《大學》原文（按朱子《四書章句集註》分章順序）

Chapter 1:

大學之道，在明明德，在親民，在止於至善。知止而後有定，定而後能靜，靜而後能安，安而後能慮，慮而後能得。物有本末，事有終始。知所先後，則近道矣。古之欲明明德於天下者，先治其國；欲治其國者，先齊其家；欲齊其家者，先脩其身；欲脩其身者，先正其心；欲正其心者，先誠其意；欲誠其意者，先致其知；致知在格物。物格而後知至，知至而後意誠，意誠而後心正，心正而後身修，身修而後家齊，家齊而後國治，國治而後天下平。自天子以至於庶人，壹是皆以修身為本。其本亂而末治者否矣。其所厚者薄，而其所薄者厚，未之有也！

Chaper 2:

《康誥》曰：「克明德。」《大甲》曰：「顧諟天之明命。」《帝典》曰：「克明峻德。」皆自明也。湯之《盤銘》曰：「苟日新，日日新，又日新。」《康誥》曰：「作新民。」《詩》曰：「周雖舊邦，其命維新。」是故君子無所不用其極。

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一節 大學之道、在明明德、在親民、在止於至善。二節 知止、而后有定、定、而后能靜、

THE TEXT OF CONFUCIUS.

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

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

as 季氏 is found continually in the Analects for *the* Chî, i. e. the chief of the Chî family. For how can we say that 'The Great Learning' is a work left by Confucius? Even Chû Hsî ascribes only a small portion of it to the Master, and makes the rest to be the production of the disciple Tsăng, and before his time, the whole work was attributed generally to the sage's grandson. I must take 孔氏 as = 孔門, the Confucian school.

THE TEXT OF CONFUCIUS. Such Chû Hsî, as will be seen from his concluding note, determines this chapter to be, and it has been divided into two sections (段), the first containing three paragraphs, occupied with the *heads* (綱領) of the Great Learning, and the second containing four paragraphs, occupied with the *particulars* (條目) of those.

Par. 1. The heads of the Great Learning. 大學之道,—'the way of the Great Learning,' 道 being = 修爲之方法, 'the methods of cultivating and practising it,'—the Great Learning, that is. 在, 'is in.' The first 明 is used as a verb; the second as an adjective, qualifying 德. The illustrious virtue is the virtuous nature which man derives from Heaven. This is perverted as man grows up, through defects of the physical constitution, through inward lusts, and through outward seductions; and the great business of life should be, to bring the nature back to its original purity.—'To renovate the people,'—this object of the Great Learning is made out, by changing the character 親 of the old text into 新. The Ch'ăng first proposed the alteration, and Chû Hsî approved of it. When a man has entirely illustrated his own illustrious nature, he has to proceed to bring about the same result in every other man, till 'under heaven' there be not an individual, who is not in the same condition as himself.—'The highest excellence' is understood of the two previous matters. It is not a third and different object of pursuit, but indicates a perseverance in the two others, till they are perfectly accomplished.—According to these explanations, the objects contemplated in the Great Learning are not three, but two. Suppose them realised, and we should have the whole world of mankind perfectly good, every individual what he ought to be!

Against the above interpretation, we have to consider the older and simpler. 德 is there not the *nature*, but simply virtue, or virtuous conduct, and the first object in the Great Learning is the making of one's self more and more illustrious in virtue, or the practice of benevolence, reverence, filial piety, kindness, and sincerity. See the 故本大學註辨, *in loc.*—There is nothing, of course, of the *renovating of the people*, in this interpretation. The second object of the Great Learning is 親民 = 親愛於民, 'to love the people.—The third object is said by Ying-tâ to be 'in resting in conduct which is perfectly good (在止處於至善之行),' and here also, there would seem to be only two objects, for what essential distinction can we make between the first and third? There will be occasion below to refer to the reasons for changing 親 into 新, and their unsatisfactoriness. 'To love the people' is, doubtless, the second thing taught by the Great Learning.—Having the heads of the Great Learning now before us, according to both interpretations of it, we feel that the student of it should be a sovereign, and not an ordinary man.

