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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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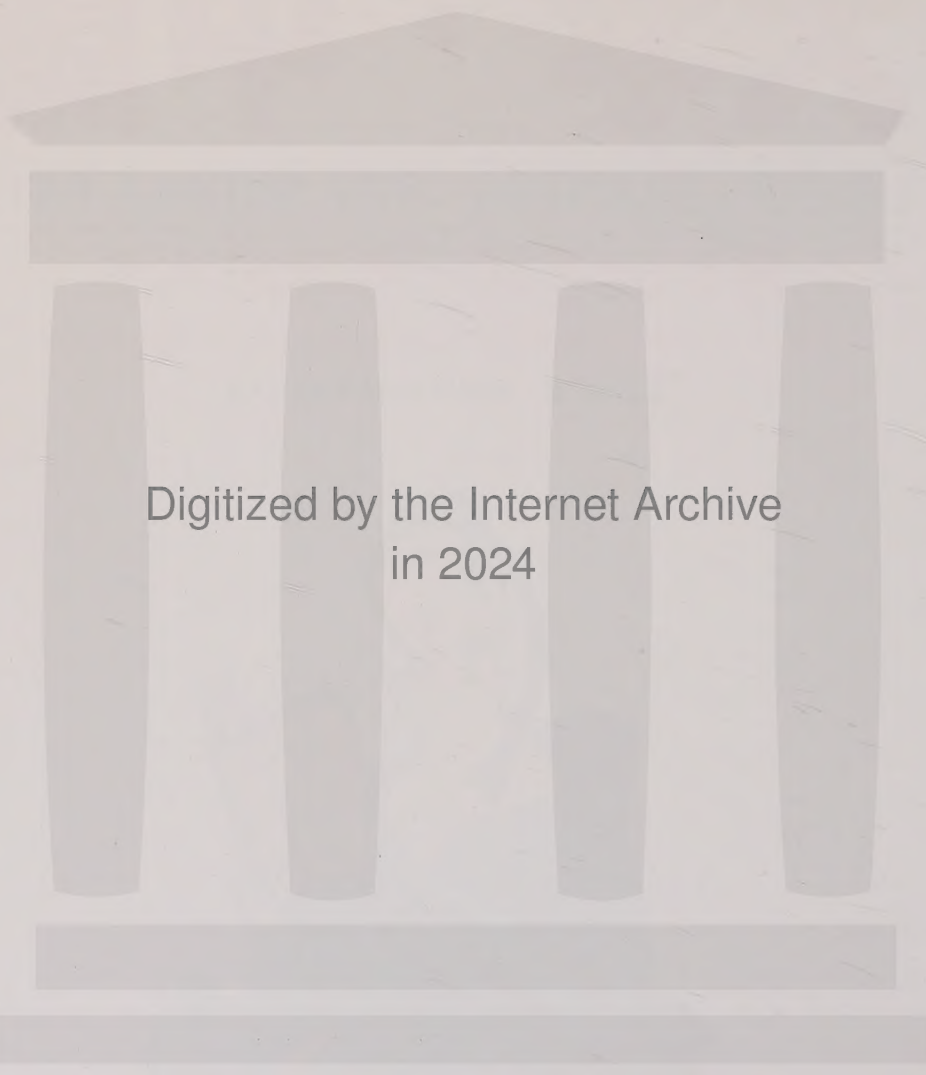
GREAT LEARNING · THE MIDDLE PATH

博大的学问 · 和谐的人生

The Pinnacle of Virtue · Living a Life of Harmony

蔡志忠 / 著 BRIAN BRUYA (美) / 译





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

Great Learning



章、「传」十章。以为「经」是孔子的意思；「传」则是曾参的意思。

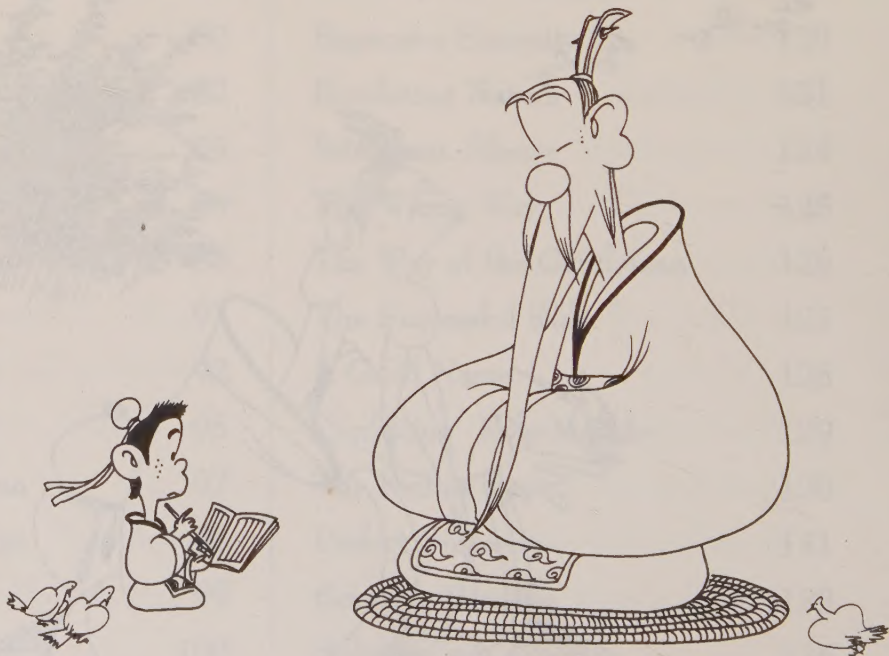
中有脱简和错简的地方，故作《大学章句》时，在篇幅上有所移补。朱熹将整篇《大学》改编为「经」一
门也。」朱熹作《大学章句》时，将它和《中庸》、《论语》、《孟子》并列为《四书》。不过朱熹认为本篇
儒家学说中人生哲学和政治哲学的重要文献。所以宋儒程颐说：「《大学》，孔氏之遗书，而初学入德之
《大学》原来是《礼记》中的一篇，内容是阐述古人研究学问、修身齐家以及治国平天下的道理。是发挥

赖明德《大学提要》

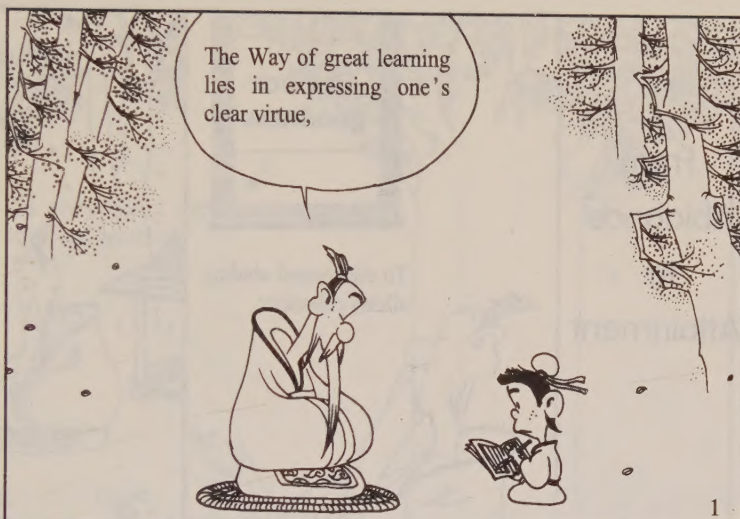
《论》、《孟》次之。学者必由是而学焉，则庶乎其不差矣。」
「子程子曰：『《大学》孔氏之遗书，而初学入德之门也。』」于今可见古人为学次第者，独赖此篇之存，而《四书》是中国人甚至东方人的《圣经》，而《大学》又是《四书》中的第一篇，他的重要性正如朱熹所说：

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

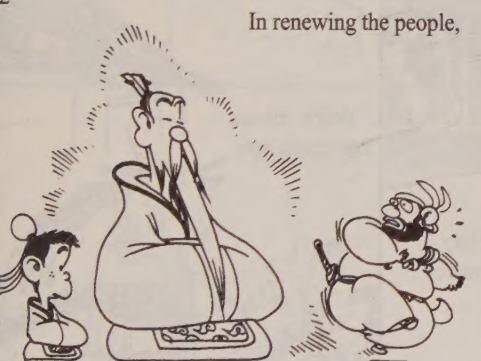
Great Learning is a work left by Confucius that is a primer for cultivating virtue. Even today we can still see the steps to learning that the ancients took, and all due to the existence of this book, to which the *Analects* and the *Mencius* are secondary. A student must begin his learning with this,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



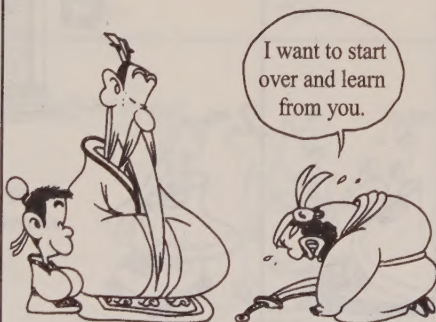
Three General Headings



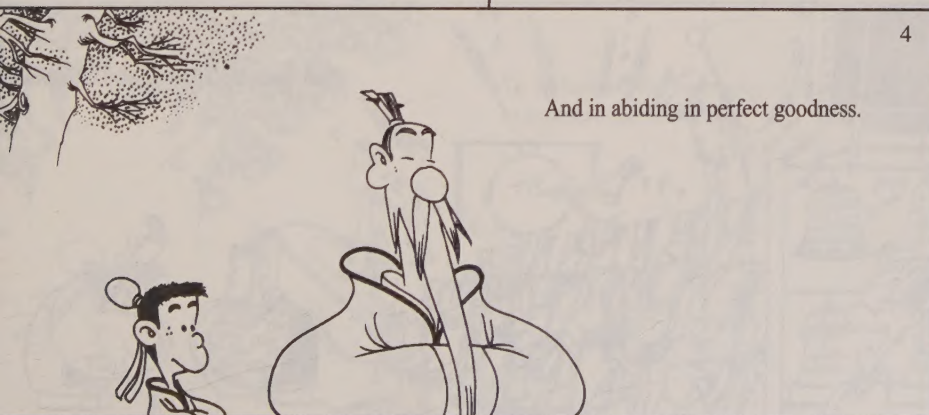
2



3



4



《大学》之道：在明明德，在亲民，在止于至善。

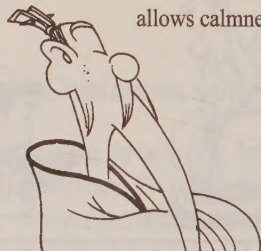
知止而后有定，定而后能静，静而后能安，安而后能虑，虑而后能得。

From Abidance to Attainment

1

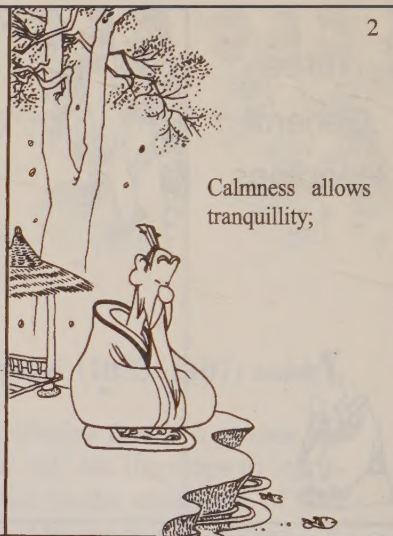
Perfect
goodness

To understand abiding
allows calmness;



2

Calmness allows
tranquillity;



3

Tranquillity
allows peace;



4

Peace allows
contemplation;



5

And contemplation allows attainment.



Roots and Branches



1

To every object there are
roots and branches;



To every affair there is a beginning and an end;



Beginning



End



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

3

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;



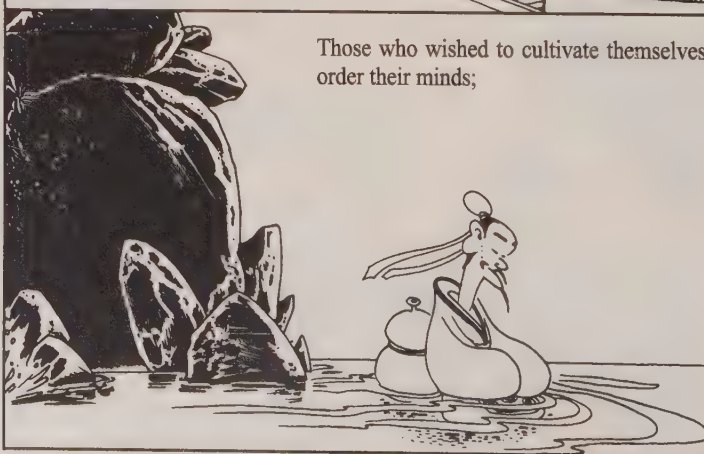
3

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



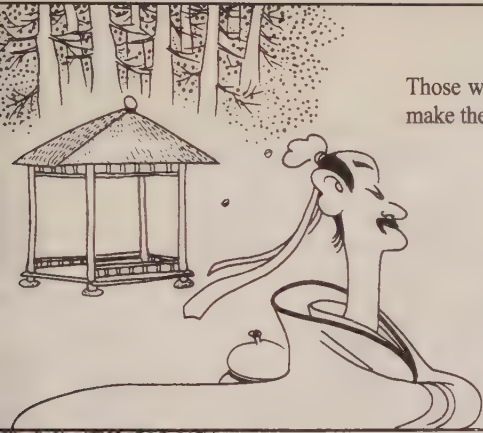
Those who wished to cultivate themselves would first order their minds;

4



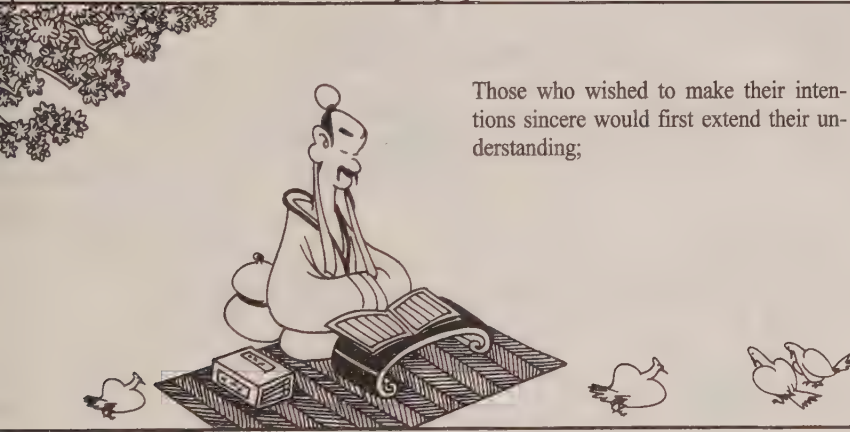
5

Those who wished to order their minds would first
make their intentions sincere;



6

Those who wished to make their inten-
tions sincere would first extend their un-
derstanding;



7

And the extension of understanding lies in the investigation of things.



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，国治而

First to Last



Only after things are investigated, can understanding be extended;

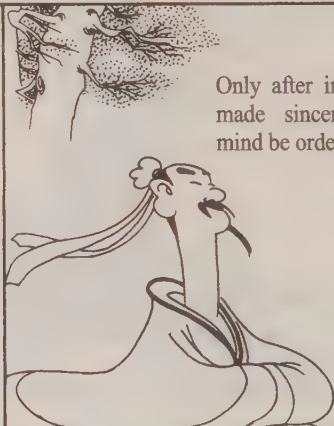
2

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



3

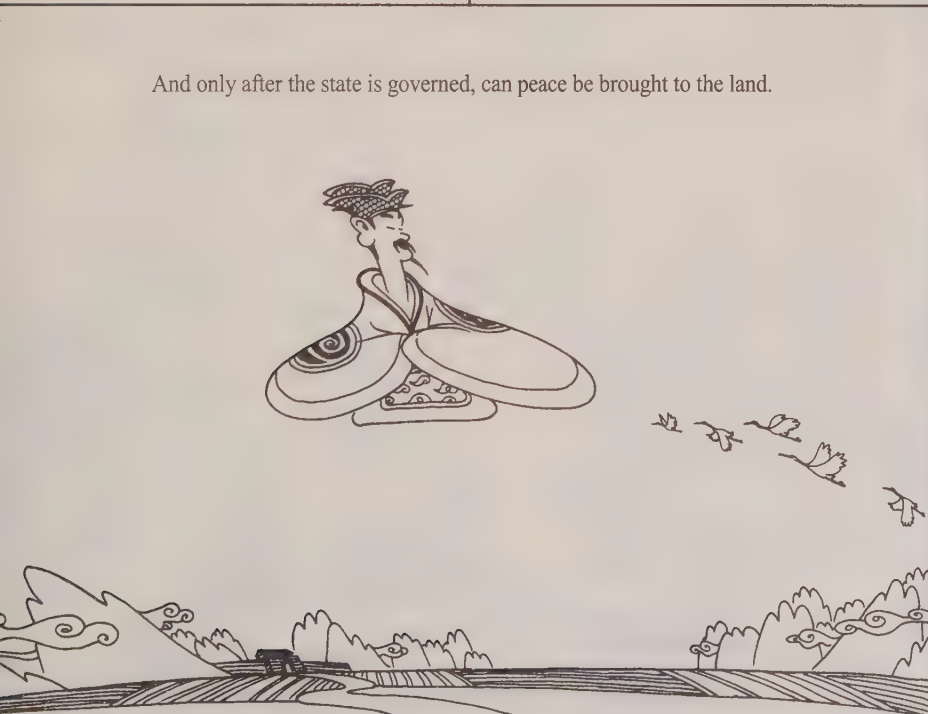
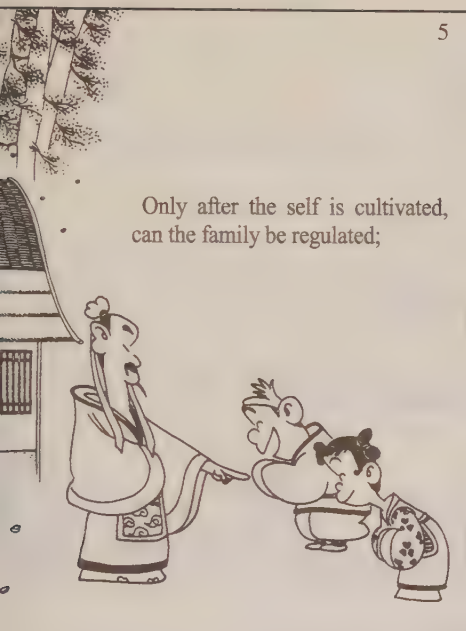
Only after intentions are made sincere, can the mind be ordered;



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

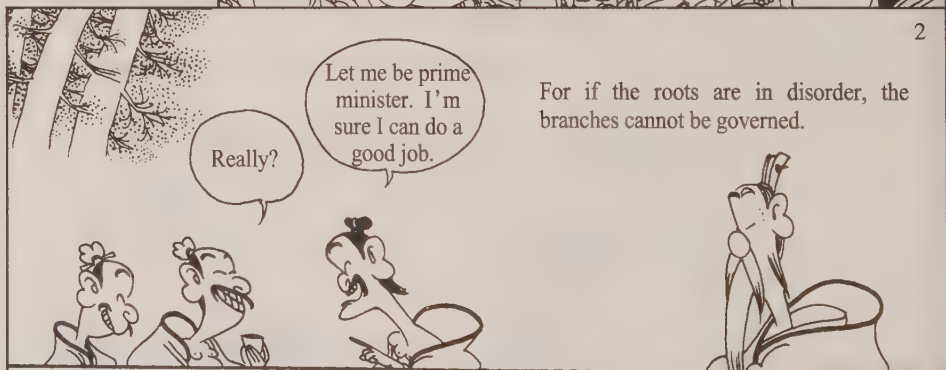
有也。

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

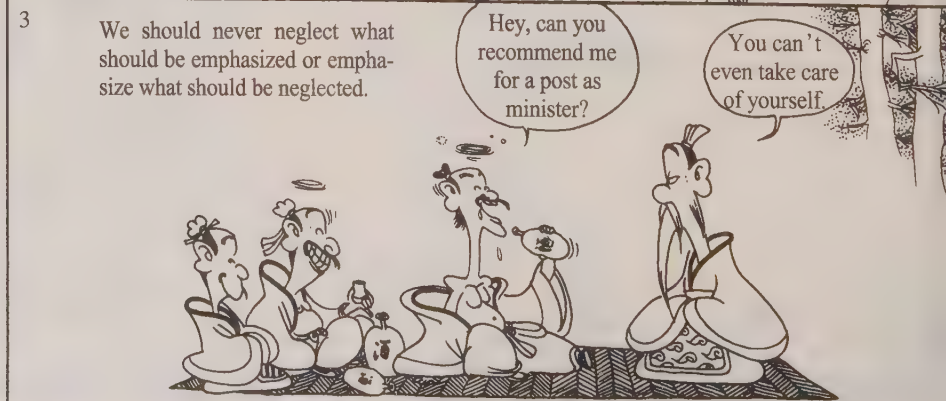
Self-Cultivation



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



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



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.

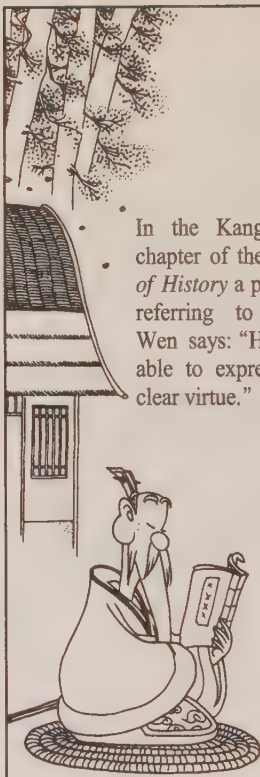
Zhu Xi said: "The chapter of text is most likely the words of Confucius, as recorded by Zengzi. The ten chapters of commentary, are Zengzi's interpolations, as recorded by his own disciples."



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

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

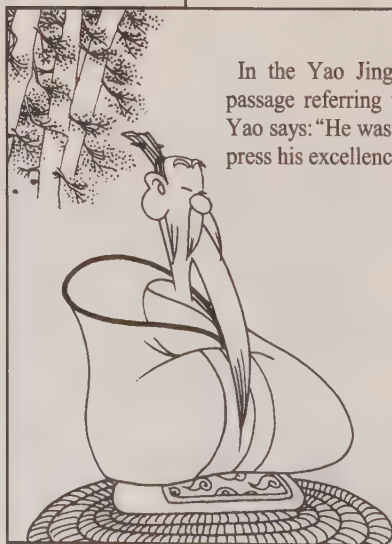
Commentary I On Expressing Clear Virtue



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."



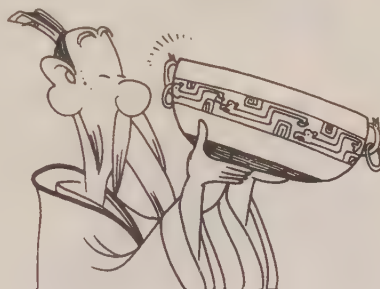
These passages show how three sovereigns expressed their virtue.

Commentary II

On Renewing the People



On a bronze basin once belonging to Tang, the inscription reads: "If you can renew yourself one day, then do so everyday, and keep doing so day after day."



1

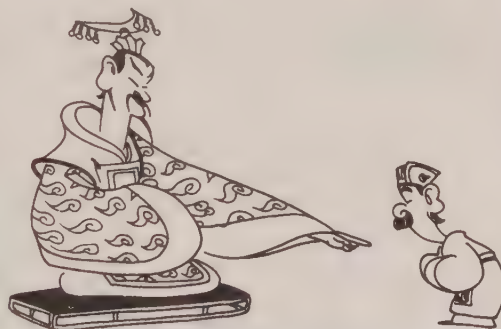


Another reference to King Wen in the Kang Gao chapter of the *Book of History* says: "He made an effort to renew the people."

2

3

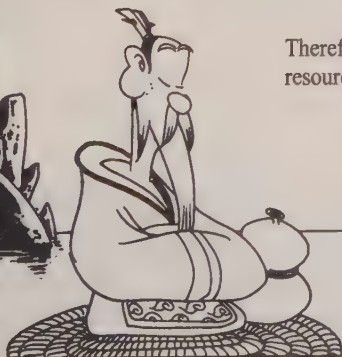
In the *Book of Poetry* it says: "Although Zhou was an old state, its mandate was renewed."



4



Therefore, the gentleman employs all of his resources toward renewing the people.



传二
释新民

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

丘隅。」
 《诗》云：「邦畿千里，惟民所止。」
 《诗》云：「缙蛮黄鸟，止于
 传三 释止于至善

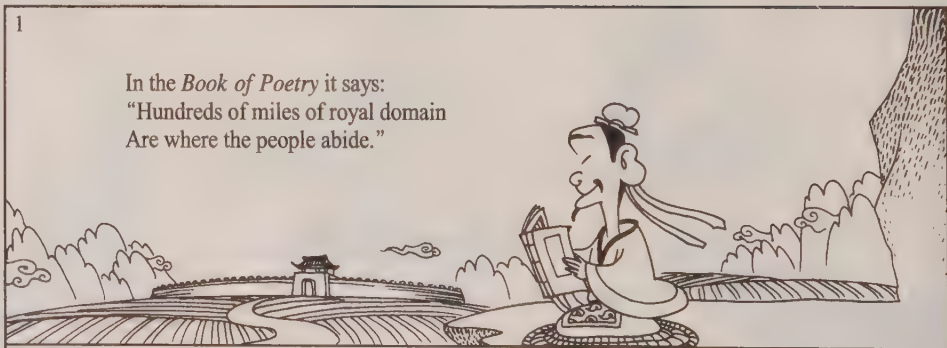
Commentary III

On Abiding in Perfect Goodness



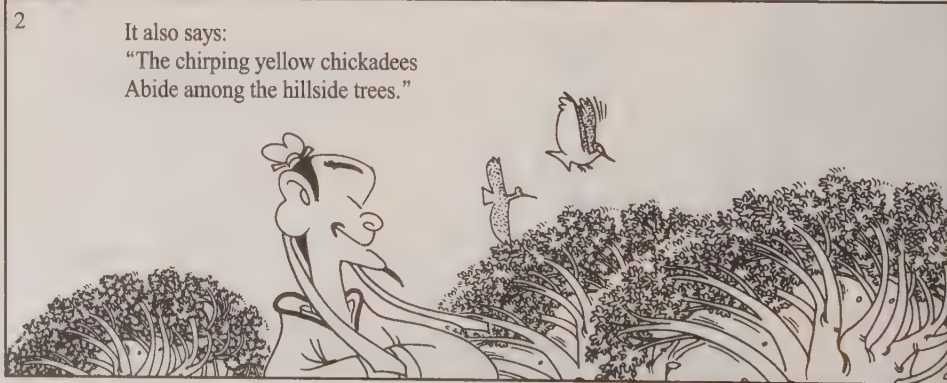
1

In the *Book of Poetry* it says:
 "Hundreds of miles of royal domain
 Are where the people abide."



2

It also says:
 "The chirping yellow chickadees
 Abide among the hillside trees."



3

In reference to this passage, Confucius said: "The birds know where to abide. Can people be less than birds?"



4



The *Book of Poetry* again says:
"King Wen handsome and majestic,
Honest and reverent in his abidings."



