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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-*

lects 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。”

## 圣经章\*

### The Way of Great Learning

《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。

《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.

\* 凡一章文字过长者，为便于记诵、译注，皆分若干节解读之。

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。



孔子曰：“志于道，据于德，依于仁，游于艺。”

《论语·述而》