

中国传统文化系列
Traditional Chinese Culture Series

GREAT LEARNING · THE MIDDLE PATH

The Pinnacle of Virtue · Living a Life of Harmony

译者/BRIAN BRUYA(美)



大学·中庸

博大的学问 · 和谐的人生

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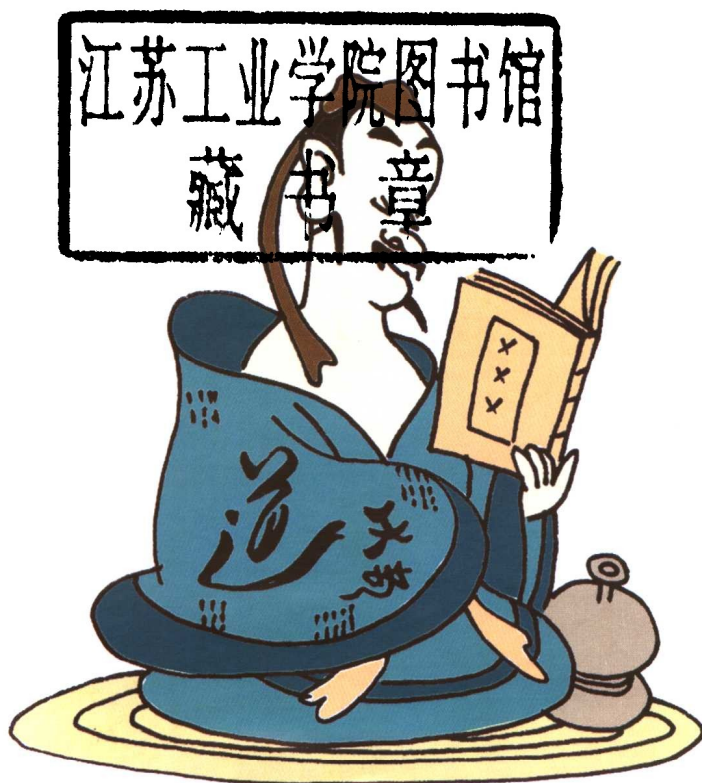
大学 · 中庸

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Contents

Great Learning	1	On Ordering the Mind and	
Three General Headings	3	Cultivating the Self	27
From Abidance to Attainment	4	On Cultivating the Self and	
Roots and Branches	5	Regulating the Family	29
The Eight Particulars	6	On Regulating the Family and	
First to Last	8	Governing the Country	31
Self-Cultivation	10	On Governing the Country and	
The Commentaries	11	Bringing Peace to the Land	38
On Expressing Clear Virtue	12		
On Renewing the People	13	The Middle Path	59
On Abiding in Perfect		Zhu Xi's Preface	60
Goodness	14	Moderation and Harmony	61
On Roots and Branches	20	The Gentleman and the Lesser	
On Investigating Things and		Man	64
Extending Understanding	21	Long Absent	65
On Making Intentions Sincere	24	Following the Way	66

Failure of the World	67	The Nine Steps	101
Shun	68	The Importance of Preparation	105
Wise People Practice What They Know	69	There Is a Method	106
Yan Hui Chooses the Middle Path	70	Sincerity	108
Impossible	71	Sincerity and the Sage	109
True Strength	72	Perseverance	110
Confucius Wouldn't Do That	74	Sincerity and Understanding	112
The Simple-Minded Couple	75	Acting From Self-Nature	113
The Axe Handle	76	Sincerity and Transformation	114
Acting the Part	80	Predicting the Future	116
Fate	82	Sincerity and Completion	118
The Family	84	Expansive Sincerity	120
Gods and Spirits	86	Emulating Nature	121
Greatest Filial Virtue	88	Intelligent Silence	124
King Wu	91	The Wrong Way	125
Perfect Filial Virtue	92	The Way of the Gentleman	126
Good Government	95	The Successful Ruler	127
Benevolence Is Human	97	A Good Name	128
The Five Relationships	98	Confucius' Role-Models	129
An Ordinary Genius	99	The Perfect Sage	130
The Three Qualities	100	Perfect Sincerity	131
		Covering Brocade	133
		Subtlety	135