Benevolence

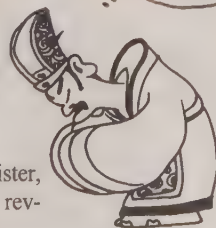
As a sovereign, abide in benevolence;

5

6

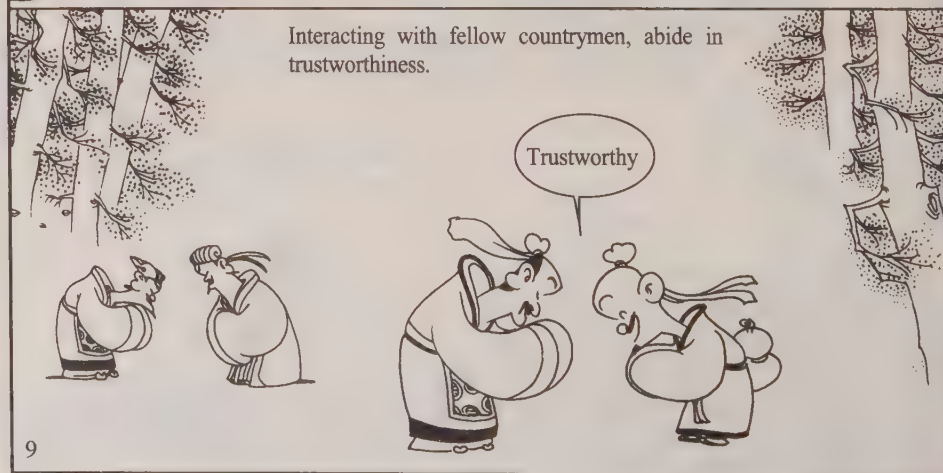
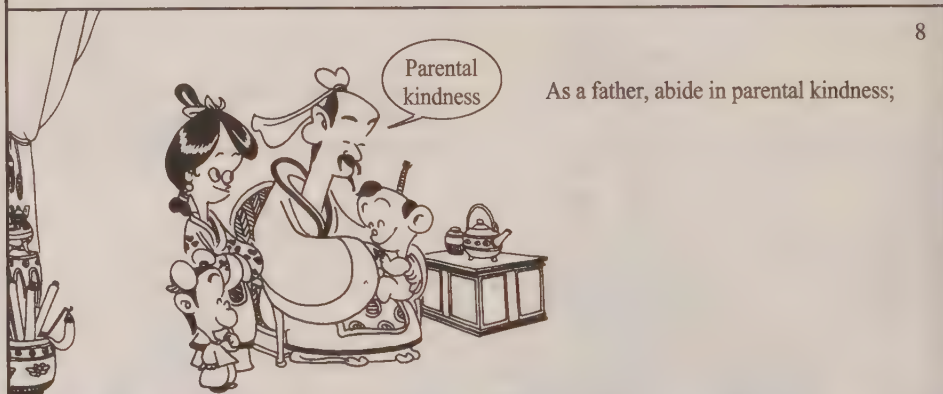
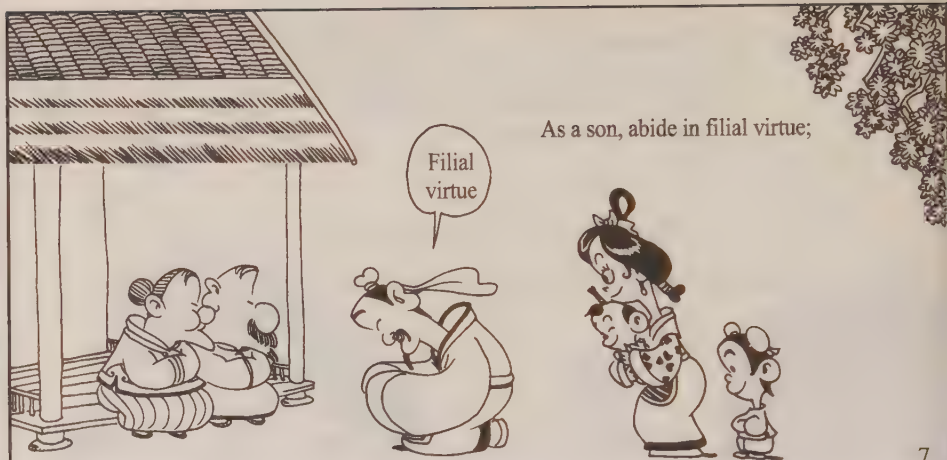
Reverence

As a minister, abide in reverence;

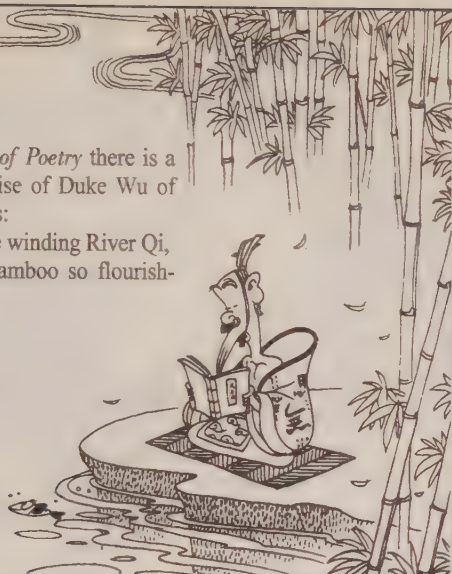


仁；为人臣，止于敬；
子曰：「于止，知其所止，可以人而不如鸟乎！」

《诗》云：「穆穆文王，于缉熙敬止。」为人君，止于

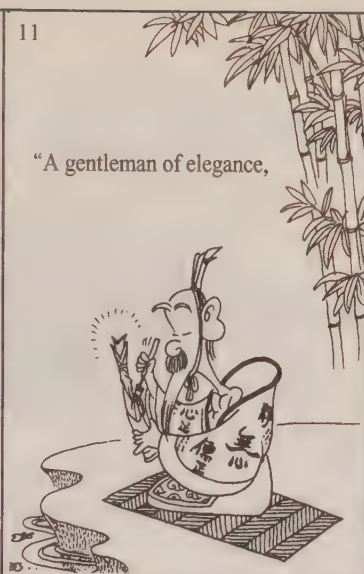


In the *Book of Poetry* there is a poem in praise of Duke Wu of Wei that says:
 "Observe the winding River Qi,
 The green bamboo so flourishing;



11

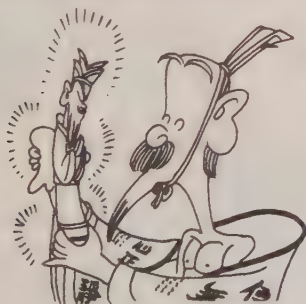
"A gentleman of elegance,



10

12

"Carved and chiseled so he seems,



14

"Stately in his majesty,

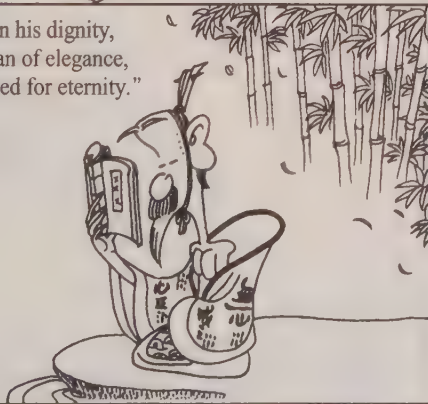


"Ground and polished so he seems,

13

"Solemn in his dignity,
 A gentleman of elegance,
 Remembered for eternity."

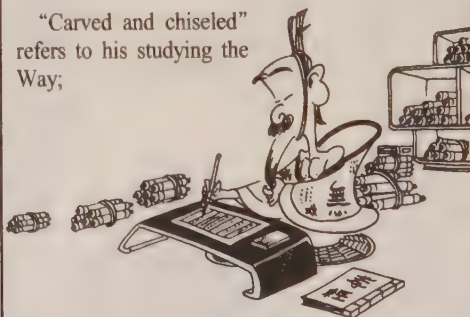
15



可道兮。
 《诗》云：「瞻彼淇澳，萋竹猗猗。有斐君子，如切如磋，如琢如磨；瑟兮侗兮，赫兮喧兮；有斐君子，终不

16

"Carved and chiseled"
refers to his studying the
Way;



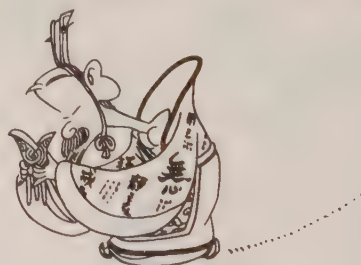
17

"Ground and polished"
refers to his self-cultiva-
tion;



18

"Stately in his majesty" refers to
his cautious, awe-inspiring air;



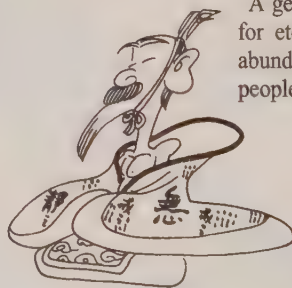
"Solemn in his dignity" refers to his august
deportment;



19

20

"A gentleman of elegance / Remembered
for eternity" means that because of his
abundant virtue and perfect goodness, the
people will never forget him.



In reference to Kings Wen and Wu of the Zhou dynasty, the *Book of Poetry* says: "And, oh, the former kings are not forgotten!"



The sovereign exhibits his worthiness and renews the people; the populace delights in his rule and benefits from it;



This is why the former kings will never be forgotten.



《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。

Commentary IV On Roots and Branches



1

"In hearing litigation, I am
 like others. If there is a dif-
 ference, it is that I try to end
 litigation."

Confucius said:

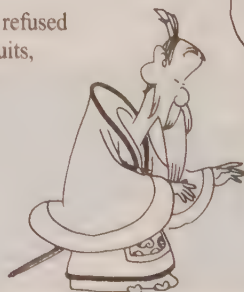


2

If people without cause are refused
 the chance to bring frivolous suits,

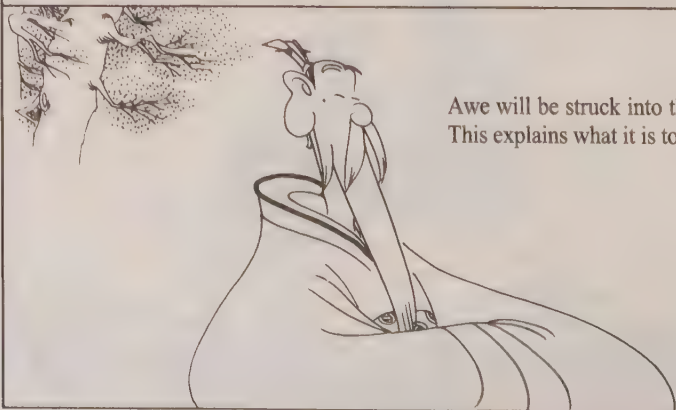
Ha ha, well,
 actually he didn't
 slander me...

He didn't strike me,
 either. It was all just
 a misunderstanding.

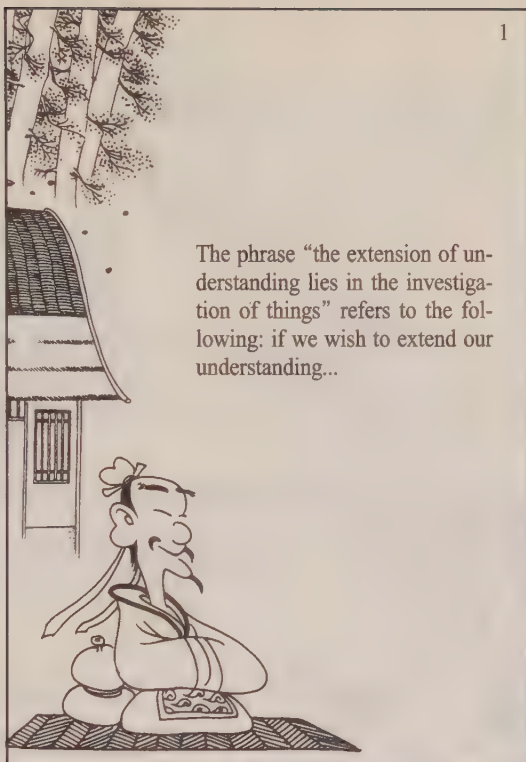


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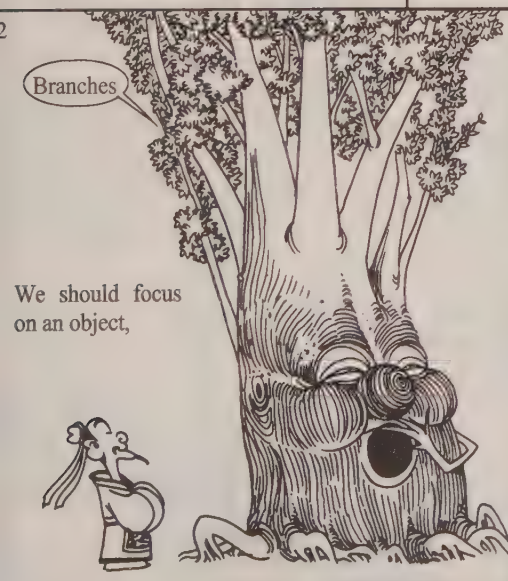
Awe will be struck into the hearts of the people.
 This explains what it is to understand the root.



Commentary V On Investigating Things and Extending Understanding

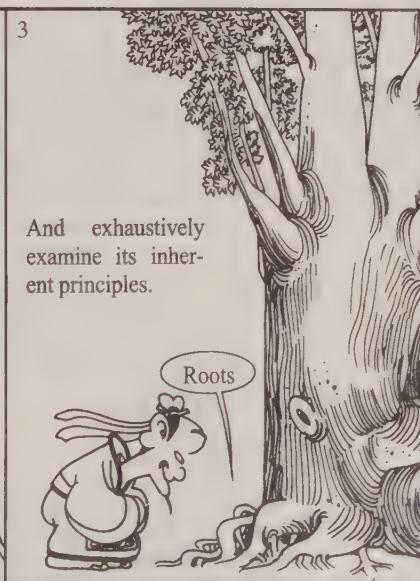


The phrase "the extension of understanding lies in the investigation of things" refers to the following: if we wish to extend our understanding...



Branches

We should focus on an object,

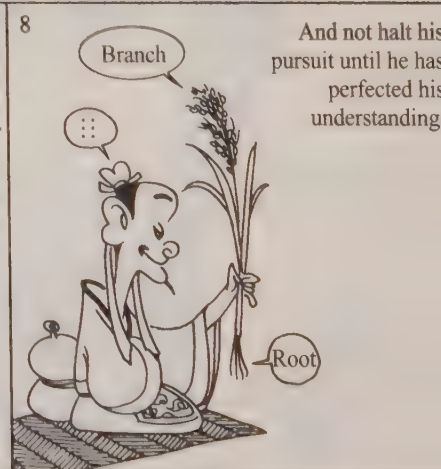
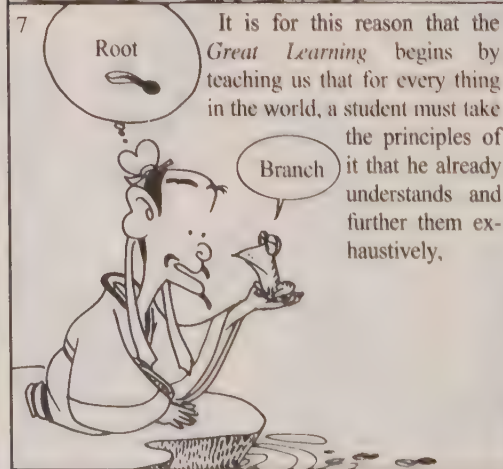
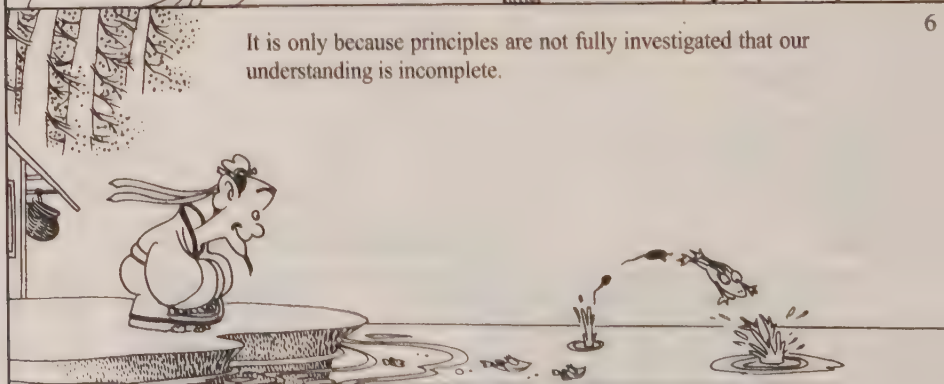
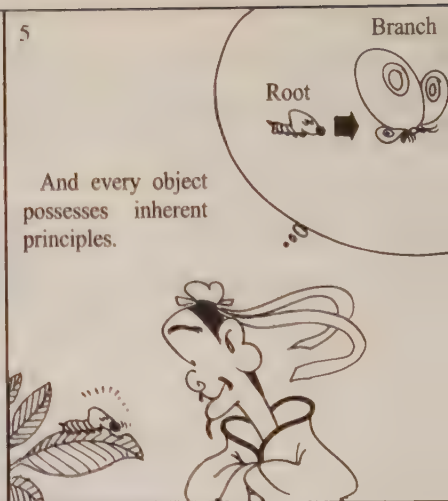
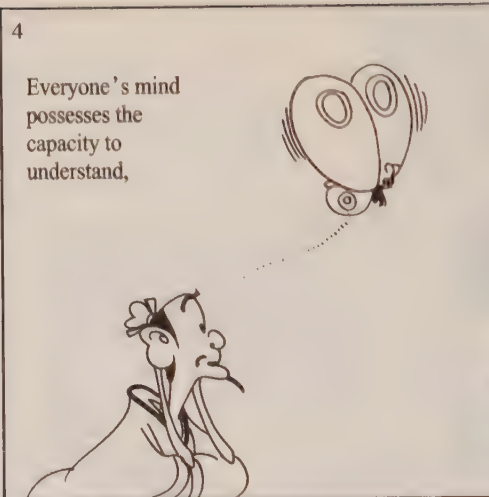


Roots

And exhaustively examine its inherent principles.

传五 此谓知本，此谓知之至也。
释格物致知

益穷之，以求至乎其极。
 有理；惟于理有未穷，故其知有不尽也。是以《大学》始教，必使学者即凡天下之物，莫不因其已知之理而
 「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



9

With diligent perseverance, one day it will suddenly dawn on him;

Ah ha!



I understand!
I finally understand!

He will become aware of the various aspects of all things;



10

11

And he will understand with all the substance and functioning of his mind.



12

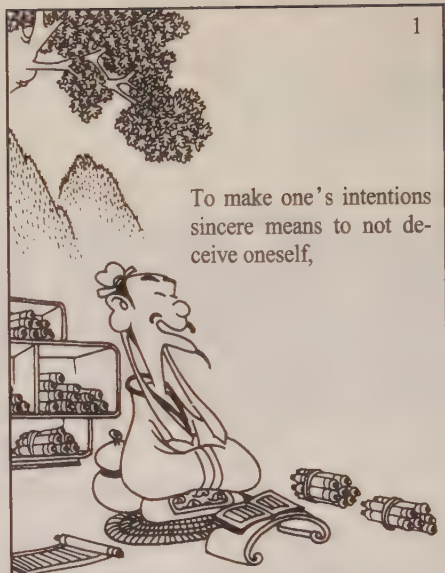
This is the investigation of things, the perfection of understanding.



格，此謂知之至也。」
至于用力之久，而一旦豁然貫通焉，則眾物之表里精粗無不到，而吾心之全體大用無不明矣。此謂物

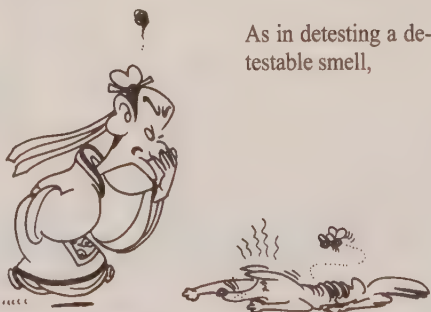
所谓「诚其意」者，毋自欺也。如恶恶臭，如好好色，此之谓自谦，故君子必慎其独也。

Commentary VI On Making Intentions Sincere



To make one's intentions sincere means to not deceive oneself,

2



As in detesting a detestable smell,

3



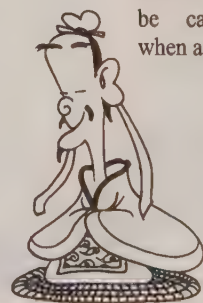
And delighting in delightful things.

4



This is called self-sufficiency.

5



With this in mind, a gentleman must be cautious when alone.

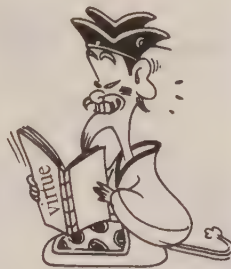
6

In filling idle time, a lesser man will perform unsavory acts of all kinds.



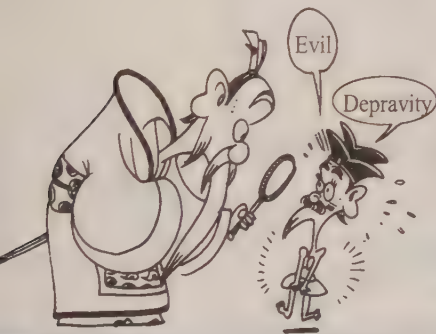
7

Upon meeting up with a gentleman, he will deftly disguise his faults and exhibit his goodness;



8

When people look at him, however, they see right through him, so what's the use?



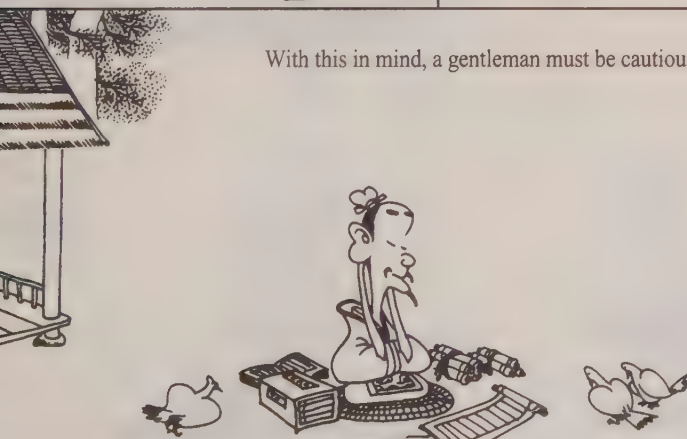
9

So we say that inner sincerity is apparent externally.



10

With this in mind, a gentleman must be cautious when alone.



矣？此谓诚于中，形于外。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

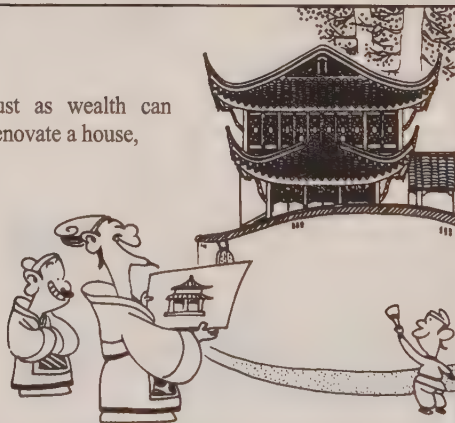
11

Zengzi said:



12

Just as wealth can
renovate a house,



Dao

So virtue can
renovate a
person —



14

Making the mind expansive and the body at ease.



15

This is why a
gentleman must
make his thoughts
sincere.



Commentary VII

On Ordering the Mind and Cultivating the Self

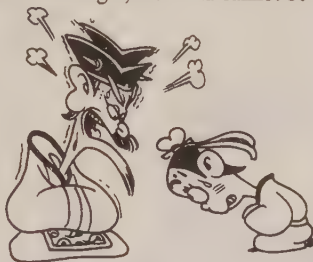


When filled with fear,
the mind cannot be in
order.



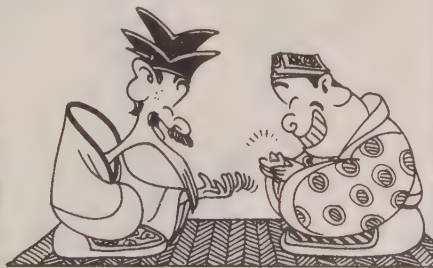
1

The phrase "Cultivating the self lies in ordering the mind" refers to the following: When one is filled with anger, the mind cannot be in order.



3

When filled with pleasure,
the mind cannot
be in order.

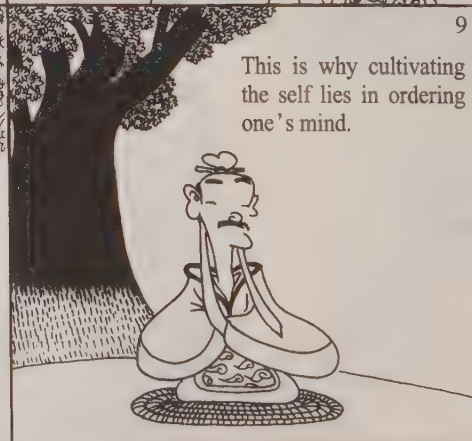
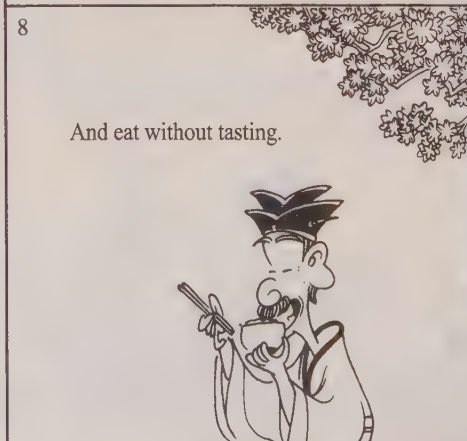
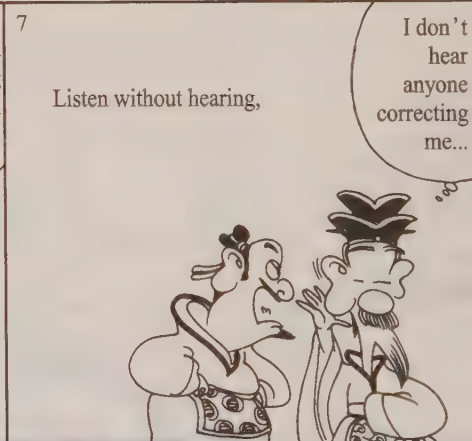
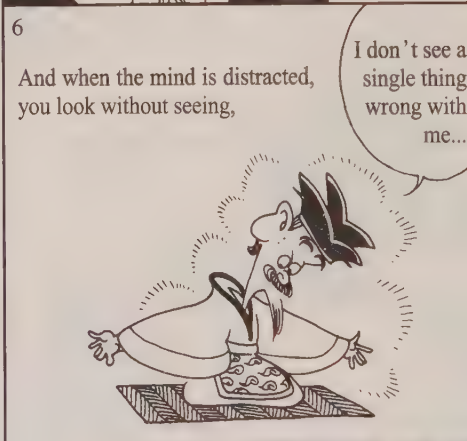
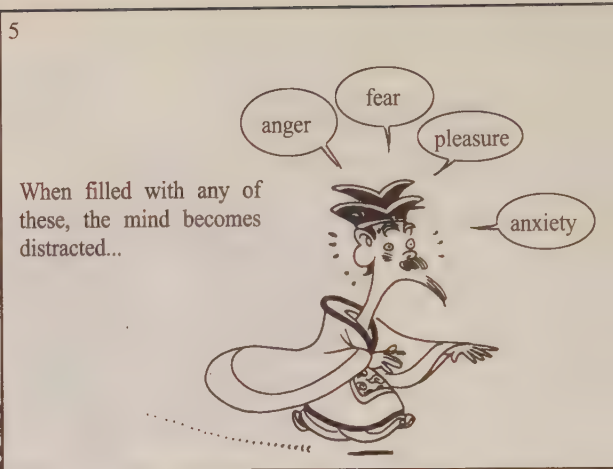
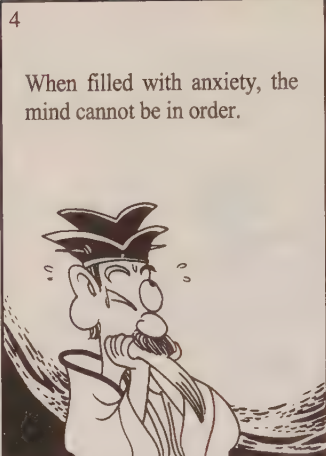


正；有所忧患，则不得其正。心不在焉，视而不见，听而不闻，食而不知其味。此谓「修身在正其心」。
所谓「修身在正其心」者，身有所忿懣，则不得其正；有所恐惧，则不得其正；有所好乐，则不得其
传七 释正心修身

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」。

传七 释正心修身

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」。



Commentary VIII On Cultivating the Self and Regulating the Family



That a boy, son. That's a beautiful painting!

The phrase "regulating one's family lies in cultivating one's self" refers to the following: People are biased in regard to those they like,

1

2
Biased in regard to those they dislike,



Your painting is horrible!

Hee!

3
Biased in regard to those they fear and respect,

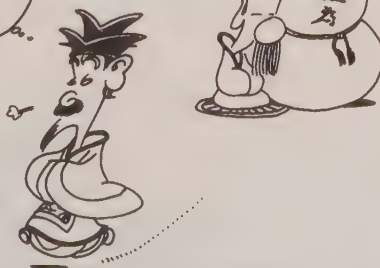


4
Biased in regard to those they pity,



That guy's philosophy stinks!

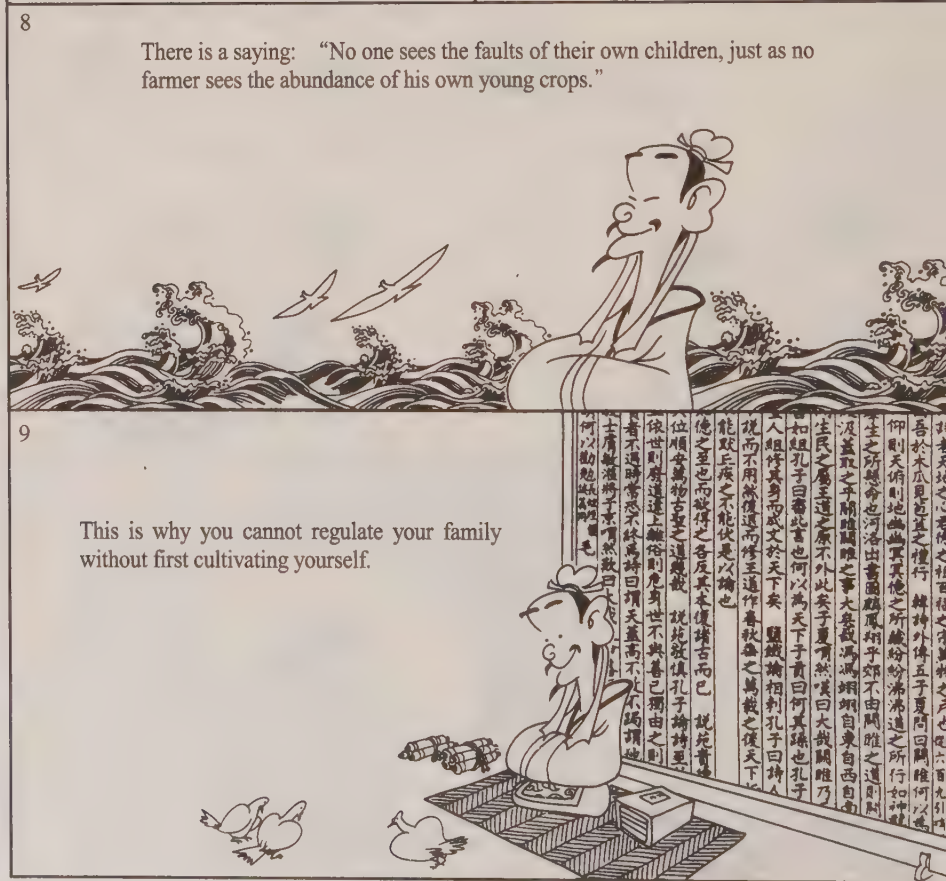
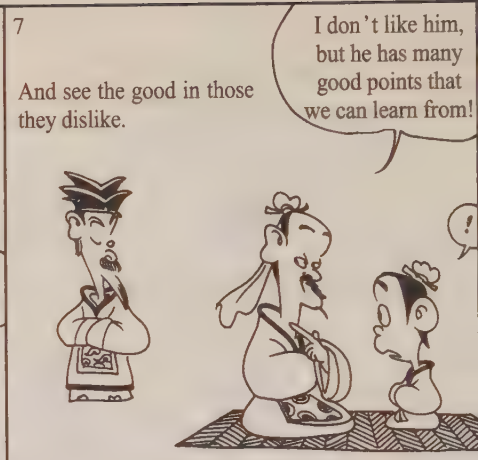
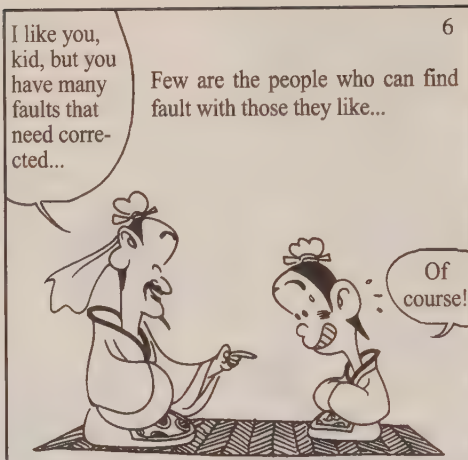
And biased in regard to those who express pride in them.