Par. 2. The mental process by which the point of rest may be attained. I confess that I do not well understand this paragraph, in the relation of its parts in itself, nor in relation to the rest of the chapter. Chû Hsî says:—'止 is the ground where we ought to rest;'—namely, the highest excellence mentioned above. But if

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靜、而后能安、安、而
后能慮、慮、而后能
得。三節物有本末、事有
終始、知所先後、則
近道矣。四節古之欲明
明德於天下者、先
治其國、欲治其國
者、先齊其家、欲齊
其家者、先脩其身、
欲脩其身者、先正

and that deliberation will be followed by the attainment *of the desired end.*

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

4. The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts.

this be known in the outset, where is the necessity for the 慮, or 'careful deliberation,' which issues in its attainment? The paraphrasts make 知止 to embrace even all that is understood by 格物致知 below.—Ying-tâ is perhaps rather more intelligible. He says:—'When it is known that the rest is to be in the perfectly good, then the mind has fixedness. So it is free from concupiscence, and can be still, not engaging in disturbing pursuits. That stillness leads to a repose and harmony of the feelings. That state of the feelings fits for careful thought about affairs (能思慮於事), and thence it results that what is right in affairs is attained.' Perhaps, the paragraph just intimates that the objects of the Great Learning being so great, a calm, serious thoughtfulness is required in proceeding to seek their attainment.

Par. 3. *The order of things and methods in the two preceding paragraphs.* So, according to Chû Hsî, does this paragraph wind up the two preceding. 'The illustration of virtue,' he says, 'is the *root*, and the renovation of the people is the *completion* (literally, *the branches*). Knowing where to rest is the *beginning*, and being able to attain is the end. The root and the beginning are *what is first.* The completion and end are *what is last.*'—The adherents of the old commentators say, on the contrary, that this paragraph is introductory to the succeeding ones. They contend that the illustration of virtue and renovation of the people are *doings* (事), and not *things* (物). According to them, the *things* are the person, heart, thoughts, &c., mentioned below, which are 'the root,' and the family, kingdom, and empire, which are 'the branches.' The *affairs* or *doings* are the various processes put forth on those things.—This, it seems to me, is the correct interpretation.

Par. 4. *The different steps by which the illustration of illustrious virtue throughout the kingdom may be brought about.* 明明德於天下 is understood by the school of Chû Hsî as embracing the two first objects of the Great Learning, the illustration, namely, of virtue, and the renovation of the people. We are not aided in determining the meaning by the synthetic arrangement of the different steps in the next paragraph, for the result arrived at there is simply—天下平, 'the whole kingdom was made tranquil.'—Ying-tâ's comment is—章明已之明德使徧於天下, 'to display illustriously their own illustrious virtue (or virtues), making them reach through the whole kingdom.' But the influence must be very much transformative. Of the several steps described, the central one is 修身, 'the cultivation of the person,' which, indeed, is called 本, 'the root,' in par. 6. This re-

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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物格而后知

○五節

Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

5. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their

quires 'the heart to be correct,' and that again 'that the thoughts be sincere.' Chû Hsî defines 心 as 身之所主, 'what the body has for its lord,' and 意 as 心之所發, 'what the 心 sends forth.' Ying-tâ says:—總包萬慮謂之心, 'that which comprehends and embraces all considerings is called the 心;' 爲情所意念謂之意, 'the thoughts under emotion are what is called 意.' 心 is then the metaphysical part of our nature, all that we comprehend under the terms of mind or soul, heart, and spirit. This is conceived of as quiescent, and when its activity is aroused, then we have thoughts and purposes relative to what affects it. The 'being sincere' is explained by 實, 'real.' The sincerity of the thoughts is to be obtained by 致知, which means, according to Chû Hsî, carrying our knowledge to its utmost extent, with the desire that there may be nothing which it shall not embrace.' This knowledge, finally, is realised 在格物. The same authority takes 物, 'things,' as embracing, 事, 'affairs,' as well. 格 sometimes = 至, 'to come or extend to,' and assuming that the 'coming to' here is by study, he makes it = 窮究 'to examine exhaustively,' so that '格物 means exhausting by examination the principles of things and affairs, with the desire that their uttermost point may be reached.'—We feel that this explanation cannot be correct, or that, if it be correct, the teaching of the Chinese sage is far beyond and above the condition and capacity of men. How can we suppose that, in order to secure sincerity of thought and our self-cultivation, there is necessarily the study of all the phenomena of physics and metaphysics, and of the events of history? Moreover, Chû Hsî's view of the two last clauses is a consequence of the alterations which he adopts in the order of the text. As that exists in the Lî Chî, the 7th paragraph of this chapter is followed by 此爲知本, 此爲知之至也, which he has transferred and made the 5th chapter of annotations. Ying-tâ's comment on it is:—'*The root* means *the person*. The person (i. e. personal character) being regarded as the root, if one can know his own person, this is the knowledge of the root; yea, this is the very extremity of knowledge.' If we apply this conclusion to the clauses under notice, it is said that wishing to make our thoughts sincere we must first carry to the utmost our self-knowledge, and this extension of self-knowledge 在格物. Now, the change of the style indicates that the relation of 致知 and 格物 is different from that of the parts in the other clauses. It is not said that to get the one thing we must first do the other. Rather it seems to me that the 格物 is a consequence of 致知, that in it is seen the other. Now, 式, 'a rule or pattern,' and 正, 'to correct,' are accepted meanings of 格, and 物 being taken generally and loosely as = *things*, 在格物 will tell us that, when his self-knowledge is complete, a man is a law to himself, measuring, and measuring correctly, all things with which he has to do, not led astray or beclouded by them. This is the interpretation strongly insisted on by 羅仲藩, the author of the 古本大學註辨. It is the only view into any sympathy with which I can bring my mind. In harmony with it, I would print 致知在格物 as a paragraph by itself, between the analytic and synthetic processes described in paragraphs 4, 5. Still there are difficulties connected with it, and I leave the vexed questions, regretting my own inability to clear them up.

