

《大學》 *The Great Learning* (GL) / *Daxue* (DX)

- Editor: Li-fan Lee 李立凡
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- GL/DX – [EN] Chan, Wing-tsit 陳榮捷. 1963. “The Great Learning.” In *A Source Book in Chinese Philosophy*, 85-94. Princeton, NJ: Princeton University Press.

	經	The Text
	〔三綱領〕	[The Three Items/Guidelines]
T1	大學之道， 在明明德， 在親民， 在止於至善。	The Way of learning to be great (or adult education) consists in manifesting the clear character, loving the people, and abiding (<i>chih</i>) in the highest good.
	〔六步驟〕	[The Six Steps]
T2	知止而后有定， 定而后能靜， 靜而后能安， 安而后能慮， 慮而后能得。	Only after knowing what to abide in can one be calm. Only after having been calm can one be tranquil. Only after having achieved [tranquility] can one have peaceful repose. Only after having peaceful repose can one begin to deliberate. Only after deliberation can the end be attained.
T3	物有本末，事有終始， 知所先後，則近道矣。	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.

	〔 八條目 〕	[The Eight Steps/Items]
T4	<p>古之欲明明德於天下者， 先治其國；</p> <p>欲治其國者，先齊其家；</p> <p>欲齊其家者，先修其身；</p> <p>欲修其身者，先正其心；</p> <p>欲正其心者，先誠其意；</p> <p>欲誠其意者，先致其知， 致知在格物。</p> <p>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。</p>	<p>The ancients who wished to manifest their clear character to the world would first bring order to their states.</p> <p>Those who wished to bring order to their states would first regulate their families.</p> <p>Those who wished to regulate their families would first cultivate their personal lives.</p> <p>Those who wished to cultivate their personal lives would first rectify their minds.</p> <p>Those who wished to rectify their minds would first make their wills sincere.</p> <p>Those who wished to make their wills sincere would first extend their knowledge.</p> <p>The extension of knowledge consists in the investigation of things.</p> <p>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 cultivated, 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.</p>
T5	自天子以至於庶人，壹是皆以修身為本。	From the Son of Heaven down to the common people, all must regard cultivation of the personal life as the root or foundation.

	<p>其本亂而末治者否矣， 其所厚者薄，而其所薄者厚，未之有也。</p>	<p>There is never a case when the root is in disorder and yet the branches are in order.</p> <p>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.</p>
	傳	The Commentary
C1	<p>〔明明德〕</p> <p>〈康誥〉曰：「克明德。」</p> <p>〈大甲〉曰：「顧諟天之明命。」</p> <p>〈帝典〉曰：「克明峻德。」</p> <p>皆自明也。</p>	<p>[on manifesting the clear character]</p> <p>In the “Announcement of K’ang” it is said, “He was able to manifest his clear character.”</p> <p>In the “T’ai-chia” it is said, “He contemplated the clear Mandates of Heaven.”</p> <p>In the “Canon of Yao” it is said, “He was able to manifest his lofty character.”</p> <p>These all show that the ancient kings manifested their own character.</p>
C2	<p>〔親民〕</p> <p>湯之盤銘曰：「苟日新，日日新，又日新。」</p> <p>〈康誥〉曰：「作新民。」</p> <p>《詩》曰：「周雖舊邦，其命惟新。」</p> <p>是故君子無所不用其極。</p>	<p>[on the renovating of the people]</p> <p>The inscription on the bath-tub of King T’ang read, “If you can renovate yourself one day, then you can do so every day, and keep doing so day after day.”</p> <p>In the “Announcement of K’ang,” it is said, “Arouse people to become new.”</p> <p><i>The Book of Odes</i> says, “Although Chou is an ancient state, the mandate it has received from Heaven is new.”</p> <p>Therefore, the superior man tries at all times to do his utmost [in renovating himself and others].</p>
C3	〔止於至善〕	[on abiding in the highest good]