5

矜而辟焉，之其所傲情而辟焉。
所谓「齐其家在修其身」者，人之其所亲爱而辟焉，之其所贱恶而辟焉，之其所畏敬而辟焉，之其所哀
传八 释修身齐家

修，不可以齊其家。故好而知其惡，惡而知其美者，天下鮮矣。故諺有之曰：「人莫知其子之惡，莫知其苗之碩。」此謂身不



传九 释齐家治国
 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：

Commentary IX On Regulating the Family and Governing the Country



1

Teaching you is worse
 than trying to instruct
 the populace!

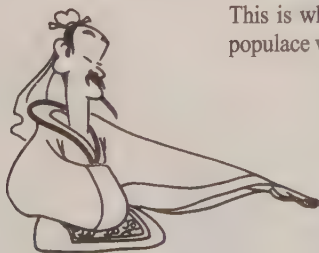
If you can't teach
 me, how can you
 teach other people?



The phrase "Those who wish to govern the state must first regulate their family" refers to the following: There is no person who, not being able to teach his own family, can yet instruct others.

2

This is why a gentleman can succeed in instructing the populace without stepping outside his own home.



中，不远矣。未有学养子而后嫁者也。

孝者，所以事君也；弟者，所以事长也；慈者，所以使众也。

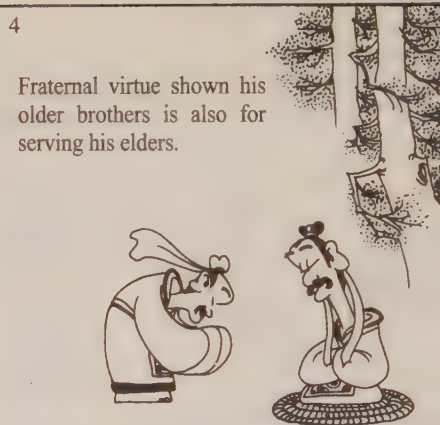
《康诰》曰：

「如保赤子。」心诚求之，虽不



Filial virtue shown his parents is also for serving the sovereign.

3

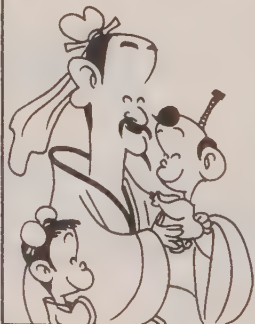


Fraternal virtue shown his older brothers is also for serving his elders.

4

5

Parental kindness shown his children is also for employing the masses.



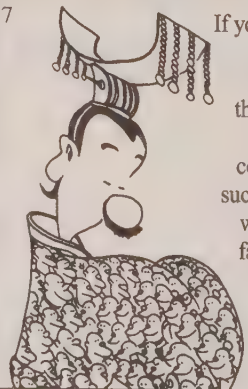
6

The Kang Gao chapter of the *Book of History* says: "As if protecting a child."



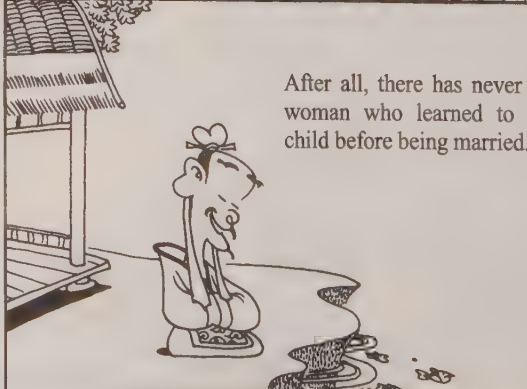
7

If you seek to act with sincerity, though you may not completely succeed, you will not be far from it.



8

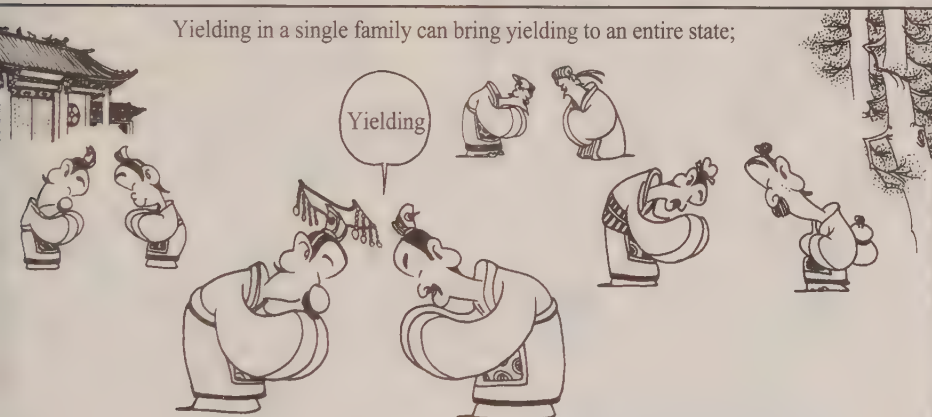
After all, there has never been a woman who learned to raise a child before being married.



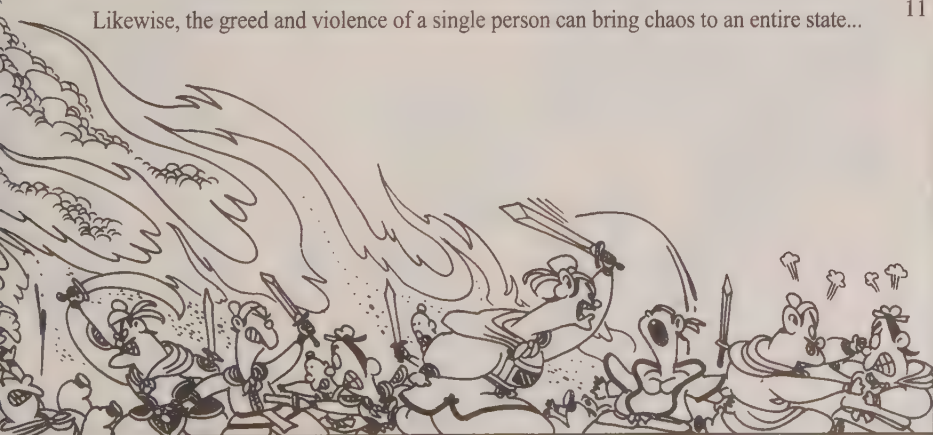
Benevolence in a single family can bring benevolence to an entire state;



Yielding in a single family can bring yielding to an entire state;

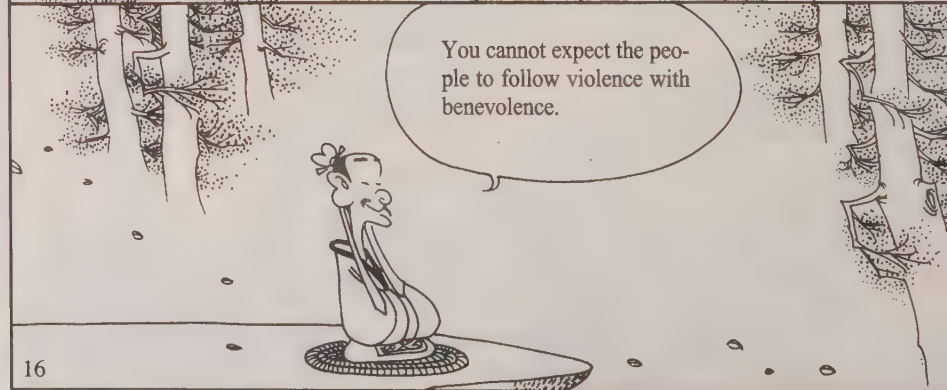
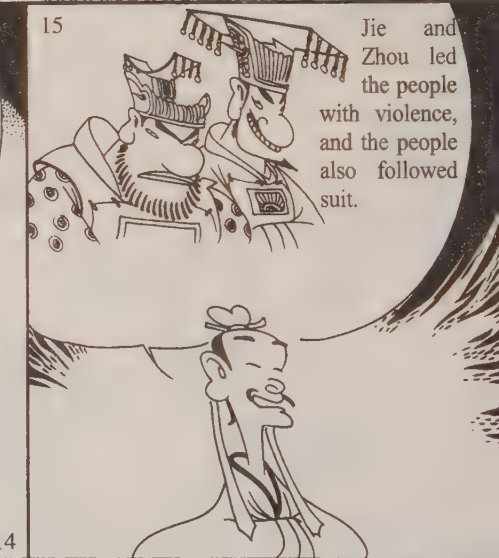
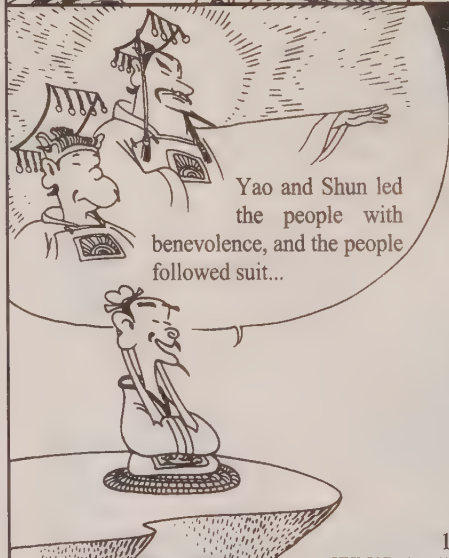
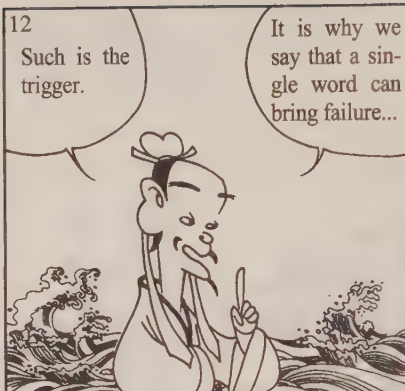


Likewise, the greed and violence of a single person can bring chaos to an entire state...



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。

民不从。
此谓一言僨事，一人定国。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



17

For this reason, a gentleman expects something of himself...



18

Before expecting it of others;

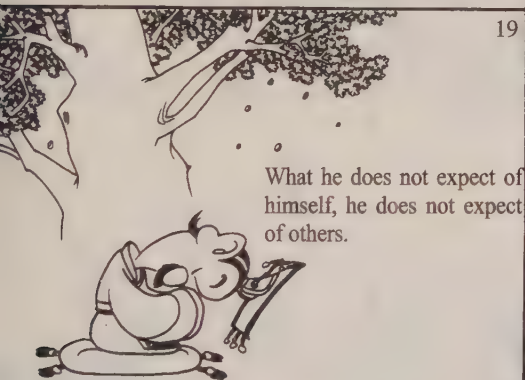
Of course.

Respect your elders!



19

What he does not expect of himself, he does not expect of others.



20

Don't do despicable things.

Yes, sire.

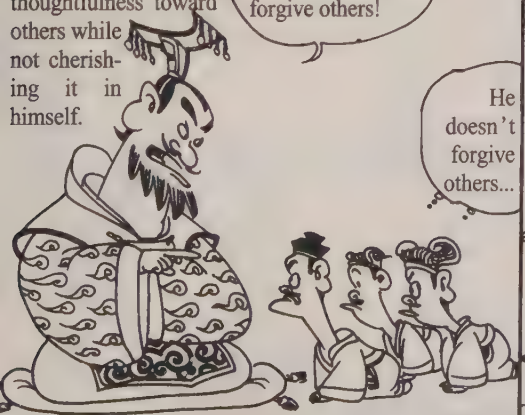


21

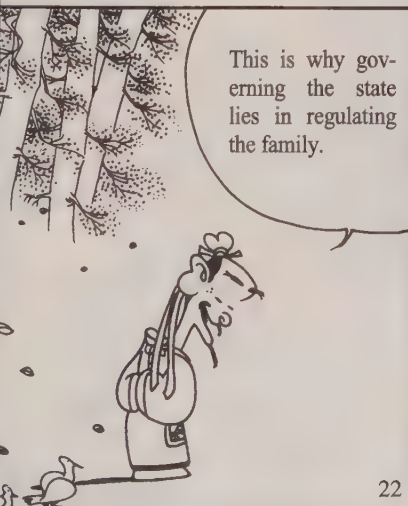
There has never been one who can teach thoughtfulness toward others while not cherishing it in himself.

You must always be thoughtful and forgive others!

He doesn't forgive others...



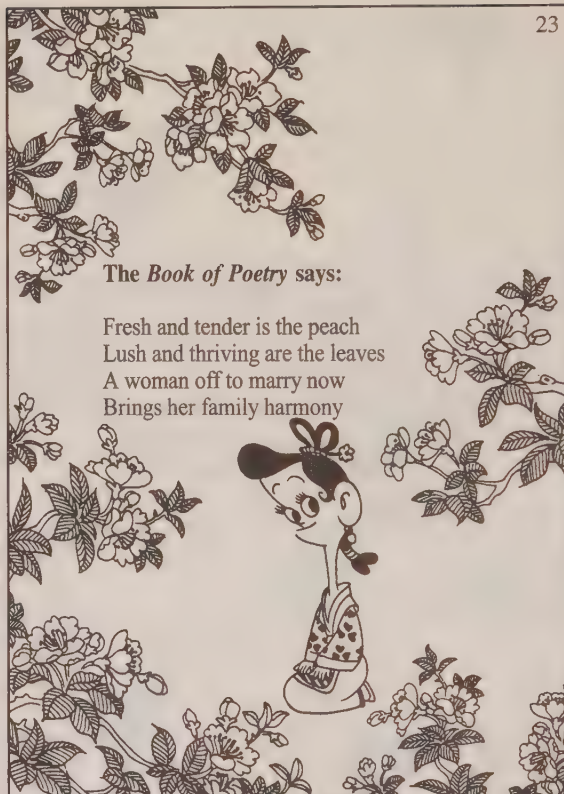
This is why governing the state lies in regulating the family.



22

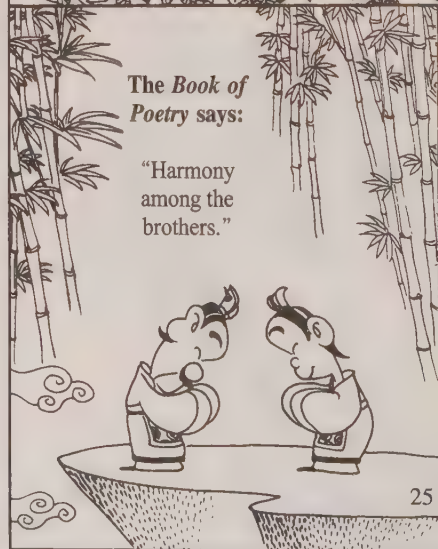
齐其家。
是故君子有诸己，而后求诸人；无诸己，而后非诸人。所藏乎身不恕，而能喻诸人者，未之有也。故治国在

兄宜弟。」宜兄宜弟，而后可以教国人。
 《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



The Book of Poetry says:

Fresh and tender is the peach
 Lush and thriving are the leaves
 A woman off to marry now
 Brings her family harmony



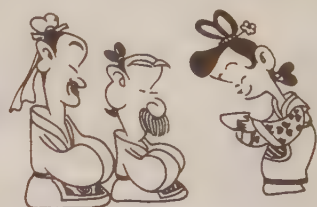
The Book of Poetry says:

"Harmony
 among the
 brothers."

25

23 24

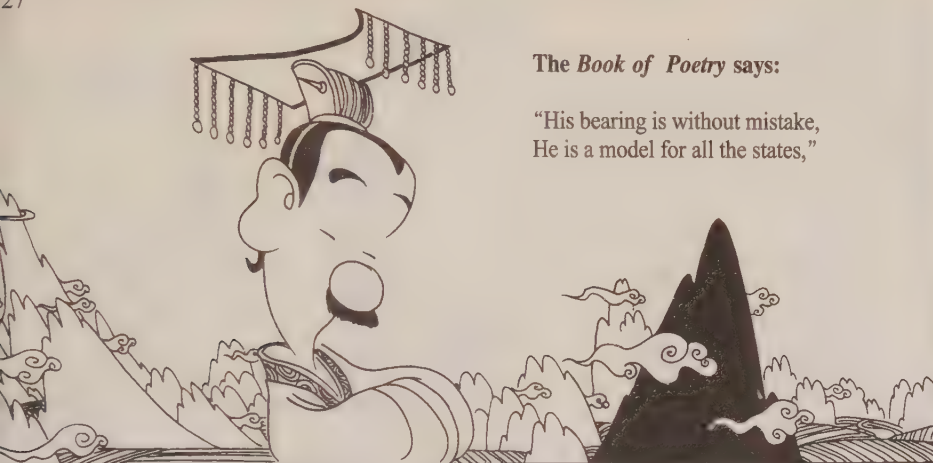
Only after bringing harmony to one's family can one instruct the populace.



26

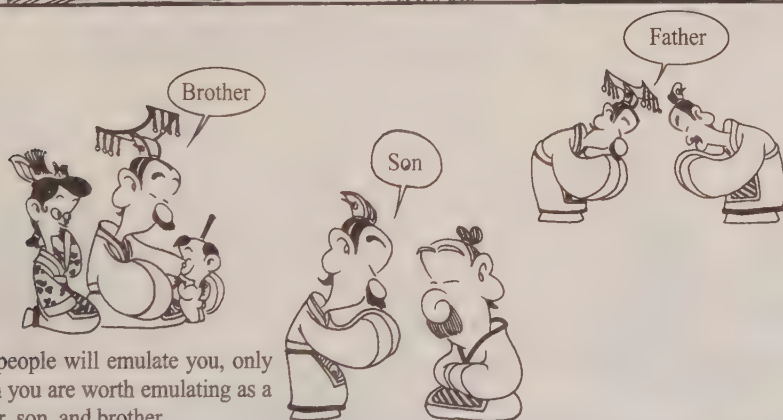
Only after bringing
 harmony among
 brothers can one
 instruct the populace.



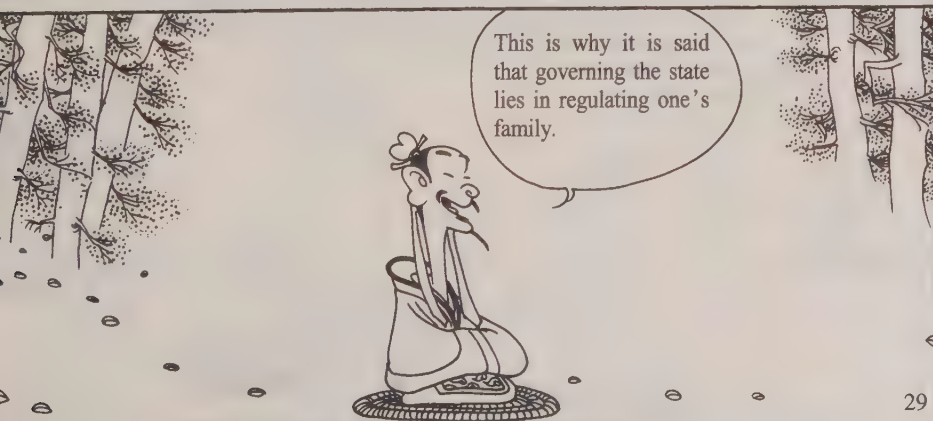


The Book of Poetry says:

"His bearing is without mistake,
He is a model for all the states,"



The people will emulate you, only
when you are worth emulating as a
father, son, and brother.



《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。

道也。

传十 释治国平天下

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

Commentary X

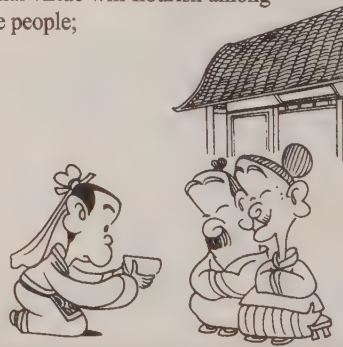
On Governing the Country and Bringing Peace to the Land



1

2

Filial virtue will flourish among
the people;



When the superiors treat
elders properly...



4

Fraternal virtue will flourish
among the people;



5

When superiors show compassion to
the helpless...



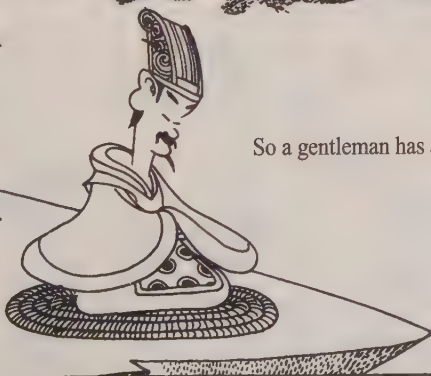
6

The people will do likewise.



7

So a gentleman has a standard for assessing conduct:



道也。
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
传十 释治国平天下

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，毋以从后；

8
What you detest in your superiors,



9
Do not use in employing inferiors;



10
What you detest in your inferiors,



11
Do not use in serving superiors;



12
What you detest in those before you, do not use in leading those behind you;



13
What you detest in those behind you, do not use in following those before you;



4

What you detest in those to your right,



15

Do not use in interacting with those to your left;



6

What you detest in those to your left,



17

Do not use in interacting with those to your right.



8

This is the standard for assessing conduct.



所惡于右，毋以交于左；所惡于左，毋以交于右；此之謂絜矩之道。

The Book of Poetry says:

"Joyful are the gentlemen,
They are the parents of the people."



I like peace.

To appreciate what
the people appreciate,

Me, too.



To detest what the
people detest—

I just hate
war.

Yea, me,
too.

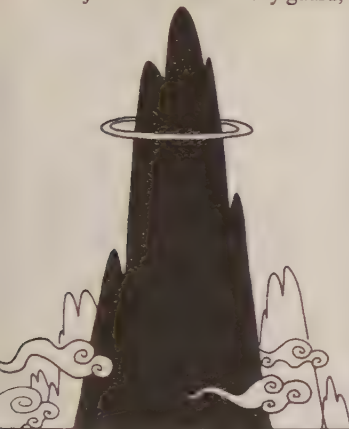


This is what is meant by being a parent of the people



3 The Book of Poetry says:

"High the southern hills and far,
Majestic with their rocky guard;



24

"Glorious Grand Preceptor Yin,
The people hold in high regard."



5

Those in charge of a country must
be cautious...



26

For if their personal biases lead away from the
wishes of the people,



7

They may end up slaughtered by the people!



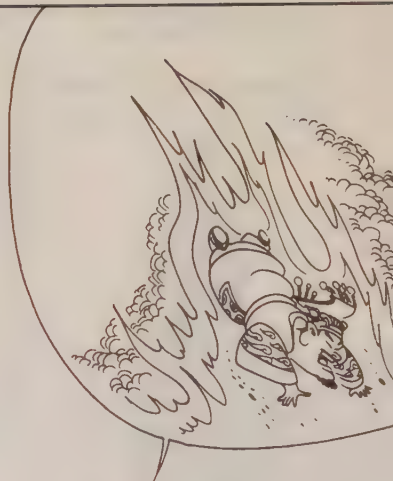
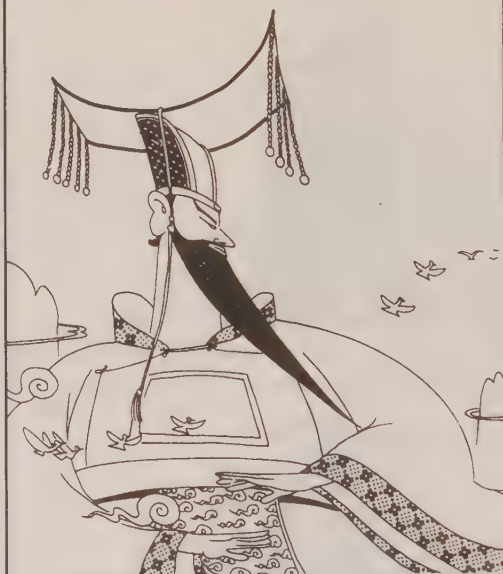
《诗》云：「节彼南山，维石岩岩；赫赫师尹，民具尔瞻。」有国者不可以不慎，辟则为天下僇矣！

《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。

The Book of Poetry says:

28 29

"Before the Shang had lost the people's trust,
They could meet the will of God."



"One should learn from Shang's mistakes,
It's hard to keep the lofty mandate."



30

This means that to win
over the people is to win
over the country;



To lose the people is to
lose the country.



So a gentleman first exercises caution
with regard to virtue;

32



33

Having virtue, he has the people;



34

Having the people, he has land;



Having land, he has
wealth;

This year's
taxes!

35



And having wealth,
he has spending
capacity.

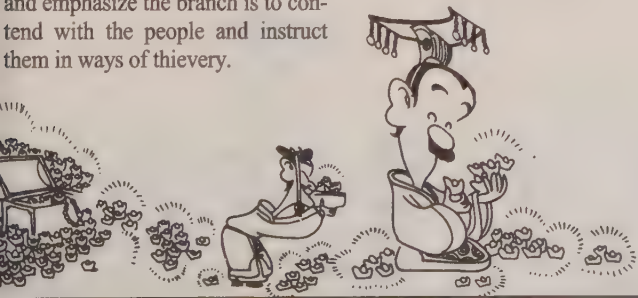
Spend it on
improvements.

36



Virtue is the root. Wealth is the
branch. To marginalize the root
and emphasize the branch is to con-
tend with the people and instruct
them in ways of thievery.

37

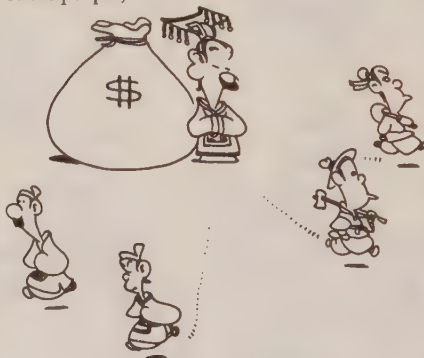


末，爭民施奪。是故財聚則民散，財散則民聚。
是故君子先慎乎德：有德此有人，有人此有土，有土此有財，有財此有用。德者本也；財者末也。外本內

是故言悖而出者，亦悖而入；货悖而入者，亦悖而出。

38

Therefore, collecting wealth leads to dispersal of the people;



39

And dispersal of wealth leads to collecting of the people.



40

One whose outgoing words are malicious...



41

Will have malicious words incoming;



42

Likewise, wealth brought in through malicious means...



43

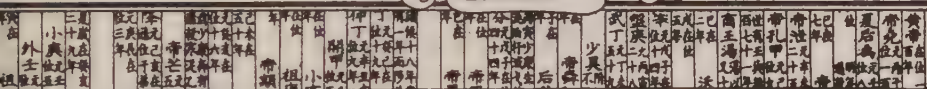
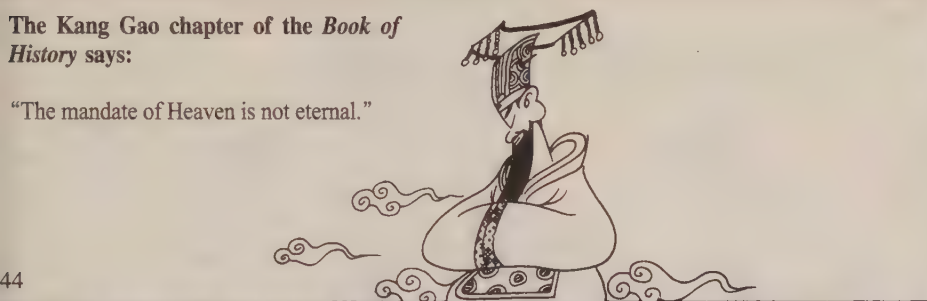
Will be taken away through malicious means.



The Kang Gao chapter of the *Book of History* says:

"The mandate of Heaven is not eternal."

44

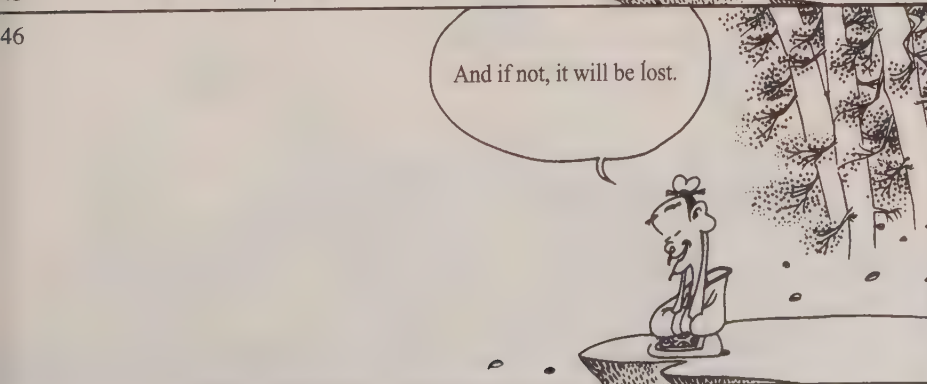


45

This means that if
one exercises
goodness, the
mandate will
continue.

46

And if not, it will be lost.



《康誥》曰：「惟命不于常。」道善則得之。不善則失之矣。

《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。」

47

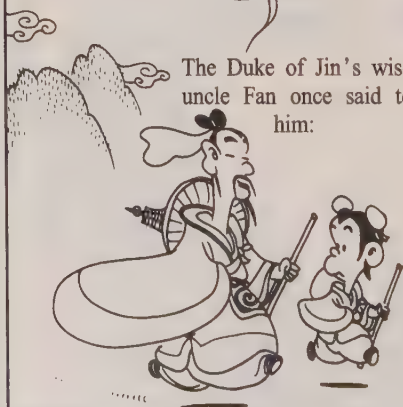
The *Book of Chu* says: "The state of Chu took nothing as precious but goodness."