Great Learning



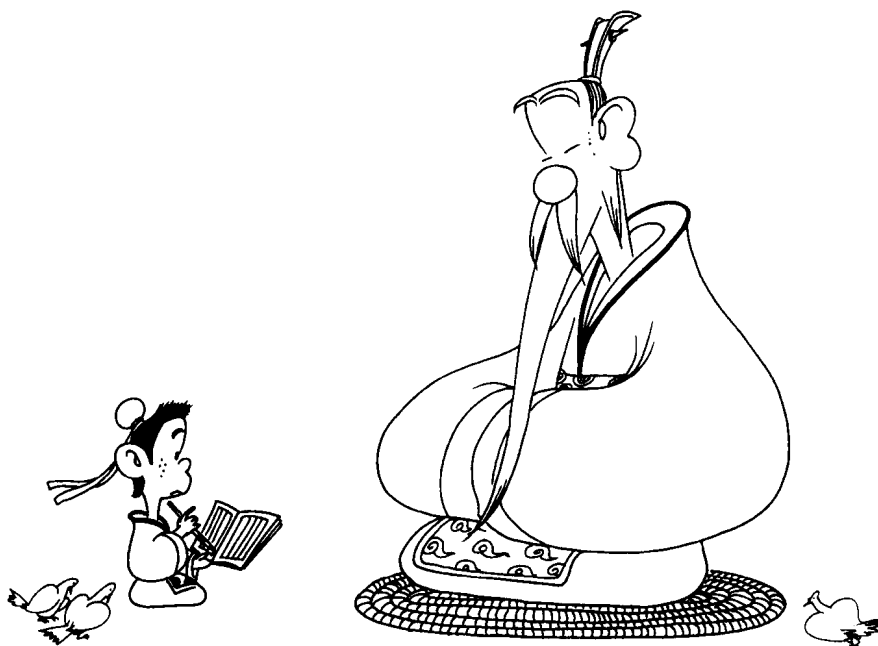
赖明德《大学提要》

章、「传」十章。以为「经」是孔子的意思；「传」则是曾参的意思。中有脱简和错简的地方，故作《大学章句》时，在篇幅上有所移补。朱熹将整篇《大学》改编为「经」一门也。」朱熹作《大学章句》时，将它和《中庸》、《论语》、《孟子》并列为《四书》。不过朱熹认为本篇儒家学说中人生哲学和政治哲学的重要文献。所以宋儒程颐说：「《大学》，孔氏之遗书，而初学入德之《大学》」原来是《礼记》中的一篇，内容是阐述古人研究学问、修身齐家以及治国平天下的道理。是发挥

