

WAY TO  
Chinese

# A Selected Collection of the Great Learning

【中国圣人文化丛书】

# 大学



## 精华版

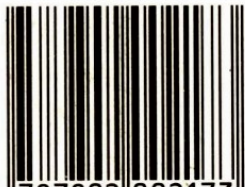
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# 大学

*A Selected Collection of  
the Great Learning*

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of the Great Learning

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傅云龙 蔡希勤 编注

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## CHINESE SAGES SERIES

*A Selected Collection of the Great Learning, the Analects, the Doctrine of the Mean and Mencius*, as a set of Chinese Sages Series, are compiled to introduce the essence of traditional Chinese culture to the world. These four books began to show their splendors as early as over 2400 years ago between the Spring and Autumn and the Warring States Periods. Now they are published in classical-modern Chinese and English versions as a help to people of interest to know the basic ideas of Confucianism.

## 【中国圣人文化丛书】

《四书》精华版是中国圣人文化丛书中的一套，共四本。该丛书精选春秋战国时期儒家作品《大学》《论语》《中庸》《孟子》中广为人知的语句，配以白话和英文翻译，对重点语句给予详细的注释，并配上多幅精美插图，使本套图书的观赏性和实用性融为一体，可以满足研究中国哲学的外国人及相关人士的需要。该套丛书代表了中华优秀传统文化的精髓。

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## 前 言

《大学》原为《礼记》的一篇，相传是孔子弟子曾参（公元前505—前436）所撰，实际上是秦汉之际的儒家作品，这可以说是定论。司马迁曾著《大学广义》，可见其早已为时人所重，及宋，朱熹本于二程将其从《礼记》中抽出，以其毕生精力，精雕细刻，不断加工，使之独立成书。自宋以往，成为儒家纲领性经典，在儒学乃至中国传统文化发展史上，占有特别重要的地位。要了解儒学、研究儒学、传播儒学的精华，就不能不认真阅读这部书。但是，长期以来《大学》的外文译本不多，这就给使用外国文字研究中国哲学、中国文化的学人和广大读者带来了不便，限制了中国传统文化的传播。许多使用外文的学者和在域外读书和做学问的朋友，都埋怨国内太不注意中国文化成果的外文翻译工作，他们喜欢拿印度与中国比，



他们说印度民族的许多文化遗产多有外文译本，特别是英文译本，而中国经典遗产的外文本则寥若晨星，偶遇几种，也多为外国人所译，这不能不使人感到愧对古人，有负后人，也对不起外人。要译外文，就会遇到一个问题：最好先把古文翻成白话——当然直接从古文翻成外文，也是可以的，只是难度要大一些。为了弥补这一缺陷，华语教学出版社采取量力而行的方针，选择一些传统文化经典逐步翻译出版，《大学》便是其中之一，本书几年前由华语教学出版社以文白、汉英对照版和《论语》、《中庸》、《孟子》一起出版，向海内外发行，受到广大读者关注。

现在作为“中国圣人文化丛书”之一的《大学》精华版，不仅增加了更详细的注释，而且配以多幅精美插图，使本书更具观赏性和实用价值。

## Preface

It has been generally agreed that *The Great Learning*, a component part of *Liji* (*The Book of Rites*), is the work of Confucianists of the Qin and Han dynasties, though it has been said that it was written by Zeng Cen (505 - 436 B. C. ), a disciple of Confucius. The fact that Sima Qian of the Han Dynasty authored *The Meaning of "The Great Learning"* indicates *The Great Learning* was already treasured at that time. Zhu Xi of the Song Dynasty, following the ideas of Cheng Yi and Cheng Hao, detached it from *Liji*, and, with a lifetime of meticulous effort, made it an independent book and a classic of Confucianism. It occupies an especially im-

portant place in the history of the development of Confucianism and Chinese traditional culture. It deserves careful reading if we are to understand and study Confucianism, and to spread its essence. But for a long time, only a few foreign-language versions of “*The Great Learning*” have been available. This greatly handicaps scholars and readers who study Chinese philosophy and Chinese culture through foreign languages. It also limits the spread of Chinese traditional culture. Scholars who only speak foreign languages, and Chinese scholars who study and work abroad complain that China pays too little attention to the translation of ancient works of Chinese culture. If compared to Indian cultural legacy which is available in many foreign languages, especially English, Chinese traditional classics have been translated into relatively fewer foreign versions. And the few versions there are were written not by Chinese but by foreigners. The translation of Chinese classics



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can best be done if a modern Chinese version is available because it is much more difficult to translate directly from classical Chinese. Hence, Sinolingua plans to publish a series of foreign-language versions of Chinese classics, and *The Great Learning* is one of them. The "Four Books" in classic Chinese-modern Chinese-English version published by Sinolingua have drawn great attention and now, as one of the Sages Series, *A Selected Collection of the Great Learning* is coming out. With more detailed explanations and fine illustrations, the book will be more practical and readable.

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子程子曰：“《大学》孔氏之遗书，而初学入德之门也。于今可见古人为学次第者，独赖此篇之存，而《论》《孟》次之；学者必由是而学焉，则庶乎其不差矣。”

——朱熹提示

大学：《礼记》篇名。儒家经典之一。东汉郑玄称：“名曰《大学》者，以其记博学，可以为政也。”（《礼记注》）。唐孔颖达疏：“此《大学》之篇，论学成之事，能治其国，章明其德于天下。”

Master Cheng said, “*The Great Learning* is a posthumous work of Confucius and a book for novices who aspire to be virtuous. Only through this book were we able to know our forefathers’ order of learning. Starting with this book, and then followed by the *An-*

*alects of Confucius and Mencius, beginners can not go wrong in their order of learning.*”

老师程颐说：“《大学》是孔子留传下来的一本书，然而不是给开始求学的人以进德的门径。到现在，要能够了解古人学习的次序，只有靠这本书的存在，其次便是《论语》、《孟子》这两本书，求学的人一定要从这本书开始学习，就不会发生差错了。”

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## 圣 经 章<sup>\*</sup>

### The Way of Great Learning

《大学》之道，在明明德，在新民，在止于至善。知止而后有定。定而后能静。静而后能安。安而后能虑。虑而后能得。物有本末，事有终始，知所先后，则近道矣。

《圣经章·1》

The way of the great learning is to rid oneself of selfish desires and develop further one's inherent virtues. One should not only develop his own inherent virtues further, but should encourage all persons to do so also. Only then is it possible to reach the acme of perfection.

◎ 圣 经 章  
*The Way of Great Learning*

\* 凡一章文字过长者，为便于记诵、译注，皆分若干节解读之。

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Once the acme of perfection is attained, is a man able to set the orientation of his ambitions. After setting his orientation, he will not waiver in his ambition and will be satisfied with his position. Satisfied with his position, he can ponder well. Being able to ponder well, he will be able to achieve all he wants. All things have their important and unimportant aspects; all events have their start and finish. If one knows the order of priority, he is not far from the way of the great learning.

《大学》的道理，在于使自己本来的德性，不被私欲所蒙蔽，而重新显明起来。不仅使自己的德性显明起来，而且要使天下人的德性都显明起来。只有这样，才算是达到了至善。达到了至善，然后志有定向。志有定向，然后心才能不妄动，安其所处。安其所处，然后思虑才能精详。思虑能够精详，然后才能够得到所当止的至善。凡物都有其根本和枝末，凡事都有其结局和发端。能够明白这本末先后的次序，就接近《大学》的道理了。



◎ 圣 经 章 *The Way of Great Learning*

孔子曰：“志于道，据于德，依于仁，游于艺。”

《论语·述而》

**\* 在明明德，在新民，在止于至善。**

《大学·圣经章》

To rid oneself of selfish desires and develop further one's inherent virtues, one should not only develop his own inherent virtues further, but should encourage all persons to do so also.