48

There is nothing an exile can hold precious...

The Duke of Jin's wise uncle Fan once said to him:



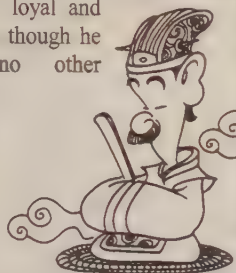
49

So he holds benevolence and renewal as precious.



The Qin Shi chapter of the
Book of History says:

"Suppose there is a minister
who is loyal and
honest, though he
has no other
skills,



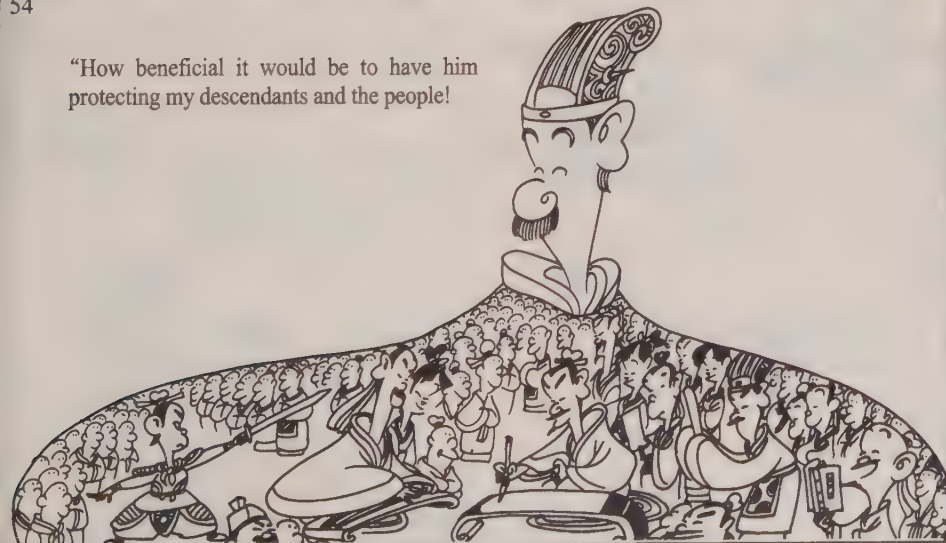
50

52 "Seeing the talents of others, he accepts
them as if they were his own;



54

"How beneficial it would be to have him
protecting my descendants and the people!



51

"Suppose he is open and accepting...



"Seeing the accomplished sagacity
of others, he appreciates it with all
his heart;



53

《秦誓》曰：「若有一个臣，断断兮，无他技；其心休休焉，其如有容焉。」

哉！人之有技，媚嫉以恶之；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！」
人之有技，若已有之；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

55

"Suppose there were one who envied
and hated others who were talented,

He's
horrible



56

"Who provided no opportunities for
those of accomplished sagacity,



"Who was truly unaccepting of others;

Get out
of my
sight!



57

58

There is no one
in this country
but me who
even has a bit
of talent.

Huh?

"How dangerous it would be to have him protect my
descendants and the people!"



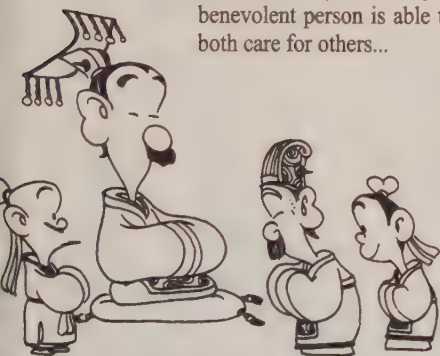
It would take a benevolent person to exile this kind of minister.



Get out of here. You're exiled to the barbarian frontier, and I never want to see you back here in the Central States.



This is to say that only a benevolent person is able to both care for others...



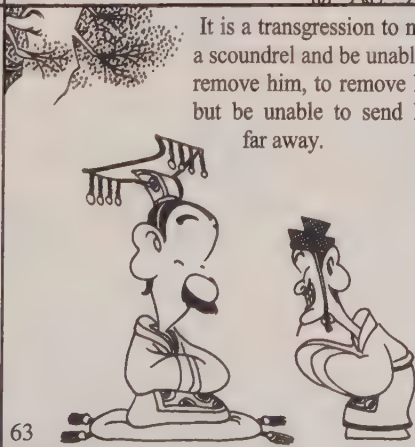
And detest others.



It is negligence to meet a worthy man and be unable to recommend him, to recommend him and be unable to advance him.



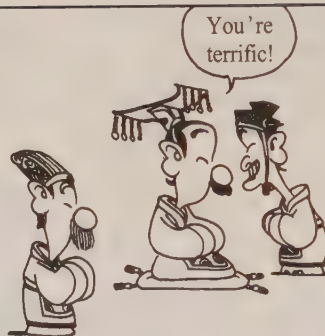
It is a transgression to meet a scoundrel and be unable to remove him, to remove him but be unable to send him far away.



也；见不善而不能退，退而不能远，过也。惟仁人，放流之，进诸四夷，不与同中国。此谓惟仁人为能爱人，能恶人。见贤而不能举，举而不能先，命

失之。
 好人之所恶，恶人之所好，是谓拂人之性，菑必逮夫身。是故君子有大道，必忠信以得之，骄泰以

64



You're terrific!

To appreciate what others detest...

65



Get out of here, you!

And detest what others appreciate...

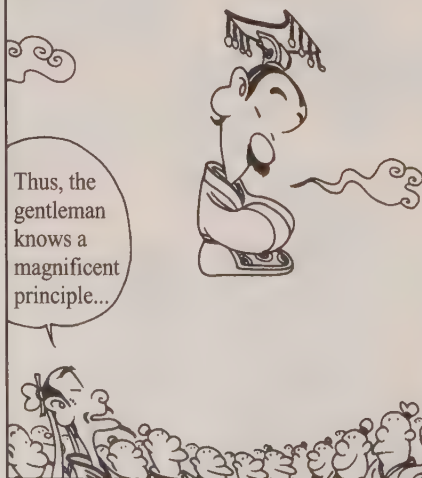
66



This is called defying human nature and will bring disaster upon oneself.



67



Thus, the gentleman knows a magnificent principle...

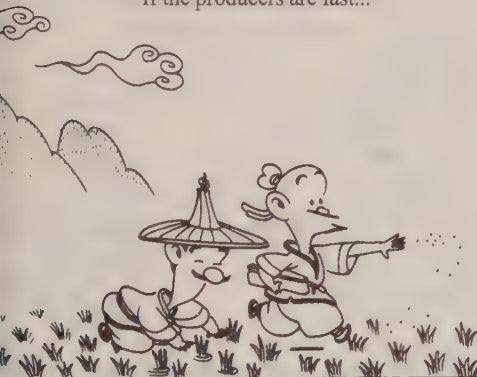
He wins the people over through conscientiousness and trustworthiness, and loses them through pride and debauchery.



He also knows a magnificent principle for producing wealth:
If there are many producers and few consumers,



If the producers are fast...



And the users slow,



Treasury



There are seven million gold pieces in the treasury.

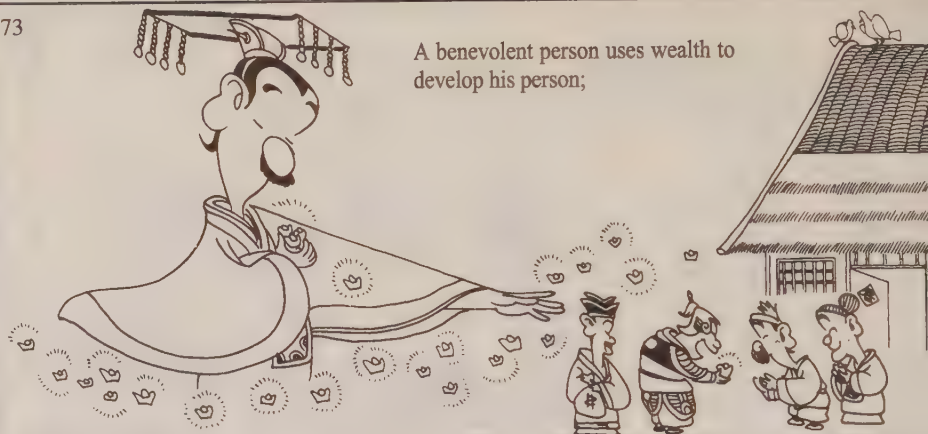
Wonderful.

Then there will always be a sufficient supply of wealth.

生財有大道：生之者眾，食之者寡；為之者疾，用之者舒，則財恒足矣。

非其财者矣。
仁者以财发身，不仁者以身发财。未上有好仁，而下不好义者也；未有好义，其事不终者也；未有府库财，

73



A benevolent person uses wealth to develop his person;

74

Whereas an unbenevolent person uses his person to develop wealth.

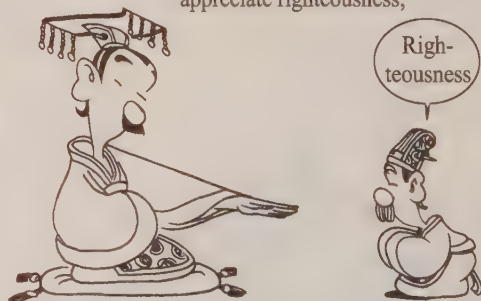


75

Benevolence

There has never been an instance where the superior appreciated benevolence and the inferior did not appreciate righteousness;

Righteousness



76

There has never been a righteous person who was not thorough in his duties;

Righteous



And there has never been an instance where the treasury's wealth did not belong to the sovereign.

Treasury



77

The great mandarin
Meng Xianzi said:

A man who raises
horses should not
concern himself with
chickens and pigs;



"An official so high that he uses ice in ancestral
sacrifices should not concern himself with
raising cattle and goats;"



79

"And a man of a hundred carriage household
should not concern himself with raising acquisi-
tive ministers."



80

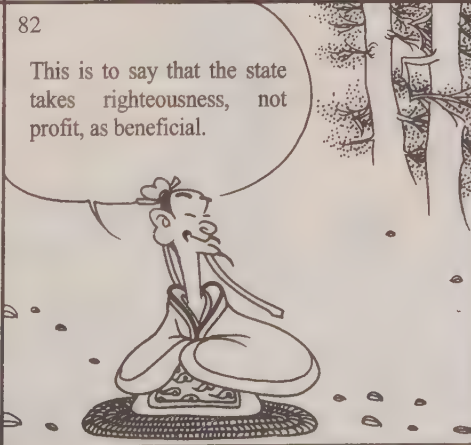
81

"I would rather have thieves as ministers than
ministers who were acquisitive."



82

This is to say that the state
takes righteousness, not
profit, as beneficial.



有盗臣。」「此谓国不以利为利，以义为利也。
孟献子曰：「畜马乘，不察于鸡豚；伐冰之家，不畜牛羊；百乘之家，不畜聚斂之臣；与其有聚斂之臣，宁

长国家而务财用者，必自小人矣；彼为善之，小人之使为国家，菑害并至，虽有善者，亦无如之何矣。

83

A leader who spends his time accumulating wealth will most certainly employ lesser men...



84

Go find a way to get more money.



Yes, sire.

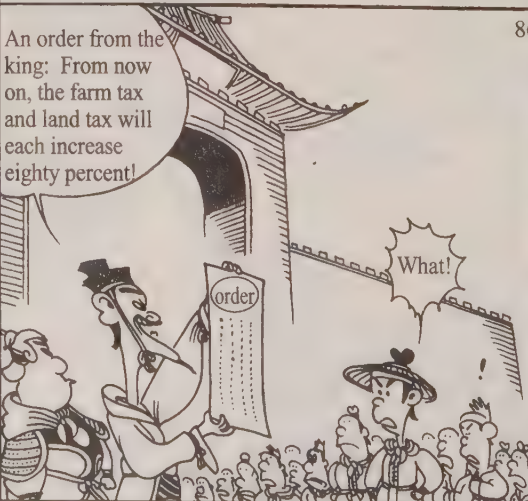
85

Because lesser men are good at it.

No one is better than me at this.



An order from the king: From now on, the farm tax and land tax will each increase eighty percent!



What!

86 87

We'll never survive this banditry! We must revolt!

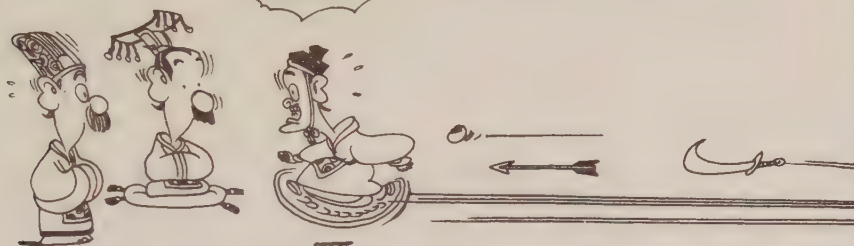
Yea!



Let's go!

Oh no! Run for your life, it's a rebellion!

Employing lesser men to run the state will bring disaster and calamity...



Go see what you can do!

Yes, sire.



And then, although there will be those who are good, they will be powerless to help.

Excuse me, gentlemen! Please let me speak!

No way!



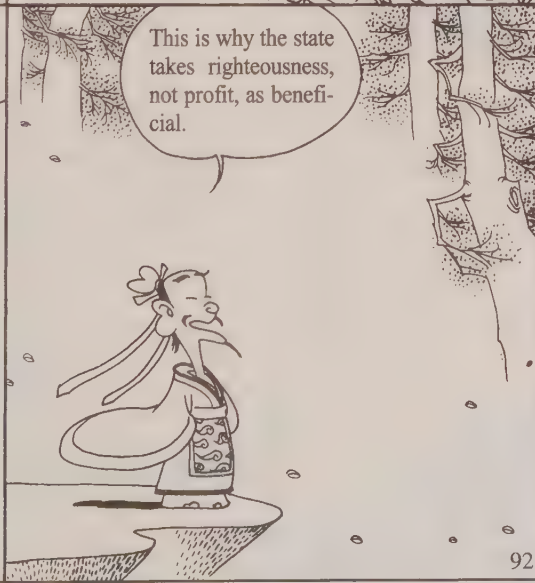
Get back here!

Kill!

It's too late...



This is why the state takes righteousness, not profit, as beneficial.



此谓国不以利为利，以义为利也。

The Middle Path



二，尝困于宋。子思作《中庸》。」后来郑玄、孔颖达、郑樵、朱熹等人都采信这种说法。《中庸》的作者，历来都认为是孔子的孙子子思。据《史记·孔子世家》说：「伋，字子思。年六十得，终身用之有不能尽者。朱熹作《中庸章句》，乃将它和《大学》、《论语》、《孟子》并列为《四讲疏》一卷，加以阐扬。宋儒二程子特加提倡，程颐认为此篇乃是孔门传授心法的经典，善读者玩索有《中庸》原来是《礼记》中的一篇，汉代儒者首先将它提出来，著《中庸说》二篇。其后梁武帝著《中庸

Zhuxi's Preface

Moderation and Convention

Master Chengzi said:

“Moderation” is to not lean to one side or another; “convention” is to not change from one to another. Moderation is the correct way of the world; convention is the absolute Principle of the world.

This piece was originally a scriptureless teaching of Confucius. Fearing it would be lost, Zisi wrote it down and transmitted it to Mencius.

Initially, it speaks of the one Principle; in the middle, it spreads out to the myriad affairs; then in the end brings them together again into the one Principle. Unrolled, it fills all directions; rolled up, it returns to hidden secrecy. Its charm is limitless; all of it is substantive learning. A good student will play with it and learn from it and thereby gain from it, then he will have something he can limitlessly employ the rest of his life.

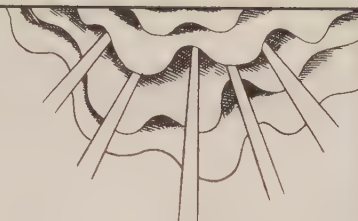


六合，卷之则退藏于密。」其味无穷，皆实学也。善读者玩索而有得焉，则终身用之有不能尽者矣。
法，子思恐其久而差也，故笔之于书，以授孟子。其书始言一理，中散为万事，末复合为一理。「放之则弥
子程子曰：「不偏之谓中，不易之谓庸。中者，天下之正道；庸者，天下之定理。」此篇乃孔门传授心
《中庸》

Chapter 1 Moderation and Harmony



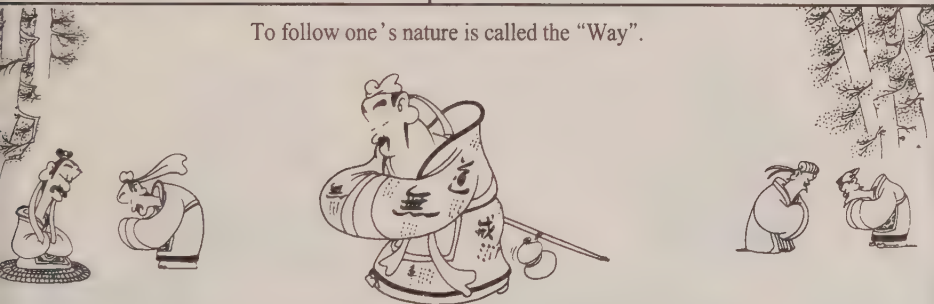
1



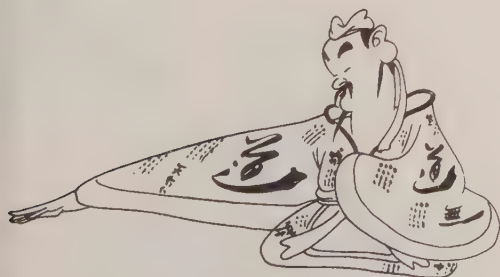
What is endowed by Heaven is called "Nature".



To follow one's nature is called the "Way".



To cultivate the Way is called "instruction".



4

The Way cannot be abandoned for even a moment; if it can be abandoned, it is not the Way.



《第一章》
天命之謂性，率性之謂道，修道之謂教。道也者，不可須臾離也；可離，非道也。

是故，君子戒慎乎其所不睹，恐惧乎其所不闻。莫见乎隐，莫显乎微，故君子慎其独也。

5

Therefore, the gentleman is alert and cautious in places where he cannot be seen,



6

Anxious and apprehensive in places where he cannot be heard.



7

Nothing is more apparent than the hidden;



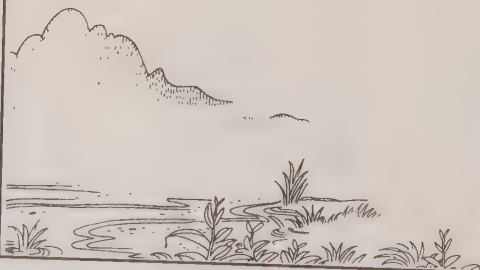
8

Nothing is more obvious than the subtle.



9

Therefore, the gentleman is cautious when alone.



0

The state before emotions are expressed is called "moderation".



11

When they are expressed in a moderate fashion, this is called "harmony".



2

Moderation is the great foundation of the world;



13

Harmony is the traversable way of the world.



4



In moderation and harmony, heaven and earth are stable and the myriad things flourish.

中和，天地位焉，万物育焉。
喜怒哀樂之未發，謂之中；發而皆中節，謂之和。中也者，天下之大本也；和也者，天下之達道也。致

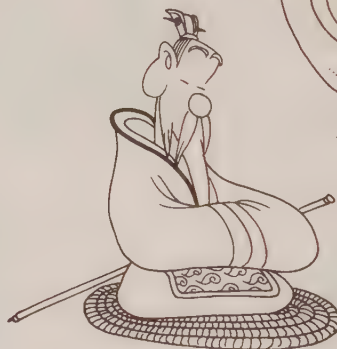
仲尼曰：「君子中庸，小人反中庸。君子之中庸也，君子而时中；小人之反中庸也，小人而无忌

惮也。」

Chapter 2 The Gentleman and the Lesser Man



Confucius said:



A gentleman is moderate and conventional;



A lesser man defies moderation and convention.



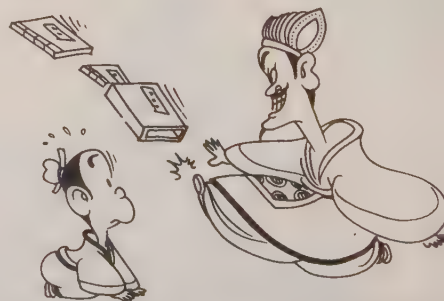
2

The reason a gentleman is moderate and conventional is that being a gentleman he can always abide in moderation;



3

The reason a lesser man defies moderation and convention is that being a lesser man he has no inhibitions.

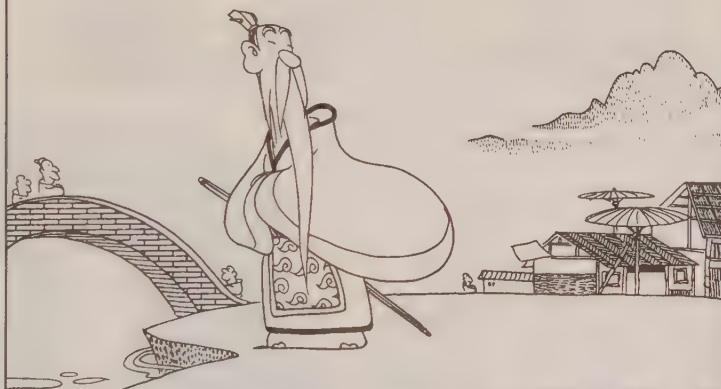


Chapter 3 Long Absent

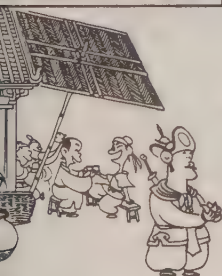
1

How perfect are moderation and convention!

Confucius said:



Yet it has been so long since more than just a few people could apply them.

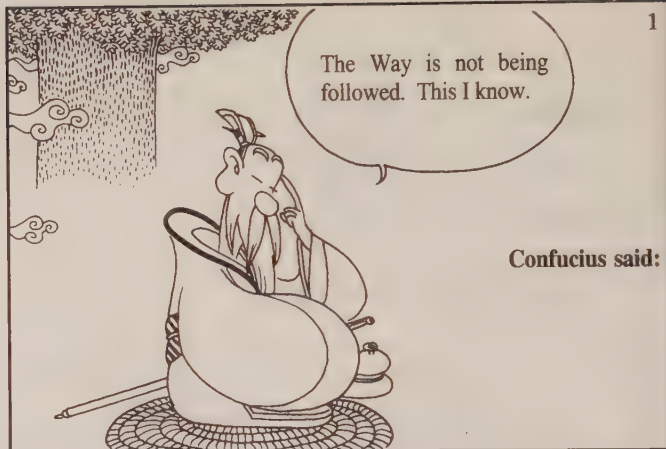


《第三章》

子曰：「中庸其至矣乎！民鲜能久矣。」

不及也。人莫不饮食也，鲜能知味也。」
子曰：「道之不行也，我知之矣：知者过之，愚者不及也。道之不明也，我知之矣：贤者过之，不肖者

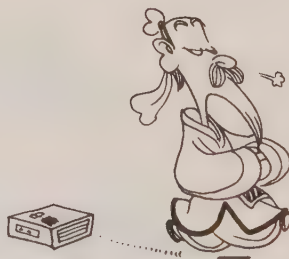
Chapter 4 Following the Way



Confucius said:

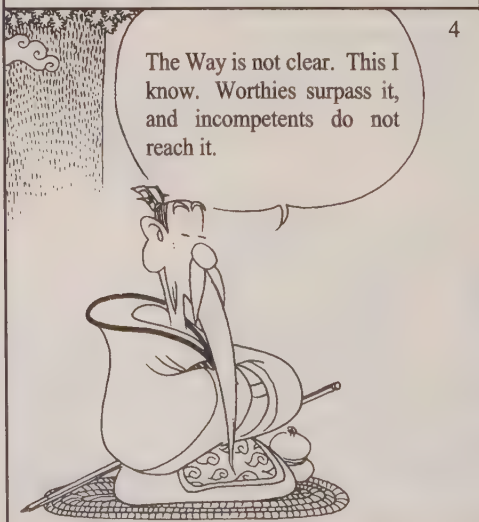
2

The intelligent pass over it;



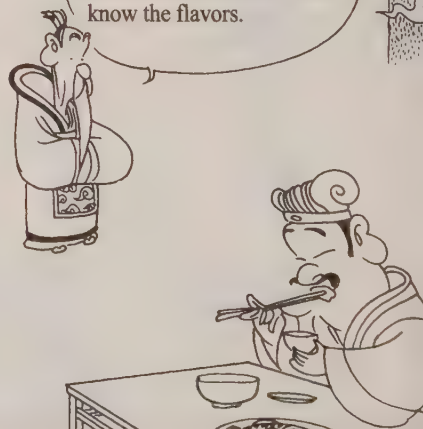
3

And the foolish do not reach it.



4

Everyone eats and drinks,
but few are those who can
know the flavors.



Chapter 5 Failure of the World

Confucius said:

Alas, how the Way
goes unemployed!

《第五章》

子曰：「道其不行矣夫！」



子曰：「舜其大知也与！舜好问而好察迩言；隐恶而扬善，执其两端，用其中于民，其斯以为舜乎！」

Chapter 6 Shun



1

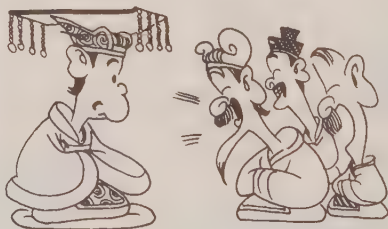
Confucius said:

Shun was a man
of great under-
standing!



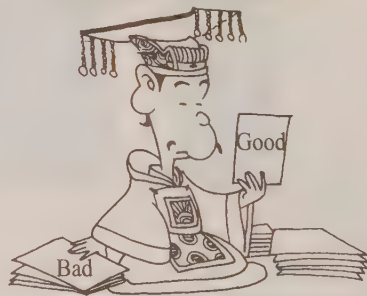
2

Shun loved questioning and taking note
of ordinary answers.



3

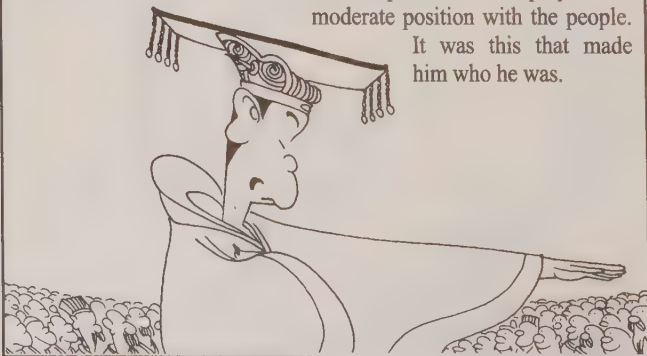
He kept the faults of others to himself and
praised their goodness instead.



4

He took into account the extremes
of viewpoints and employed the
moderate position with the people.

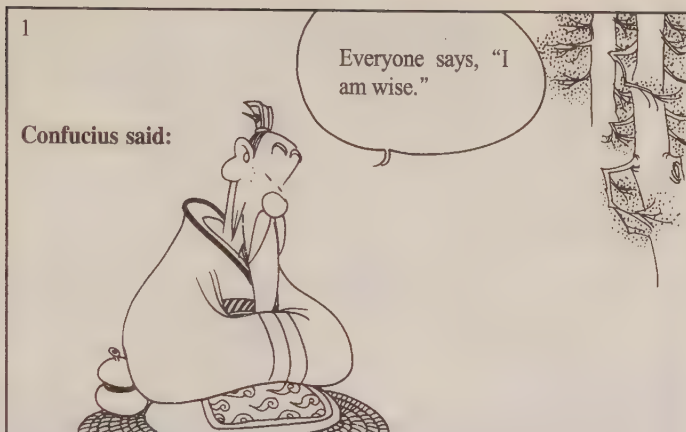
It was this that made
him who he was.



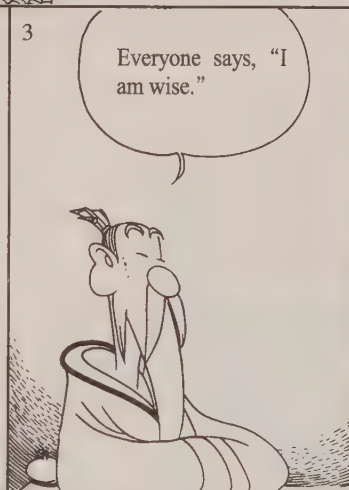
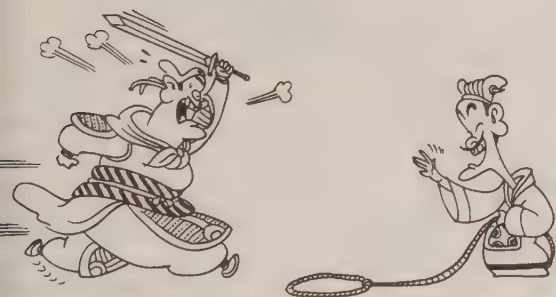
—In seeking the middle
of something, you must
first know the two ex-
tremes, then you can e-
valuate it and employ it
without bias.



Chapter 7 Wise People Practice What They Know



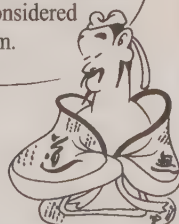
Yet they are driven into nets, traps, and pits not knowing how to avoid them.



Yet in choosing moderation and convention, none can maintain them for even a month.



—Everyone knows the benefits of moderation and convention, but no one is able to practice them. To know the benefits of something but not practice it cannot be considered wisdom.



月守也。」
《第七章》

子曰：

「人皆曰『予知』；

驱而纳诸罟获陷阱之中而莫之知辟也。人皆曰『予知』；

择乎中庸而不能期

月守也。」

《第七章》

子曰：

「人皆曰『予知』；

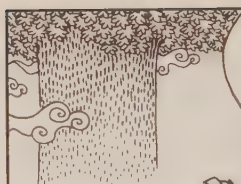
驱而纳诸罟获陷阱之中而莫之知辟也。人皆曰『予知』；

择乎中庸而不能期

月守也。」

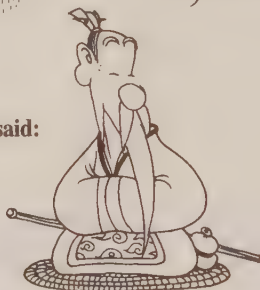
《第七章》

Chapter 8 Yan Hui Chooses the Middle Path



In his conduct, Yan Hui chose moderation and convention.

