

華英對照四書
THE FOUR BOOKS

大 學

The Great Learning

中 庸

The Doctrine Of The Mean

論 語

The Confucian Analects

孟 子

The Works Of Mencius

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THE GREAT LEARNING

大 學

子程子曰，大學，孔氏之遺書，而初學入德之門也，於今可見古人爲學次第者，獨賴此篇之存，而論孟次之，學者必由是而學焉，則庶乎其不差矣。

My master, the philosopher Ch'ang, says: "The Great Learning is a Book transmitted by the Confucian School, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must commence their course with this, and then it may be hoped they will be kept from error."

THE TEXT OF CONFUCIUS

1. 大學之道，在明明德，在親民，在止於至善。 2. 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。 3. 物有本末，事有終始，知所先後，則近道矣。 4. 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，先脩其身，欲脩其身者，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。 5. 物格，而后知至，知至，而后意誠，意誠，而后心正，心正，而后身脩，身脩，而后家齊，家齊，而后國治，國治，而后天下平。 6. 自天子以至於庶人，壹是，皆以脩身爲本。 7. 其本亂，而末治者否矣。其所厚者薄，而其所薄者厚，未之有也。

1. What the Great Learning teaches, is—to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.

2. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment *of the desired end*.

3. Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last is last will lead near to what is taught *in the Great Learning*.

4. The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

5. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy.

6. From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of *everything besides*.

7. It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

右經一章，蓋孔子之言，而曾子述之，其傳十章，則曾子之意，而門人記之也，舊本頗有錯簡，今因程子所定而更考經文，別爲序次如左。

The preceding chapter of classical text is in the words of Confucius, handed down by the philosopher Tsang. The ten chapters of explanation which follow contain the views of Tsang, and were recorded by his disciples. In the old copies of the work, there appeared considerable confusion in these, from the disarrangement of the tablets. But now, availing myself of the decisions of the philosopher Ch'ang, and having examined anew the classical text, I have arranged it in order, as follows:

COMMENTARY OF THE PHILOSOPHER TSANG

第一章 1. 康誥曰,克明德. 2. 大甲曰,顧諟天之明命. 3. 帝典曰,克明峻德. 4. 皆自明也.

Chap. I. 1. In the Announcement to K'ang, it is said, "He was able to make his virtue illustrious."

2. In the Tai Chia, it is said, "He contemplated and studied the illustrious decrees of Heaven."

3. In the Canon of the emperor (Yao), it is said, "He was able to make illustrious his lofty virtue."

4. *These passages all show how those sovereigns made themselves illustrious.*

右傳之首章,釋明明德.

The above first chapter of commentary explains the illustration of illustrious virtue.

第二章 1. 湯之盤銘曰,苟日新,日日新,又日新. 2. 康誥曰,作新民. 3. 詩曰,周雖舊邦,其命維新. 4. 是故君子無所不用其極.

Chap. II. 1. On the bathing tub of T'ang, the following words were engraved: "If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation."

2. In the Announcement to K'ang, it is said, "To stir up the new people."

3. In the Book of Poetry, it is said, "Although Chau was an ancient state, the ordinance which lighted on it was new."

4. Therefore, the superior man in everything uses his utmost endeavors.

右傳之二章,釋新民。

The above second chapter of commentary explains the renovating of the people.

第三章 1. 詩云,邦畿千里,惟民所止。2. 詩云,緇蠻黃鳥,止于丘隅。子曰,於止,知其所止,可以人而不如鳥乎。3. 詩云,穆穆文王,於緝熙敬止,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。4. 詩云,瞻彼淇澳,萋竹猗猗,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,自脩也,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。5. 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。

Chap. III. 1. In the Book of Poetry, it is said, "The royal domain of a thousand li is where the people rest."

2. In the Book of Poetry, it is said, "The twittering yellow bird rests on a corner of the mound." The Master said, "When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?"