**明明德**：使自己本来的德性，不被私欲所蒙蔽，而重新显明起来。**新民**：即亲民。唐孔颖达《礼记正义》：“亲民者，言大学之道在亲爱于民。”朱熹《四书集注》：“程子曰：‘亲当作新。’‘新者，革其旧之谓也。’”明王守仁说：“安百姓，便是亲民。”**至善**：完美的道德。唐孔颖达疏：“至善者，言大学之道，在止处于至善之行。”明王守仁说：“至善只是此心纯乎天理之极。”（《传习录一》）

凡从正文中摘出的名言语录均标以\*号

古之欲明明德于天下者，先治其国。欲治其国者，先齐其家。欲齐其家者，先修其身。欲修其身者，先正其心。欲正其心者，先诚其意。欲诚其意者，先致其知。致知，在格物。物格，而后知至，知至而后意诚，意诚而后心正，心正而后身修，身修而后家齐，家齐而后国治，国治而后天下平。

《圣经章·2》

In ancient times, one who intended to carry forward all the inherent virtues in the world and to rid people of material desires had to first rule his state well. To rule his state well, he had to first educate his family. To educate his family, he had first to culti-

vate himself. To cultivate himself, he had first to set his heart right. To set his heart right, he had first to be sincere and honest. To be sincere and honest, he had first to perfect his knowledge and the perfection of his knowledge depended on his investigation of things.

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古人想使天下人的德性不为物欲所蒙蔽，重新显明起来，必须先治理好自己的国。要想治理好自己的国，必须先整齐自己的家。要想整齐自己的家，必须先修好自身。要想修好自身，必须先端正自己的心。要想端正自己的心，必须先诚实自己的意。要想诚实自己的意，必须先极至自己的知。要想极至自己的知，在于普遍理解天下各种事物物的理。理解了天下各种事物物的理，然后所知的便都彻底到了顶点，所知的既然都彻底到了顶点，然后由心所发出的意就能够诚实，由心所发出的意既能诚实，然后一身所主的心就能够端正，一身所主的心既能端正，然后自

身的修养就能够修好，自身修养既能修好，然后自己的家就可以整齐，自己的家既能整齐，然后自己的国就可以治理好，国既能治理好，然后天下就可以太平。



孔子曰：“三人行，必有我师焉。”

《论语·述而》



## \* 修身、齐家、治国、平天下。

《大学·圣经章》

To cultivate himself, to educate his family, to rule his state, to govern the world well.

修身、齐家、治国、平天下：简称“修齐治平”，是儒家伦理政治思想。孔子生前虽没有具体讲过“修身、齐家、治国、平天下”，但儒家这一思想渊源于孔子。孔子主张“克己复礼”（《论语·颜渊》），“行己有耻”（《子路》），“志于道，据于德，依于仁，游于艺”（《述而》），这就是要求人们“修身”。又提出“入则孝，出则悌”（《学而》），就是要求人们“齐家”。又说：“道千乘之国，敬事而信，节用而爱人，使民以时。”（《学而》）就是教人如何“治国”。还提出“博施于民而能济众”（《雍也》），“修己以安百姓”（《宪问》），这就是“平天下”的意思。

自天子以至于庶人，壹是皆以修身为本。其本乱，而未治者，否矣。其所厚者薄，而其所薄者厚，未之有也。

《圣经章·3》

From emperor to the common people, self-cultivation is the base. If the base is in disorder, is it possible to rule well the state which is at the end of the order of priority? No, it is impossible! It is not right to take what is unimportant as important and vice versa.

从天子一直到平民，一切都要以修身做为根本。如果不能修身，根本就坏了，根本坏了，末梢的国还能治理好吗？那是绝对不会的。这就是把要紧的看做是不要紧的，把不要紧的看做是要紧的，从来就没有这种道理啊。



孔子曰：“学而时习之，不亦说乎？”

《论语·学而》

**\* 修身为本。其本乱，而未治者，否矣。**

《大学·圣经章》

Self-cultivation is the base. If the base is in disorder, it is impossible to rule well the state which is at the end of the order of priority.

**修身**:即修养身心。儒家伦理思想和道德修养方法。孔子说“修己”,其实就是指修身。孔子说:“修己以敬”、“修己以安人”、“修己以安百姓”(《论语·宪问》)。清刘宝楠正义:“修己者,修身也。”孟子也把修身视为道德修养之基础,他说:“君子之守,修其身而天下平。”(《孟子·尽心下》)辛亥革命后,北洋政府提倡尊孔读经,提出“国民教育以孔子之道为修身之大本。”(《天坛宪法草案》)儒家视修身为本,把治国视为末节,可见对修身之重视。执政者自身不修,何谈治国。

## 康 浩 章

Kang Gao

《康浩》曰：“克明德。”《大甲》曰：“顾谟天之明命。”《帝典》曰：“克明峻德。”皆自明也。

《康浩》、《大甲》、《帝典》：均为《尚书》中的篇名。这三篇引文皆释“明明德”。

“Kang Gao” of *The Book of History* said, “One should carry forward one’s inherent virtues.” “Tai Jia” of *The Book of History* said, “One should know his own inherent virtues bestowed by Heaven”. “Di Dian” of *The Book of History* said, “One

◎ 康浩章  
Kang Gao

should carry forward one's own noble virtues." The idea common to the three excerpts above is to develop one's own inherent virtues.

《尚书·周书》的《康诰》篇说：“要显明自己本来清明的德性。”《尚书·商书》的《太甲》篇说：“要常看到天所赋予的本来清明的本性。”《尚书·虞书》的《帝典》篇说：“要发扬我自己本来崇高的德性。”这三篇引文都是说要使自己本来清明的德性重新显明起来。

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## 盘铭章

### Inscriptions on Utensils

汤之《盘铭》曰：“苟日新，日日新，又日新。”《康诰》曰：“作新民。”《诗》曰：“周虽旧邦，其命维新。”是故君子无所不用其极。

盘铭：盘，沐浴器皿。铭辞刻在盘上称盘铭。本章指商汤盘铭。《大戴礼》记有周武王盘铭曰：“盥盘之铭曰：‘与其溺于人也，宁溺于渊。溺于渊，犹可游也；溺于人，不可救也。’”

The inscriptions on bath utensils of the Shang Dynasty said, “If a man is to clear the

dirt on the bath utensils to make them brighter, he should clean it every day so as to make it brighter and brighter.” “*Kang Gao*” of *The Book of History* said, “Everyone should be educated to be a new man.” *The Book of Songs* said, “Though Zhou was an ancient country, the government decrees and imperial mandates under King Wen’s rule were all new.” Therefore no wise and enlightened ruler will not try to do his best.

商朝盥盘（沐浴器皿）上的铭文说：“如若把盥盘上的污垢洗净了而更新，便要天天擦洗，使其新而又新，并继续不断地每天把污垢洗净，使其不断地更新。”《尚书·周书》的《康诰》篇说：“要人人都成为一个新人。”《诗经·大雅·文王》说：“周朝虽然是古老的国家，但是传到文王，其政令和诰命都是崭新的。”所以有道的国君，没有一件事不尽心竭力地去做。

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孔子曰：“兴于诗，立于礼，成于乐。”

《论语·泰伯》

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**\* 苟日新，日日新，又日新。**

《大学·盘铭章》

If a man is to clear the dirt on the bath utensils to make them brighter, he should clean it every day so as to make it brighter and brighter.