Par. 5. The synthesis of the preceding processes. Observe the 致 of the preceding paragraph is

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至、知至、而后意誠、意誠、而后心正、心正、而后身脩、身脩、而后家齊、家齊、而后國治、國治、而后天下平。六節自天子、以至於庶人、壹是、皆以脩身爲本。七節其本亂、而末治者否矣、其所厚者薄、而其所薄者厚、未之有也。

thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole kingdom was made tranquil and happy.

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

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

厚

changed into 至, and how 治 (the second, or lower first tone) now becomes 治, the 4th tone. 治 is explained by 攻理, 'the work of ruling,' and 治 by 理效, 'the result.' 后 is used for 後, as in par. 2.

Par. 6. The cultivation of the person is the prime, radical thing required from all. I have said above that the Great Learning is adapted only to a sovereign, but it is intimated here that *the people* also may take part in it in their degree. 天子, 'Son of Heaven,' a designation of the sovereign, 以其命于天, 'because he is ordained by Heaven.' 壹是 = 一切, 'all.' Chăng K'ang-ch'ăng, however, says :— 壹是, 專行是也, '壹是 means that they uniformly do this.'

Par. 7. Reiteration of the importance of attending to the root. Chû Hsî makes the *root* here to be the person, but according to the preceding paragraph, it is 'the cultivation of the person' which is intended. By the 末 or 'branches' is intended the proper ordering of the family, the State, the kingdom. 'The family,' however, must be understood in a wide sense, as meaning not a household, but a *clan*, embracing all of the same surname. 厚薄, 'thick,' and 'thin,'—used here metaphorically. 所厚, according to Chû Hsî, means 'the family,' and 所薄, 'the State and the kingdom,' but that I cannot understand. 所厚 is the same as the *root*. Mencius has a saying which may illustrate the second part of the paragraph.— 於所厚者薄, 無所不薄, 'He, who is careless in what is important, will be careless in everything.'

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第一章

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

一節

康誥曰、克明德。

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

COMMENTARY OF THE PHILOSOPHER TSĂNG.

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

CONCLUDING NOTE. It has been shown in the prolegomena that there is no ground for the distinction made here between so much *ching* attributed to Confucius, and so much 傳, or commentary, ascribed to his disciple Tsăng. The invention of paper is ascribed to Ts'ăi Lun (蔡倫), an officer of the Han dynasty, in the time of the emperor Hwo (和), A. D. 89–105. Before that time, and long after also, slips of wood and of bamboo (簡) were used to write and engrave upon. We can easily conceive how a collection of them might get disarranged, but whether those containing the Great Learning did so is a question vehemently disputed. 右經一章, 'the chapter of classic on the right;' 如左, 'on the left;' —these are expressions = our 'preceding,' and 'as follows,' indicating the Chinese method of writing and printing from the right side of a manuscript or book on to the left.

COMMENTARY OF THE PHILOSOPHER TSĂNG.