Confucius said:



And whatever good came from it, he would hold tight to his breast and not let go.



2

—When you see a scene of perfect goodness, hold to the unique and perfect principle of it. Then your mind will be at ease and no improper thoughts will arise.



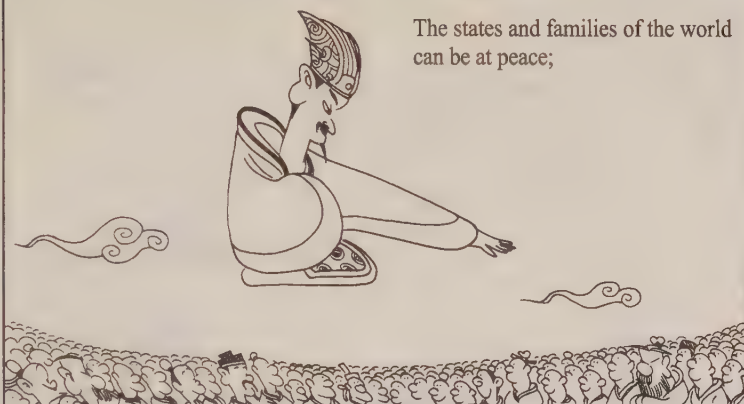
Chapter 9 Impossible



1

Confucius said:

The states and families of the world
can be at peace;



An aristocrat's salary can be given up;

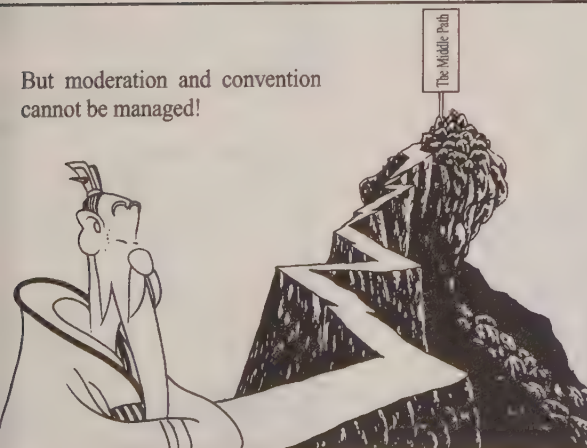


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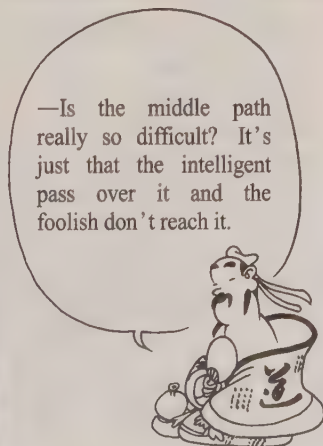
A sharpened blade can be walked on;



But moderation and convention
cannot be managed!



—Is the middle path
really so difficult? It's
just that the intelligent
pass over it and the
foolish don't reach it.



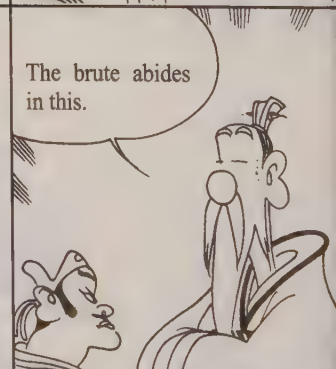
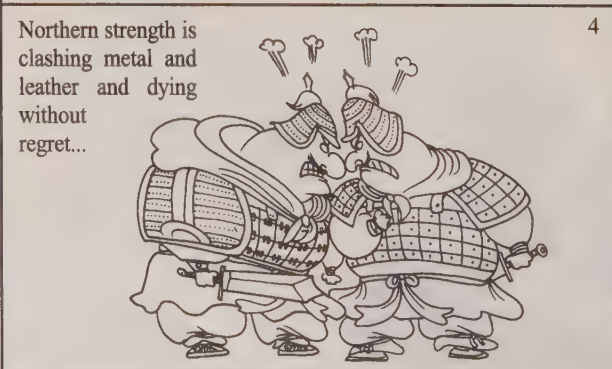
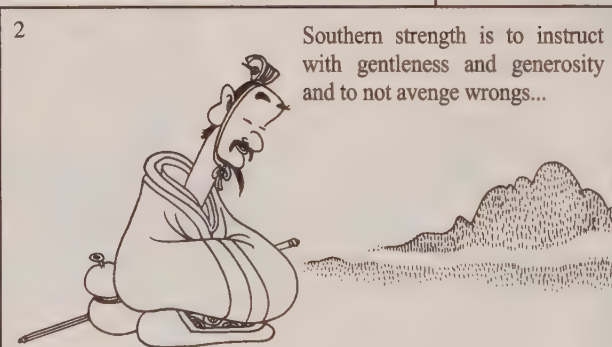
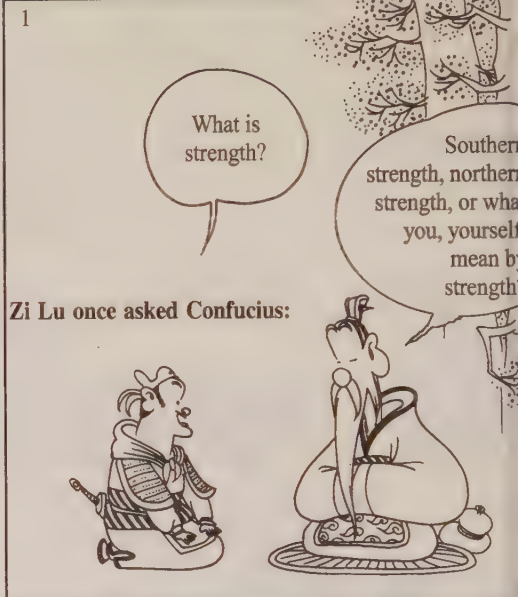
《第九章》

子曰：「天下国家可均也，爵禄可辞也，白刃可蹈也，中庸不可能也。」

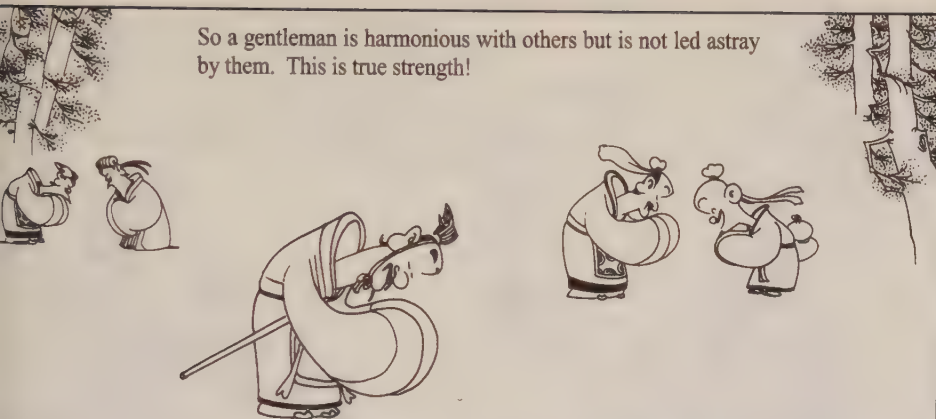
和谐的人生——中庸

子居之。杜金革，死而不厌，北方之强也；而强者居之。」
 子路问「强」。子曰：「南方之强与？北方之强与？抑而强与？宽柔以教，不报无道，南方之强也；君

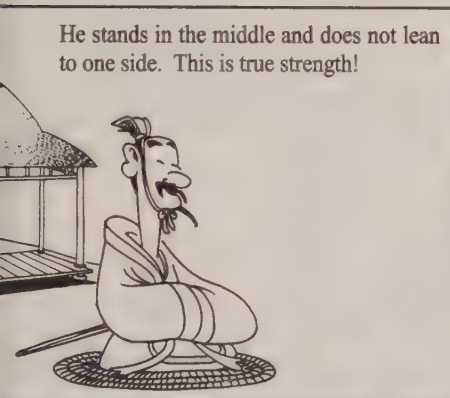
Chapter 10 True Strength



So a gentleman is harmonious with others but is not led astray by them. This is true strength!



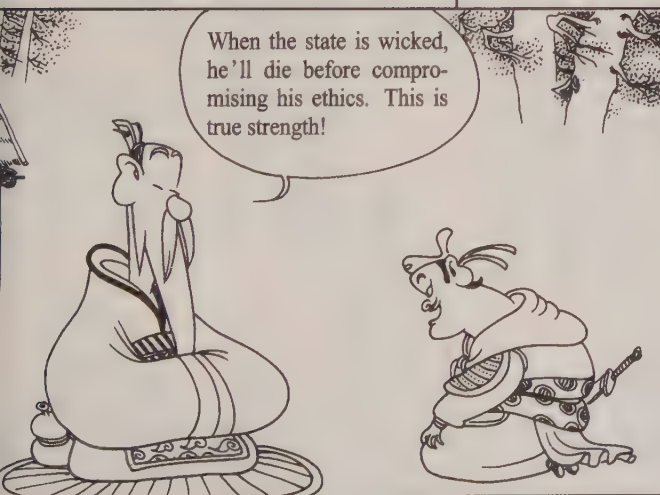
He stands in the middle and does not lean to one side. This is true strength!



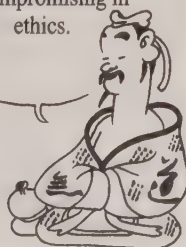
When the state is prosperous, he doesn't change his frugal ways. This is true strength!

8

When the state is wicked, he'll die before compromising his ethics. This is true strength!



—Strength that is fierce and contentious is not true strength. True strength is decisive, tolerant, and uncompromising in ethics.



哉矫！
故君子和而不流，强哉矫！中立而不倚，强哉矫！国有道，不变塞焉，强哉矫！国无道，至死不变，强

和谐的人生——中庸

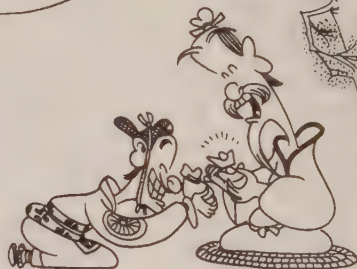
庸，遁世不见知而不悔，唯圣者能之。」
 子曰：「素隐行怪，后世有述焉，吾弗为之矣。君子遵道而行，半途而废，吾弗能已矣。君子依乎中
 《第十一章》

Chapter 11 Confucius Wouldn't Do That



1
Confucius
said:

Future generations may
praise certain people who
pursue the hidden and
practice the bizarre, but I
don't do them.



2



There are gentleman who
try to act in accordance
with the Way but then give
up. I can't do that.

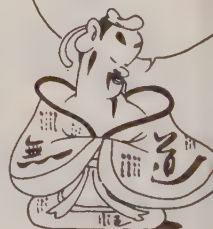


There are gentlemen who live
by moderation and convention,
and though they escape the notice
of the world, still they have no
regrets. Only a sage can do
this.



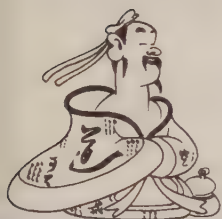
3

—A life of moder-
ation may not attr-
action, but in t-
long run it is the b-
way.



Chapter 12

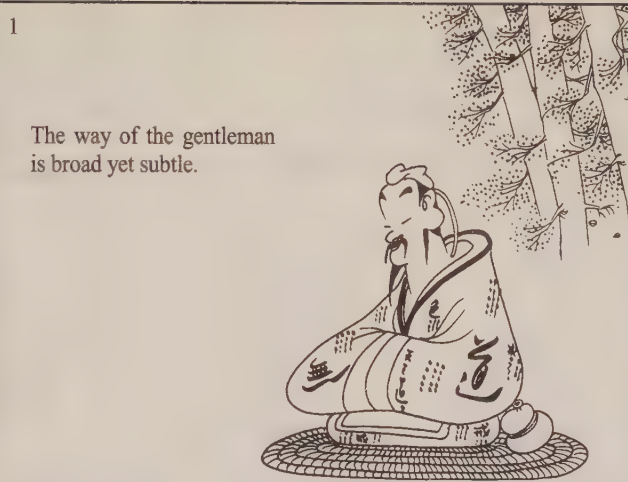
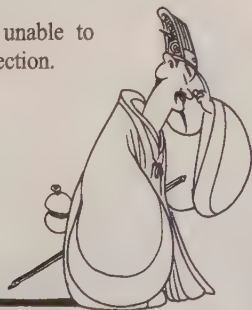
The Simple-Minded Couple



2
A simple-minded couple can understand it...



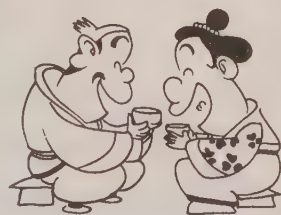
5
But even sages are unable to practice it to full perfection.



3
But even sages are unaware of its full perfection.



4
An unexceptional couple can practice it;



—In understanding and practicing the Way, there are different levels of accomplishment. All we can do is proceed according to our own abilities and strive for perfection.



焉；及其至也，虽圣人亦有所不能焉……
君子之道，费而隐。夫妇之愚，可以与知焉；及其至也，虽圣人亦有所不知焉；夫妇之不肖，可以能行

《第十二章》

《第十三章》

子曰：「道不远人；人之为道而远人，不可以为道。」《诗》云：「伐柯伐柯，其则不远。」

Chapter 13

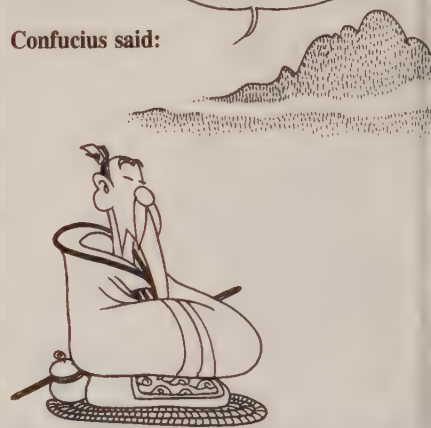
The Axe Handle



1

The Way is not distant from people...

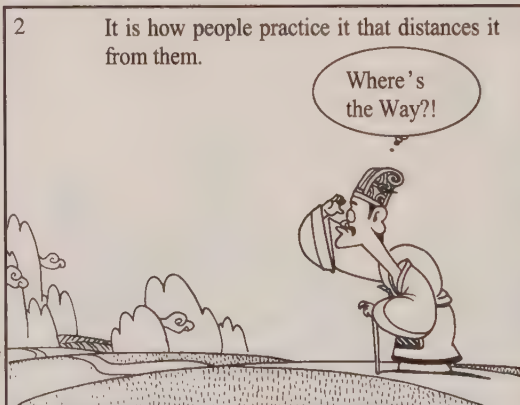
Confucius said:



2

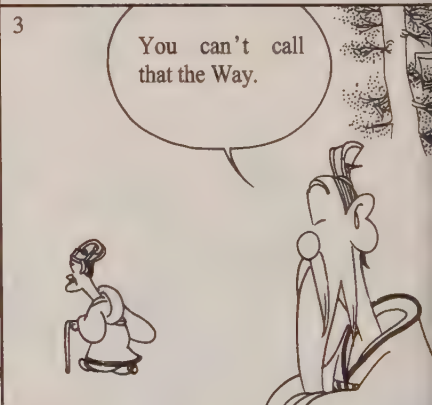
It is how people practice it that distances it from them.

Where's the Way?!

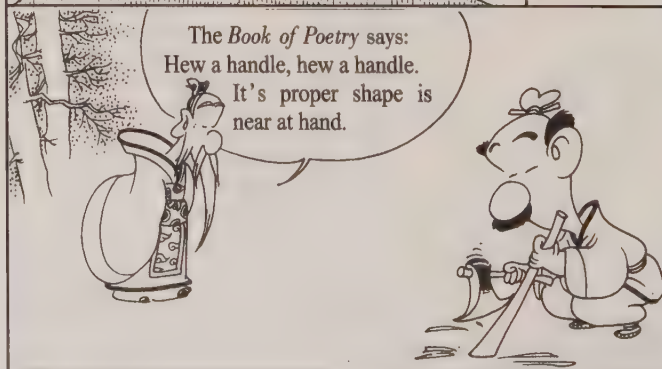


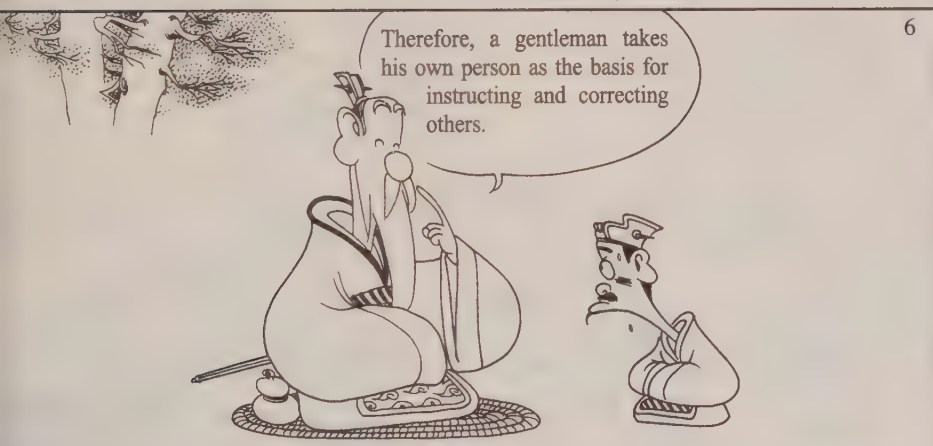
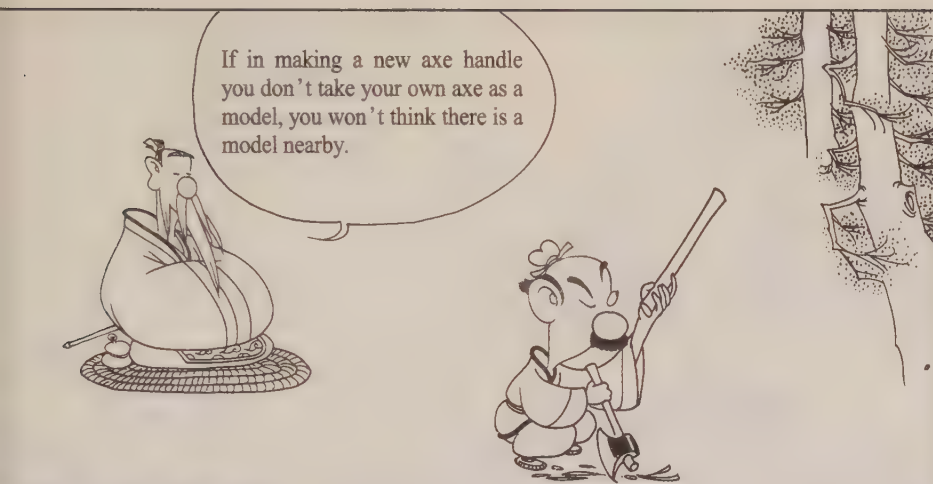
3

You can't call that the Way.



The Book of Poetry says:
Hew a handle, hew a handle.
It's proper shape is near at hand.





亦勿施于人。
执柯以伐柯，睨而视之，犹以为远。故君子以人治人，改而止。忠恕违道不远，施诸己而不愿，

和
谐
的
人
生
——
中
庸

也；所求乎朋友先施之，未能也。
 君子之道四，丘未能一焉：所求乎子以事父，未能也；所求乎臣以事君，未能也；所求乎弟以事兄，未能也。



The Way of the gentleman has four components, and I have not been able to perfect a single one of them...

I have not been able to serve my parents as I expect my children to serve me;

10

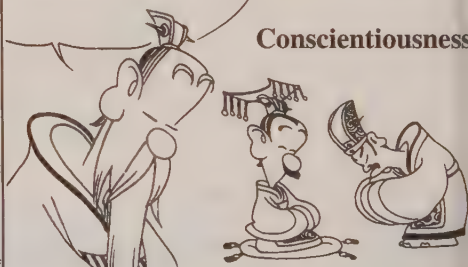
Filial Virtue



I have not been able to serve my sovereign as I expect my ministers to serve me;

11

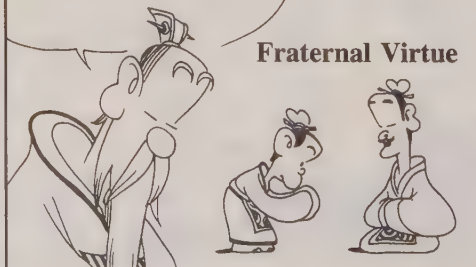
Conscientiousness



I have not been able to serve my older brother as I expect my younger brother to serve me.

12

Fraternal Virtue

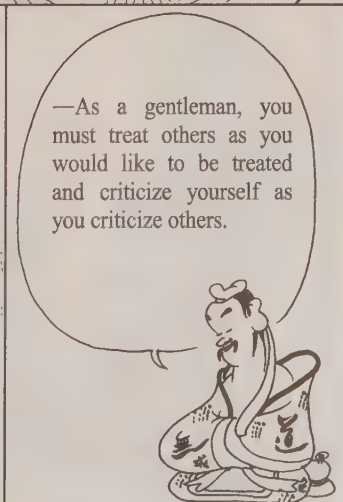
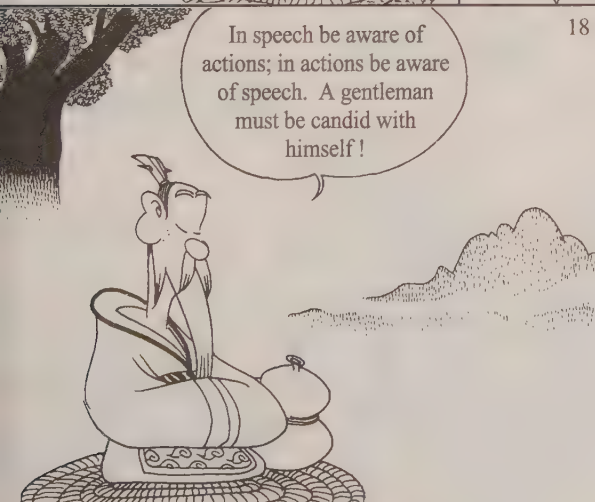
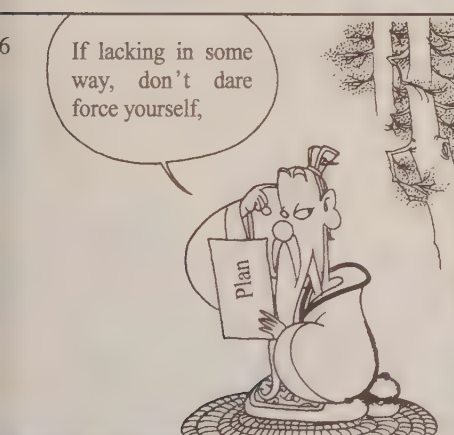
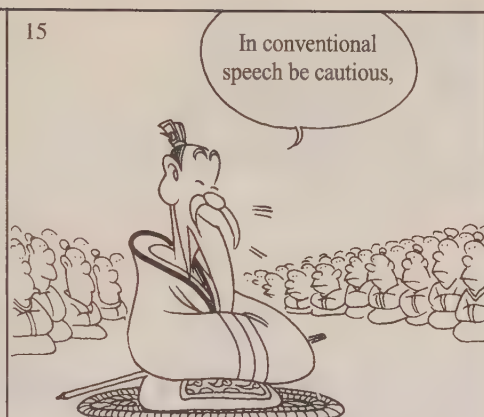


I have not been able to treat my friends as I expect them to treat me.

13

Trustworthy





庸德之行，庸言之谨；有所不足，不敢不勉；有余不敢尽。言顾行，行顾言，君子胡不慥慥尔！」

和
谐
的
人
生
——
中
庸

Chapter 14 Acting the Part



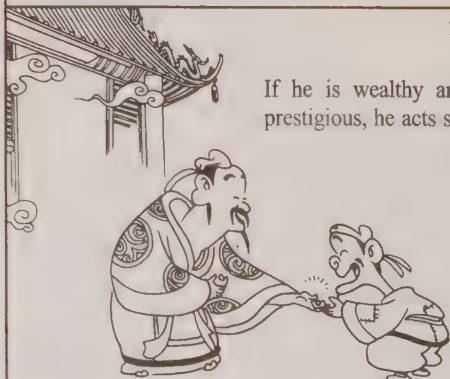
1

A gentleman acts only with regard to his proper position and does not wish to be outside it.



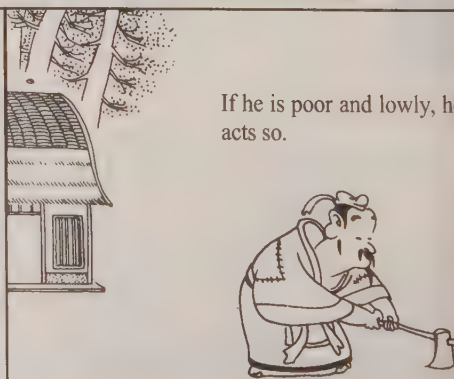
2

If he is wealthy and prestigious, he acts so.



3

If he is poor and lowly, he acts so.

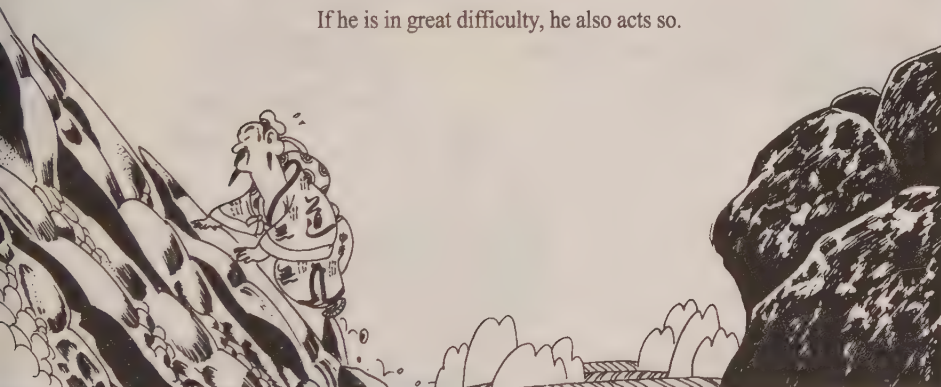


If he is of a foreign tribe, he acts so.



5

If he is in great difficulty, he also acts so.



A gentleman is self-fulfilled in any situation.



—Being honest with yourself means accepting circumstances and acting according to them. A gentleman can act naturally and be content anytime and any place.



素夷狄，行乎夷狄；素患难，行乎患难。君子无人而不自得焉！

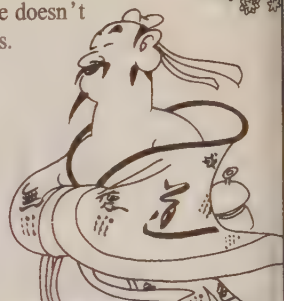
在上位不陵下；在下位不援上。正己而不求于人，则无怨。上不怨天，下不尤人。

Fate



1

In a high position, he doesn't offend his inferiors,
In a low position, he doesn't cling to his superiors.



2

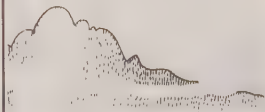
He straightens himself and does not make demands of others. Therefore, there are no complaints.



3



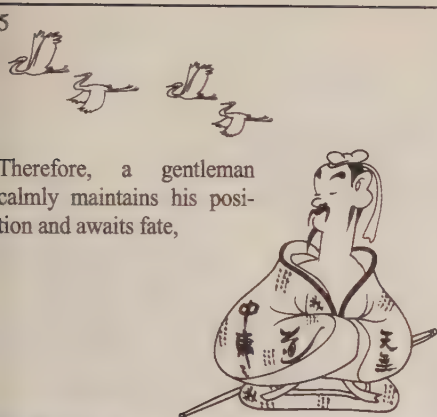
As a superior, he does not decry heaven;



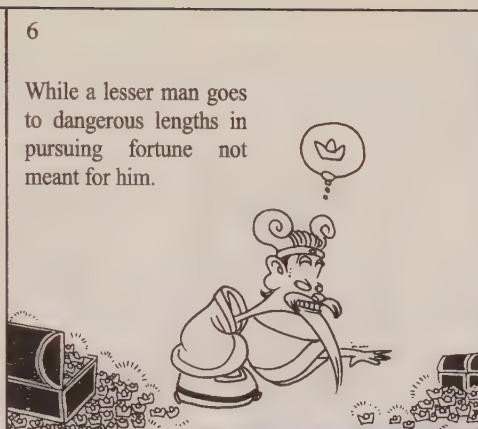
4

As an inferior, he does not blame others.

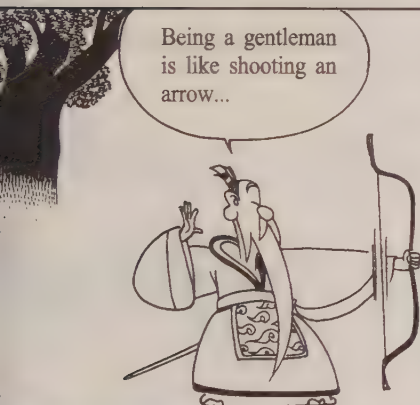




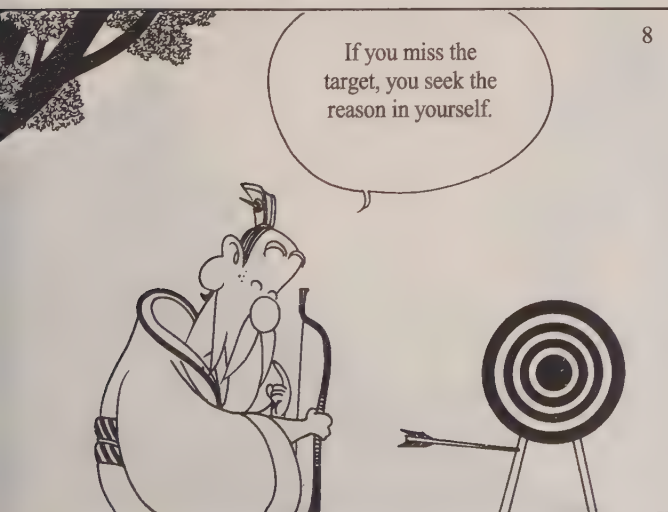
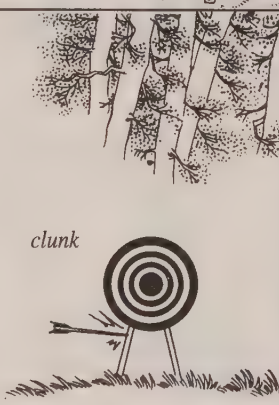
Therefore, a gentleman calmly maintains his position and awaits fate,



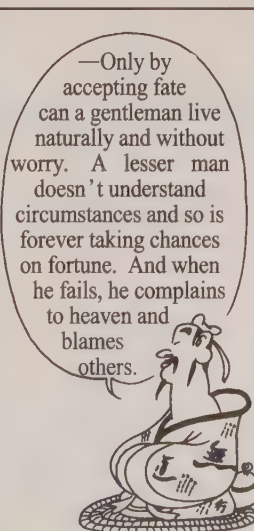
While a lesser man goes to dangerous lengths in pursuing fortune not meant for him.