日新：儒家以指事物不断变化，日日更新之意。朱熹注曰：“言诚能一日有以涤其旧染之污而自新，则当因其已新者，而日日新之，又日新之，不可略有间断也。”意思是社会道德亦须扬清涤浊、除旧布新。



孔子曰：“不学诗，无以言。不学礼，无以立。”

《论语·季氏》

## \* 周虽旧邦，其命维新。

《大学·盘铭章》

Though Zhou was an ancient country,  
the government decrees and imperial man-  
dates were all new.

**周虽旧邦**：周，朝代名。公元前 11 世纪初周武王灭商纣，建立周朝。传有郟氏之女姜嫄踏巨人足迹，怀孕而生后稷为周始祖。后稷十二代孙古公亶父，是周文王的祖父，所以说“周朝是一个古老的国家”。孔子和弟子南宫敬叔在鲁君的支持下，曾到周朝都城洛邑（今河南洛阳）考察周文物制度，颇有收获。他说：“周监于二代，郁郁乎文哉，吾从周。”（《论语·八佾》）孔子把周作为后世效法的典范。**其命维新**：说周传至文王，其政令法律都是最新的，最先进的。

## 邦畿章

### The Capital

《诗》云：“邦畿千里，惟民所止。”《诗》云：“缙蛮黄鸟，止于丘隅。”子曰：“于止，知其所止，可以人而不如鸟乎！”

《邦畿章·1》

邦畿：国境。三国魏嵇康《兄秀才公穆入军赠诗》：“浩浩洪流，带我邦畿。”黄鸟：鸟名。在《诗经》中有时指黄莺。《诗经·周南·葛覃》：“维叶萋萋，黄鸟于飞。”有时指黄雀。《诗经·秦风·黄鸟》：“交交黄鸟，止于棘。”

*The Book of Songs* said, “The capital covers thousands of miles, all common people

would like to settle here.” *The Book of Songs* said, “The chirping yellow birds perch at the corner of the mountains.” Confucius said, “Yes, yellow birds know where they should perch. How can a person not be of the same wisdom as a bird?”

《诗经·商颂·玄鸟》说：“国都广阔千里，平民都愿意在此居住。”《诗经·小雅·绵蛮》说：“吱吱而鸣的黄鸟，栖息于山角。”孔子说：“是啊，黄鸟都知道它应当栖息的地方，难道人还不如鸟吗！”

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《诗》云：“穆穆文王，于缉熙敬止！”为人君，止于仁；为人臣，止于敬；为人子，止于孝；为人父，止于慈；与国人交，止于信。

《邦畿章·2》

穆穆文王：周文王，又称周侯、西伯、姬伯、周原。姬姓，名昌。王季之子，武王之父。他在位时敬老慈少，礼贤下士。故孔子说：“三分天下有其二，以服事殷。周之德，其可谓至德也。”（《论语·泰伯》）

*The Book of Songs* said, “Noble and grave King Wen kept and developed the virtues of ancient emperors, respected his forefathers and was satisfied with his position.” As an emperor, a man should be benevolent. As a subordinate official, a man should pay respect to his superior. As a son, a man

should be filial to his parents. As a father, a man should be kind to his children. A man should be credible and trustful in his contact with other people.

《诗经·大雅·文王》说：“崇高庄重的文王，继续光明先王之德，无不敬而安其所处的地位。”作为国君，要安于仁；作为臣子，要安于敬；作为儿子，要做到孝顺；作为父亲，要做到慈爱；与人们交往，要做到有信用。

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孔子曰：“不义而富且贵，于我如浮云。”

《论语·述而》

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\*为人君，止于仁；为人臣，止于敬；为人子，止于孝；为人父，止于慈；与国人交，止于信。

《大学·邦畿章》

As an emperor, a man should be benevolent. As a subordinate official, a man should pay respect to his superior. As a son, a man should be filial to his parents. As a father, a man should be kind to his children. A man should be credible and trustful in his contact with other people.

齐景公问政于孔子，孔子对曰：“君君，臣臣，父父，子子。”（《论语·颜渊》）齐景公问孔子怎样治理国家，孔子说：“君臣父子要各守其礼。”这是孔子的主张，也是儒家的信条。即国君要像个国君的样子，臣

下要有臣下的样子，父亲有父亲的样子，儿子有儿子的样子。孔子还说过“自古皆有死，民无信不立。”（《论语·颜渊》）民信和足食、足兵是孔子治邦强国之政。然而在不得已的情况下，他主张去食，去兵，不可无信，他认为民信才是立国之本。

《诗》云：“瞻彼淇澳，绿竹猗猗。有斐君子，如切如磋，如琢如磨。瑟兮唢兮，赫兮唢兮。有斐君子，终不可唢兮！”如切如磋者，道学也；如琢如磨者，自修也；瑟兮唢兮者，恂栗也；赫兮唢兮者，威仪也；有斐君子，终不可唢兮者，道盛德至善，民之不能忘也。

《邦畿章·3》

*The Book of Songs* said, “Green bamboo prospers on the banks of Qi River. A gentleman who studies diligently seems to be cutting bone objects incessantly, working at the tusk of an elephant with care and precision, grinding the stone in a rigorous and scientific way, looking strong and resolute. People

would never forget such a gentleman.” In the song, cutting object implies studying diligently, working at the tusk of an elephant means cultivating oneself, grinding the stone indicates working with care and trepidation, and strong and resolute are the descriptions of his appearance. People never forget such a gentleman of his noble virtues, honourable ambitions and decent behaviour.

《诗经·卫风·淇澳》说：“看那淇水的边上，碧绿的竹子那样的盛美。一位文质彬彬的君子，其研求学问的勤勉，如同制作骨器一样，切削不停，如同制作牙器一样，磨修不止，如同雕玉似的，精雕细刻，如同磨制石器似的，反复不停，内心细密又谨严，外貌威武又强毅，这样一个文质彬彬的君子，到底是叫人不能忘记的。”这首诗里“如切如磋”，是说研求学问的工夫。“如琢如磨”，是说自己修身的工夫。“瑟兮侗兮”，是说战兢恐惧的内心。“赫兮喧兮”，是说可敬可畏的

仪表。“有斐君子，终不可喧兮者”的意思，是说其品德高尚志行极善，平民实在忘不了他。

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《诗》云：“于戏！前王不忘。”  
君子贤其贤而亲其亲，小人乐其乐  
而利其利，此以没世不忘也。

《邦畿章·4》

*The Book of Songs* said, “Yes, we will never forget emperors of ancient times.” The emperors of ancient times valued virtuous gentlemen and were close to the gentlemen of his own clan. They shared their joys and profits with common people. This is why the posterity will remember them even though they have passed away.

《诗经·周颂·烈文》说：“是啊，前代的君王，终不能叫人遗忘。”前代的君王尊重贤明的君子，亲近同一族的君子；前代的君王能够与平民同享欢

乐，又与平民获得各自的利益。这就是前代的君王虽已去世，后代永不遗忘的道理。



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孔子曰：“自古皆有死，民无信不立。”

《论语·颜渊》

**\* 君子贤其贤而亲其亲，小人乐其乐而利其利。**

——《大学·邦畿章》

The emperors of ancient times valued virtuous gentlemen and were close to the gentlemen of his own clan. They shared their joys and profits with common people.

