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【汉英对照】

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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。

My master, the philosopher Cheng, says —“The Great Learning is a book left by Confucius, 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.”



孔 经

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。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

THE TEXT OF CONFUCIUS

What *The Great Learning* teaches, is — to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence. 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 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*. Things have their root and their completion. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in *The Great Learning*. The ancients who wished to illustrate illustrious virtue throughout the empire, first ordered well their own States. Wishing to order well their States, they

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，

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. 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

国治而后天下平。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。

regulated. Their families being regulated, their States
 were rightly governed. Their States being rightly
 governed, the whole empire was made tranquil and
 happy. From the emperor down to the mass of the
 people, all must consider the cultivation of the person
 the root of *everything besides*. 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.

右经一章，盖孔子之言，而曾子述之。其传十章，则曾子之意，而门人记之也。旧本颇有错简。今因程子所定而更考经文，别为序次如左。

The preceding chapter of classical text is in the words of Confucius, handed down by the philosopher Zeng. The ten chapters of explanation which follow contain the views of Zeng, 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 Cheng, and having examined anew the classical text, I have arranged it in order, as follows: —

曾 传

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

右传之首章，释“明明德。”

COMMENTARY OF THE PHILOSOPHER ZENG

In the *Announcement to Kang*, it is said, "He was able to make his virtue illustrious." In the *Tai Jia*, it is said, "He contemplated and studied the illustrious decrees of Heaven." In the *Canon of the Emperor Yao*, it is said, "He was able to make illustrious his lofty virtue." These passages all show how those sovereigns made themselves illustrious.

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

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。

右传之二章，释“新民”。

On the bathing-tub of Tang, the following words were engraved: — “If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation.” In the *Announcement to Kang*, it is said, “To stir up the new people.” In the *Book of Poetry*, it is said, “Although Zhou was an ancient state, the ordinance which lighted on it was new.” Therefore, the superior man in every thing uses his utmost endeavours.

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