better for lords to have vassals stealing wealth than vassals amassing wealth.” That means a country should take righteousness, not profit, as its interest. If a monarch is absorbed in possessing greater wealth, he must be instigated by mean persons who are profit-hungry and expert in amassing wealth. If they are allowed to rule the country, all kinds of disasters and catastrophes will befall all together, then even the most sagacious can find no way out. That is to say a country should take righteousness, not profit, as its interest.

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