

Cstan98 The Great Learning Free Ebook

大學 2012-3

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Important Note

Please note Holy Bible should be your only main Scripture. Below scriptures & other important books should be for additional knowledges only. They are for Christians who want to know what other religions scriptures & books are about. After reading, it is still advisable to read Holy Bible every night. This is because planet earth ultimately will belong to Jesus Christ. Therefore Christianity is the only correct path.

Introduction

Extracted from Cstan98 Website <http://www.cstan98.com/cstan98-the-great-learning.htm> public domain materials by Author.

English-Chinese translation.

Original Author: Zeng Zi 曾子。

Original text base from: 新編四書心德（大學中庸）by [青氣]巨書局, book.

My meaning base from: 新編四書心德（大學中庸）by [青氣]巨書局, book.

Main Texts

(經一章)大學之道 (Scripture Chapter 1) Great Learning Way

大學之道，在明明德，在親民，在止於至善。

Great Learning Way, is in implementing bright Virtues, is in knowing people, is in ending upon extreme goodness.

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。

Know stop then have fixed, fixed then have quiet, quiet then have comfort, comfort then have worries, worries then can get.

物有本末，事有終始，知所先後，則進道矣。

Things have foundation & ends, tasks have ending & beginning, know which first & last, then near Tao.

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，先修其身；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。

Ancient time those who want to implement bright Virtues worlds under Heaven person, first govern his country; want to govern his country person, first govern his family; want to govern his family person, first govern his self; want to govern his self person, first correct his heart; want to correct his heart person, first sincere his intentions; want to sincere his intentions, first know all knowledges; know all knowledges is in get rid heart-things.

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。

Heart-things get rid then knowledges all know, knowledges all know then intentions sincere, intentions sincere then heart correct, heart correct then person govern, person govern then family govern, family govern then country govern, country govern then worlds under Heaven govern.

自天子以至於庶民，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。

From Son of Heaven (Emperor) to down common people, all from cultivate self as foundation. If cultivate self foundation messy & want ending government is impossible; what supposed to stress but look down, & what supposed to look down but too stress, cannot be done.

傳十章（一）釋明明德 Spread 10 Chapters. Chapter 1 Explaining Implementing Bright Virtues

康誥曰：「克明德。」

Book Scripture - Kang Gao Chapter: "fulfill your bright Virtues."

大甲曰：「顧諟天之明命。」

Book Scripture - Da Jia Chapter: "listen to Heaven given bright Fate."

帝典曰：「克明峻德」皆自明也。

Book Scripture - Di Dian Chapter: "fulfill bright high Virtues" all comes from self-understanding.

（二）釋新民 Chapter 2 Explaining New Person

湯之盤銘曰：『苟日新，日日新，又日新。』

Sage-King Tang Bathtub engraving: "can daily new, day day new, & day new."

康誥曰：『作新民。』

Book Scripture - Kang Gao Chapter: "become new Person."

詩曰：「周雖舊邦，其命維新。」

Poetry Scripture: "Dynasty Zhou also old Country, but its Mandate is new."

是故君子無所不用其極。

Therefore, Gentleman cannot but not to do use to extreme.

（三）釋止於至善 Chapter 3 Explaining Rest On Extreme Goodness

詩云：「邦畿千里，惟民所止。」

Poetry Scripture: "Country 1000km, only place her people choose to stay."

詩云：「（緇*）蠻黃鳥，止于丘（陲*）。」

Poetry Scripture: sounds of yellow bird, to rest at the cliff."

子曰：「於止，知其所止，可以人而不如鳥乎？」

Confucius: "to rest, know where to rest, can person not as bird? (Telling about the Spot you need to rest on.)"

詩云：「穆穆文王，於緝熙敬止。」

Poetry Scripture: "respectful Sage-King Wen, can follow ancient, Sage-Kings respectful centre on."