3. In the Book of Poetry, it is said, "Profound was King Wan. With how bright

and unceasing a feeling of reverence did he regard his resting places!" As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

4. In the Book of Poetry, it is said, "Look at that winding course of the Ch'i, with the green bamboos so luxuriant! Here is our elegant and accomplished prince! As we cut and then file; as we chisel and then grind: *so has he cultivated himself*. How grave is he and dignified! How majestic and distinguished! Our elegant and accomplished prince never can be forgotten." *That expression*—"As we cut and then file," indicates the work of learning. "As we chisel and then grind," indicates that of self-culture. "How grave is he and dignified!" indicates the feeling of cautious reverence. "How commanding and distinguished!" indicates an awe-inspiring deportment. "Our elegant and accomplished prince never can be forgotten," indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

5. In the Book of Poetry, it is said, "Ah! the former kings are not forgotten." *Future* princes deem worthy what they deemed worthy,

and love what they loved. The common people delight in what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quit the world, are not forgotten.

右傳之三章，釋止於至善。

The above third chapter of commentary explains resting in the highest excellence.

第四章 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。

Chap. IV. The Master said, "In hearing litigations, I am like any other body. What is necessary to cause the people to have no litigations?" So, those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds;—this is called knowing the root.

右傳之四章，釋本末。

The above fourth chapter of commentary explains the root and the issue.

第五章 1. 此謂知本。 2. 此謂知之至也。

Chap. V. 1. This is called knowing the root.
2. This is called the perfecting of knowledge.

右傳之五章，蓋釋格物致知之義，而今亡矣，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，在卽物而窮其理也，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，則衆物之表裏精粗，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。

The above fifth chapter of the commentary explained the meaning of "investigating things and carrying knowledge to the utmost extent," but it is now lost. I have ventured to take the views of the scholar Ch'ang to supply it, as follows: The meaning of the expression, "The perfecting of knowledge depends on the investigation of things." is this:--If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere. But so long as all principles are not investigated, man's knowledge is incomplete. On this account, the Learning for Adults, at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself in this way for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will all be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.

第六章 1. 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。 2. 小人閒居爲不善，無所不至，見君子，而后厭然，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。 3. 曾子曰，十目所視，十手所指，其嚴乎。 4. 富潤屋，德潤身，心廣體胖，故君子必誠其意。

Chap. VI. 1. What is meant by "making the

thoughts sincere," is the allowing no self-deception, as *when* we hate a bad smell, and as *when* we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be watchful over himself when he is alone.

2. There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man, he instantly tries to disguise himself, concealing his evil, and displaying what is good. The other beholds him, as if he saw his heart and reins;—of what use *is his disguise?* This is an instance of the saying—"What truly is within will be manifested without." Therefore, the superior man must be watchful over himself when he is alone.

3. The disciple Tsang said, "What ten eyes behold, what ten hands point to, is to be regarded with reverence!"

4. Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

右傳之六章，釋誠意。

The above sixth chapter of commentary explains making the thoughts sincere.

第七章 1. 所謂脩身，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。 2. 心不在焉，視而不見，聽而不聞，食而不知其味。 3. 此謂脩身，在正其心。

Chap. VII. 1. What is meant by, "The cultivation of the person depends on rectifying the mind," *may be thus illustrated*:—If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under, that of sorrow and distress.

2. When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat.

3. This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

右傳之七章，釋正心脩身。

The above seventh chapter of commentary explains rectifying the mind and cultivating the person.

第八章 1. 所謂齊其家，在脩其身者，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。 2. 故諺有之曰，人莫知其子之惡，莫之其苗之碩。 3. 此謂身不脩，不可以齊其家。

Chap. VIII. 1. What is meant by "The regulation of one's family depends on the cultivation of his person," is this:—Men are partial where

they feel affection and love; partial where they despise and dislike; partial where they stand in awe and reverence; partial where they feel sorrow and compassion; partial where they are arrogant and rude. Thus it is that there are few men in the world who love and at the same time know the bad qualities of *the object of their love*, or who hate and yet know the excellences of *the object of their hatred*.

2. Hence it is said, in the common adage, "A man does not know the wickedness of his son; he does not know the richness of his growing corn."

3. This is what is meant by saying that if the person be not cultivated, a man cannot regulate his family.

右傳之八章，釋脩身齊家。

The above eighth chapter of commentary explains cultivating the person and regulating the family.