<p>《詩》云：「邦畿千里，惟民所止。」</p> <p>《詩》云：「緡蠻黃鳥，止于丘隅。」</p> <p>子曰：「於止，知其所止，可以人而不如鳥乎！」</p> <p>《詩》云：「穆穆文王，於緡熙敬止！」</p> <p>為人君，止於仁；</p> <p>為人臣，止於敬；</p> <p>為人子，止於孝；</p> <p>為人父，止於慈；</p> <p>與國人交，止於信。</p> <p>《詩》云：「瞻彼淇澳，萋竹猗猗。</p> <p>有斐君子，如切如磋，如琢如磨。</p> <p>瑟兮僩兮，赫兮喧兮。</p> <p>有斐君子，終不可諠兮！」</p> <p>如切如磋者，道學也；</p> <p>如琢如磨者，自脩也；</p>	<p><i>The Book of Odes</i> says, “The imperial domain of a thousand li is where the people stay (<i>chih</i>).”</p> <p><i>The Book of Odes</i> also says, “The twittering yellow bird rests (<i>chih</i>) on a thickly wooded mount.”</p> <p>Confucius said, “When the bird rests, it knows where to rest. Should a human being be unequal to a bird?”</p> <p><i>The Book of Odes</i> says, “How profound was King Wen! How he maintained his brilliant virtue without interruption and regarded with reverence that which he abided (<i>chih</i>).”</p> <p>As a ruler, he abided in humanity.</p> <p>As a minister, he abided in reverence.</p> <p>As a son, he abided in filial piety.</p> <p>As a father, he abided in deep love.</p> <p>And in dealing with the people of the country, he abided in faithfulness.</p> <p><i>The Book of Odes</i> says, “Look at that curve in the Ch’i River. How luxuriant and green are the bamboo trees there!</p> <p>Here is our elegant and accomplished prince. [His personal life is cultivated] as a thing is cut and filed and as a thing is carved and polished.</p> <p>How grave and dignified! How majestic and distinguished!</p> <p>Here is our elegant and accomplished prince. We can never forget him!”</p> <p>“As a thing is cut and filed” refers to the pursuit of learning.</p> <p>“As a thing is carved and polished” refers to self-cultivation.</p>
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	<p>瑟兮僩兮者，恂慄也；</p> <p>赫兮喧兮者，威儀也；</p> <p>有斐君子，終不可諠兮者，道盛德至善，民之不能忘也。</p> <p>《詩》云：「於戲前王不忘！」</p> <p>君子賢其賢而親其親，</p> <p>小人樂其樂而利其利，</p> <p>此以沒世不忘也。</p>	<p>“How grave and how dignified” indicates precaution.</p> <p>“How majestic and distinguished” expresses awe-inspiring appearance.</p> <p>“Here is our elegant and accomplished prince. We can never forget him” means that the people cannot forget his eminent character and perfect virtue.</p> <p><i>The Book of Odes</i> says, “Ah! the ancient kings are not forgotten.”</p> <p>[Future] rulers deemed worthy what they deemed worthy and loved what they loved, while the common people enjoyed what they enjoyed and benefited from their beneficial arrangements.</p> <p>That was why they are not forgotten even after they passed away.</p>
C4	<p>〔本末〕</p> <p>子曰：「聽訟，吾猶人也，必也使無訟乎！」</p> <p>無情者不得盡其辭。大畏民志，</p> <p>此謂知本。</p>	<p>[on the root and the branches]</p> <p>Confucius said, “In hearing litigations, I am as good as anyone. What is necessary is to enable people not to have litigations at all.”</p> <p>Those who would not tell the truth will not dare to finish their words, and a great awe would be struck into people's minds.</p> <p>This is called knowing the root.</p>
C5	<p>〔格物致知〕</p> <p>〔…〕此謂知本，此謂知之至也。</p> <p>〔朱：〕右傳之五章，蓋釋格物、致知之</p>	<p>[on the investigation of things and the extension of knowledge]</p> <p>[...] This is called knowing the root. This is called the perfecting of knowledge.</p> <p>[Chu Hsi's Remark.] The above fifth chapter of commentary explains the meaning of the</p>

	<p>義，而今亡矣。閒嘗竊取程子之意以補之曰：</p> <p>「所謂致知在格物者，言欲致吾之知，在即物而窮其理也。蓋人心之靈莫不有知，而天下之物莫不有理，</p> <p>惟於理有未窮，故其知有不盡也。</p> <p>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。</p> <p>至於用力之久，而一旦豁然貫通焉，</p> <p>則眾物之表裏精粗無不到，而吾心之全體大用無不明矣。</p> <p>此謂物格，此謂知之至也。」</p>	<p>investigation of things and the extension of knowledge, which is now lost. I have ventured to take the view of Master Ch'eng I and supplement it as follows:</p> <p>The meaning of the expression “The perfection of knowledge depends on the investigation of things (<i>ko-wu</i>)” is this: If we wish to extend our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere.</p> <p>It is only because all principles are not investigated that man's knowledge is incomplete.</p> <p>For this reason, the first step in the education of the adult is to instruct the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and investigate further until he reaches the limit.</p> <p>After exerting himself in this way for a long time, he will one day achieve a wide and far-reaching penetration.</p> <p>Then the qualities of all things, whether internal or external, the refined or the coarse, will all be apprehended, and the mind, in its total substance and great functioning, will be perfectly intelligent.</p> <p>This is called the investigation of things. This is called the perfection of knowledge.</p>
C6	<p>〔誠意〕</p> <p>所謂誠其意者：毋自欺也，如惡惡臭，如好好色，此之謂自謙，故君子必慎其獨也！</p>	<p>[on the sincerity of the will]</p> <p>What is meant by “making the will sincere” is allowing no self-deception, as when we hate a bad smell or love a beautiful color. This is called satisfying oneself. Therefore the superior man will</p>