為人君，止於仁；為人臣，止於敬；為人子，止於孝；為人父，止於慈；與國人交，止於信。

As Emperor, centre on Ren (humanity); as Official, centre on respect; as Son, centre on filial piety; as Father; centre on compassion; transactions with country people, centre on trust.

詩云：「瞻彼淇澳，（錄*）竹猗猗。」

Poetry Scripture: "resting aside, bamboo-bamboo high-high.

有斐君子，如切如磋，如琢如磨，瑟兮僩兮，赫兮喧兮，有斐君子，終不可諠兮。」

This happy Gentleman, cultivate like knife cutting like axing, like polishing like grinding, careful it determined it, divine it bright path it, this happy Gentleman, cannot be forgotten."

如切如磋者，道學也；如琢如磨者，自修也；瑟兮僩兮者，恂慄也；赫兮喧兮者，威儀也；有斐君子，終不可誼兮者，道盛德至善，民之不能忘也。

Cultivate like knife cutting like axing, learn Tao is; cultivate like polishing like grinding, self cultivation is; careful it determined it, careful losing is; divine it bright path it, serious pride is; this happy Gentleman, cannot be forgotten, Cultivation full Virtues to goodness, people cannot forget.

詩云：「於戲！前王不忘。」

Poetry Scripture: "Oh! Ancient Sage-Kings not forgotten."

君子賢其賢而親其親，小人樂其樂而利其利，此以沒世不忘也。

Gentleman virtue to virtuous People & good to good People, petty people happy to happy things & make use to make use things, this if gone from world not forgotten.

(四) 釋本末 Chapter 4 Explaining Foundations & Endings

子曰：「聽訟，吾猶人也；必也使無訟乎！」

Confucius: "hearing court cases, I same as people; definitely make people no court case!"

無情者不得盡其辭，大畏民志；此謂知本。

No court case to be heard persons cannot make court case, big scare of people ambition; this is known as know foundation.

(五) 釋格物致知 Chapter 5 Explaining Get Rid Things & Extreme Know

此謂知本，此謂知之至也。

This is know foundation, this is know to extreme.

所謂致其知在格其物者，心有所貪慾而性辟焉，心有所嗔忿而性塞焉，心有所癡奢而性蕩焉，心有所愛妄而性遷焉。

What know all knowledges is in get rid heart things person, heart has desires things then nature become not-right, heart has anger hatred then nature become stuck, heart has stupid spendthrift then nature become shaken, heart has love illusion then nature become moved.

是以欲格其心物者，必戒貪慾，則扶性辟為正矣。

Therefore want get rid heart things person, must cut desire things, then guide nature not-right become right.

息嗔忿，則關性塞為揚矣。

Clam anger hatred, then break nature stuck become open.

消癡奢，則收性蕩為定矣！

Reduce stupid spendthrift, then recollect nature shaken become stable!

剷愛妄，則挽性遷為止矣！

Cut love illusion, then save nature moved become stop!

是故君子慎心物於隱微，遏意惡於動機。

Therefore Gentleman careful heart things to hidden small, stop thinking to motive thought.

故心物自蔽，身物自染。

Therefore heart things self blocked, body things self get.

格心物者，復性初也；驅身物者，覺心源也；性心身者，一貫也，三者之不可離，猶植根本之不可分矣！

Get rid heart things person, recover nature original; flush-out body things person, enlighten heart source; nature heart body person, one thing, 3 things cannot leave, actually root foundation cannot be separate!

性心居內曰自覺焉。

Nature heart reside inside self enlightened.

身行著外曰覺人焉。

Body action outside enlighten others.

故內聖外王之功，豈可缺一哉。

Therefore inner sage (cultivations) outer king (actions), cannot lack one.

心物滋蔓，莫不自蔽己性焉。

Heart things growing, all no self hide own nature.

故聖人慎心物於隱微之間者，心物未動也。

Therefore Sage careful heart thing to tiny places, heart thing not move yet.