Being a gentleman is like shooting an arrow...



If you miss the target, you seek the reason in yourself.



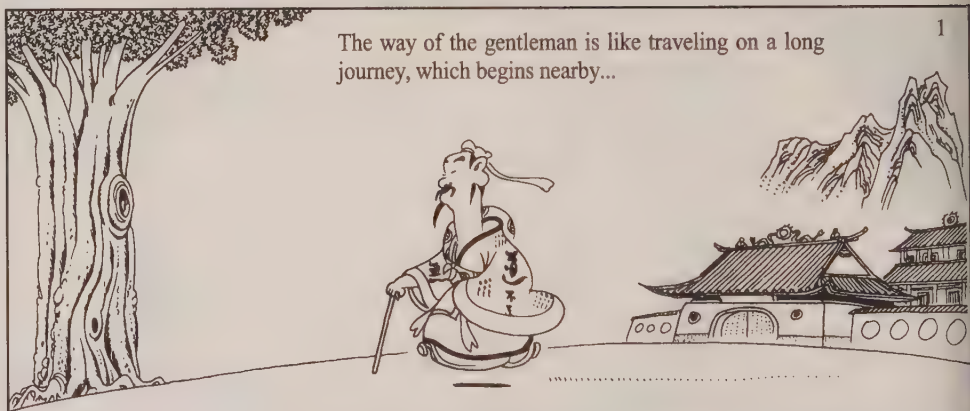
—Only by accepting fate can a gentleman live naturally and without worry. A lesser man doesn't understand circumstances and so is forever taking chances on fortune. And when he fails, he complains to heaven and blames others.

故君子居易以俟命，小人行险以徼幸。子曰：「射有似乎君子，失诸正鹄，反求诸其身。」

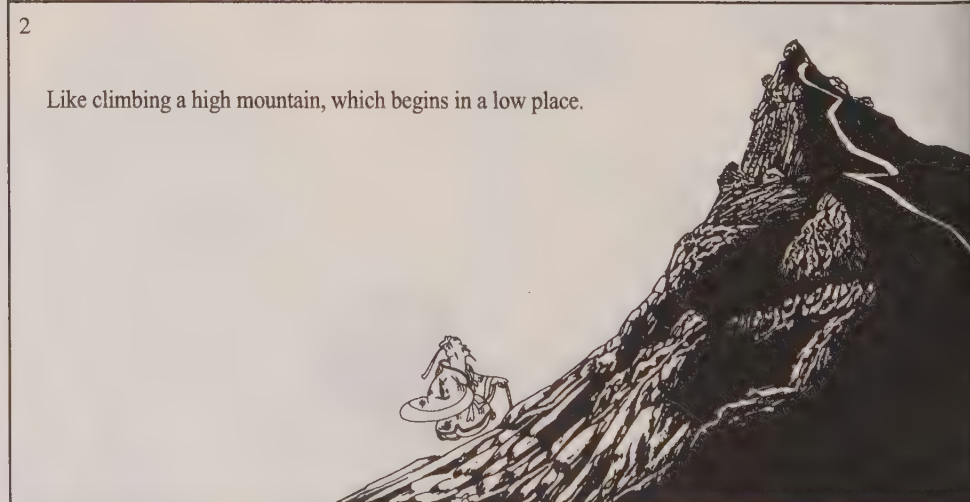
《第十五章》

君子之道，辟如行远必自迩，辟如登高必自卑。

Chapter 15 The Family



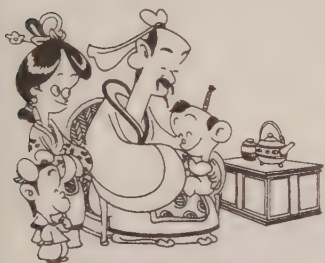
The way of the gentleman is like traveling on a long journey, which begins nearby...



Like climbing a high mountain, which begins in a low place.

The Book of Poetry says:

In loving union with wife and kids,



4

Like the strumming of lute and zither.



Brother and brother stand together.



6

Joy and harmony forever.



Won't one's parents be pleased!

Confucius said:



—The foundation of the family is the husband and wife. If they get along well, then the children will be happy and the family will be harmonious. And of course the grandparents will also be pleased.



其顺矣乎！
《诗》曰：「妻子好合，如鼓瑟琴。兄弟既翕，和乐且耽。宜尔室家，乐尔妻帑。」子曰：「父母

以承祭祀，洋洋乎如在其上，如在其左右。
子曰：「鬼神之为德，其盛矣乎！视之而弗见，听之而弗闻，体物而不可遗。使天下之人，齐明盛服，

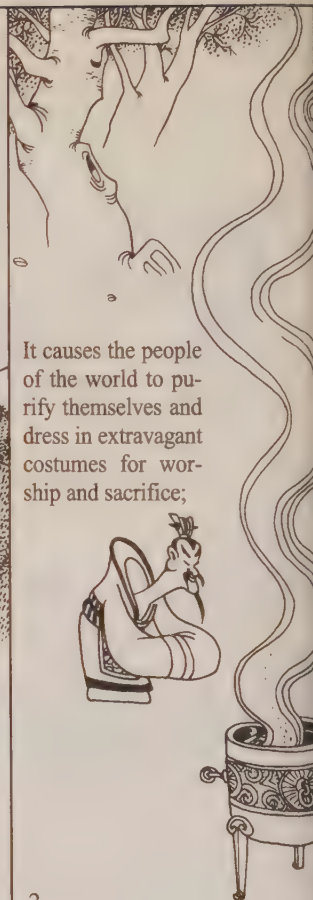
Chapter 16 Gods and Spirits

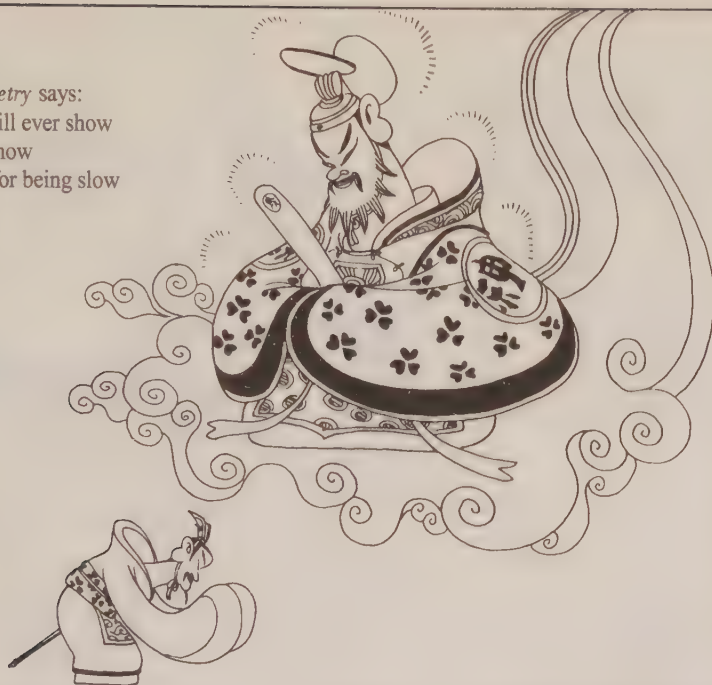
Abundant is the expressed
virtue of gods and spirits!
Though we look but cannot
see it and listen but cannot
hear it, it is the indispens-
able substance of things.

Confucius said:

It causes the people
of the world to pu-
rify themselves and
dress in extravagant
costumes for wor-
ship and sacrifice;

It flows and courses everywhere, as if just overhead or
just beside us.



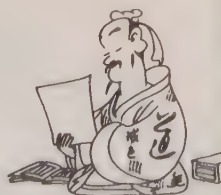


詩曰：『神之格思，不可度思，矧可射思。』夫微之显，诚之不可掩如此大！

Such is the manifestation of the subtle, the unobscurable nature of sincerity!



—If you possess a kind of piety toward spirits, you will naturally fear doing wrong, and no untoward thoughts will arise.



《第十七章》

子曰：「舜其大孝也与！德为圣人，尊为天子，富有四海之内，宗庙飨之，子孙保之。」

Chapter 17 Greatest Filial Virtue



1



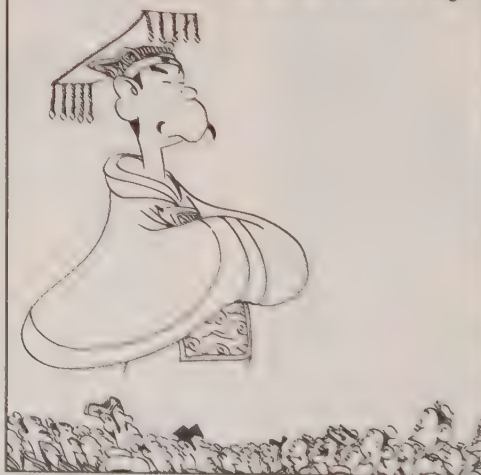
Shun possessed great filial virtue!

Confucius said:



2

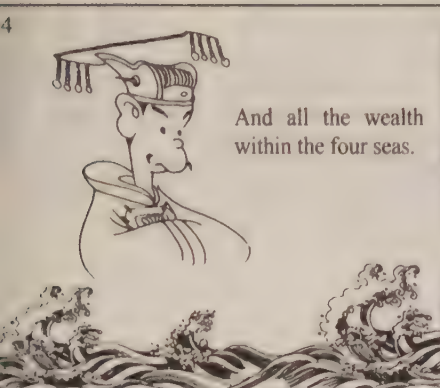
He had the virtue of a sage.



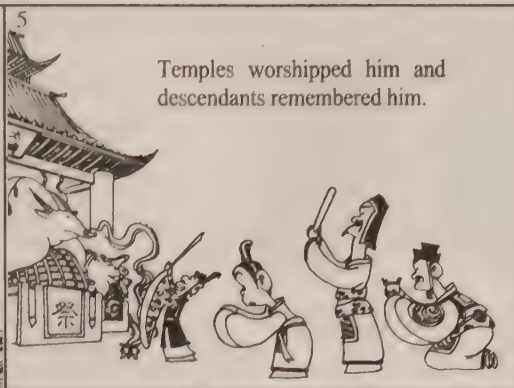
3

The honor of an emperor.





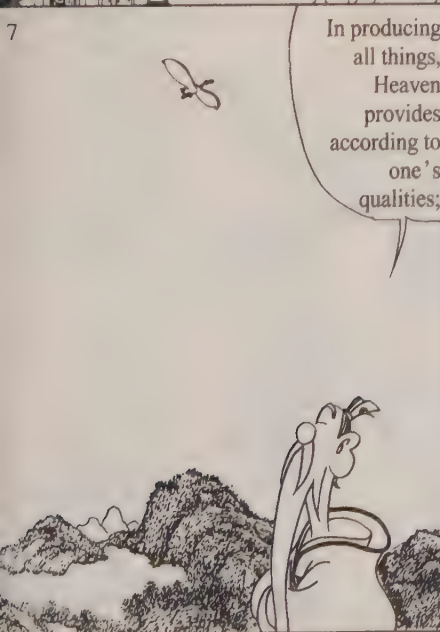
And all the wealth
within the four seas.



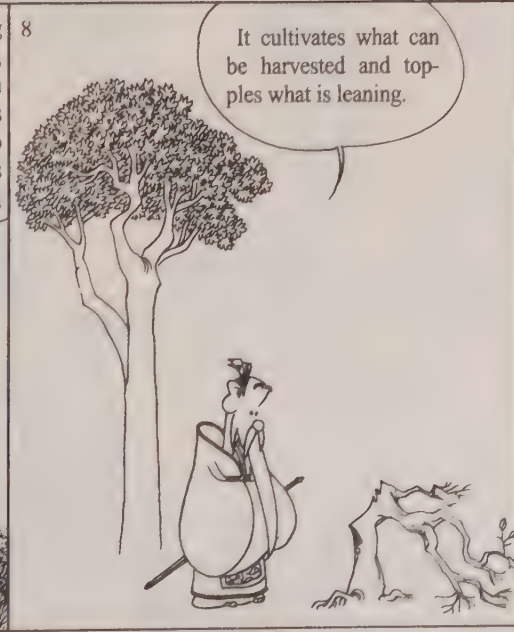
Temples worshipped him and
descendants remembered him.



Thus, great virtue will necessarily
have its stature, its emolument, its
fame, and its longevity.



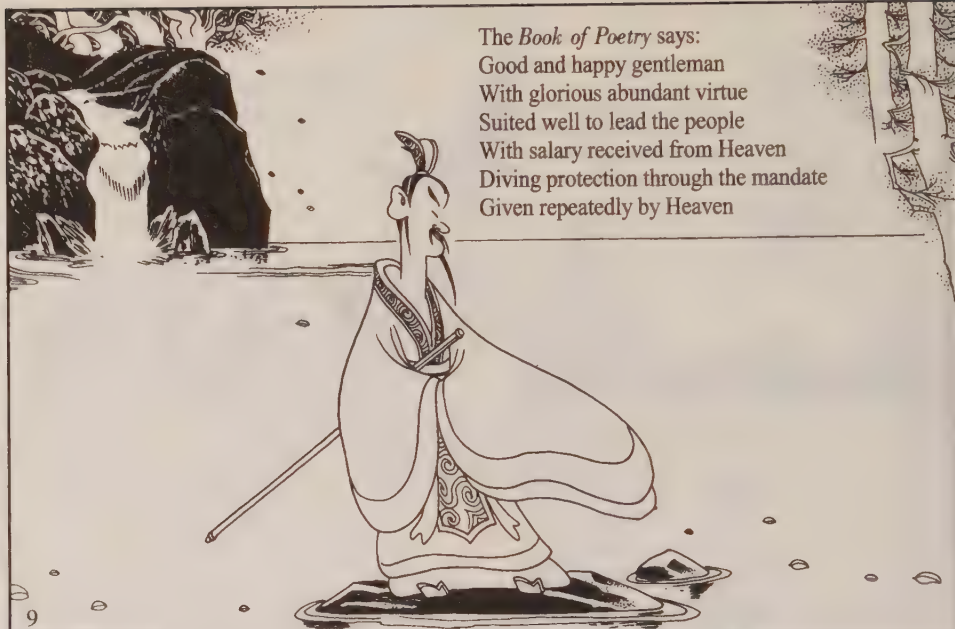
In producing
all things,
Heaven
provides
according to
one's
qualities;



It cultivates what can
be harvested and top-
ples what is leaning.

傾者覆之。
故大德，必得其位，必得其祿，必得其名，必得其壽。故天之生物，必因其材而篤焉，故栽者培之，

《诗》曰：「嘉乐君子，宪宪令德。宜民宜人，受禄于天。保佑命之，自天申之。」故大德者必受命。」



10



—Someone who
executes the Way,
contributes to the
country, and
extends virtue to the
people causes others
to praise him and
honor his parents.
This is great filial
virtue.



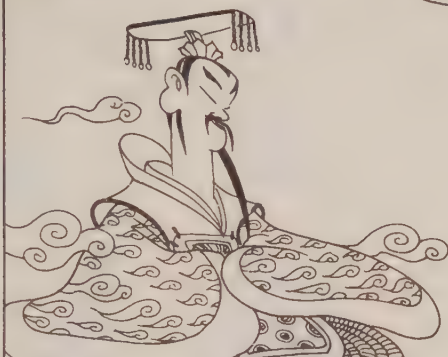
Chapter 18

King Wu

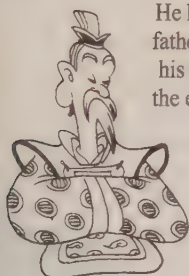
1

Confucius said:

Perhaps King Wen is
the only person who
has never had
anxieties.

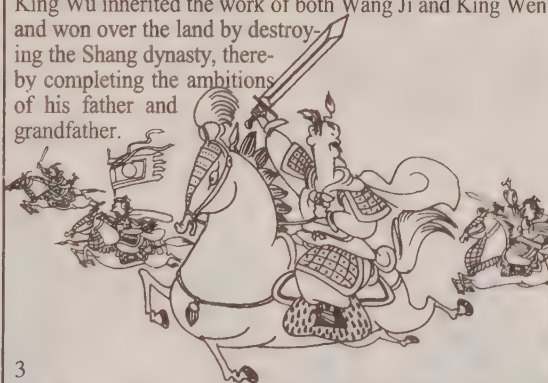


He had Wang Ji as his
father and King Wu as
his son. Father began
the enterprise, and son
continued it.



Wang Ji

King Wu inherited the work of both Wang Ji and King Wen
and won over the land by destroy-
ing the Shang dynasty, there-
by completing the ambitions
of his father and
grandfather.



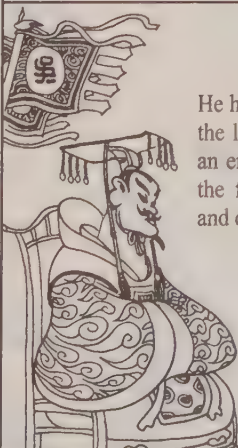
3

King Wen



4

He has never lost his fame throughout
the land because he had the honor of
an emperor and all the wealth within
the four seas; temples worship him,
and descendants remember him.



King Wu



之緒，壹戎衣而有天下，身不失天下之显名；尊为天子，富有四海之内，宗庙飨之，子孙保之……
子曰：「无忧者，其惟文王乎！以王季为父，以武王为子；父作之，子述之。武王纘大王、王季、文王
《第十八章》

设其裳衣，荐其时食。
 子曰：「武王周公其达孝矣乎！夫孝者，善继人之志，善述人之事者也。春秋，修其宗庙，陈其宗器，

Chapter 19 Perfect Filial Virtue

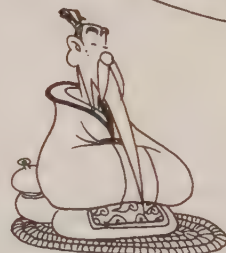


1

Oh, how King Wu and the Duke of Zhou were accomplished in filial virtue!

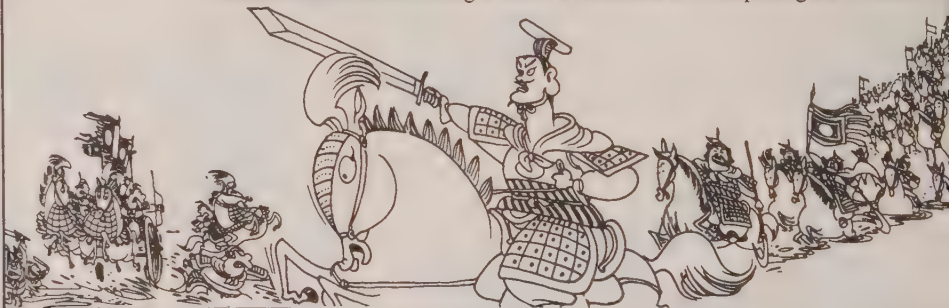


Confucius said:

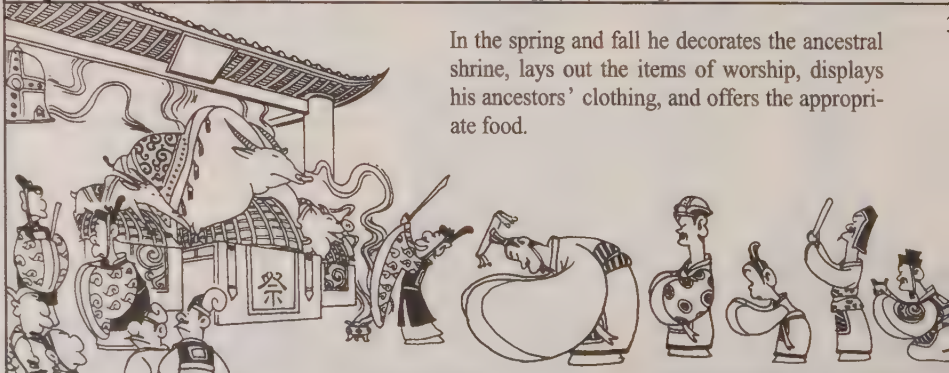


2

A filial son excels at continuing a father's ambitions and completing his ventures.



In the spring and fall he decorates the ancestral shrine, lays out the items of worship, displays his ancestors' clothing, and offers the appropriate food.



4



In the ceremony, all descendants are lined up on the right and left...

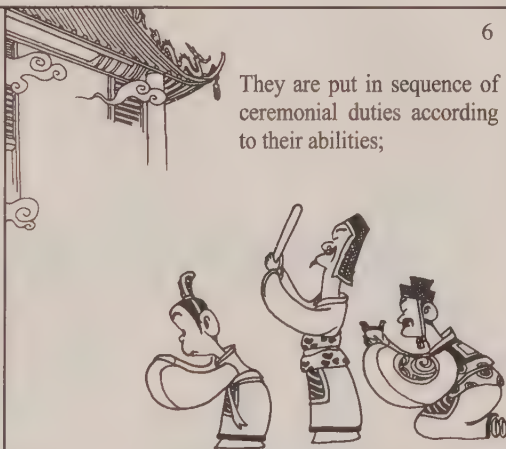
5

They are put in sequence of rank according to their status;



6

They are put in sequence of ceremonial duties according to their abilities;



7 8

The inferiors toast superiors in accordance with their lowliness;



And seating order is arranged according to age.

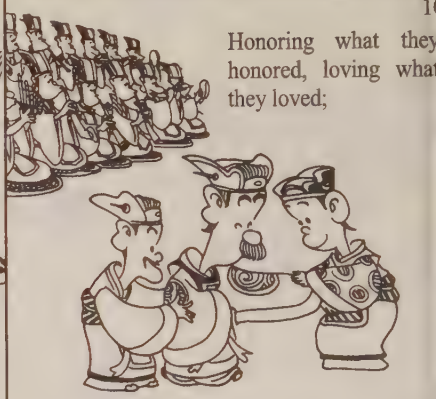


燕毛，所以序齿也。
宗庙之礼，所以序昭穆也；序爵，所以辨贵贱也；序事，所以辨贤也；旅酬，下为上，所以逮贱也；

郊社之礼，所以事上帝也；宗庙之礼，所以祀乎其先也。明乎郊社之礼，谛尝之义，治国其如示诸掌乎！」
 践其位，行其礼，奏其乐；敬其所尊，爱其所亲；事死如事生，事亡如事存，孝之至也。

9

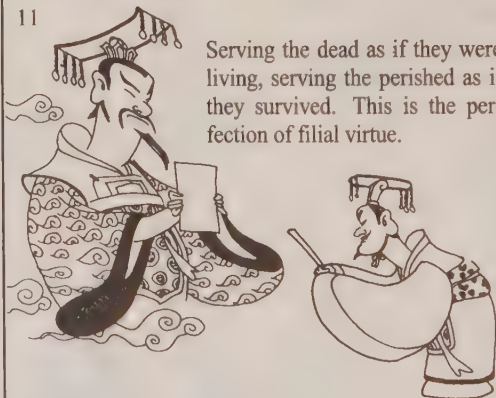
They step into the position of the former kings, practice their ceremonies, and perform their music...



Honoring what they honored, loving what they loved;

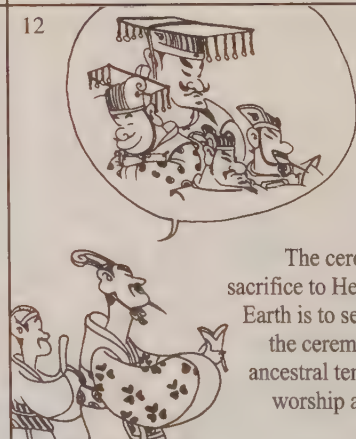
11

Serving the dead as if they were living, serving the perished as if they survived. This is the perfection of filial virtue.



12

The ceremony of sacrifice to Heaven and Earth is to serve God; the ceremony at an ancestral temple is to worship ancestors.



For one who understands the sacrifice to Heaven and Earth and the significance of the autumn ceremony, governing the state will be as easy as looking at the palm of his hand.



13

—Filial virtue is not just supporting your parents and giving them a proper funeral. It is also continuing their enterprises and completing their ambitions.



Chapter 20

Good Government

《第二十章》

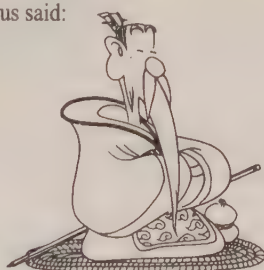
哀公问政。子曰：「文武之政，布在方策。其人存，则其政举；其人亡，则其政息。」

1

The methods of the government of Kings Wen and Wu are recorded on wood and bamboo...



Duke Ai inquired about government. Confucius said:



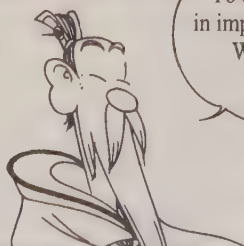
3

When they died, their government perished.

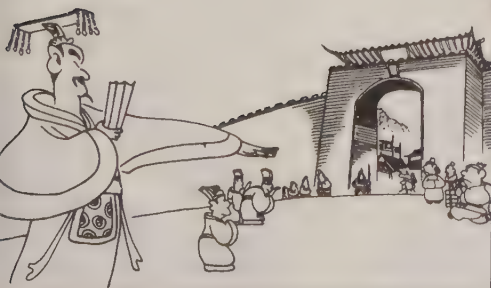


4

To employ people in implementing the Way is to speed along good government;



But the government only lasted as long as the two kings did.



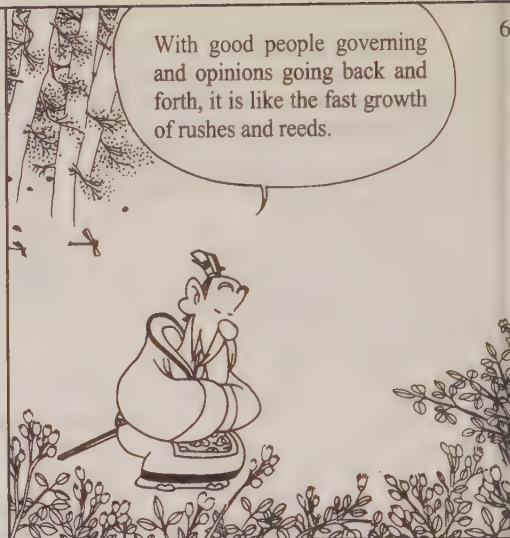
人道敏政，地道敏樹。夫政也者，蒲盧也。故為政在人，取人以身，修身以道，修道以仁。」

5

Just as to employ soil in raising plants speeds along their growth.



With good people governing and opinions going back and forth, it is like the fast growth of rushes and reeds.



7

Thus conducting government lies in personnel;



8

Selecting personnel lies in cultivating the self;



9

Self-cultivation lies in the Way;



10

Cultivating the Way lies in benevolence.



—One whose virtue exceeds ability is called a gentleman. One whose ability exceeds virtue is called a lesser man. Conducting government lies in personnel, and selecting personnel depends largely on one's virtue.



Benevolence Is Human

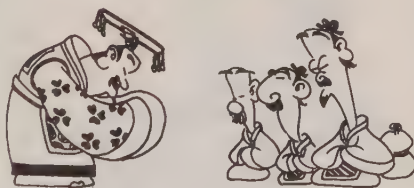


And in it, one takes loving one's family as most important.



3

As for righteousness, it is based on appropriateness, and in it, one takes honoring the worthy as most important.



Propriety arises in differentiating the love for different relatives and the honor held for different worthies.



The fundamental meaning of propriety is in suppressing emotion. With it, benevolence and righteousness are adjusted to perfection. That is why it is said that virtue in general cannot exist without propriety.



仁者，人也，亲亲为大。义者，宜也，尊贤为大。亲亲之杀，尊贤之等，礼所生也……

和
谐
的
人
生
中
庸

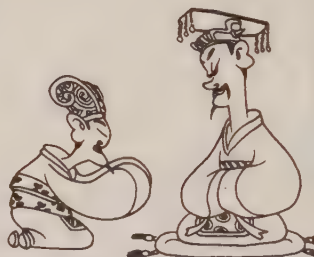
君臣也，父子也，夫妇也，昆弟也，朋友之交也：五者，天下之达道也……

The Five Relationships



1

Sovereign and minister



2

Father and Son



3

Husband and Wife



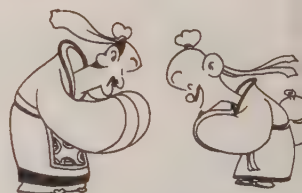
4

Older Brother and Younger



5

Friend and Friend



6

Properly executed, these five relationships are the world's finest instances of achieving the Way.



—These five relationships are fundamental to peaceful coexistence among people, and they are based on benevolence and righteousness.



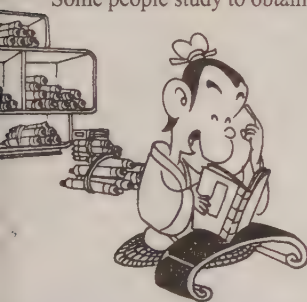
An Ordinary Genius

1

Some people are born with understanding,



Some people study to obtain understanding,



3

Some people obtain understanding only with great difficulty,



Ha, ha, ha, we all know that.



But once the understanding is obtained, it is the same.