第九章 1. 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。 2. 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。 3. 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。 4. 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，而后求諸人，無諸己，而后非諸人，所藏乎身不恕，而能喻諸人者，未之有也。 5. 故

治國，在齊其家。 6. 詩云，桃之夭夭，其葉蓁蓁，之子于歸，宜其家人，宜其家人，而后可以教國人。 7. 詩云，宜兄宜弟，宜兄宜弟，而后可以教國人。 8. 詩云，其儀不忒，正是四國，其爲父子兄弟足法，而后民法之也。 9. 此謂治國在齊其家。

Chap. IX. 1. What is meant by "In order rightly to govern the state, it is necessary first to regulate the family," is this:—It is not possible for one to teach others, while he cannot teach his own family. Therefore, the ruler, without going beyond his family, completes the lessons for the state. There is filial piety:—therewith the sovereign should be served. There is fraternal submission:—therewith elders and superiors should be served. There is kindness:—therewith the multitude should be treated.

2. In the Announcement to K'ang, it is said, "*Act as if you were watching over an infant.*" If (*a mother*) is really anxious about it, though she may not hit *exactly the wants of her infant*, she will not be far from doing so. There never has been *a girl* who learned to bring up a child, that she might afterwards marry.

3. From the loving *example* of one family a whole state becomes loving, and from its courtesies the whole state become courteous, while, from the ambition and perverseness of

the One man, the whole state may be led to rebellious disorder;—such is the nature of the influence. This verifies the saying, “Affairs may be ruined by a single sentence; a kingdom may be settled by its One man.”

4. Yao and shun led on the kingdom with benevolence, and the people followed them. Chieh and Chau led on the kingdom with violence, and the people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the *good* qualities, and then he may require them in the people. He must not have *the bad qualities* in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

5. Thus we see how the government of the state depends on the regulation of the family.

6. In the Book of Poetry, it is said, “That peach tree, so delicate and elegant! How luxuriant is its foliage! This girl is going to her husband’s house. She will rightly order her household.” Let the household be rightly ordered, and then the people of the state may be taught.

7. In the Book of Poetry, it is said, "They can discharge their duties to their elder brothers. They can discharge their duties to their younger brothers." Let the ruler discharge his duties to his elder and younger brothers, and then he may teach the people of the state.

8. In the Book of Poetry, it is said, "In his deportment there is nothing wrong; he rectifies all the people of the state." *Yes*; when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

9. This is what is meant by saying, "The government of his kingdom depends on his regulation of the family."

右傳之九章，釋齊家治國。

The above ninth chapter of commentary explains regulating the family and governing the kingdom.

第十章 1. 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。 2. 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。 3. 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。 4. 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，則爲天下僂矣。 5. 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。 6. 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。 7. 德者，本也，財者，末也。 8. 外本內末，爭民施奪。 9. 是故財聚，則民散，財散，則民聚。 10. 是故言悖而出者，亦悖而入，貨悖而入者，亦悖而出。 11. 康誥曰，惟命不于常，道善則得之，不善則失之矣。 12. 楚書曰，楚國，無以爲寶，惟善，以爲寶。 13. 舅犯曰，亡人，無以爲寶，仁親以爲寶。 14. 秦誓曰，若有一个臣，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，不雷同自其口出，實能容之，以能保我子孫黎民，¹尚亦有利哉。人之有技，媚疾以惡之，人之彥聖，而違之，俾不通，實不能容，以不能保我子孫黎民，亦曰殆哉。 15. 唯仁人，放流之，迸諸四夷，不與同中國，²此謂唯仁人，爲能愛人，能惡人。 16. 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。 17. 好人之所惡，惡人之所好，是謂拂人之性，菑必逮夫身。 18. 是故君子，有大道，必忠信以得之，驕泰以失之。 19. 生財有大道，生之者衆，食之者寡，爲之者疾，用之者舒，則財恆足矣。 20. 仁者，以財發身，不仁者，以身發財。 21. 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。 22. 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。 23. 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。

Chap. X. 1. What is meant by "The making the whole kingdom peaceful and happy de-