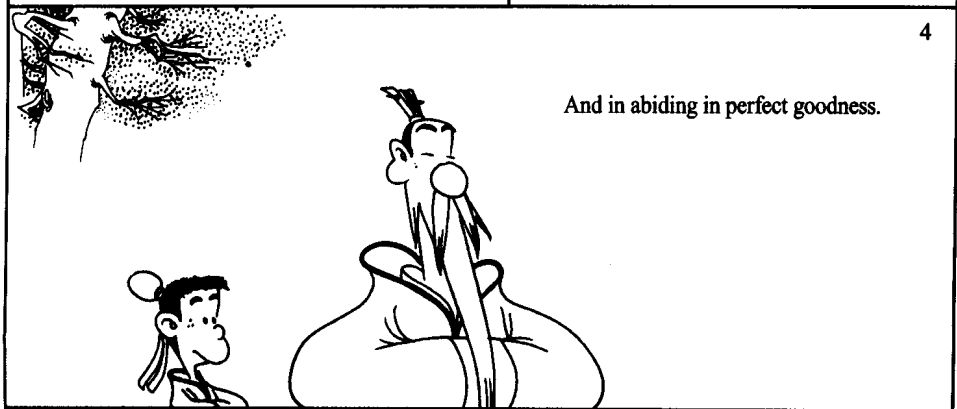
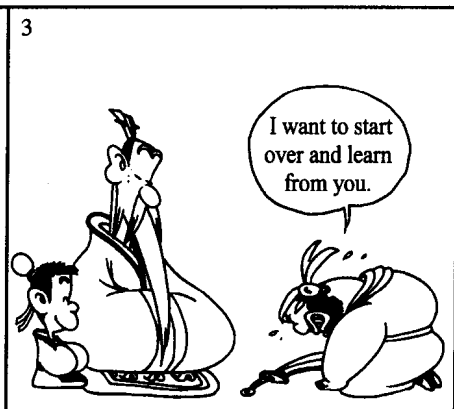
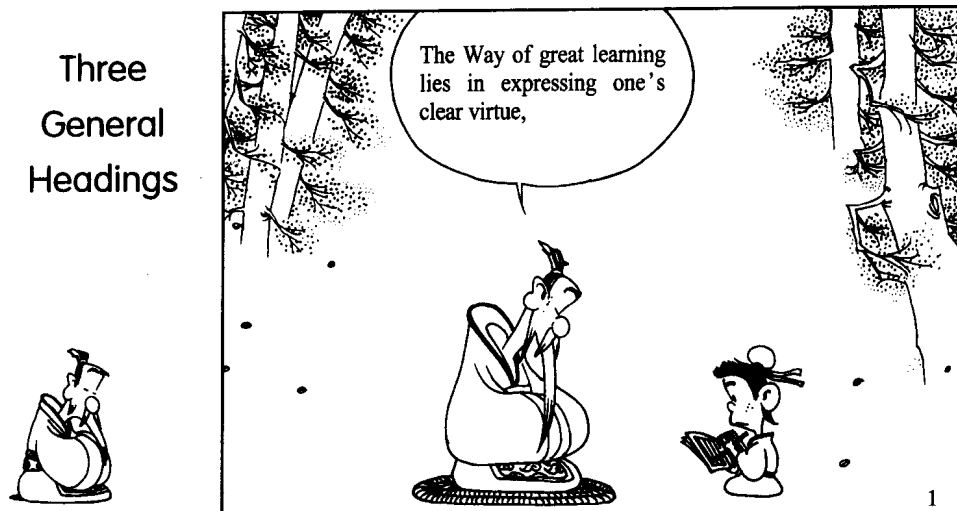
《论》、《孟》次之。学者必由是而学焉，则庶乎其不差矣。」
「子程子曰：『《大学》孔氏之遗书，而初学入德之门也。』于今可见古人为学次第者，独赖此篇之存，而《四书》是中国人甚至东方人的《圣经》，而《大学》又是《四书》中的第一篇，他的重要性正如朱熹所说：

The Neo-Confucian scholar Chengzi (1033~1107) said:

Great Learning is a work left by Confucius that is a primer for cultivating virtue. Even today we can still see the steps to learning that the ancients took, and all due to the existence of this book, to which the *Analects* and the *Mencius* are secondary. A student must begin his learning with this, and if he does, he will never go astray.