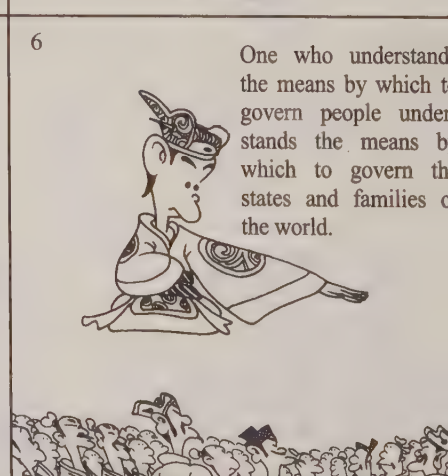
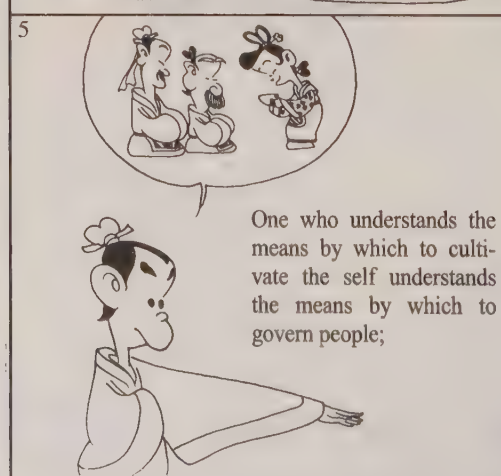
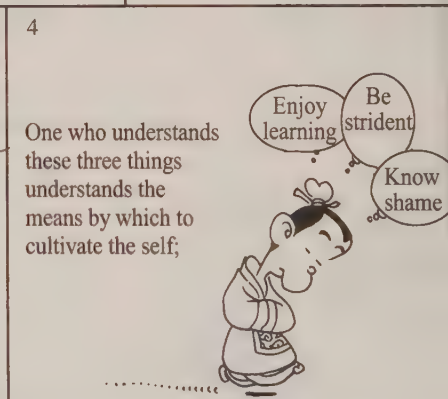
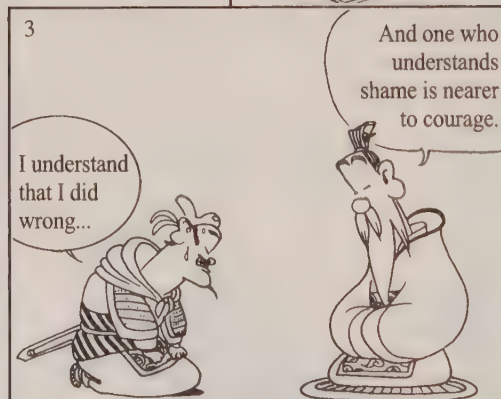
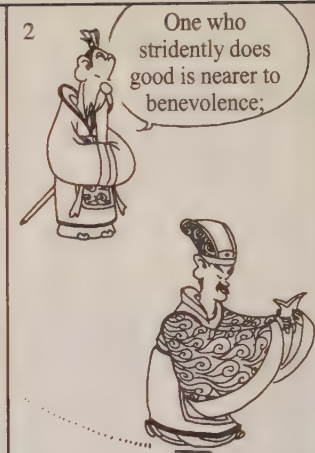
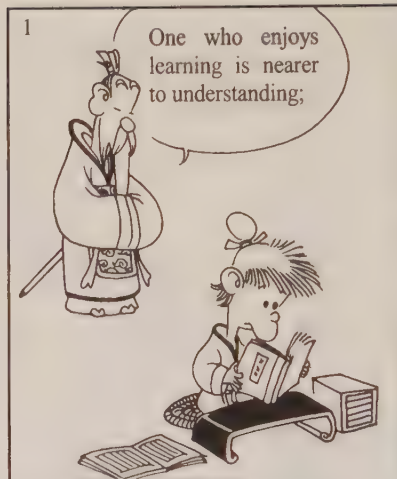
—People are born with varying levels of intelligence, but through determined effort, an ordinary person can be on par with a genius.



或生而知之，或学而知之，或困而知之，及其知之之一也……

人；知所以治人，则知所以治天下国家矣。
 子曰：好学近乎知，力行近乎仁，知耻近乎勇。知斯三者，则知所以修身；知所以修身，则知所以治

The Three Qualities



The Nine Steps



There are nine steps in governing a state...

1

2

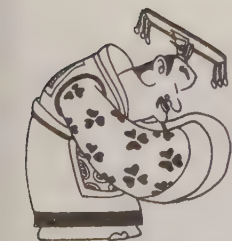
Cultivate the self;

3

4

Honor the worthy;

Love one's relatives;



远人也，怀诸侯也。

凡为天下国家有九经，曰：修身也，尊贤也，亲亲也，敬大臣也，体群臣也，子庶民也，来百工也，柔

和谐的人生——中庸

修身，则道立；尊贤，则不惑；亲亲，则诸父昆弟不怨；

5

Respect one's high ministers;



6

Sympathize with the officials;



7

Care for the people as one's own children;



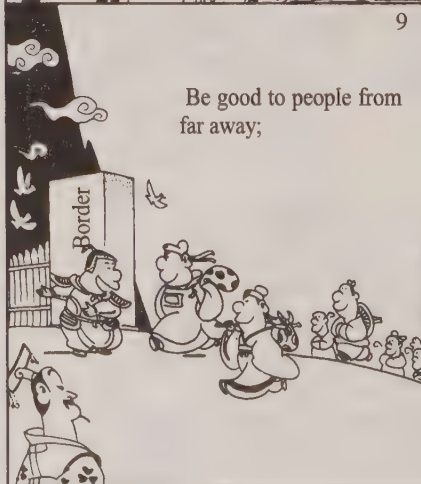
8

Welcome all skills;



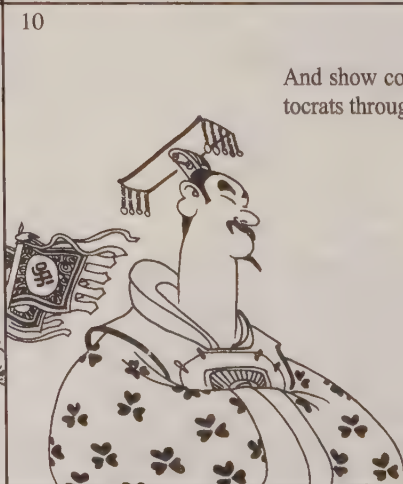
9

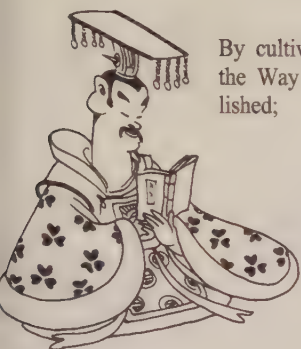
Be good to people from far away;



10

And show concern for aristocrats throughout the land





By cultivating yourself,
the Way will be estab-
lished;

12

By honoring the worthy, you will be without
confusion;

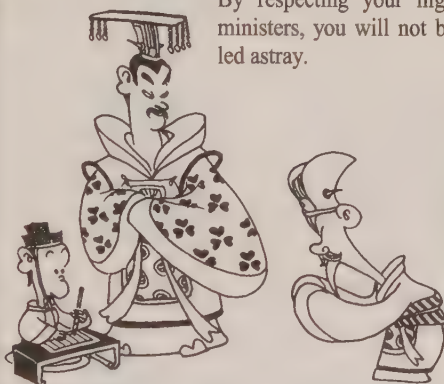


By loving your relatives,
your father and brothers
will have no cause for
complaint;

Isn't our
brother
the king
great?

14

By respecting your high
ministers, you will not be
led astray.



He sure is!

By sympathizing with officials, capable officials
will repay the favor generously;



By loving the people as one's own children, they
will encourage each other in loyalty to you;



16

敬大臣，则不眩；体群臣，则士之报礼重；

和
谐
的
人
生
—
中
庸

子庶民，则百姓劝；来百工，则财用足；柔远人，则四方归之；怀诸侯，则天下畏之……

17



By welcoming all skills, there will be sufficient wealth;



18



By being good to people far away, the four quarters will turn to you;



19



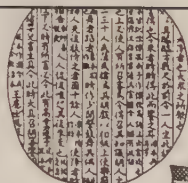
And by showing concern for aristocrats throughout the land, everyone in the land will hold you in awe.



The Importance of Preparation



1



In any matter, if you have prior preparation, you will succeed; if not, you will fail.



If speech is determined beforehand, you will not trip over your words;

3

If behavior is determined beforehand, you will not encounter difficulty;



If action is determined beforehand, you will not end up embarrassed;

4

5

If the Way is determined ahead of time, it will be infinite.



—In speaking, one must be sincere and faithful; in acting, one must be cautious and accurate. If you can do these, you will always benefit.



凡事豫则立，不豫则废；言前定，则不跲；事前定，则不困；行前定，则不疚；道前定，则不穷。

和谐的人生——中庸

亲，不信乎朋友矣。
在下位，不获乎上，民不可得而治矣；获乎上有道，不信乎朋友，不获乎上矣；信乎朋友有道，不信乎

There Is a Method



If being in an inferior position you do not receive the confidence of your superior, the people will not have good government.



1

There is a method to obtaining the confidence of a superior.

2



3

If you do not have the trust of your friends, why would your superior have confidence in you?



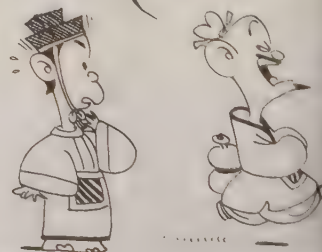
There is a method to obtaining the trust of friends.

4



5

If you do not please your parents, why would your friends trust you?





順乎亲有道，反诸身不诚，不顺乎亲矣。诚身有道，不明乎善，不诚乎身矣。

和
谐
的
人
生
——
中
庸

誠者，天之道也；誠之者，人之道也。

Sincerity

1

Sincerity is
the Way of
Heaven.



2

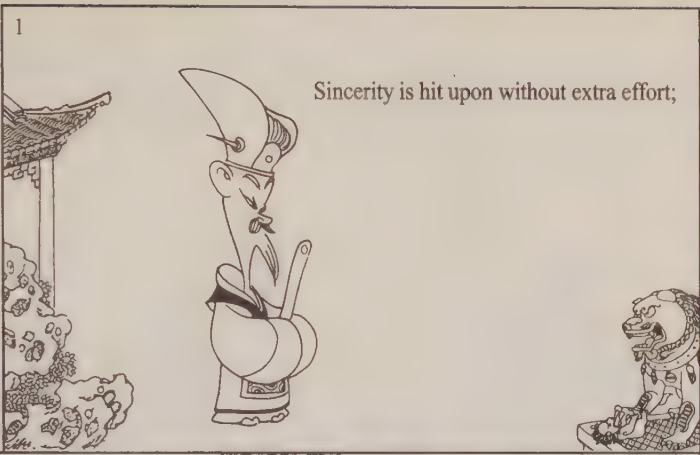
To act with sincerity is
the Way of people.



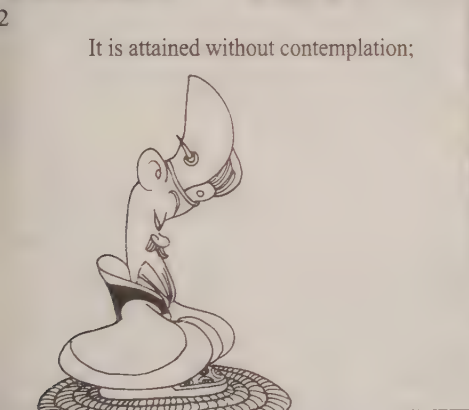
—Sincerity is the
uncorrupted Way
and it is
manifested as the
movement of the
sun and moon, the
changing of the
seasons, etc. So
how can people
not be sincere?



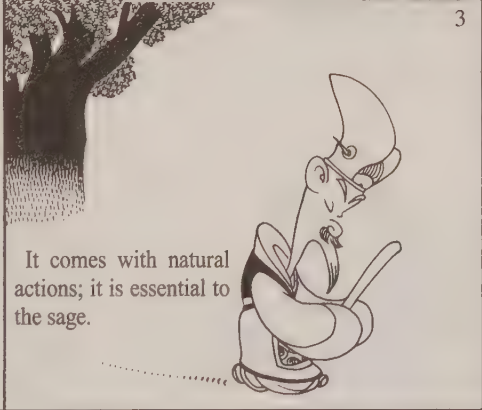
Sincerity and the Sage



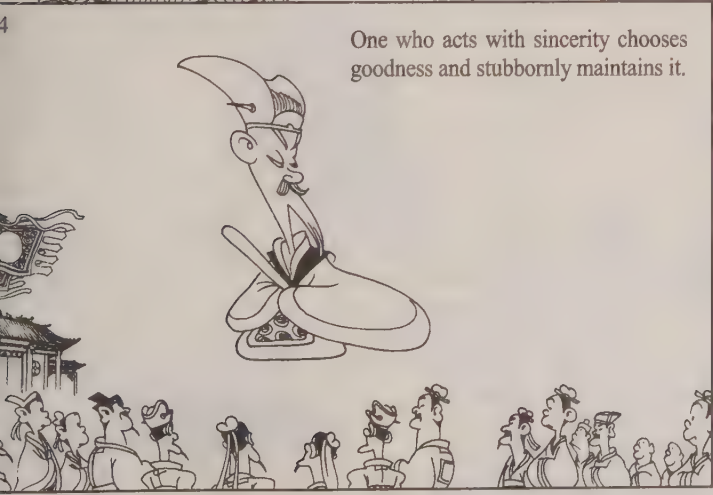
Sincerity is hit upon without extra effort;



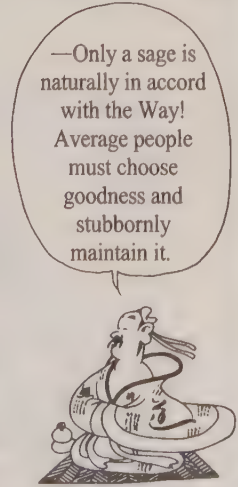
It is attained without contemplation;



It comes with natural actions; it is essential to the sage.



One who acts with sincerity chooses goodness and stubbornly maintains it.



—Only a sage is naturally in accord with the Way! Average people must choose goodness and stubbornly maintain it.

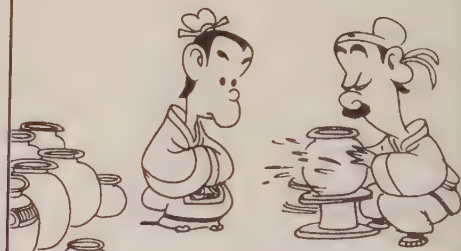
誠者，不勉而中，不思而得，從容中道，聖人也。誠之者，擇善而固執之者也。

Perseverance



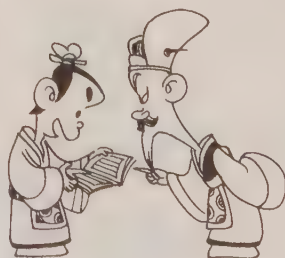
1

Study extensively;



2

Inquire in detail;



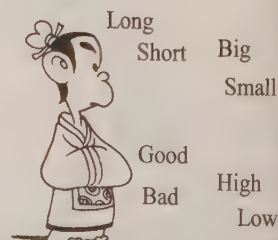
3

Think profoundly;



4

Differentiate clearly;



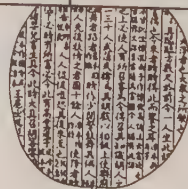
5

And act in earnest.



6

If you have not studied it, or having studied it have not been able to learn it, do not give up;



博學之，審問之，慎思之，明辨之，篤行之，有弗學，學之弗能，弗措也；

7
If you have not inquired about it, or having inquired about it have not understood it, do not give up;



8
If you have not thought about it, or having thought about it have not comprehended it, do not give up;



9
If you have not differentiated it, or having differentiated it have not made it clear in your mind, do not give up;



10
If you have not acted on it, or having acted on it have not done so in earnest, do not give up.



11
Others may learn it in just one effort, while it takes you a hundred;



12
Others may learn it in ten efforts, while it takes you a thousand.



If you can do this, even a simple-minded person can be intelligent...



Even a weak person can be strong.



14

—Success comes only through study and effort. There's no such thing as a free lunch.



也。人一能之，已百之；人十能之，已千之。果能此道矣，虽愚必明，虽柔必强。
有弗问，问之弗知弗措也；有弗思，思之弗得弗措也；有弗辨，辨之弗明弗措也；有弗行，行之弗笃弗措

Chapter 21 Sincerity and Understanding



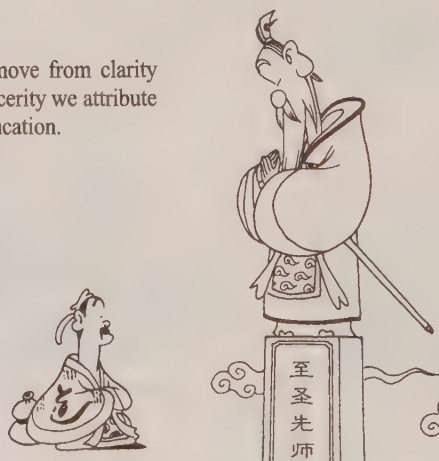
1

The move from sincerity to clarity we attribute to one's nature.



2

The move from clarity to sincerity we attribute to education.



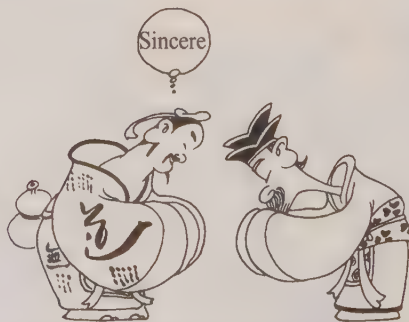
3

With sincerity, everything becomes clear;



4

When everything is clear, one can act sincerely.



—A sincere person is not blinded by selfish desires and so can see the world clearly. Education also teaches us to see clearly, and seeing clearly, we understand that sincerity is the best way.



Chapter 22

Acting From Self-Nature

1

Only the most perfect sincerity
in the world can fully develop
self-nature.



2

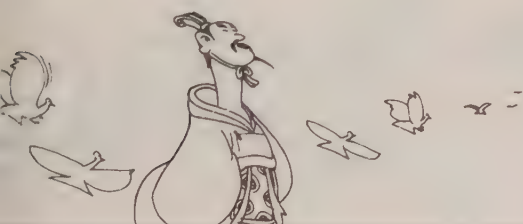
One who can fully
develop his nature
can fully understand
the natures of others.

Do unto
others...



3

One who can fully understand the natures of others
can fully understand the natures of things.



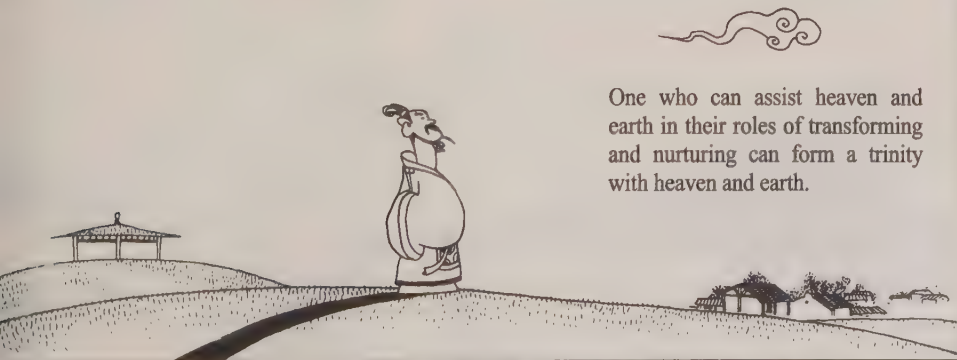
One who can fully understand the natures
of things can assist heaven and earth
in their roles of transforming and nurturing.



4

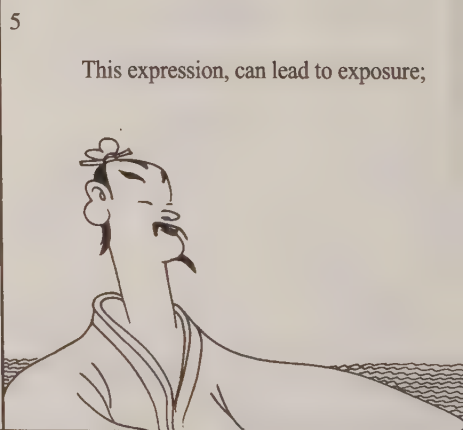
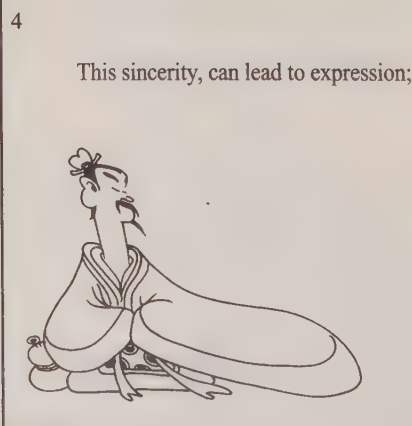
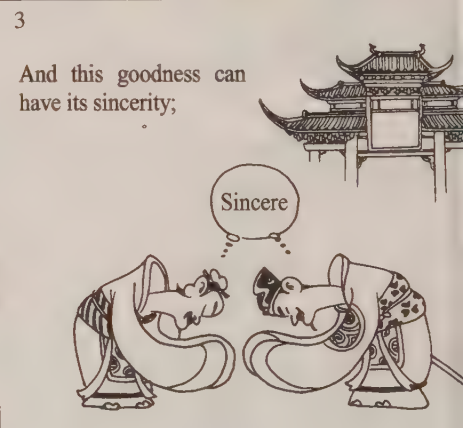
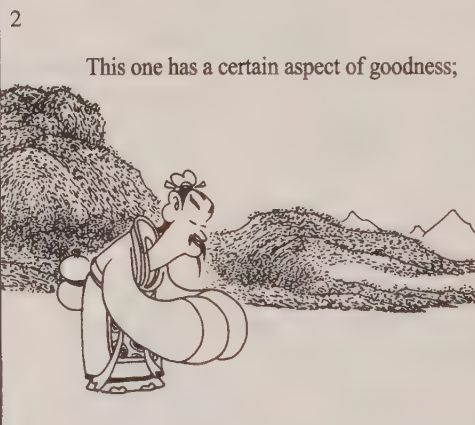
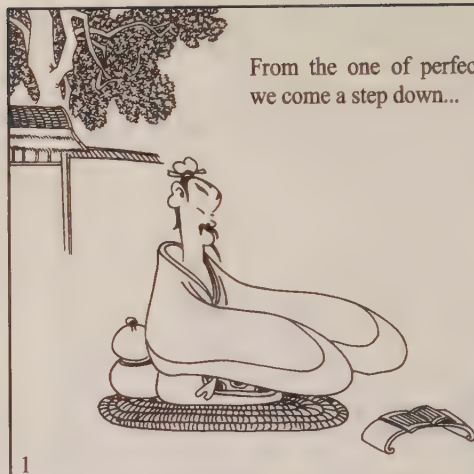
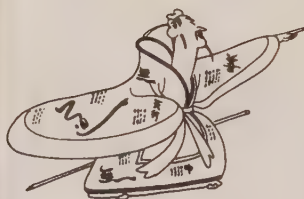
5

One who can assist heaven and
earth in their roles of transforming
and nurturing can form a trinity
with heaven and earth.



以贊天下之化育；可以贊天地之化育，則可以與天地參矣。
惟天下至誠，為能盡其性；能盡其性，則能盡人之性；能盡人之性，則能盡物之性；能盡物之性，則可

Chapter 23 Sincerity and Transformation



This exposure makes one shine.

6

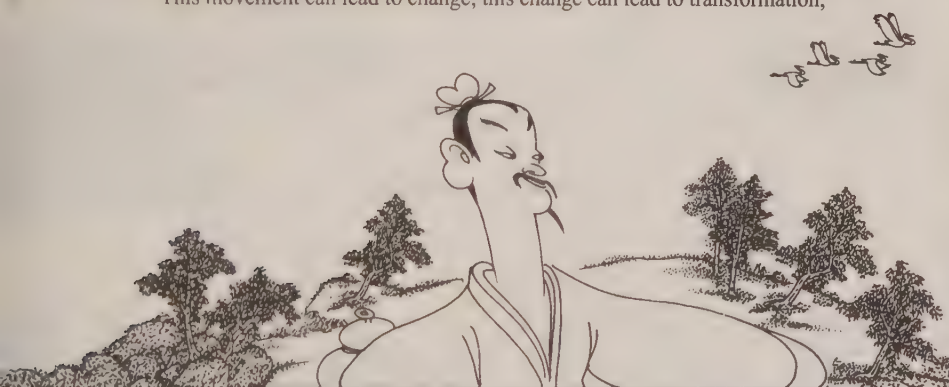
7

This shining can move others;



This movement can lead to change; this change can lead to transformation;

8



And only the most sincere in the world can effect transformation.

9



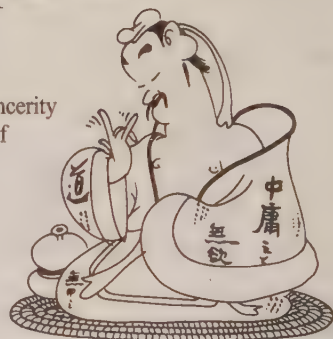
《第二十三章》

其次致曲，曲能有诚；诚则形，形则著，著则明，明则动，动则变，变则化；唯天下至诚为能化。

Chapter 24 Predicting the Future



The way of perfect sincerity
can involve a kind of
foreknowledge.



2

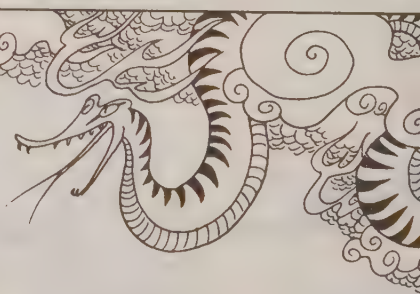


If the state shall flourish, there will surely be good omens.



3

If the state shall perish, there will be bad omens.



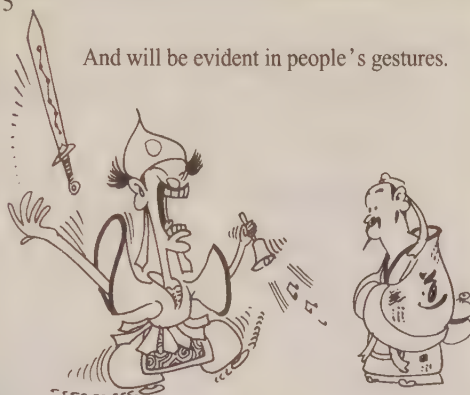
4

These will appear on instruments of augury...



5

And will be evident in people's gestures.



Before either good fortune or disaster comes, it will be known.

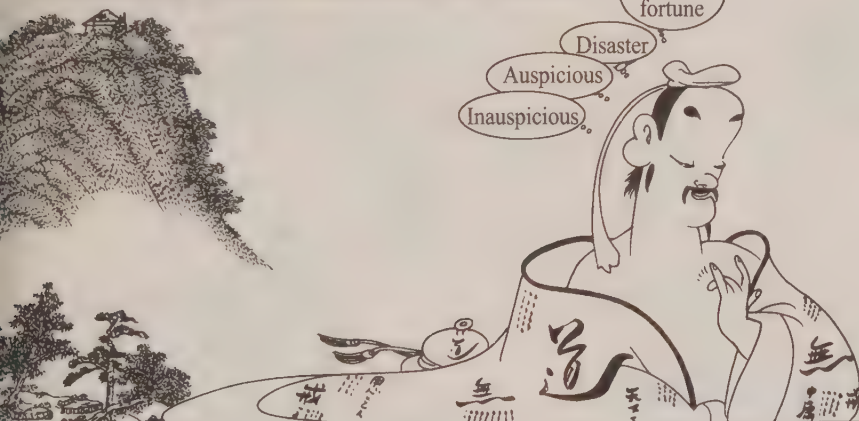
Good
fortune

Disaster

Auspicious

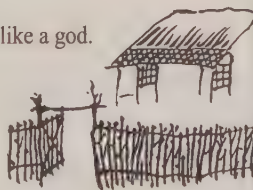
Inauspicious

6



7

This is how a person of perfect sincerity is like a god.



—A person of perfect sincerity has a calm mind and no untoward thoughts, so he is able to extrapolate effects from their causes, and by observing natural tendencies, he can predict the advent of good fortune and disaster.



见乎蓍龟，动乎四体。祸福将至，善必先知之，不善必先知之。故至诚如神。

Chapter 25 Sincerity and Completion



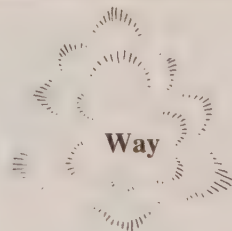
1

Sincerity is essential to self-completion.

Sincere



2



The Way is essential to self-guidance.



3

Sincerity is the beginning and end of things; without sincerity there is nothing.

Sincerity



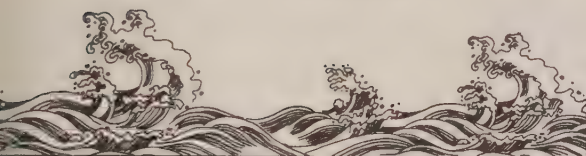
4

For this reason, a gentleman holds sincerity as very precious.



5

Sincerity is not just for completing oneself but for completing all things.



6

To complete oneself takes benevolence.

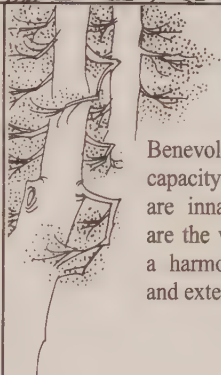
Benevolence



To complete other things takes understanding.

7

Understanding

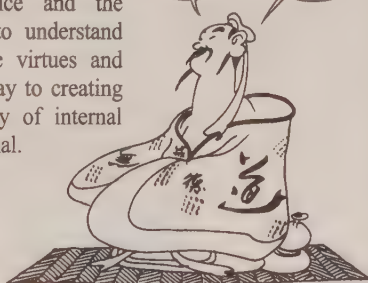


Benevolence and the capacity to understand are innate virtues and are the way to creating a harmony of internal and external.