1. THE ILLUSTRATION OF ILLUSTRIOUS VIRTUE. The student will do well to refer here to the text of 'The Great Learning,' as it appears in the Lî Chî. He will then see how a considerable portion of it has been broken up, and transposed to form this and the five succeeding chapters. It was, no doubt, the occurrence of 明, in the four paragraphs here, and of the phrase 明德, which determined Chû Hsî to form them into one chapter, and refer them to the first head in the classical text. The old commentators connect them with the great business of making the thoughts sincere. 1. See the Shû-ching, V. ix. 3. The words are part of the address of king Wû to his brother Făng (封), called also K'ang-shû (康叔; 康, the honorary epithet) on appointing him to the marquisate of 衞. The subject of 克 is king Wăn, to whose example K'ang-shû is referred.—We cannot determine, from this paragraph, between the old interpretation of 德, as = 'virtues,' and the new which understands by it,—'the heart or nature, all-virtuous.' 2. See the Shû-ching, IV. v. Sect. I. 2. Chû Hsî takes 諟 as = 此, 'this,' or 審, 'to judge,' 'to examine.' The old interpreters explain it by 正, 'to correct.' The sentence is part of the address of the premier, Î Yin, to T'ăi-chiâ, the second emperor of the Shang dynasty, B.C. 1753–1719. The subject of 顧 is T'ăi-chiâ's father, the great T'ang. Chû Hsî

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二節 大甲曰、顧諟天之明命。三節 帝典曰、克明峻德。四節 皆自明也。

右傳之首章、釋明明德。

第二章 一節 湯之盤銘曰、苟日新、日日新、又日新。二節 康誥曰、作新民。三節 詩曰、周雖舊邦、其命維新。四節 是故君子無所不用其

2. In the T'âi Chiâ, it is said, 'He contemplated and studied the illustrious decrees of Heaven.'

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

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

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

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

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

3. In the Book of Poetry, it is said, 'Although Châu was an ancient State, the ordinance which lighted on it was new.'

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

understands by 明命, the Heaven-given, illustrious nature of man. The other school take the phrase more generally, = the 顯道, 'displayed ways' of Heaven. 3. See the Shû-ching, I. i. 2. It is of the emperor Yâo that this is said. 4. The 皆 must be referred to the three quotations.

2. THE RENOVATION OF THE PEOPLE. Here the character 新, 'new,' 'to renovate,' occurs five times, and it was to find something corresponding to it at the commencement of the work, which made the Ch'ăng change the 親 of 親民 into 新. But the 新 here have nothing to do with the renovation of the people. This is self-evident in the 1st and 3rd paragraphs. The description of the chapter, as above, is a misnomer. 1. This fact about T'ang's bathing-tub had come down by tradition. At least, we do not now find the mention of it anywhere but here. It was customary among the ancients, as it is in China at the present day, to engrave, all about them, on the articles of their furniture, such moral aphorisms and lessons. 2. See the *K'ang Kâo*, par. 7, where K'ang-shû is exhorted to assist the king 'to settle the decree of Heaven, and 作新民,' which may mean to make the bad people of Yin into good people, or to stir up the new people, i. e. *new*, as recently subjected to Châu. 3. See the Shih-ching, III. i. Ode I. st. 1. The subject of the ode is the praise of king Wăn, whose virtue led to the possession of the kingdom by his

Translator: WING-TSIT CHAN

which the beginning student enters into virtue. It is only due to the preservation of this work that the order in which the ancients pursued their learning may be seen at this time. The *Analects* and the *Book of Mencius* are next to it. The student should by all means follow this work in his effort to learn, and then he will probably be free from mistakes."[7]

The Text

The Way of learning to be great (or adult education) consists in manifesting the clear character, loving[8] the people, and abiding (*chih*)[9] in the highest good.

Only after knowing what to abide in can one be calm. Only after having been calm can one be tranquil. Only after having achieved tranquillity can one have peaceful repose. Only after having peaceful repose can one begin to deliberate. Only after deliberation can the end be attained. Things have their roots and branches. Affairs have their beginnings and their ends. To know what is first and what is last will lead one near the Way.