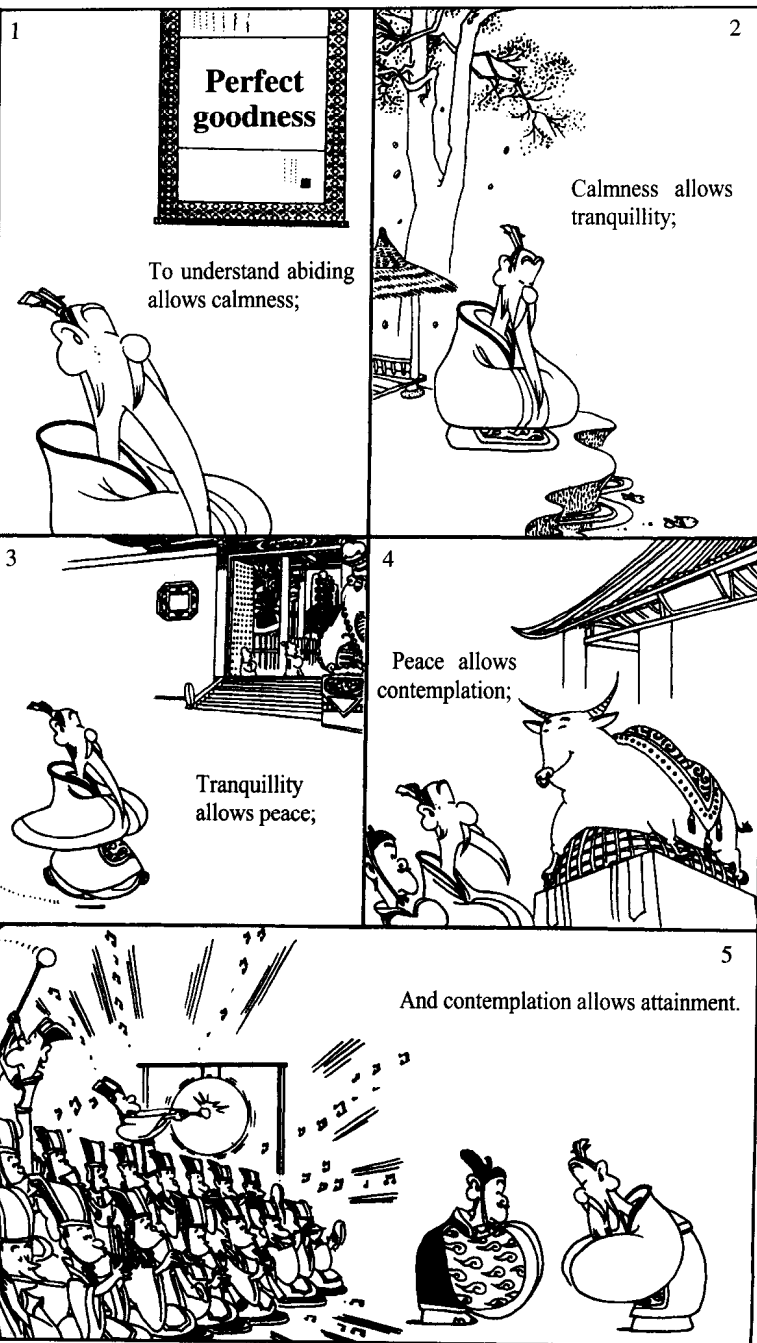
Three General Headings



《大学》之道：在明明德，在亲民，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。

From Abidance to Attainment

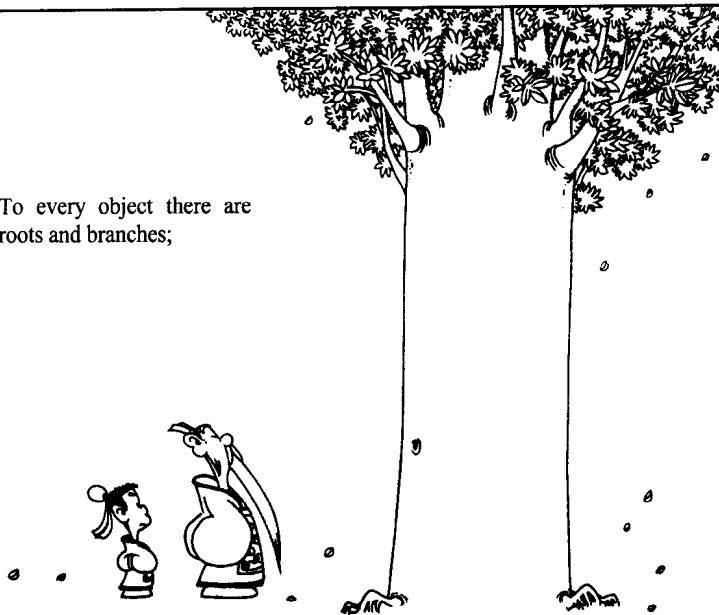


Roots and Branches



1

To every object there are roots and branches;



2

To every affair there is a beginning and an end;



Beginning



End

3

To understand the beginning and end is to approach the Way.



物有本末，事有终始，知所先后，则近道矣。

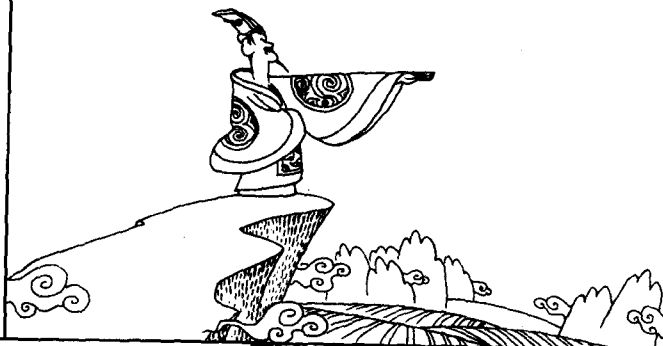
古之欲明明德于天下者，先治其国；欲治其国者，先齐其家；欲齐其家者，先修其身；

The Eight Particulars



1

Those of the past who wished to express their clear virtue throughout the land would first govern their states;