雖未動而持之一慎，則心物終無矣！

Although not move & control with careful, then heart things finally become nothing!

心物終無，則至性常皓，至性常皓則即復性初也。

Heart thing finally nothing, only final nature always bright, final nature always bright then recover nature to beginning.

身物昭著，莫不自染己心焉，故賢人驅身物於昭著者，以其心物未慎於隱微也，心物弗慎於未動之間，貪嗔癡愛遂熾焉，而現於言行矣！

Body things appear outside, all is because self tainted own heart, therefore Sub-Sage get rid body things to appear outside, for heart things not careful to hidden small, heart things not careful to not move in between, desire anger stupidity love increase desires, to appear on words & actions!

此謂之身物昭著者也。

This is what body things appear.

故驅身物者，即曰覺心源也，心者易動，深恐始勤終懈，是病焉，則身物復昭著矣。

Therefore get rid body things person, must know heart source, heart easily moves, deeply afraid starting hardworking ending relax, is sickness, then body things repeatedly appear outside.

如能始終覺心則亦漸趨於覺性矣！

If can start to end know heart then step by step to know nature!

及其成功一也，此謂物不格，不可以致其知。

Only one success, this things not get rid, cannot know all. (Sub-Sage removes body things not heart things. Sage removes heart things.)

所謂誠其意，在致其知者，故心物未發調中和。

For sincere the thought, is in know all, therefore heart thing not out is called balance harmony.

良知性也，心物既發調動機，紛乘意也，是以慎心物於隱微，遏意惡於動機，以復其良知，而臻於至理矣。

Conscience nature it is, heart thing once out is action motive, with many thoughts, therefore use careful treating heart thing to hidden small, stop thought evil on action motive, to recover conscience, and to extreme to extreme Tao (Laws).

故格其心物，以致其良知者，內聖功也，聖足而後，則意不誠而誠矣，心不正而正矣，雖序有四，實則二焉，以其心意儲諸一身，故列內聖之功矣！

Therefore get rid heart thing, just ignite conscience, inner sage cultivation, sage cultivation finished then after, then thoughts not sincere just sincere, heart not upright just upright, although 4 steps, actually 2, just use heart thought together inside one body, only inner sage cultivation only!

此謂知不致，不可以誠其意。

This is know not all, cannot sincere the thought.

所謂致知在格物者，言欲致吾之知，在即物而窮其理也。

For extreme know is in get rid things, saying extreme to know, are in things that know everything.

蓋人心之靈，莫不有知，而天下之物，莫不有理，惟於理有未窮，故其知有不盡也。

But people heart soul, do not know, & under Heaven things, all have Truth, just that your Truth not know everything, therefore know have limits.

是以大學始教，必使學者即凡天下之物，莫不因其已知之理而益窮之，以求至乎其極。

Therefore the Great Learning starts teachings, must let learners before under Heaven things, all because one know & want to know, to want to know extreme.

至於用力之久，而一旦豁然貫通焉，則眾物之表裏精粗無不到，而吾心之全體大用無不明矣。

When efforts are long, then one everything knows throughout, then everything inside outside tiny broad everything, your heart everything big use all know.

此謂物格，此謂知之至也。

This is things get rid, this is know extreme.

(六) 釋誠意 Chapter 6 Explaining Sincere Thoughts

所謂「誠其意」者，毋自欺也。

For sincering the thoughts, no self deceit.

如惡惡臭，如好好色，此之謂自謙。

Like hate ugly smells, like love good seeing, this is self humble.

故君子必慎其獨也。

Therefore Gentleman must careful when alone.

小人閒居為不善，無所不至；見君子而後厭然，揜其不善，而著其善；人之視己，如見其肺肝然，則何益矣？

The petty person when alone does evil, all evils do; see Gentleman then hate himself, give away his evils, put disguise doing goods, people see him, like see lungs & livers, what the use?