The ancients who wished to manifest their clear character to the world would first bring order to their states. Those who wished to bring order to their states would first regulate their families. Those who wished to regulate their families would first cultivate their personal lives. Those who wished to cultivate their personal lives would first rectify their minds. Those who wished to rectify their minds would first make their wills sincere. Those who wished to make their wills sincere would first extend their knowledge. The extension of knowledge consists in the investigation of things. When things are investigated, knowledge is extended; when knowledge is extended, the will becomes sincere; when the will is sincere, the mind is rectified; when the mind is rectified, the personal life is cultivated; when the personal life is culti-

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Mean-in-Action follows the ancient text, the one used by Cheng Hsüan (127-200) in his annotation, which is the one in the Thirteen Classics Series and not rearranged by Chu Hsi. Those by Legge, "The Great Learning," and by Lin Yutang, "The Great Learning," follow Chu Hsi's text. This text is called *Ta-hsüah chang-chü*, literally "Punctuation and redivision of the *Great Learning* into Chapters." It contains Chu Hsi's own "Remarks." In the following translation, Chu Hsi's text is used.

[6] What follows is a paraphrase of Ch'eng's words. See his *I-shu* (Surviving Works), 2A:4a, 22A:1a and *Ts'ui-yen* (Pure Words), 1:25a, both in ECCS.

[7] This and the rest of the "Remarks" on the *Great Learning* are by Chu Hsi.

[8] According to Ch'eng I, the character *ch'in* (to love) should be read *hsin* (to renovate). See his revision of the text of the *Great Learning* in *Ching-shuo* (Explanation of the Classics), 5:3a, in ECCS.

[9] The word *chih* is used in this work in its various meanings of abiding, staying, and resting.

Translator: WING-TSIT CHAN

vated, the family will be regulated; when the family is regulated, the state will be in order; and when the state is in order, there will be peace throughout the world. From the Son of Heaven down to the common people, all must regard cultivation of the personal life as the root or foundation. There is never a case when the root is in disorder and yet the branches are in order. There has never been a case when what is treated with great importance becomes a matter of slight importance or what is treated with slight importance becomes a matter of great importance.

Chu Hsi's Remark. The above is the text in one chapter. It is the words of Confucius, handed down by Tseng Tzu. The ten chapters of commentary which follow are the views of Tseng Tzu and were recorded by his pupils. In the traditional version there have been some mistakes in its arrangement. Now follows the new version fixed by Master Ch'eng I,[10] and in addition, having examined the contents of the text, I (Chu Hsi) have rearranged it as follows:

Chapters of Commentary

1. In the "Announcement of K'ang" it is said, "He was able to manifest his clear character."[11] In the "T'ai-chia" it is said, "He contemplated the clear Mandates of Heaven."[12] In the "Canon of Yao" it is said, "He was able to manifest his lofty character."[13] These all show that the ancient kings manifested their own character.

Chu Hsi's Remark. The above first chapter of commentary explains manifesting the clear character.

2. The inscription on the bath-tub of King T'ang[14] read, "If you can renovate yourself one day, then you can do so every day, and keep doing so day after day." In the "Announcement of K'ang," it is said, "Arouse people to become new."[15] The *Book of Odes* says, "Although Chou is an ancient state, the mandate it has received from Heaven is new."[16] Therefore, the superior man tries at all times to do his utmost [in renovating himself and others].

[10] Ch'eng I's rearrangement of the work is found in *Ching-shuo*, 5:3a-5b. His elder brother Hao's rearrangement, which is different from his, is found in 5:1a-3a. Actually, Chu Hsi's rearrangement is different from both.
[11] *History*, "Announcement of K'ang." Cf. translation by Legge, *Shoo King*, p. 383.
[12] *ibid.*, "T'ai-chia." Cf. Legge, p. 199.
[13] *ibid.*, "Canon of Yao." Cf. Legge, p. 17.
[14] Founder of the Shang dynasty (r. 1751–1739 B.C.?)
[15] *History*, "Announcement of K'ang." Cf. Legge, p. 388.
[16] Ode no. 235.