8

Wisdom

Benevolence



9

And thus they are appropriate to practice at all times.



—Sincerity is the basis for bringing all things to completion, and it is inherent in our natures.



宜也。
诚者，非自成己而已也，所以成物也。成己，仁也；成物，知也；性之德也，合外内之道也，故时措之

繩。如此者，不見而章，不動而變，無為而成……
 ……博厚，所以載物也；高明，所以覆物也；悠久，所以成物也。博厚配地，高明配天，悠久无

Chapter 26 Expansive Sincerity



Perfect sincerity is broad and deep like the earth and so bears all things.



1

It is high and brilliant like the sky and so covers all things.



2



It is lasting and eternal like time and so brings all things to completion.

3



4



If you can be like this, you will be brilliant without exhibiting yourself.

5

You will effect change without moving.



6

And you will have completion without action.

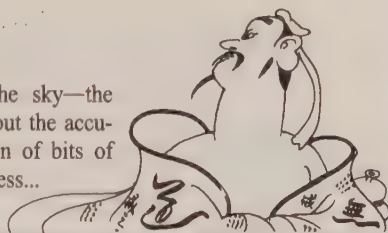


Emulating Nature

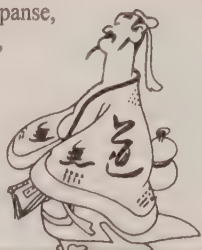


Take the sky—the
sky is but the accu-
mulation of bits of
brightness...

1



But when it reaches its huge limitless expanse,
the sun, moon, and all the stars hang in it,



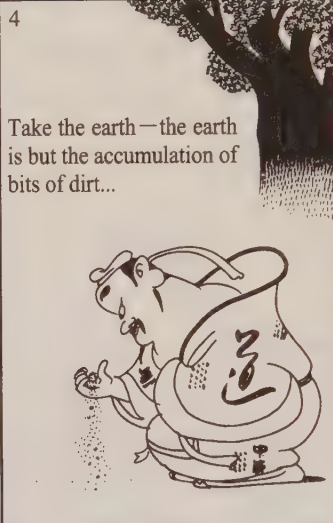
And the myriad things are enveloped by it.



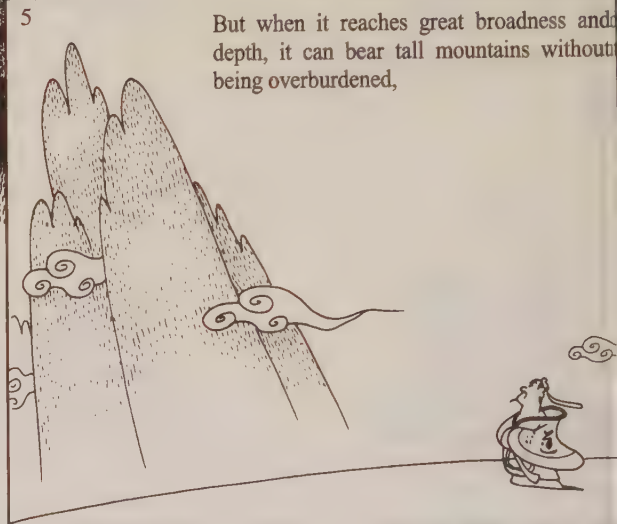
今夫天，斯昭昭之多，及其无穷也，日月星辰系焉，万物覆焉。

和
谐
的
人
生
—
中
庸

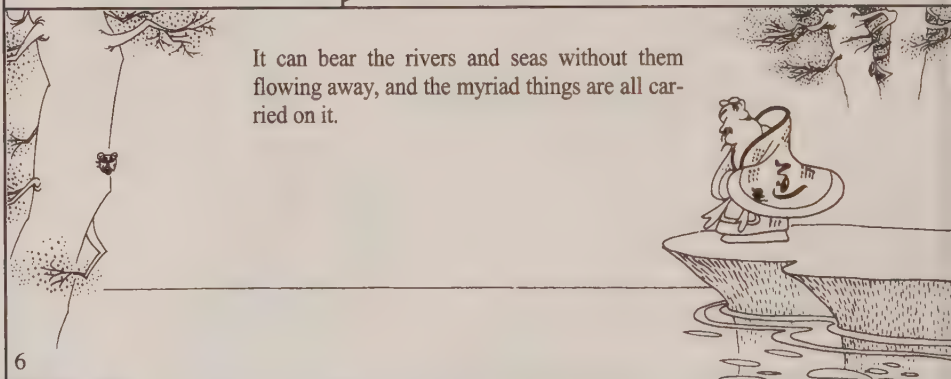
今夫地，一撮土之多；及其广厚，载华岳而不重，振河海而不泄，万物载焉。



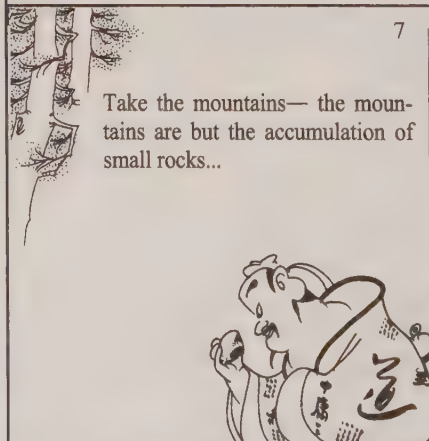
Take the earth—the earth is but the accumulation of bits of dirt...



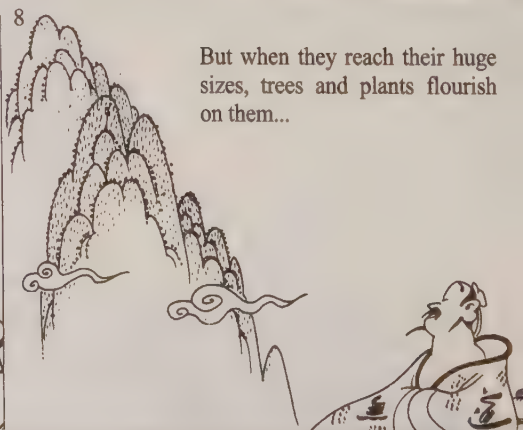
But when it reaches great broadness and depth, it can bear tall mountains without being overburdened,



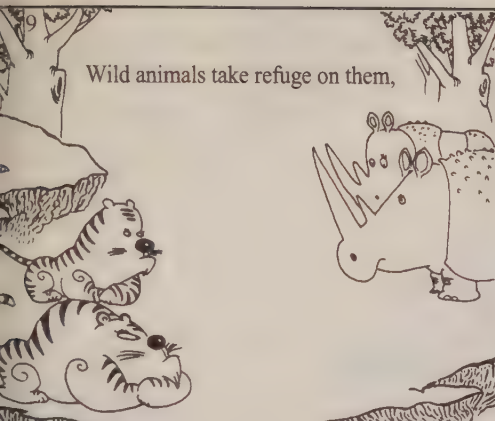
It can bear the rivers and seas without them flowing away, and the myriad things are all carried on it.



Take the mountains—the mountains are but the accumulation of small rocks...



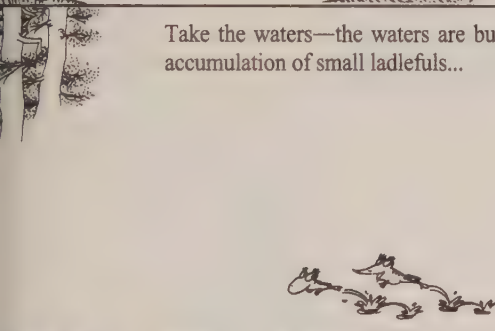
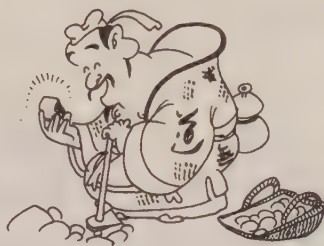
But when they reach their huge sizes, trees and plants flourish on them...



Wild animals take refuge on them,

10

And precious minerals can be excavated from them.



Take the waters—the waters are but the accumulation of small ladlefuls...

11



But when they reach their huge unfathomable sizes, turtles, fish, and serpents flourish in them, and even riches can be found in them.



—From observing nature, we see that the way of Heaven and earth is broad, high, and lasting, and all things are held and nurtured through it. This is also the way that we should follow.



龍、蛟龍、魚鼈生焉，貨財殖焉……
今夫山，一卷石之多；及其廣大，草木生之，禽兽居之，宝藏兴焉。今夫水，一勺之多；及其不测，龍

Chapter 27 Intelligent Silence



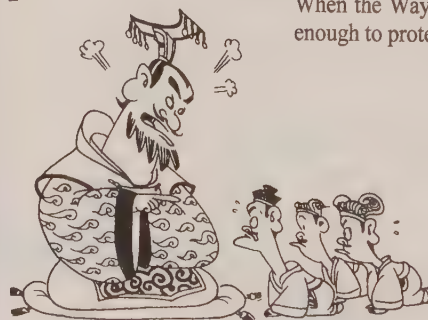
1

When the Way is observed in a country, a gentleman's words are enough to bring him to greatness;



2

When the Way is not observed in a country, his silence is enough to protect himself.

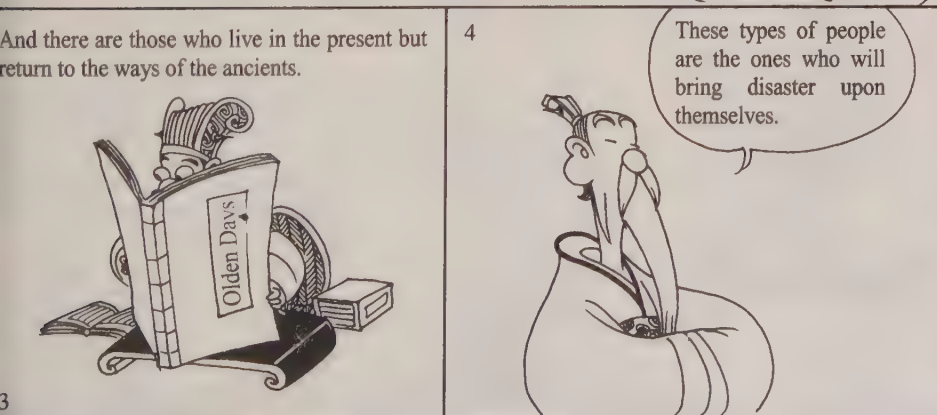
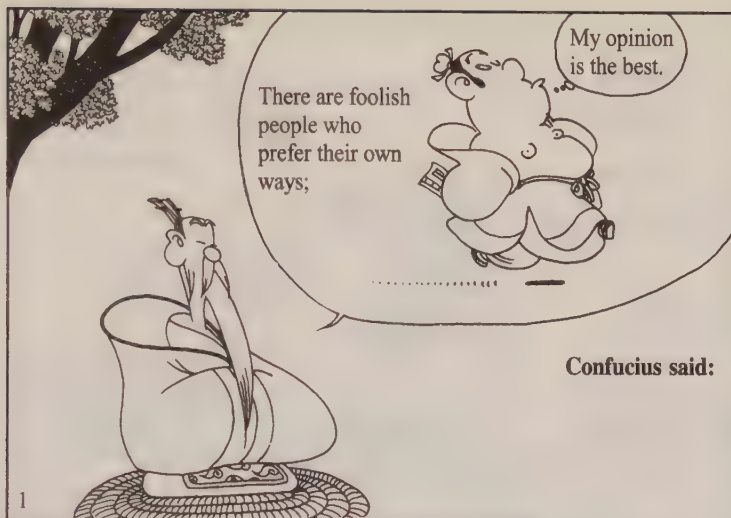


chirr chirr chirr

The Book of Poetry says:
For one to be intelligent and wise,
Provides oneself with due protection.
This is probably what it meant.

3

Chapter 28 The Wrong Way

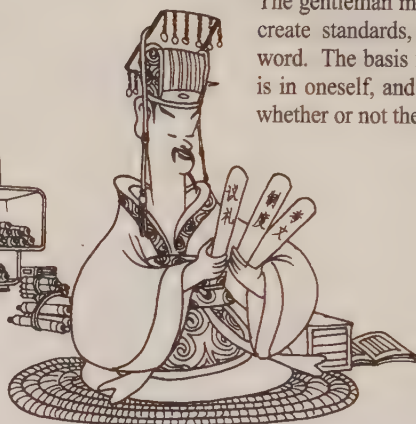


《第二十八章》
子曰：「愚而好自用，賤而好自專，生乎今之世，反古之道；如此者，災及其身者也。」……

Chapter 29 The Way of the Gentleman



1

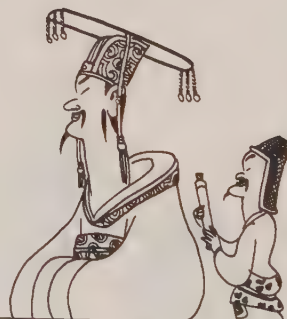


The gentleman must determine propriety, create standards, and verify the written word. The basis for accomplishing these is in oneself, and they can be verified in whether or not the people follow.

2



If checked against the systems of the three founders of the Xia, Shang, and Zhou dynasties, there should be no mistakes...

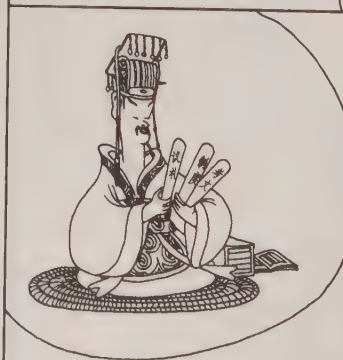


If established in the world, they should not go against nature; if verified with gods and spirits, there should be no questions...



3

4



And if read about by a sage a hundred generations hence, there should be no confusion.



—Determining propriety, creating standards, and verifying the written word are important responsibilities, and they must be carried out with caution!

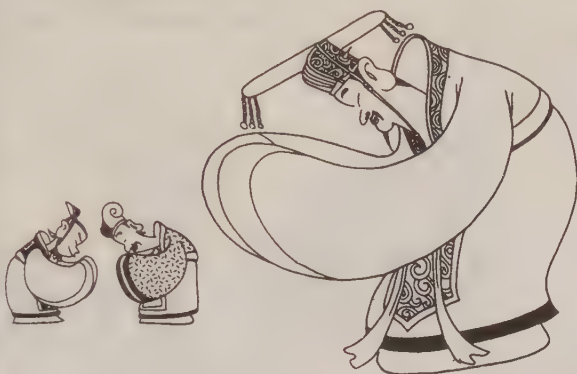


The Successful Ruler

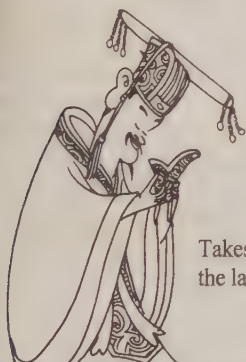


1

The world takes the gentleman's movements as the Way of the land,



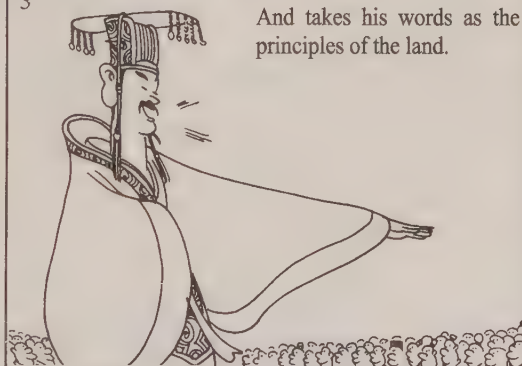
2



Takes his actions as the law of the land,

3

And takes his words as the principles of the land.



Those far away look to him, and those nearby do not weary of him.



—Such is the accomplished gentleman. All people admire and praise him!



是故，君子动而世为天下道，行而世为天下法，言而世为天下则。远之则有望，近之则不厌。

《诗》曰：「在彼无恶，在此无射；庶几夙夜，以永终誉。」君子未有不如此，而蚤有誉于天下者也。

A Good Name



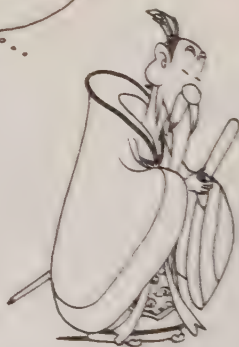
1

The *Book of Poetry* says:
Over there without dislike
Over here without complaint
Everyday and every night
His beloved name will span all time.



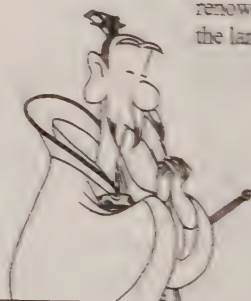
2

A sovereign who
is like this...



3

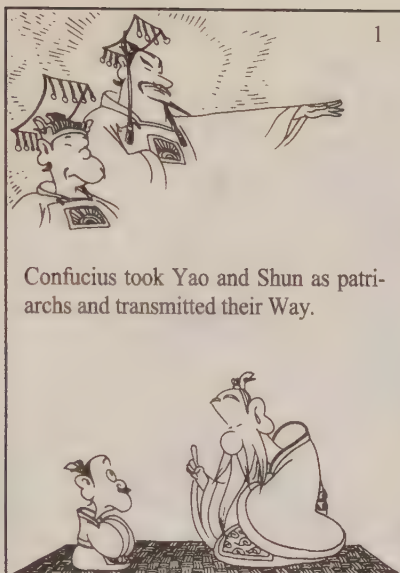
Will achieve early
renown throughout
the land.



—Human relations are im-
portant. If you do not neglect
them, you will always have a
good name.



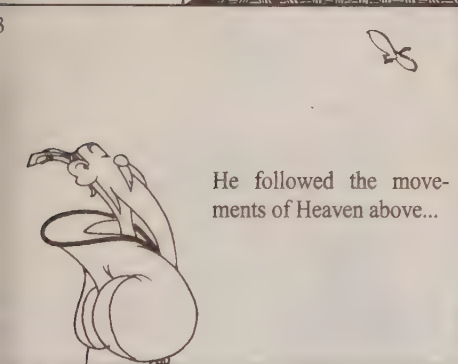
Chapter 30 Confucius' Role-Models



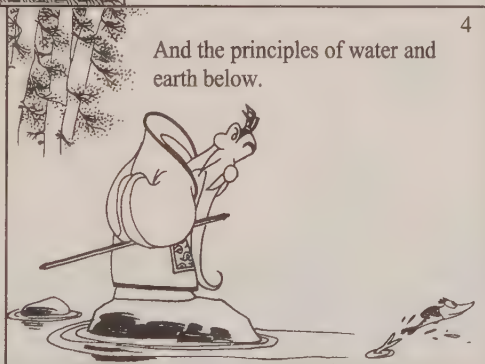
Confucius took Yao and Shun as patriarchs and transmitted their Way.



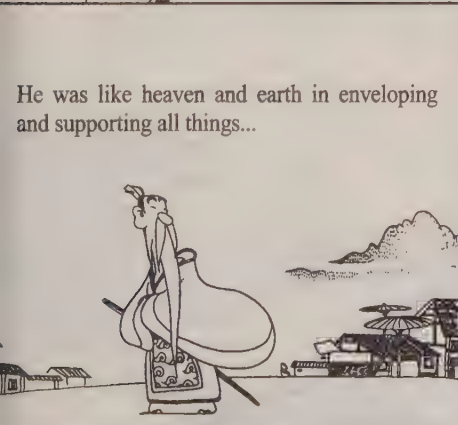
He emulated Kings Wen and Wu and illustrated their way.



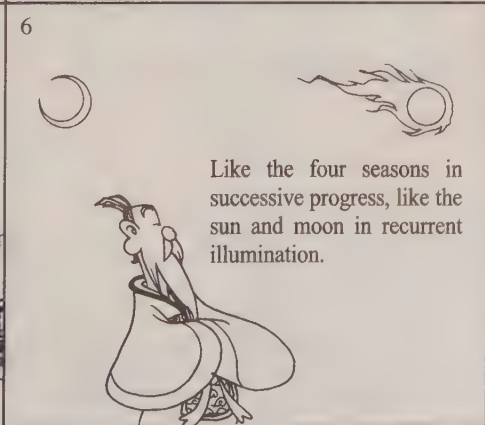
He followed the movements of Heaven above...



And the principles of water and earth below.



He was like heaven and earth in enveloping and supporting all things...



Like the four seasons in successive progress, like the sun and moon in recurrent illumination.

如四时之错行，如日月之代明……
仲尼祖述尧舜，宪章文武：上律天时，下袭水土。辟如天地之无不持载，无不覆帔；辟

执也；齐庄中正，足以有敬也；文理密察，足以有别也……
惟天下至圣，为能聪明睿知，足以有临也；宽裕温柔，足以有容也；发强刚毅，足以有

Chapter 31 The Perfect Sage



1



Only a perfect sage is intelligent enough to reside above all others,

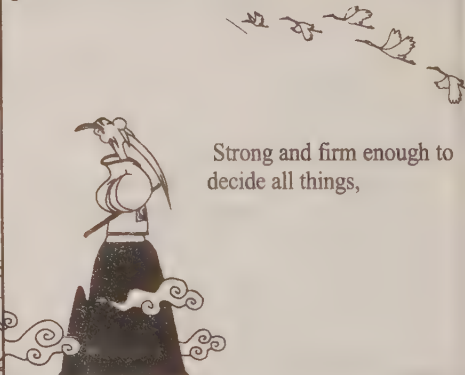
2

Magnanimous and gentle enough to accept everyone,



3

Strong and firm enough to decide all things,



4

Just enough to garner everyone's respect,

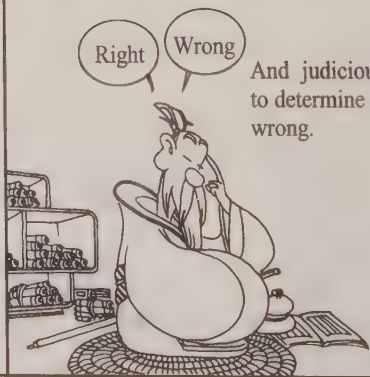


5

Right

Wrong

And judicious enough to determine right from wrong.



Chapter 32 Perfect Sincerity



1

Only the sage of perfect sincerity
can manage the land's morality,



2

Establish the foundation of society,



3

And understand the transformations and nurturing of heaven and earth.



《第三十二章》

唯天下至誠，為能經綸天下之大經，立天下之大本，知天地之化育。

夫焉有所倚？肫肫其仁，渊渊其渊，浩浩其天，苟不固聪明圣知达天德者，其孰能知之？

4

Is there something he depends on?



5

He is candid in benevolence;



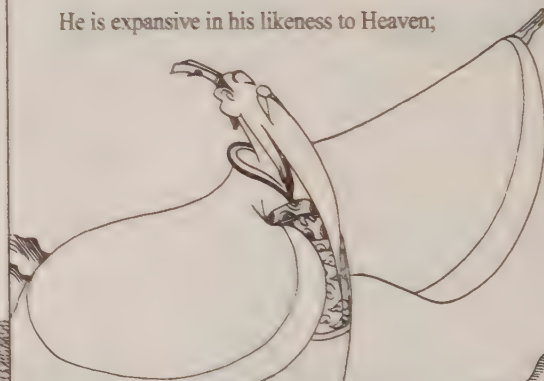
6

He is deep in his profundity;



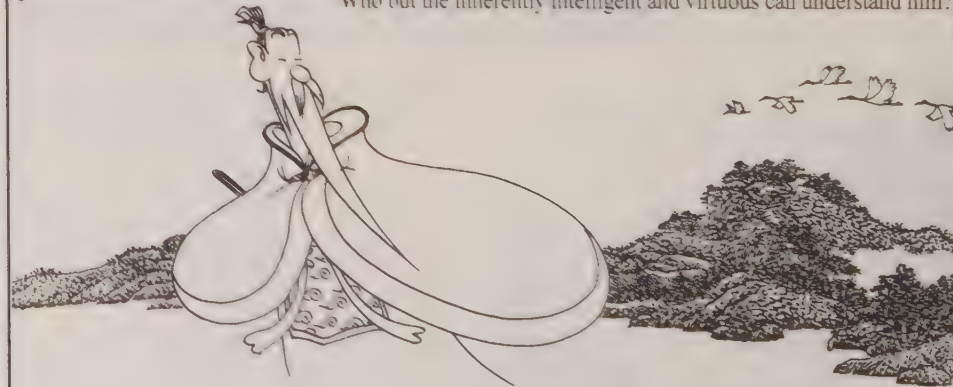
7

He is expansive in his likeness to Heaven;



8

Who but the inherently intelligent and virtuous can understand him?



Chapter 33 Covering Brocade



1

The Book of Poetry says:
Over brocade she wears a coat.
That's because the pattern is ostentatious.



2

You're
too
modest.



I don't have
many talents.
Please forgive
me.



You're
so
talent-
ed!



3

So the way of the gentleman is to
appear obscure and day by day re-
veal his brightness.



I'm good at
everything.



4

Won-
derful!



He's not
good at
any-
thing!



5

The way of the lesser man is to ap-
pear brilliant and day by day fade
away.



亡。
《诗》曰「衣锦尚絅」，恶其文之著也。故君子之道，暗然而日章；小人之道，的然而日
《第三十三章》

君子之道，淡而不厌，简而文，温而理，知远之近，知风之自，知微之显，可与入德矣……

6

The way of the gentleman is to be bland yet not be shunned for it, to be simple yet cultured, to be gentle yet reasonable.



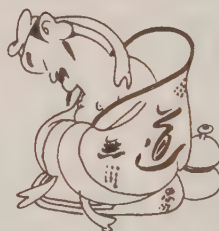
7

He understands the nearness of the distant,



8

The origin of customs,



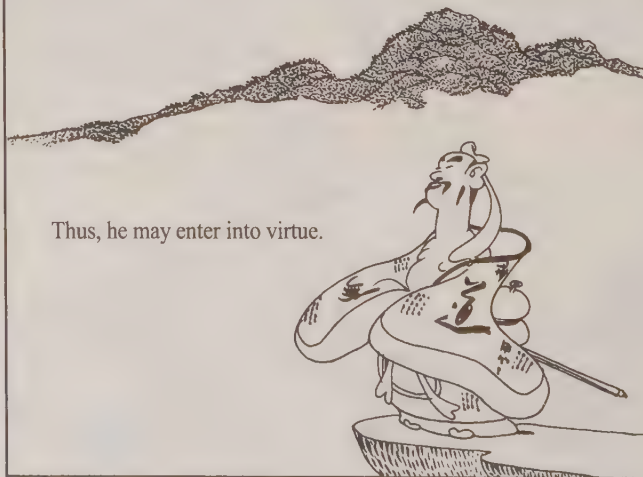
9

And the salience of the subtle



10

Thus, he may enter into virtue.

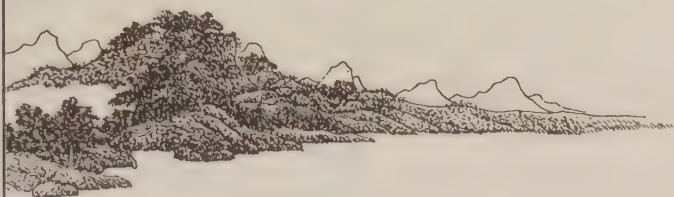


—“A sincere person has few words; a hypocritical person constantly argues.” Your inner sincerity will be recognized by others without even expressing it.

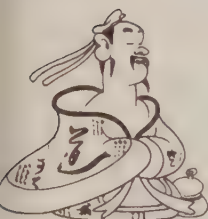


Subtlety

1



The *Book of Poetry* says:
I tend to harbor virtue clear
Unrevealed in noisy sounds or dazzling colors.



2

Transforming the people
through displays of sight
and sound is the worst
way.

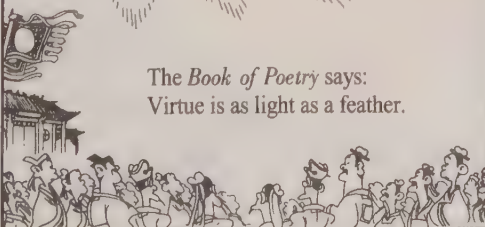
Confucius said:



3



The *Book of Poetry* says:
Virtue is as light as a feather.



诗云：「予怀明德，不大声以色。」子曰：「声色之于以化民，末也。」

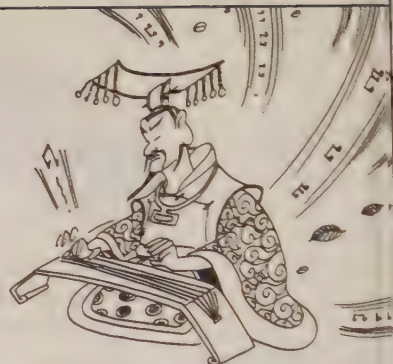
《诗》曰：「德輶如毛」，毛犹有伦。「上天之载，无声无臭」，至矣。

4

But still there is something in the feather to use for comparison.



5

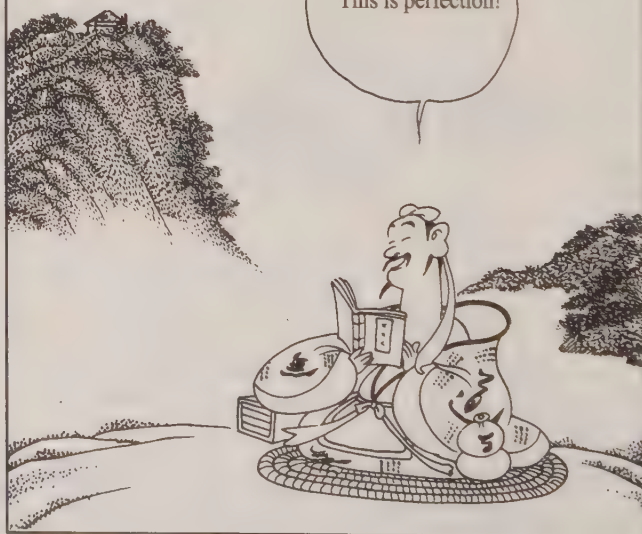


Another passage in the *Book of Poetry* says:
The operations of Heaven
above
Happen with
neither sound nor
smell.



6

This is perfection!



—Transform the people
through virtue, and
don't be self-satisfied
with the praise of others.



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