此謂誠於中，形於外。

This means sincere inside, expression outside.

故君子必慎其獨也。

Therefore Gentleman must careful when alone.

曾子曰：「十目所視，十手所指，其嚴乎！」

Zeng Zi: "ten eyes looking, ten hands pointing, isn't it strict!"

富潤屋；德潤身，心廣體胖。

Wealth furnishes house; virtues furnishes body, heart broaden then body fat.

故君子必誠其意。

Therefore Gentleman must sincere his thoughts.

(七) 釋正心修身 Chapter 7 Explaining Correct & Heart Cultivate Body

所謂「修身在正其心」者，身有所忿懣，則不得其正；有所恐懼，則不得其正；有所好樂，則不得其正；有所憂患，則不得其正。

For 'cultivate body is in correcting heart', body has anger & hatred, then cannot get correct; has afraid & frightened, then cannot get correct; has hobby & funs, then cannot get correct; has worry & mishap, then cannot get correct.

心不在焉；視而不見，聽而不聞，食而不知其味。

Heart not around; see cannot see, hear cannot hear, eat does not know taste.

此謂「修身在正其心」。

This is what 'cultivate body is in correcting heart'.

(八) 釋修身齊家 Chapter 8 Explaining Cultivate Body & Governing Family

所謂「齊其家在修其身」者，人之其所親愛而辟焉，之其所賤惡而辟焉，之其所畏敬而辟焉，之其所哀矜而辟焉，之其所敖惰而辟焉。

For 'governing family is in cultivating body', person because he cares & loves become not right, because he look-downs & hates become not right, because he afraid & respect become not right, because he sad & pity become not right, because he proud & lazy become not right.

故好而知其惡，惡而知其美者，天下鮮矣。

Therefore like but know his wrongs, hate but know his perfection, under Heaven few.

故諺有之曰：「人莫知其子之惡，莫知其苗之碩。」

Therefore proverb has said: "person do not know his son's wrongs, do not know his crops' big size."

此謂身不修不可以齊其家。

This is what body not cultivate cannot govern family.

(九) 釋齊家治國 Chapter 9 Explaining Governing Family & Governing Country

所謂「治國必先齊其家」者，其家不可教，而能教人者，無之。

For 'governing family must first governing family', his family cannot govern, & teach other people, no such person.

故君子不出家，而成教於國：孝者，所以事君也；弟者，所以事長也；慈者，所以使眾也。

Therefore Gentleman not out of house, can teach the whole country: Filial Piety, can administer Emperor; Brotherhood, can administer Senior Officers; Compassionate, can administer the public.

康誥曰：「如保赤子。」

Book Scripture: "like protecting babies."

心誠求之，雖不中，不遠矣。

Heart sincere to seek, although unable get, not far.

未有學養子而後嫁者也。

Never have learn how to rear children then get married.

一家仁，一國興仁；一家讓，一國興讓；一人貪戾，一國作亂；其機如此。

One family Ren (humanity), one country popular Ren (humanity); one family giving, one country popular giving; one person like violent, one country in wars; it is just like that.

此謂一言僨事，一人定國。堯舜帥天下以仁，而民從之；桀紂帥天下以暴，而民從之。

This is one person spoil things, one person decides country. Sage-Kings Yao & Shun leads Under Heaven using Ren (humanity), the people follows; bad emperors Jie & Zhou leads Under Heaven using violent, the people follows.

其所令反其所好，而民不從。

What you order is not what you like (do), the people do not follow.

是故君子有諸己，而後求諸人；無諸己，而後非諸人。

Therefore Gentleman asks himself, then asks others; no ask yourself, then cannot ask people.

所藏乎身不恕，而能喻諸人者，未之有也。

What you do not right, & teach others, no possible can.

故治國在齊其家。

Therefore govern country is in govern family.

詩云：「桃之夭夭，其葉蓁蓁，之子于歸，宜其家人。」

Poetry Scripture: "fruit Tao (female) beautiful, her leaves big big, when marry to her in-law, will get along with her family."