君子：儒家推崇的理想人格，指有道德的人，和“小人”相对。在西周已出现了君子用语，原指世袭贵族。在孔子时“君子”有时仍指执政者、贵族。“君子有勇而无义为乱”（《论语·阳货》），这里的君子即指贵族、执政者。然而，在《论语》中“君子”主要指有道德的人。“君子博学于文，约之以礼，亦可以弗畔矣夫”（《论语·雍也》），“君子喻于义，小人喻于利。”（同上）。这句话也可以这样解释：君子尊重贤明的人而亲近自己的亲人，小人只关心个人的欢乐和追求私利。

## 听 讼 章

### Trying Cases

子曰：“听讼，吾犹人也。必也使无讼乎！”无愤者，不得尽其辞。大畏民志。此谓知本。

知本：知道（明白）根本。知是孔子认识论和伦理学的基本范畴。指知道、了解、见解、知识、聪明、智慧等。

Confucius said, “In trying cases, I am not different from others. But I try to dissuade people from starting lawsuits.” When a person is ashamed of telling lies and his heart filled with dread, he knows the limit.

孔子说：“听断讼案，我和别人没有两样。但是我一定要使人不愿意涉及诉讼才好啊！”要使隐瞒实情的人，不好意思再说下去，并且内心里十分恐惧。这就叫做“知本”。



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## 知 本 章

### Knowing the Limit

此谓知本。此谓知之至也。

This is called “know the limit”. This is the acme of knowledge. (Cheng Yi thought the first sentence redundant. Zhu Xi thought there were a few words left out of the first part of the second sentence. So after writing the annotation, he complemented the passage according to the ideas expressed by Cheng Yi.)

这就叫做知道根本。这就叫做知的顶点。(前一句，程颐认为是衍文，即多出

的话。后一句的前面，朱熹认为有缺文，因此，他在作了本章的提示后，又根据程颐的意思做了补文。)



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闲尝窃取程子之意以补之曰：  
 “所谓致知在格物者，言欲致吾之知，在即物而穷其理也。盖人心之灵莫不有知，而天下之物莫不有理；惟于理有未穷，故其知有不尽也。是以《大学》始教，必始学者即凡天下之物，莫不因其已知之理而益穷之。以求至乎其极。至于用力之久，而一旦豁然贯通焉，则众物之表里精粗无不到，而吾心之全体大用无不明矣。此谓物格，此谓知之至也。”

——朱熹补文

The complement made by Zhu Xi:

I have complemented the passage according to the ideas expressed by Cheng Yi

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as follows: The sentence “the perfection of knowledge depends on the investigation of things” in “*Jing*” of *The Great Learning* means if I intend to perfect my knowledge, I have to study assiduously the ways of things. All minds are so keen that there is not one mind that does not have senses and perceptions in-born, and all things have their way. If one does not study things diligently, his knowledge will be limited and he will not be able to understand things fully and thoroughly. So if we as beginners start education with *The Great Learning*, when in contact with things, we must use the knowledge we have already acquired to study the way of all things until we reach the acme of knowledge. After years of study, I will be enlightened suddenly and know everything thoroughly. In this way, all things, whether their appearance or substance, great or small, can be understood and I can see clearly the substance of and the role played by my heart. This is what is



called “the investigation of things” and the acme of knowledge.

我曾经在私下里采取程颐的意思，补作了一章，说：《大学》经文上所说的“致知在格物”，是说要想穷致我已经具有的知识，便要就每件事物上用心穷究它们的理。因为人心是这样灵敏，无不具有天赋的感觉和知觉，而且天下的各种事物，也没有一事物不具有事理和物理的；由于在事理和物理上不曾用心研究，其所知所识就很有限，不能够彻底明白了。所以用《大学》开始教人，一定使学者在接触天下万物的时候，都应当根据自己已经认识的理出发，加倍用心地去穷究万事万物的理，以求认识达到顶点。等到经过长久时间的用力，自然有一天能够忽然开朗，一切道理都能够贯通起来，那么，天下万事万物的表里内外、精微粗浅就会无一不认识到，我心清明的本体和最大的作用也会无一不洞察明白。这就叫做“格物”，这就叫做知的顶点。



孔子曰：“善人为邦百年，亦可以胜残去杀矣。”

《论语·子路》

**\* 所谓致知在格物者，言欲致吾之知，在即物而穷其理也。**

《大学·朱熹补文》

The sentence “the perfection of knowledge depends on the investigation of things” in “*Jing*” of *The Great Learning* means if I intend to perfect my knowledge, I have to study assiduously the ways of things.

朱熹的意思是说：人只有通过对外界事物的认识，才能不断增长自己的知识。儒家“格物致知”的思想源于孔子的认识论。在求知问题上，孔子主张“多闻，择其善者而从之，多见而识之。”（《论语·述而》）并说：“我非生而知之者，好古，敏以求之者也。”（同上），后来王夫之把“格物”和“致知”理解为感性认识和理性认识的辩证关系。后世儒家对孔子这一认识理论有不同阐释。

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## 诚意章

## Be Sincere and Honest

所谓诚其意者，毋自欺也。如恶恶臭，如好好色，此之谓自谦。故君子必慎其独也。小人闲居为不善，无所不至，见君子而后厌然，掩其不善，而著其善。人之视己，如见其肺肝然，则何益矣。此谓诚于中，形于外，故君子必慎其独也。曾子曰：“十目所视，十手所指，其严乎！”富润屋，德润身，心广体胖，故君子必诚其意。

慎独：儒家提倡的一种修养方法。指当自己独处而无人觉察时，仍应谨慎地使自己的行为符合道德标准。

“Be sincere and honest” in “*Jing*” means a man must not deceive himself. He can only be happy and satisfied if he detests evil as he detests a foul smell and does good deeds as he loves beautiful things. So a gentleman is cautious when he is alone. A petty person may do all kinds of evils, but when he is faced with a gentleman, he is evasive, trying to cover up his bad deeds and pretend that he has done good. But others know what he has done as if his body was transparent. What good are all these pretenses to him? Sincerity and honesty will show themselves outwardly. This is why a gentleman will be cautious when he is alone. Zeng Zi said: “Isn’t it dreadful that one is watched and pointed at by many people?” A rich man’s house may be decorated luxuriously, but his self-cultivation is enhanced only when he is virtuous. A man’s posture is composed if he is broad-minded. So a gentleman should al-

ways be sincere and honest.

《大学》经文所说“诚其意”的意思，是说自己不要欺骗自己。要像厌恶那腐坏的气味，要像喜好那美丽的颜色，这才算得上自家快乐受用。所以君子独处的时候，一定要谨慎，小人独处的时候，却不会做好事，什么坏事都干得出，但是见到君子以后却躲躲闪闪，想掩盖他做的坏事，而装作他似乎做过善事。让别人看来，就好像见到他的心肝五脏，这样做有什么好处呢？这就叫做心中诚实，外表一定表现出来，所以君子独处的时候，一定要谨慎。曾子说：“一个人常常被众多眼睛注视着，被无数只手指点着，这难道不是很可怕吗？”富足能够使房屋华丽，品德能够增强自身的修养。胸襟宽广，体貌安详。所以君子一定要使自己的意念真诚。

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孔子曰：“苟有用我者，期月而已，三年有成。”

《论语·子路》



孔子曰：“不在其位，不谋其政。”

《论语·泰伯》



**\* 富润屋，德润身，心广体胖，故君子必诚其意。**

《大学·诚意章》

A rich man's house may be decorated luxuriously, but his self-cultivation is enhanced only when he is virtuous. A man's posture is composed if he is broad-minded. So a gentleman should always be sincere and honest.