	<p>小人閒居為不善，無所不至，見君子而后厭然，揜其不善，而著其善。人之視己，如見其肺肝然，則何益矣。</p> <p>此謂誠於中，形於外，故君子必慎其獨也。</p> <p>曾子曰：「十目所視，十手所指，其嚴乎！」</p> <p>富潤屋，德潤身，心廣體胖，</p> <p>故君子必誠其意。</p>	<p>always be watchful over himself when alone.</p> <p>When the inferior man is alone and leisurely, there is no limit to which he does not go in his evil deeds. Only when he sees a superior man does he then try to disguise himself, concealing the evil and showing off the good in him. But what is the use? For other people see him as if they see his very heart.</p> <p>This is what is meant by saying that what is true in a man's heart will be shown in his outward appearance. Therefore the superior man will always be watchful over himself when alone.</p> <p>Tseng Tzu said, "What ten eyes are beholding and what ten hands are pointing to—isn't it frightening?"</p> <p>Wealth makes a house shining and virtue makes a person shining. When one's mind is broad and his heart generous, his body becomes big and is at ease.</p> <p>Therefore the superior man always makes his will sincere.</p>
C7	<p>〔正心修身〕</p> <p>所謂脩身在正其心者，</p> <p>身有所忿懣，則不得其正；</p> <p>有所恐懼，則不得其正；</p> <p>有所好樂，則不得其正；</p> <p>有所憂患，則不得其正。</p>	<p>[on the rectification of the mind in order to cultivate the personal life]</p> <p>What is meant by saying that cultivation of the personal life depends on the rectification of the mind is that</p> <p>when one is affected by wrath to any extent, his mind will not be correct.</p> <p>When one is affected by fear to any extent, his mind will not be correct.</p> <p>When he is affected by fondness to any extent, his mind will not be correct.</p> <p>When he is affected by worries and anxieties, his mind will not be correct.</p>

	<p>心不在焉， 視而不見， 聽而不聞， 食而不知其味。 此謂脩身在正其心。</p>	<p>When the mind is not present, we look but do not see, listen but do not hear, and eat but do not know the taste of the food.</p> <p>This is what is meant by saying that the cultivation of the personal life depends on the rectification of the mind.</p>
C8	<p>〔修身齊家〕 所謂齊其家在脩其身者：</p> <p>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， 之其所教誨而辟焉。</p> <p>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。」</p>	<p>[on the cultivation of the personal life in order to regulate the family]</p> <p>What is meant by saying that the regulation of the family depends on the cultivation of the personal life is this:</p> <p>Men are partial toward those for whom they have affection and whom they love, partial toward those whom they despise and dislike, partial toward those whom they fear and revere, partial toward those whom they pity and for whom they have compassion, and partial toward those whom they do not respect.</p> <p>Therefore there are few people in the world who know what is bad in those whom they love and what is good in those whom they dislike.</p> <p>Hence it is said, “People do not know the faults of their sons and do not know (are not satisfied with) the bigness of their seedlings.”</p>

	此謂身不脩不可以齊其家。	This is what is meant by saying that if the personal life is not cultivated, one cannot regulate his family.
C9	<p>〔齊家治國〕</p> <p>所謂治國必先齊其家者，其家不可教而能教人者，無之。</p> <p>故君子不出家而成就於國：</p> <p>孝者，所以事君也；</p> <p>弟者，所以事長也；慈者，所以使眾也。</p> <p>〈康誥〉曰「如保赤子」，心誠求之，雖不中不遠矣。</p> <p>未有學養子而后嫁者也！</p> <p>一家仁，一國興仁；</p> <p>一家讓，一國興讓；</p> <p>一人貪戾，一國作亂；</p>	<p>[on regulating the family to bring order to the state]</p> <p>What is meant by saying that in order to govern the state it is necessary first to regulate the family is this: There is no one who cannot teach his own family and yet can teach others.</p> <p>Therefore the superior man (ruler) without going beyond his family, can bring education into completion in the whole state.</p> <p>Filial piety is that with which one serves his ruler.</p> <p>Brotherly respect is that with which one serves his elders, and deep love is that with which one treats the multitude.</p> <p>The “Announcement of K’ang” says, “Act as if you were watching over an infant.” If a mother sincerely and earnestly looks for what the infant wants, she may not hit the mark but she will not be far from it.</p> <p>A young woman has never had to learn about nursing a baby before she marries.</p> <p>When the individual families have become humane, then the whole country will be aroused toward humanity.</p> <p>When the individual families have become compliant, then the whole country will be aroused toward compliance.</p> <p>When one man is greedy or avaricious, the whole country will be plunged into disorder.</p>