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DX: The Way of greater learning lies in manifesting the original brightness of innate virtue; it lies in restoring the original brightness of that virtue in the people generally; it lies in coming to rest in the utmost goodness. **[1]** Know where to rest, and afterwards there is stability; be stable, and afterwards there can be calmness; be calm, and afterwards there can be tranquility; be tranquil, and afterwards there can be contemplation; be contemplative, and afterwards there can be attainment. **[2]** In things there is root (the brightness of innate virtue) and branch (restoring the original brightness of innate virtue in the people). In activities there is a beginning (finding a place to rest) and an end (attaining completion of the sequence). Know what is first and what follows. Then you come near to the Way. **[3]**

The ancients, in wishing to manifest luminous virtue in the world, first brought good order to their states. In wishing to bring good order to their states, they first regulated their households. In wishing to regulate their households, they first cultivated themselves. In wishing to cultivate themselves, they first rectified their minds. In wishing to rectify their minds, they first made their intentions *cheng* 誠 (true, genuine, sincere). In wishing to make their intentions *cheng* 誠, they first extended their knowledge to the limit. Extending knowledge to the limit lies in investigating things. **[4]** Investigate things and then knowledge is perfected. When knowledge is perfected, then intentions become *cheng* 誠. When intentions are *cheng* 誠, then the mind is rectified. Rectify the mind and the self is cultivated. Cultivate the self and the household is regulated. Only after the household is regulated is the state well ordered. Only after the state is well ordered is the world at peace. **[5]** From the Son of Heaven down to the common people, all without exception should take self-cultivation as the root. **[6]** For the root to be in disorder and yet the branches to be well ordered is not possible. For what is important to be trivialised or what is trivial to be given importance should never be the case. **[7]**

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[3] Manifesting the original brightness of innate virtue is the root; restoring the original brightness of that virtue in the people generally is the branch. "Know where to rest" is the beginning; "being able to attain" is the end. Root and beginning are what come first; branch and end are what come afterwards. This brings together the meanings of the previous two sections.

[4] . . . Manifesting the original brightness of innate virtue in the world is to cause the people of the world all to have the means to manifest the original brightness of their own innate virtue. *Xin* 心 (heart, mind) is what rules the self. *Cheng* 誠 is equivalent to *shi* 實 (to make true, real, genuine). *Yi* 意 (thoughts, intentions) are what the mind sends forth. In making genuine (true) what the mind sends forth, one wishes to become one with goodness and not deceive oneself. *Zhi* 致 is equivalent to *tui ji* 推極 (extend to the limit). *Zhi* 知 is like *shi* 識 (to know, be acquainted with). Extending to the limit what I know is to wish what I know to be without limit (absolutely exhaustive). *Ge* 格 is equivalent to *zhi* 至 (to reach, arrive at, extend). *Wu* 物 is like *shi* 事 (matters, affairs). To investigate thoroughly the principles of matters and things is to wish to reach this extreme point definitively. These eight things are the specifics of the greater learning (*Daxue*).

[5] . . . "Investigating things" is unfailingly to reach the extreme point in the principle of things. Knowledge being perfected is what my mind knows being without limit. When knowledge is without limit (exhaustive), then intentions can, indeed, be made genuine (true). When intentions are genuine (true), then the mind can, indeed, be rectified. Down to *xiu shen* 脩身 (cultivating the self) is about the matter of manifesting the original brightness of innate virtue. From *qi jia* 齊家 (regulating the household) on is about the matter of renewing the people. If one investigates (gets to the core of) things, and knowledge is perfected, then one knows where to rest. From *yi cheng* 意誠 (intentions are made *cheng* 誠) down is, then, all about the sequence of attaining a place to come to rest.

[6] *Yi shi* 壹是 equates with *yiqie* 一切 (all, the whole, uniformity). Prior to and including *zheng xin* 正心 is all on how to cultivate the self. Including and following *qi jia* 齊家 (regulating the household) is about raising this and putting it into place.

[7] *Ben* 本 (the root) refers to *shen* 身 (the self). *Suo hou* 所厚 (what is important) refers to the household. These two sections unite the two preceding sections in meaning.

DX Comm. 1: The "Announcement to Kang" states: "He was able to manifest virtue." **[1]**
The "Tai Jia" states: "He gave constant attention to this enlightened decree of Heaven." **[2]**
The "Di dian" states: "He was able to manifest great virtue." **[3]**
These are all instances of the self manifesting [innate virtue]. **[4]**

* Text from the classical commentaries in { } brackets primarily contains pronunciation guides for certain Chinese characters; this has been omitted in the English translation.

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Translator：IAN JOHNSTON and WANG PING

Above (to the right) is the commentary on the first chapter. It explains manifesting the original brightness of innate virtue. (This connects with the following three sections to "止於信." In the old text it was mistakenly placed after "沒世不忘.")