**富润屋，德润身：**对财富的取得，孔子有其原则，他并不绝对排斥富贵，他说：“富与贵，是人之所欲也，不以其道得之，不处也。”（《论语·里仁》）又说：“邦有道，贫且贱焉，耻也。”（《泰伯》）“富而可求也，虽执鞭之士，吾亦为之。如不可求，从吾所好。”（《述而》）当然他更看重“德润身”，孔子极其重视道德修养，提出“君子怀德”（《论语·里仁》），认为理想人格要时刻注意自己的道德修养。

## 正心修身章

### Self-cultivation

所谓修身在正其心者，身有所忿懣，则不得其正。有所恐惧，则不得其正。有所好乐，则不得其正。有所忧患，则不得其正。心不在焉，视而不见，听而不闻，食而不知其味，此谓修身在正其心。

懣：(zhì) 愤怒。

“A man's self-cultivation depends on setting his heart right” in “*Jing*” means a man's heart can not be set right if he resents, fears, or has favourites and worries. In-

fluenced by these sentiments, he would be absent-minded, look but see not, listen but hear not, eat but taste not. So self-cultivation depends on the setting right of the heart.

《大学》经文上所说修身在正其心的意思，是说有了愤怒，心就不得端正。有了恐惧，心也不得端正。有了好乐，心也不得端正。有了忧患，心也不得端正。被愤怒、恐惧、好乐、忧患的影响，心不端正即思想不能集中，就会看也看不到，听也听不到，吃也不知道滋味，所以说修身在于端正自己的心。

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spire in his awe, sympathise with the ones he pities. Now there are few who can discover the evils of the ones he likes and the good of the ones he detests. As the saying has it: no one knows the evils of his son and no one is satisfied with his strong rice seedlings. This is why a man can not educate his family if he has not cultivated himself well.

《大学》经文上所说齐其家在修其身的意思，是说人对于自己所亲爱的人，就一味的偏爱，对于自己所厌恶的人，就一味的偏向于轻贱，对于自己所畏敬的人，就一味的偏心畏惧恭敬，对于自己所怜惜的人，就一味的偏心于同情。所以对于好人要知道他的坏处，对于厌恶的人则要知道他的好处；这种人天下很少了。因此，俗语说：“人都是不知道自己儿子的坏处，都不满足于自己的稻苗茁壮茂盛。”所以说修身不好，就不能整齐自己的家。

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## 治 国 章

### Ruling of a State

所谓治国必先齐其家者，其家不可教，而能教人者无之。故君子不出家，而成教于国。孝者，所以事君也。弟者，所以事长也。慈者，所以使众也。《康诰》曰：“如保赤子。”心诚求之，虽不中，不远矣。未有学养子而后嫁者也。一家仁，一国兴仁。一家让，一国兴让。一人贪戾，一国作乱。其机如此。此谓一言偾事，一人定国。

《治国章·1》

“The ruling of a state depends on the education of a man’s family” in “*Jing*” means it is impossible to educate others if a man can not educate his own family. So, a gentleman can extend his education to the whole state without leaving his home. If a son is filial to his parents, he will be loyal to his lord. If a man respects his elderly brother, he will respect his superiors. If he is kind to his children, he will take good care of his people. “*Kang Gao*” said: “A lord should take care of his people as his children.” If a man tries his best, he will not be far from being perfect. No woman would refrain from marrying because she does not know how to foster children. If the lord practices benevolence in his own family, all people in his state will follow suit. If the lord is modest, the people in his state will be modest. If the lord is greedy and cruel, the people in his state will rebel against him. Motives determine consequences. So it is said one wrong

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word may spoil the whole thing and one right action will bring peace and stability to the state.

《大学》经文上所说的治国必先齐家的意思，是说自己一家人尚且教不好，却能教好别人，这是没有的事。所以君子能够不走出家门，就能把他的教化推行到全国。孝顺父母，是准备将来服事君王的。恭敬兄长，是准备将来侍奉长辈的。慈爱小辈，是准备将来使用民众的。《康诰》说：“爱护民众，要像保护小孩一样。”如果心里真想爱护民众，虽然不能完全做得对，相差也不会太远。这就好比从来没有先学会了抚养小孩然后才出嫁的女人啊。只要国君先在家中实行仁爱，一国的人自然会跟着实行仁爱。一家实行礼让，一国的人自然会跟着实行礼让。一人贪婪暴戾，一国的人也自然会跟着犯上作乱。有什么样的动机，就有什么样的后果。这就叫做一句话说错了就能坏大事，一个人做得正确就能安邦定国。



孔子曰：“政者正也，子帅以正，孰敢不正？”

《论语·颜渊》



### \* 一言僨事，一人定国。

《大学·治国章》

One wrong word may spoil the whole thing and one right action will bring peace and stability to the state.

僨 (fèi) 事：把事情搞坏。一句话说不好就能把事情办坏，一个人（执政者）行为端正就能安邦定国。孔子很强调执政者的行为言论，他说过执政者“其身正，不令而行；其身不正，虽令不从”（《论语·子路》）。儒家一贯认为为上者“躬率以正而遇民信也”，“其上不正，遇民不信也”（《汉书·公孙弘传》）。孔子还说过“一言兴邦”的话。鲁定公问孔子：“有一句话就可以使国家兴旺吗？”孔子说：“有人说：‘为君难，为臣不易。’如果知道艰难而君臣兢兢业业地工作，这不近于一句话就使国家兴旺了吗？”（《论语·子路》）

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尧舜帅天下以仁，而民从之。桀纣帅天下以暴，而民从之。其所令，反其所好，而民不从。是故君子有诸己，而后求诸人。无诸己，而后非诸人。所藏乎身不恕，而能喻诸人者，未之有也。故治国在齐其家。

《治国章·2》

Yao and Shun governed the world with benevolence and all the people practised benevolence. Jie and Zhou governed the world with tyranny and all the people became cruel and fierce. People would not follow the lord's instruction to be benevolent if the lord himself is a tyrant. So, a gentleman asks others to be kind if he himself is kind. A man can

only criticise others if he himself makes no mistakes. If he is not tolerant and just, he can not ask others to be tolerant and forgiving. So, he has to educate his family before he can rule a state.

尧、舜用仁爱统治天下，民众就跟着实行仁爱。桀、纣用暴政统治天下，民众也会跟着凶恶残暴。命令民众实行仁爱自己却使用暴政，民众是不会顺从的。所以君子先要求自己为善，然后才能要求别人为善。先要求自己不犯错误，然后才能批评别人的错误。假使自身的所作所为并不宽恕公道，却去教育别人实行宽恕公道，那是从来没有的事。所以要治国就要先整齐自己的家。



孔子曰：“道千乘之国，敬事而信，节用而爱人，使民以时。”

《论语·学而》

**\* 君子有诸己，而后求诸人。  
无诸己，而后非诸人。**

《大学·治国章》

A gentleman asks others to be kind if he himself is kind. A man can only criticise others if he himself makes no mistakes.