2

Those who wished to govern their states would first regulate their families;



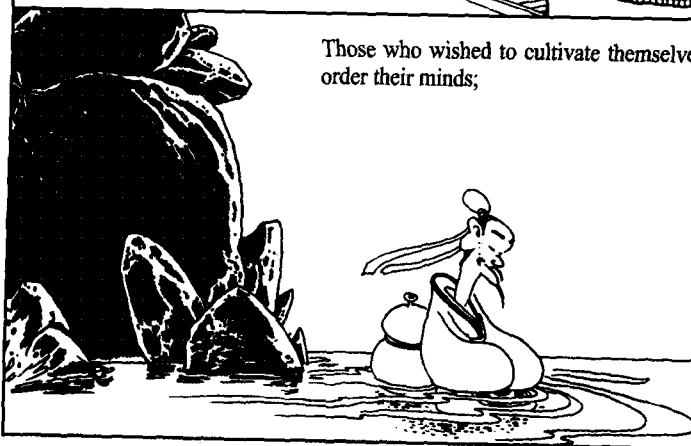
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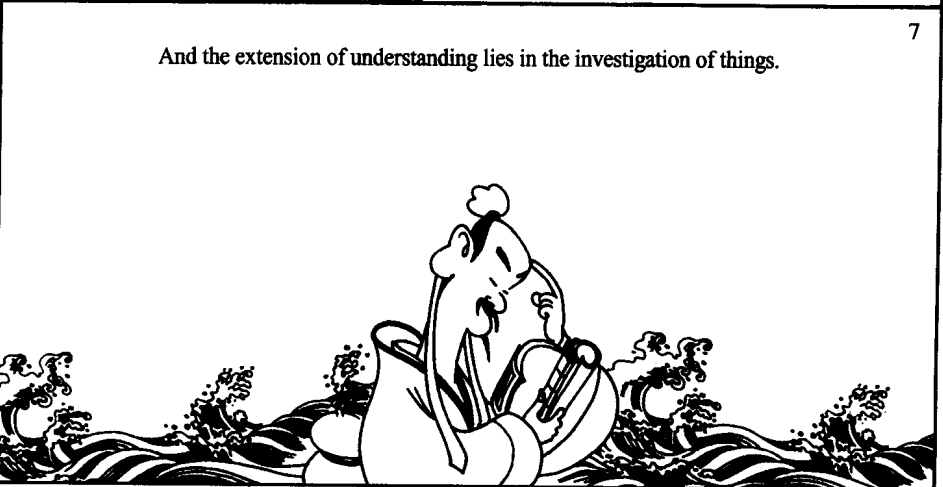
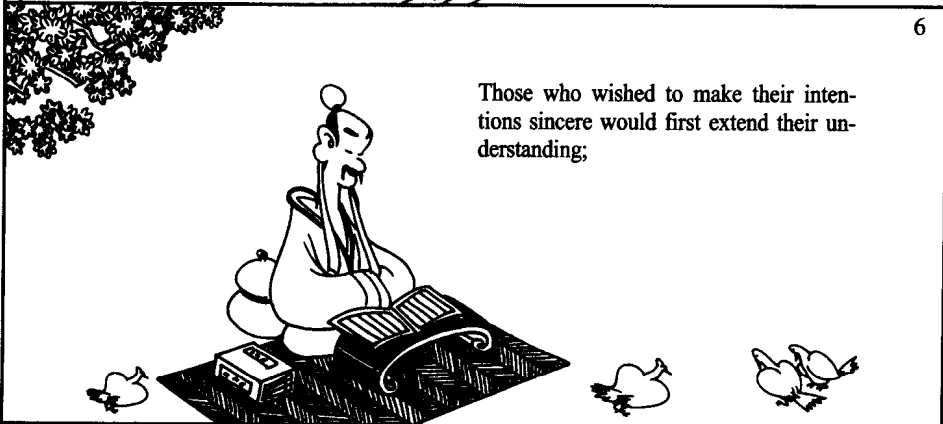
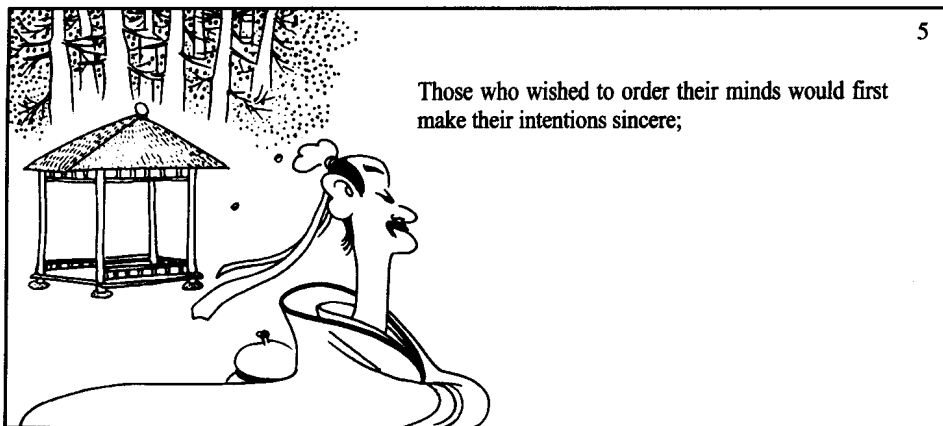
Those who wished to regulate their families would first cultivate themselves;