Notes DX Comm. 1 (Zhu Xi)

[1] The "Announcement to Kang" is from the "Zhou shu" 周書. *Ke* 克 equates with *neng* 能 (to be able).
[2] *Da* 大 is read as *tai* 泰 (greatest, extreme). *Shi* 諟 is an old form of *shi* 是. The "Tai jia" is from the "Shang shu" 商書. *Gu* 顧 means "constantly direct attention to it." *Shi* 諟 is like *ci* 此 (this) although some say [it is like] *shen* 審 (to investigate, examine). "Heaven's enlightened decree" is what Heaven gives to me and what I take to be virtue. If there is constant focus on this, then at no time will it not be manifest.
[3] In the *Documents jun* 峻 is written as *jun* 俊. The "Di dian" 帝典 refers to the "Yao dian" 堯典 which is from the "Yu shu" 虞書. *Jun* 峻 equates with *da* 大 (great, large).
[4] This summarises what is quoted from the *Documents*: The intention of all [the quotations] is to say that the self manifests its own virtue.

DX Comm. 2: The inscription engraved on Tang's bathing tub said: "Truly renew [yourself] each day. Day after day renew [yourself], and again, each day, renew [yourself]. **[1]**
The "Announcement to Kang" states: "Stir the people to renewal." **[2]**
The *Odes* says: "Although Zhou is an old country, its decree is new." **[3]**
This is why, for the noble man, there is nothing in which he does not use his utmost endeavour. **[4]**

Above (to the right) is the commentary on the second chapter. It explains renewing the people.

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Brief description

Brief description of James Legge

The translation style of Legge is modern. For example, 明 is translated as illustrate, 止 as rest in, and 至善 as the highest excellence. This makes it easier for westerners to understand. Legge follows Zhu Xi's explanation and believes that 親民 means 新民, so he translates it as renovate the people. The translation of 本末 as root and branches, it is similar to the concept of 本末 in the original text. The translation of 脩身 as cultivated their persons, and 正其心 as rectified. Legge interprets 致其知 as extended to the utmost knowledge, and translates 致知在格物 as such extension of knowledge lay in the investigation of things. While this is simplistic, it remains clear.

In summary, We could find that Legge understood the original text correctly and used the appropriate vocabulary. Legge's translation style is more aligned with Western thinking. Although some of his English translations do not fully got the deeper meanings of the original text, they are still accurate. His translation style is smooth, easily understandable, and focused on restoring the original meaning.

Brief description of Wing-Tsit Chan

Mr. Wing-Tsit Chan's translation is deep, he does not stick to the order of the original text. He uses English to explain the original text in a new way. For example, he translates 大學 as the way of learning to be great (or adult education). He follows the deeper meaning of the original text while making it understandable to modern readers.

Mr. Chan's translation of 明明德 as manifesting the clear character and the second character 明 translated as clear. He does not follow Zhu Xi's interpretation of 親民 means 新民, so he translated it as loving the people. 止 translates as abiding and 至善 as highest good.

Mr. Chan's translation of the verbs in the original text is more flexible. For example, he translates 治, 齊, 脩, 正 as order, regulate, cultivate, and rectify. He also translates 致知 as extension of knowledge, which is the same as James Legge's translation.

In summary, Mr. Chan's translation is beautiful and insightful, demonstrating a deep understanding of the original text. He pays more attention to the meaning of the text than to its strict order.

Brief description of Johnston and Wang Ping

The translations by Johnston and Wang Ping are distinctive. They translate 大 as greater rather than great, and 明德 as manifesting the original brightness of innate virtue. 至於至善 is translated as utmost goodness, which provides a clear explanation of the deep meaning of the original text.

Their translations of 安 as tranquility and 慮 as contemplation are more in line with the original text. The use the word "afterwards" to express 而後 is clearer and more organized.

致知在格物 is translated as extending knowledge to the limit lies in investigating things, and 知至 as the knowledge is perfected. This translation uses very modern language to explain the text clearly.

A key characteristic of this translation is that the translators have a deep and accurate understanding of the original text. They not only preserve the original meaning but also use uncommon words that clearly explain the text's meaning and make it easy for readers to understand.

However, this translation translated 致知 as extended their knowledge, I think maybe is not a perfect interpretation of the original meaning. But, it is clear that the translators have made their best effort to restore the original sense.