**有诸己 求诸人：**君子先要求自己为善，然后才能要求别人为善。先要求自己不犯错误，然后才能要求别人不犯错误。孔子说：“君子求诸己，小人求诸人。”（《论语·卫灵公》）意思是君子严格要求自己，小人苛责别人。“反求诸己”是儒家区别君子、小人的标准。孟子也说：“爱人不亲反其仁，治人不治反其智，礼人不答反其敬，行有不得者，皆反求诸己，其身正而天下归之。”（《孟子·离娄上》）

《诗》云：“桃之夭夭，其叶蓁蓁。之子于归，宜其家人。”宜其家人，而后可以教国人。《诗》云：“宜兄宜弟。”宜兄宜弟，而后可以教国人。《诗》云：“其仪不忒，正是四国。”其为父子兄弟足法，而后民法之也。此谓治国在齐其家。

《治国章·3》

夭夭：鲜艳。也作舒畅，安祥解。《论语·述而》：“子之燕居，申申如也，夭夭如也。”蓁蓁：茂盛。

*The Book of Songs* said, “The girl marries when peaches bloom luxuriously. Their branches and leaves grow exuberantly and the whole family rejoices.” It is only when one’s whole family is happy and pleased that he can educate the people. *The Book of Songs* said, “Both old-

er and younger brothers are happy.” It is only when both the elder and younger brothers are happy that they can educate the people. *The Book of Songs* said, “A man’s appearance should be solemn and serious. He should set an example to others.” It is only when either the father, the son, or the brother behaves like the model that the people will follow their examples. This is what the ruling of a state lies in the education of a family means.

《诗经·周南·桃夭》说：“桃花鲜艳，枝叶茂盛，这个女子出嫁了，全家人都十分欢愉。”全家人都十分欢愉，然后才能影响国人。《诗经·小雅·蓼萧》说：“兄长欢愉，弟弟欢愉。”兄弟都欢愉，然后才能影响国人。《诗经·曹风·鸛鸣》说：“仪容威严端庄，足以为四方的表率。”无论是作为父亲，作为儿子，还是作为兄长，作为弟弟都堪称为典范，然后民众才能效法他们。这就叫做治国在于整齐其家。

## 絜矩章

### Putting Oneself in the Place of Others

所谓平天下，在治其国者：上老老，而民兴孝；上长长，而民兴弟；上恤孤，而民不倍。是以君子有絜矩之道也。

《絜矩章·1》

“The governance of the world depends on the ruling of the state” in “*Jing*” means if the lord honours the aged in his state, his people will be filial to their parents; if the lord respects his elders, his people will respect their elder brothers; if the lord sympathises with the helpless, his people will not

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disobey him. So, a gentleman holds the principle of putting himself in the place of others.

《大学》经文所说的平天下在治其国的意思，是说在上的国君如能敬养自己的老人，民众自然会起来孝敬各自的父母。国君如能尊重自己的长辈，民众自然会起来恭敬各自的兄长。国君如能怜悯无依无靠的人，民众自然不会做违背道理的事。所以作为君子是有一种推己度人的原则的。

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所恶于上，毋以使下；所恶于下，毋以事上；所恶于前，毋以先后；所恶于后，毋以从前；所恶于右，毋以交于左；所恶于左，毋以交于右。此之谓絜矩之道。

《絜矩章·2》

**絜矩：**儒家伦理思想。絜，量度。矩，制作方形的工具。象征道德上的示范作用。郑玄注曰：“絜，犹结也，挈也；矩，法也。君子有挈法之道，谓常执而行之，动作不失之。”

I will not treat my subordinates with the attitude that I would hate for my superiors to treat me. I will not serve my superior with the attitude with which I would hate my subordinates to serve me. I will not deal with the one behind me with the attitude with which I

hate the one in front to deal with me, nor will I deal with the one in front of me with the attitude with which I hate the one behind to deal with me. I will not force the one on my left to accept what I would hate the one on my right to force me to accept, nor will I force the one on my right to accept what I would hate the one on my left to force me to accept. This is what is called putting oneself in the place of others.

凡是我厌恶上面的人所办的事，我决不以那种态度差使我下面的人；凡是我厌恶下面的人所办的事，我也决不以那种态度事奉我上面的人；凡是我厌恶前面的人所办的事，我决不以那种态度先之于我后面的人；凡是我厌恶后面的人所办的事，我也决不以那种态度对付我前面的人；凡是我厌恶右边的人所办的事，我决不以那种态度强加给我左边的人；凡是我厌恶左边的人所办的事，我也决不以那种态度强加给我右边的人。这就叫做推己及人的道理。

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《诗》云：“乐只君子，民之父母。”民之所好，好之；民之所恶，恶之。此之谓民之父母。《诗》云：“节彼南山，维石岩岩。赫赫师尹，民具尔瞻。”有国者不可以不慎。辟，则为天下僇矣。《诗》云：“殷之未丧师，克配上帝。仪监于殷，峻命不易。”道得众则得国，失众则失国。是故君子先慎乎德。有德此有人，有人此有土，有土此有财，有财此有用。德者，本也；财者，末也。外本内末，争民施夺。是故财聚则民散，财散则民聚。是故言悖逆而出者，亦悖而入。货悖而入者，亦悖而出。《康诰》曰：“惟命不于常。”道善则得之，不善则失

之矣。《楚书》曰：“楚国无以为宝，惟善以为宝。”舅犯曰：“亡人无以为宝，仁亲以为宝。”

《繁矩章·3》

僂：(lù) 同“戮”。舅犯：晋文公母舅狐偃，字子犯，亦称舅犯。公元前 656 年十二月，随公子重耳（晋文公）流亡在外十九年，周游各国，并助重耳回国即位。后任上军之佐，帮助晋文公改革内政、外交，使晋国强盛起来。

*The Book of Songs* said, “A scholarly and refined gentleman is like a parent to the people.” He has the same likes and dislikes as the people, so he is like a parent to the people.

*The Book of Songs* said, “The solemn and awe-inspiring master Yin, like the lofty, precipitous and upright Zhongnan Mountains, was revered by the people.” The ruler of a state has to be cautious, for with the slightest deviations from the right way, he will be deposed. *The Book of Songs* said, “When the Yin Dynasty still had the confidence of the people, its virtues

accorded with the demands of Heaven. The Yin Dynasty serves as an example that it is not easy to maintain the mandate of Heaven.” This means anyone who has the support of people can keep the state, and anyone who loses the support of people will lose the state. As a lord, the priority is to cultivate virtues. With virtues, he can have the support of the people. With the support of the people, he can keep the land. With the land, he can produce wealth and with wealth, he can balance the treasury. So virtues are the root of a state and wealth is only a branch. If a lord takes the root as unimportant and takes the branch as important he is encouraging extracting wealth from the people. If a lord accumulates wealth by unscrupulous means and causes the people to suffer, the people will wander about like refugees. But if he distributes his wealth to the people and the people lead prosperous and happy lives, the people will pay allegiance to him. Wealth gained unfairly would be lost unfairly just as a man’s



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words will not be followed if these words are uttered without reason. “*Kang Gao*” said, “The mandate of Heaven is not granted definitely to one person. ” This means mandate of Heaven will be granted only if the ruler behaves well, otherwise it will be withdrawn. “*Chu Shu*” said, “Chu has nothing to treasure but kindness.” Gu Zi Fan, uncle of Duke Wen of Jin, said to the envoy from Qin, “We refugees have nothing to treasure but kindness.”