宜其家人，而後可以教國人。

Get along with family, then can teach country people.

詩云：「宜兄宜弟。」

Poetry Scripture: "get along with brothers."

宜兄宜弟，而後可以教國人。

Get along with brothers, then can teach country people.

詩云：「其儀不忒，正是四國。」

Poetry Scripture: "(leader's) conduct upright, upright all countries around."

其為父子兄弟足法，而後民法之也。

That is by father son & brothers methods, and later use on people methods.

此謂治國，在齊其家。

This is govern country, is in govern family.

(十) 釋治國平天下 Chapter 10 Explaining Governing Country & Pacifying Under Heaven

所謂平天下在治其國者，上老老，而民興孝；上長長，而民興弟；上恤孤，而民不倍。

For pacifying under Heaven is in governing the country, upper look after old people, then below the people popular filial piety; upper respect elders, then below the people popular brotherhood; upper pity lonely people, then below the people not against compassion.

是以君子有絜矩之道也。

Therefore Gentleman has capacity Tao (methods).

所惡於上，毋以使下；所惡於下，毋以事上；所惡於前，毋以先後；所惡於後，毋以從前；所惡於右，毋以交於左；所惡於左，毋以交於右，此之謂絜矩之道。

What you dislike upper doings, do not do to lower; what you dislike lower doings, do not do to upper; what you dislike in front doings, do not do to behind; what you dislike behind doings, do not do to

infront; what you dislike right doings, do not do to left; what you dislike left doings, do not do to right, this is capacity Tao (methods).

詩云：「樂只君子，民之父母。」

Poetry Scripture: "Happy in capacity Tao (methods) Emperor, people's parent."

民之所好好之，民之所惡惡之，此之謂民之父母。

People like Emperor likes, people hate Emperor hates, this is what means people's parent.

詩云：「節彼南山，維石巖巖；赫赫師尹，民具爾瞻。」

Poetry Scripture: "the high Mountain Nan, rocks high high; respectful respectful Teacher Yen, the people look up to."

有國者不可以不慎，辟，則為天下僂矣！

Have country cannot be not careful, unrightfully get, then people under Heaven will kill!

詩云：「殷之未喪師，克配上帝；儀監于殷，峻命不易。」

Poetry Scripture: "Dynasty Yin has lose the people, fit to have God's Mandate; Dynasty Zhou should take Dynasty Yin as example, keep Mandate not easy."

道得眾則得國，失眾則失國。

Tao (way) get people then get country, lose people then lose country.

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。

Therefore Gentleman first careful in Virtues, have Virtues will have people, have people will have lands, have lands will have money, have money will have doings.

德者本也，財者末也。

Virtues are foundation, money are ends.

外本內末，爭民施奪。

Discard foundation keep ends, the people fights start robbing.

是故財聚則民散，財散則民聚。

Therefore money gather then people disperse, money disperse then people gather.

是故言悖而出者，亦悖而入，貨悖而入者，亦悖而出。

Therefore it is said words not right out, then words not right in, properties not right in, then properties not right out.

康誥曰：「惟命不于常。」

Book Kang Gao: "Mandate not always there."

道善則得之，不善則失之矣。

Tao (way) good gets it, Tao (way) not good loses it.

楚書曰：「楚國無以為寶，惟善以為寶。」

Book Chu: "Country Chu has nothing as treasure, only being good as treasure."

舅犯曰：「若有一個臣，斷斷兮，無他技；其心休休焉，其如有容焉；人之有技，若己有之；人之彥聖，其心好之；不啻若自其口出，實能容之，以能保我子孫黎民，尚亦有利哉！

Person Jiu Fan: "if there is an Official, honest always, no other skill, his heart good & pure, have capacity to accept; person has skill, like himself has; person near Sage, his heart love him; like himself say out, able to accept, can protect my grand-offsprings & people, have good use!