<p>其機如此。</p> <p>此謂一言僨事，一人定國。</p> <p>堯舜帥天下以仁，而民從之； 桀紂帥天下以暴，而民從之； 其所令反其所好，而民不從。 是故君子有諸己而后求諸人， 無諸己而后非諸人。 所藏乎身不恕，而能喻諸人者，未之有也。 故治國在齊其家。</p> <p>《詩》云：「桃之夭夭，其葉蓁蓁；之子于歸，宜其家人。」宜其家人，而后可以教國人。</p> <p>《詩》云：「宜兄宜弟。」宜兄宜弟，而后可以教國人。</p> <p>《詩》云：「其儀不忒，正是四國。」其為父子兄弟足法，而后民法之也。</p>	<p>Such is the subtle, incipient activating force of things.</p> <p>This is what is meant by saying that a single word may spoil an affair and a single man may put the country in order.</p> <p>(Sage-emperors) Yao and Shun led the world with humanity and the people followed them.</p> <p>(Wicked kings) Chieh and Chou led the world with violence and the people followed them.</p> <p>The people did not follow their orders which were contrary to what they themselves liked.</p> <p>Therefore the superior man must have the good qualities in himself before he may require them in other people.</p> <p>He must not have the bad qualities in himself before he may require others not to have them.</p> <p>There has never been a man who does not cherish altruism (<i>shu</i>) in himself and yet can teach other people.</p> <p>Therefore the order of the state depends on the regulation of the family.</p> <p><i>The Book of Odes</i> says, "How young and pretty is that peach tree! How luxuriant is its foliage! This girl is going to her husband's house. She will rightly order her household." Only when one has rightly ordered his household can he teach the people of the country.</p> <p><i>The Book of Odes</i> says, "They were correct and good to their elder brothers. They were correct and good to their younger brothers." Only when one is good and correct to one's elder and younger brothers can one teach the people of the country.</p> <p><i>The Book of Odes</i> says, "His deportment is all correct, and he rectifies all the people of the country." Because he served as a worthy example as a father, son, elder brother, and younger</p>
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	此謂治國在齊其家。	<p>brother, therefore the people imitated him.</p> <p>This is what is meant by saying that the order of the state depends on the regulation of the family.</p>
C10	<p>〔治國平天下〕</p> <p>所謂平天下在治其國者：</p> <p>上老老而民興孝，</p> <p>上長長而民興弟，</p> <p>上恤孤而民不倍，</p> <p>是以君子有絜矩之道也。</p> <p>所惡於上，毋以使下；</p> <p>所惡於下，毋以事上；</p> <p>所惡於前，毋以先後；</p> <p>所惡於後，毋以從前；</p> <p>所惡於右，毋以交於左；</p> <p>所惡於左，毋以交於右：</p>	<p>[on ordering the state to bring peace to the world]</p> <p>What is meant by saying that peace of the world depends on the order of the state is this:</p> <p>When the ruler treats the elders with respect, then the people will be aroused toward filial piety.</p> <p>When the ruler treats the aged with respect, then the people will be aroused toward brotherly respect.</p> <p>When the ruler treats compassionately the young and the helpless, then the common people will not follow the opposite course.</p> <p>Therefore the ruler has a principle with which, as with a measuring square, he may regulate his conduct.</p> <p>What a man dislikes in his superiors, let him not show it in dealing with his inferiors;</p> <p>[missing; Li-fan trans.: what he dislikes in his inferiors, let him not show it in serving his superiors;]</p> <p>what he dislikes in those in front of him, let him not show it in preceding those who are behind;</p> <p>what he dislikes in those behind him, let him not show it in following those in front of him;</p> <p>what he dislikes in those on the right, let him not apply it to those on the left;</p> <p>and what he dislikes in those on the left, let him not apply it to those on the right.</p>