《诗经·小雅·南山有台》说：“儒雅的君子，简直就是民众的父母。”他能够好民众之所好，也能够恶民众之所恶，这就叫做民众的父母。

《诗经·小雅·节南山》说：“高高的终南山，山崖险峻直立。威严的太师尹氏，人民都在仰视着你。”统治邦国的实在不能不事事谨慎，假使一有偏差，就要被天下人废黜了。《诗经·大雅·文王》说：“殷朝没有丧失民心的时候，德行可与上帝的要求相配。殷朝就是一个明鉴，

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守住天命并不容易。”这是说能得到民心的，就能保得住国家，失掉民心的，也就要失掉国家。所以，作为国君首先要慎重修养德性。有了德性才会得到民众拥护，有了民众拥护，才能保有土地，有了土地才有财货，有了财货才有用度。德是立国的根本，财是枝末。假使看轻根本，以本为外，却看重枝末，以末为内，这就是倡导与民争利，互相劫夺。因此，作为国君如果积聚财货，使民众生活困苦，民众就会流离四散；如果把财货散给大家，民众生活充裕，就会聚集归附。这就好比说话不讲道理，别人也就会不讲道理；财货不按正规途径收进来，也会不按正规途径散失掉。《康诰》说：“天命是没有什么一定的。”这是说做得好便得到天命，做得不好就要失去天命。《楚书》说：“楚国没有什么宝物，只是把善当作宝物。”晋文公的母舅狐子犯教文公对秦使说：“逃难的人没有什么可以作为宝贝，只是把仁爱亲族作为宝贝。”





孔子曰：“吾恐季孙之忧，不在颛臾，而在萧墙之内也。”

《论语·季氏》

**\*民之所好，好之；民之所恶，恶之。此之谓民之父母。**

《大学·絮矩章》

He has the same likes and dislikes as the people, so he is like a parent to the people.

好之 恶之：执政者能够好百姓之所好，恶百姓之所恶，才能称得上是老百姓的父母官。鲁哀公问孔子弟子有若：“年饥，用不足。如之何？”有若回答说：“百姓足，君孰与不足？百姓不足，君孰与足？”（《论语·颜渊》）这是对孔子“政在使民富”（《说苑政理》）思想的发挥。孟子也说：“庖有肥肉，厩有肥马，民有饥色，野有饿莩，此率兽而食人也。兽相食，且人恶之；为民父母，行政，不免于率兽而食人，恶在其为民父母也？”（《孟子·梁惠王上》）

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孔子曰：“非吾徒也，小子鸣鼓而攻之可也！”

《论语·先进》

**\* 道得众则得国，失众则失国。**

《大学·絮矩章》

Anyone who has the support of people can keep the state, and anyone who loses the support of people will lose the state.

**得国 失国：**政策法规能得到百姓的拥护，就能保全国家。如果政策法规不得民心，就不能保全国家。道得众即有道。孔子曾以“大道之行”赞誉尧舜至德盛世之伟业。他说：“天下有道，则政不在大夫。天下有道，则庶人不议。”（《论语·季氏》）“邦有道，危言危行；邦无道，危行言孙。”孔子的意思是说：“国家政治清明，说话正直，行为也正直；国家政治黑暗，行为要正直，说话却要随和谨慎。”（《论语·宪问》）

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子夏曰：“四海之内，皆兄弟也。”

《论语·颜渊》

**\*德者，本也；财者，末也。**

《大学·絮矩章》

Virtues are the root of a state and wealth is only a branch.

**本也 末也：**德是立国之本，财和德比起来只能是枝末。以德治国，是儒家的政治与伦理思想。德治就是统治阶级以道德教化来维持其统治。“道之以政，齐之以刑，民免而无耻；道之以德，齐之以礼，有耻且格。”（《论语·为政》）孔子认为政、刑只能使人不敢犯罪，而德、礼才能使人知耻归心。孔子不主张刑杀，他说：“子为政，焉用杀？子欲善而民善矣。君子之德风，小人之德草，草上之风，必偃。”（《论语·颜渊》）他还说：“不教而杀谓之虐；不戒视成谓之暴。”（《论语·尧曰》）“宽”是孔子德治的重要内容。他认为“宽则得众”（《论语·尧曰》）。孔子德治思想是对“重民”思想的发展。

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《秦誓》曰：“若有一个臣，断断兮，无他技，其心休休焉。其如有容焉。人之有技，若己有之。人之彦圣，其心好之。不啻若自其口出。实能容之。以能保我子孙黎民，尚亦有利哉。人之有技，嫫疾以恶之。人之彦圣，而违之俾不通，实不能容，以不能保我子孙黎民，亦曰殆哉。”唯仁人放流之，迸诸四夷，不与同中国。此谓唯仁人为能爱人，能恶人。见贤而不能举，举而不能先，命也。见不善而不能退，退而不能远，过也。好人之所恶，恶人之所好，是谓拂人之性，灾必逮夫身。是故君子有大道，必忠信以得之，骄泰以失之。

《黎矩章·4》

**彦圣**：彦，旧时对士的美称。圣，指具有最高境界和道德品质的人。彦圣，可指德才兼备。**媚**（mào）：嫉妒。**四夷**：边远荒蛮之地。**大道**：儒家社会政治理想的概括。“大道之行也，与三代之英，丘未之逮也而有志焉。”（《礼记·礼运》）

*The Book of History* said, “If a high official is no more than loyal and tolerant, if he appreciates other’s talents as his own, if he is glad to see that others are virtuous and talented, if he not only expresses his appreciation in words but is really tolerant in his heart, he will be able to protect our posterity and people, bringing benefit to them. If he is envious of and detests the talents of others and tries to suppress them, keeping them from being assigned high positions, then he is an intolerant person. He will not be able to protect our posterity or the people, and may even endanger the state.” Benevolent people will banish such persons to barbarious areas, prohibiting them to live among benevolent people in China. Only benevolent people

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know what to love and what to detest. If a lord can not appoint man of virtues to high position or will not appoint him to high position first, he is guilty of negligence. If a lord can not dismiss a wicked official or would not exile him to wilderness after dismissal, he is guilty of making a grave mistake. Disaster will befall on the lord whose likes and dislikes are just the opposite of the masses. So the only way to rule a state is to be honest and sincere. Pride and luxury will lead him to depart from the right way.

《尚书·周书·秦誓》说：“假若有这样一个大臣，只是忠诚不二，没有什么别本事，但是他的心地很好，能够容让别人。看到别人有本事，就同自己有本事一样；看见别人德才兼备，他心里就非常喜欢。不只是口头上表示，实际上他心里真能容纳许多人。这样，就一定能够保护我们的子孙和人民，或许还带给他们一些利益。假如看见别人有本事，就妒忌、厌

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恶他；别人德才兼备，就设法压制，使他得不到重用，这样的人实在是心里不能容纳人，用了这样的人治理国事，一定不能保护我们的子孙和人民，这可说是太危险了。”只有仁德的人才会把这种坏人流放出去，驱逐到野蛮的地方，不许他与仁德之人同居中国。这就叫做只有仁德之人才能爱人，才能恶人。倘若发现了贤人不能够举用他，并且不能先举用他，这就是怠慢。发现不善的臣子不能黜退他，黜退了却又不能把他驱逐到远方去，这就是过错。喜好众人所厌恶的，厌恶众人所喜好的，这叫做违反众人的心性，祸患一定降临他自己身上。因此，国君只有一条大路好走，就是一定要忠信诚实，才能得到治国的道理，如果骄傲奢侈，则要失去治国的道理，走错了路。



孔子曰：“获罪于天，无所祷也。”

《论语·八佾》

**\*见贤而不能举，举而不能先，命也。见不善而不能退，退而不能远，过也。**

《大学·絮矩章》

If a lord can not appoint man of virtues to high position or will not appoint him to high position first, he is guilty of negligence. If a lord can not dismiss a wicked official or would not exile him to wilderness after dismissal, he is guilty of making a grave mistake.