4

Those who wished to cultivate themselves would first order their minds;





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。

后天下平。
 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，而

First to Last



Only after things are investigated, can understanding be extended;

1

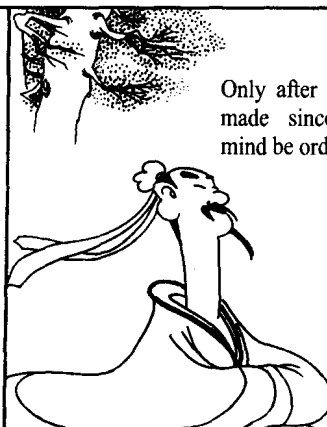
2

Only after understanding is extended, can intentions be made sincere;



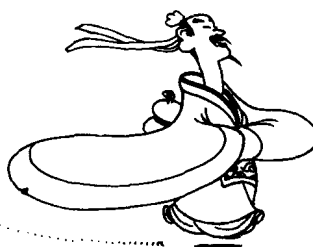
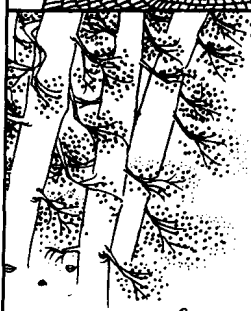
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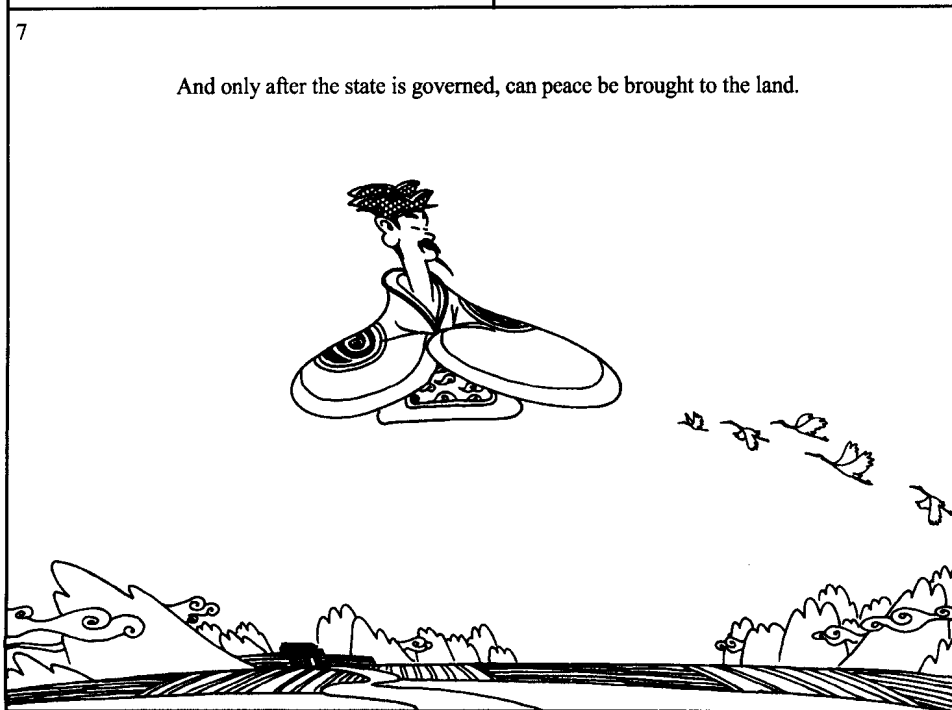
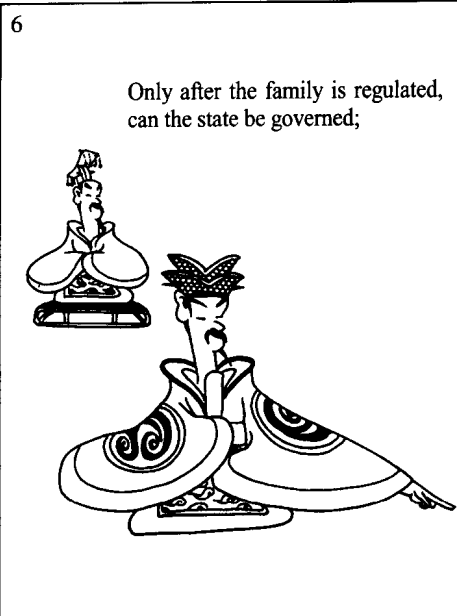
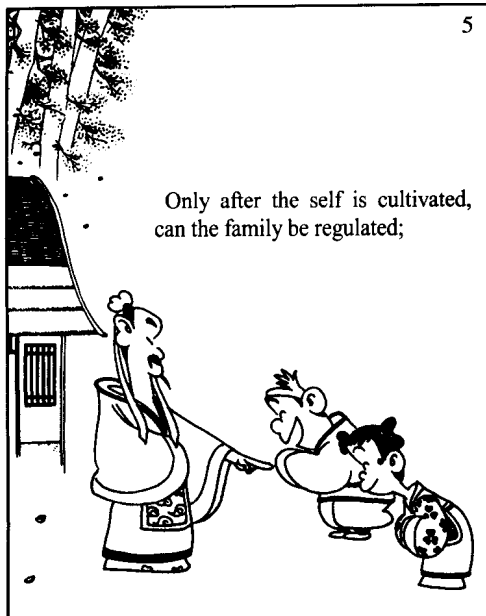
Only after intentions are made sincere, can the mind be ordered;



4

Only after the mind is ordered, can the self be cultivated;





后天下平。

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

有也。
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

Self- Cultivation



From the emperor on down to the common people, everyone should take self-cultivation as the root,



2



Really?

Let me be prime minister. I'm sure I can do a good job.

For if the roots are in disorder, the branches cannot be governed.



3

We should never neglect what should be emphasized or emphasize what should be neglected.

Hey, can you recommend me for a post as minister?