人之有技，媚嫉以惡之，人之彥聖，而違之俾不通；實不能容，以不能保我子孫黎民，亦曰殆哉！」

Person has skill, envy & hate, person near Sage, stop him do not let him succeed; cannot tolerate, as cannot protect my grand-offsprings & people, is dangerous!"

唯仁人，放流之，迸諸四夷，不與通中國。

Only Ren (humanity) person, can exile them, to outside other undeveloped countries, cannot inside country.

此謂「唯仁人為能愛人，能惡人。」

This is "only Ren (humanity) Person can love people, can hate people."

見賢而不能舉，舉而不能先，命也；見不善而不能退，退而不能遠，過也。

See good People & don't recommend, recommend & don't use, is arrogant; see not good person & don't withdraw, withdraw & don't far, is mistake.

好人之所惡，惡人之所好，是謂拂人之性，蓄必逮夫身。

What good people hate, love what people hate, hate what people love, is against human nature, disasters sure come to person.

是故君子有大道，必忠信以得之，驕泰以失之。

Therefore Gentleman has Big Tao (way), sure Loyalty & Trustworthiness to get it, proud & over-confident to lose it.

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！

Produce money has Tao (way): production people many, usage people few; working people fast, expense people careful, then money long enough!

仁者以財發身·不仁者以身發財。

Ren (humanity) Person use money to increase body, not Ren person use body to increase money.

未有上好仁，而下不好義者也；未有好義，其事不終者也；未有府庫財，非其財者也。

There is no upper person love Ren (humanity), & below persons do not like Righteousness; never have person who love Righteousness, can get things done; never have Country Treasury have money, not belong to money people.

孟獻子曰：「畜馬乘·不察於雞豚；伐冰之家，不畜牛羊；百乘之家，不畜聚斂之臣；與其有聚斂之臣，寧有盜臣。」

Official Meng Xian: "official with horse-car, should not rear chickens & pigs; have lands official, should not rear cows & goats; 100 units land official, not employ gather money officer; to have gather money officer, is like having robber officers."

此謂國不以利爲利，以義爲利也。

This is Country should not money as value, but Righteousness as value.

長國家而務財用者，必自小人矣；彼爲善之，小人之使爲國家，蓄害并至，雖有善者，亦無如之何矣！

Governing country & gather money persons, must be petty people; even have good People, petty people use for country, when disasters come, even have good People, what the use!

此謂國不以利爲利，以義爲利。

This is Country should not money as value, but Righteousness as value.

About The Author

Tan Chun Siong. Born in 1969. Is an Aquarius Chicken. Graduated with a Degree of Business Administration from (NUS) National University of Singapore, majoring in Operations Management. Well versed in all aspects of Business Administration including Operations, Marketing, Management, Finance, Accounting & Strategies. In lower level schools, learned History, Geography, English Literature, Biology, Chemistry, Physics & Mathematics. For Religions, well versed in Christianity, Islam, Buddhism, Taoism, Confucianism & some Hinduism. Serve 2.5 years military service for SAF (Singapore Armed Forces), with an award from Commanding Officer for scoring a perfect score of 40 out of 40 shots for M16 Shooting passing out examination. Have been writing a Knowledge Website www.cstan98.com since 1998 (first is cstan98 homepage on pacific internet, then from www.cstan98.per.sg, finally <http://www.cstan98.com>). This Website tells knowledges ranging from Religions, Strategies, Sage-King Government, Scriptures, Business Admin etc. My job experiences range from Cleaner, Production Line Worker, Fast-Food Restaurant Crew, Tuition Tutor, Operations Assistant, Admin Officer & Admin Manager. My employers ranges from Japanese MNC to local Chinese SME companies. Suffered Acute Psychosis (now stabilize with 80% complex thinking only & 20% stable thoughts) & Schizophrenia (able to hear "voices" from Gods & Angels).

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