**善、不善：**执政者发现贤德之人不能首先选用，就是怠慢。发现不善的人不能黜退疏远，就是失职。孔子说：“见贤思齐焉，见不贤而内自省也。”（《论语·里仁》）遇见才德好的人，就应该向他看齐，遇到无才德的人，就应该反省自己有没有和他同样的毛病。他还说：“见善如不及，见不善如探汤。”（《论语·季氏》）

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孔子曰：“一张一弛，文武之道也。”

《礼记·杂记下》

**\*人之有技，若己有之。人之彦圣，其心好之。**

《大学·絮矩章》

He appreciated other's talents as his own, he is glad to see that others are virtuous and talented.

**彦**：旧时对士的美称。《书·太甲上》：“旁求俊彦。”孔传：“美士曰彦。”**圣**：指人具有最高的精神境界和道德品质。孔子弟子认为孔子已经达到了圣的高度，但孔子不敢自居于圣，说：“若圣与仁，则吾岂敢！抑为之不厌，诲人不倦，则可谓云尔已矣。”（《论语·述而》）孔子认为“博施济众”可谓圣。

看到别人有本事，就同自己有本事一样。看见别人德才兼备，就从心里非常喜欢。

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孔子曰：“老子是乘风云而上天的龙，吾今日见老子，其犹龙邪。”

《史记·老子列传》

**\* 唯仁人为能爱人，能恶人。**

《大学·絮矩章》

Only benevolent people know what to love and what to detest.

爱人：“君子学道则爱人”（《论语·阳货》）是一种仁爱之心表示对人之爱。孔子所“爱”的人并非专指贵族，在《论语》里有“小人”、“庶人”、“野人”还有“逸民”。恶（wù）人：憎恨，讨厌。只有仁德之人才能恶人而不偏私。

只有仁德之人才能爱人，才能恶人。



生财有大道。生之者众，食之者寡，为之者疾，用之者舒，则财恒足矣。仁之者以财发身，不仁者以身发财。未有好仁，而下不好义者也。未有好义，其事不终者也。未有府库财，非其财者也。孟献子曰：“畜马乘，不察于鸡豚。伐冰之家，不畜牛羊。百乘之家，不畜聚敛之臣。与其有聚敛之臣，宁有盗臣。”此谓国不以利为利，以义为利也。长国家而务财用者，必自小人矣。彼为善之，小人之使为国家，灾害并至。虽有善者，亦无如之何矣！此谓国不以利为利，以义为利也。

◎ 絮矩章 *Putting Oneself in the Place of Others*

**孟献子**：即仲孙蔑，鲁国大夫，卒于鲁襄公十五年。“孟献子，百乘之家也。”（《孟子·万章下》）**伐冰之家**：伐冰，凿冰。古代只有卿大夫贵族丧祭时才得用冰，故以“伐冰之家”称卿大夫之家。

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The important principle of accumulating wealth is to have more people engaged in accumulating and less people engaged in spending, to accumulate assiduously and spend frugally. In this way, wealth will be more than enough. A kind and benevolent lord distributes his wealth to his people to make the most of his virtues, and the heartless lord casts away his virtue to extort wealth from his people. It never happens that superiors are kind and benevolent but the subordinates are unjust. Neither will it happen that a just subordinate starts doing something but does not carry it through. Nor does it happen that wealth stored in state repository does not belong to the lord. Meng Xian Zi, a virtuous official of Lu said, “Officials should not feed chickens and dogs; high officials should not

raise cows and sheep; and lords and dukes should not appoint subordinates to a high position who extort wealth from the people. Lords and dukes had better appoint subordinates who steal their own property than those who extort wealth from the people. A state should take morality and justice but not profit as wealth. A ruler must not be instigated by petty person to extort wealth. Disaster will strike if petty persons are asked to help rule the state. Under such circumstances, no gentleman could save the state. So a state should not take profit but morality and justice as wealth."

生财有其重要的原则：生财的人要多，耗财的人要少，谋财的人要勤奋，用财的人要节俭，这样财富便会经常充裕了。仁慈的国君是把财货散给大家，以发扬自身的德誉。不仁的国君却是抛弃自身的德誉，搜刮民众的货财。在上位的人好仁，在下位的人却不好义，这是不可能有

的。没有在下位的人好义，办事却有始无终。没有府库里存有财货，财货却不属于国君所有。鲁国的贤大夫孟献子曾说：“为官的人，不会再去管那些喂鸡喂狗的事，卿大夫不会再去管那些畜养牛羊的事。诸侯王不会任用搜刮民财的家臣。与其有搜刮民财的家臣，不如偷盗己财的家臣。”这就叫做国家不应以财货为利益，而是要把道义当做利益。掌握国事的人专想搜刮财货，一定是出自小人的主意；国君却反而把他们当做好人。信任小人使他们去办理国事，灾害和祸患会一齐到来，即使有好人出来，也没有挽救的办法了。这就叫做国家不应以财货为利益，而是要把道义当做利益。



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孔子曰：“小子识之，苛政猛于虎也。”

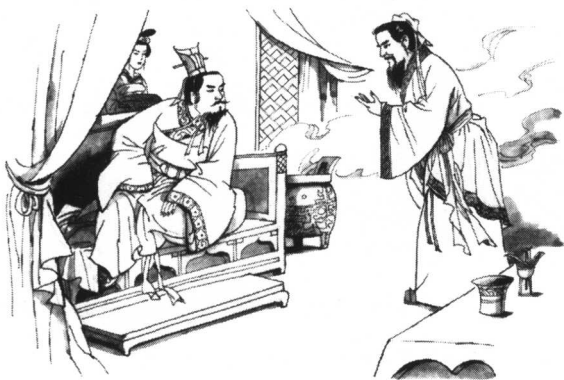
《礼记·檀弓下》

**\* 生财有大道。生之者众，食之者寡，为之者疾，用之者舒，则财恒足矣。**

《大学·絮矩章》

The important principle of accumulating wealth is to have more people engaged in accumulating and less people engaged in spending, to accumulate assiduously and spend frugally.

生财有其重要的原则：生财的人要多，耗财的人要少，谋财的人要勤奋，用财的人要节俭，这样财富便会经常充裕了。



孔子曰：“近者悦，远者来。”

《论语·子路》

**\* 国不以利为利，以义为利也。**

《大学·絮矩章》

A state should not take profit but morality and justice as wealth.

国家不应该以财货为利益，而要把道义当作利益。这是儒家治国的思想。

孟子谒见梁惠王。惠王问他：“您不远千里而来，莫不是给我的国家带来了什么利益吧？”孟子回答说：“您为什么要强调利呢？仁义才是最重要的呢。假如你国内的大夫、士子和百姓都去追逐私利，国家可就危险了。所以仁义才是治国之本，何必说什么利呢？”（《孟子·梁惠王上》）



[ G e n e r a l I n f o r m a t i o n ]

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