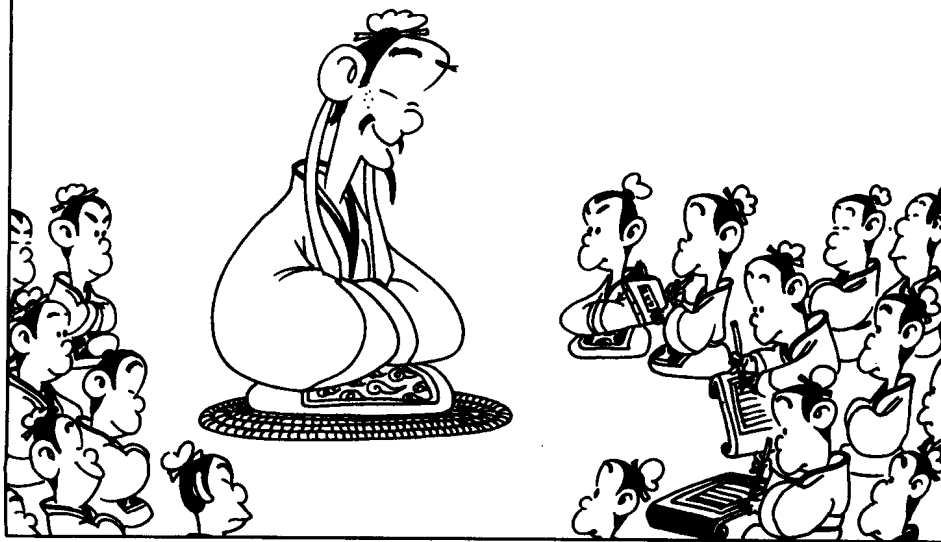
You can't even take care of yourself



The Commentaries

The *Great Learning* was originally a chapter in the *Book of Rites* and was not divided into chapters itself. The Neo-Confucian scholar Zhu Xi (1130-1200), following Chengzi, divided it into one chapter of text and ten chapters of commentary.

Zhu Xi said: "The chapter of text is most likely the words of Confucius, as recorded by Zengzi. The ten chapters of commentary, are Zengzi's interpolations, as recorded by his own disciples."

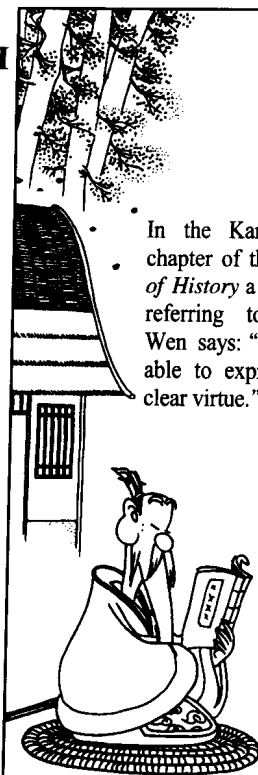


见解，值得重视和遵照。
一段尊之为经，后之为传，即系此意。以后的学者，认为是朱子「自我作古」，依全书的结构而论，朱子的天长地久不变之意；「传」是解释「经」的，如《左传》解说《春秋经》，就是最好的例子。朱子把大学前汉朝将孔子说的和特别优良的、重要的典籍，尊之为经，所以有五经、六经、十三经等名称。「经」是

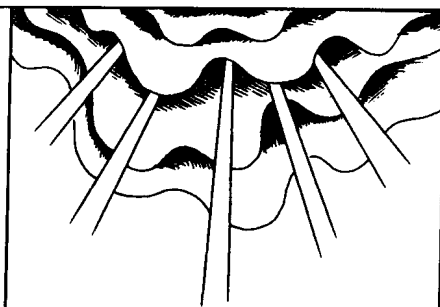
传

《帝典》曰：「克明峻德。」皆自明也。
《康诰》曰：「克明德。」《大甲》曰：「顾谟天之明命。」

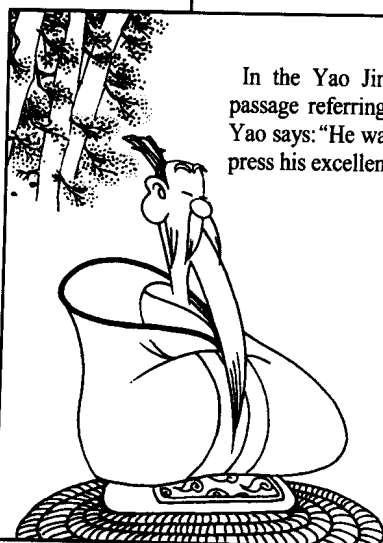
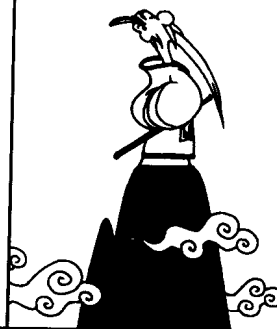
Commentary I On Expressing Clear Virtue



In the Kang Gao chapter of the *Book of History* a passage referring to King Wen says: "He was able to express his clear virtue."



In the Da Jia chapter a passage referring to the sage Tang says: "He contemplated the clear mandates of Heaven."



In the Yao Jing chapter a passage referring to the sage Yao says: "He was able to express his excellence."



These passages show how three sovereigns expressed their virtue.