<p>此之謂絜矩之道。</p> <p>《詩》云：「樂只君子，民之父母。」</p> <p>民之所好好之，民之所惡惡之，此之謂民之父母。</p> <p>《詩》云：「節彼南山，維石巖巖，赫赫師尹，民具爾瞻。」</p> <p>有國者不可以不慎，辟則為天下僂矣。</p> <p>《詩》云：「殷之未喪師，克配上帝；儀監于殷，峻命不易。」</p> <p>道得眾則得國，失眾則失國。</p> <p>是故君子先慎乎德。</p> <p>有德此有人，</p> <p>有人此有土，</p> <p>有土此有財，</p> <p>有財此有用。</p> <p>德者本也，財者末也，外本內末，爭民施</p>	<p>This is the principle of the measuring square.</p> <p><i>The Book of Odes</i> says, “How much the people rejoice in their prince, a parent of the people!”</p> <p>He likes what the people like and dislikes what the people dislike. This is what is meant by being a parent of the people.</p> <p><i>The Book of Odes</i> says, “Lofty is the Southern Mountain! How massive are the rocks! How majestic is the Grand Tutor Yin (of Chou)! The people all look up to you!”</p> <p>Thus rulers of states should never be careless. If they deviate from the correct path, they will be cast away by the world.</p> <p><i>The Book of Odes</i> says, “Before the rulers of the Yin (Shang) dynasty lost the support of the people, they could have been counterparts of Heaven. Take warning from the Yin dynasty. It is not easy to keep the Mandate of Heaven.”</p> <p>This shows that by having the support of the people, they have their countries, and by losing the support of the people, they lose their countries.</p> <p>Therefore the ruler will first be watchful over his own virtue.</p> <p>If he has virtue, he will have the people with him.</p> <p>If he has the people with him, he will have the territory.</p> <p>If he has the territory, he will have wealth.</p> <p>And if he has wealth, he will have its use.</p> <p>Virtue is the root, while wealth is the branch. If he regards the root as external (or secondary) and</p>
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<p>奪。</p> <p>是故財聚則民散，財散則民聚。</p> <p>是故言悖而出者，亦悖而入；貨悖而入者，亦悖而出。</p> <p>〈康誥〉曰：「惟命不于常！」道善則得之，不善則失之矣。</p> <p>楚書曰：「楚國無以為寶，惟善以為寶。」舅犯曰：「亡人無以為寶，仁親以為寶。」</p> <p>〈秦誓〉曰：「若有一个臣，斷斷兮無他技，其心休休焉，其如有容焉。</p> <p>人之有技，若己有之，人之彥聖，其心好之，不啻若自其口出，寔能容之，以能保我子孫黎民，尚亦有利哉。</p> <p>人之有技，媚疾以惡之，人之彥聖，而違之俾不通，寔不能容，以不能保我子孫黎</p>	<p>the branch as internal (or essential), he will compete with the people in robbing each other.</p> <p>Therefore when wealth is gathered in the ruler's hand, the people will scatter away from him; and when wealth is scattered [among the people], they will gather round him.</p> <p>Therefore if the ruler's words are uttered in an evil way, the same words will be uttered back to him in an evil way; and if he acquires wealth in an evil way, it will be taken away from him in an evil way.</p> <p>In the “Announcement of K’ang” it is said, “The Mandate of Heaven is not fixed or unchangeable.” The good ruler gets it and the bad ruler loses it.</p> <p>In the Book of Ch’u it is said, “The State of Ch’u does not consider anything as treasure; it considers only good [men] as treasure. Uncle Fan (maternal uncle to a prince of Chin in exile) said, ‘Our exiled prince has no treasure; to be humane toward his parents is his only treasure.’”</p> <p>In the “Oath of Ch’in” it is said, “Let me have but one minister, sincere and single-minded, not pretending to other abilities, but broad and upright of mind, generous and tolerant toward others.</p> <p>When he sees that another person has a certain kind of ability, he is as happy as though he himself had it, and when he sees another man who is elegant and wise, he loves him in his heart as much as if he said so in so many words, thus showing that he can really tolerate others. Such a person can preserve my sons, and grandsons and the black-haired people (the common people). He may well be a great benefit to the country.</p> <p>But when a minister sees another person with a certain kind of ability, he is jealous and hates him, and when he sees another person who is elegant and wise, he blocks him so he cannot</p>
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民，亦曰殆哉。」	advance, thus showing that he really cannot tolerate others. Such a person cannot preserve my sons, grandsons, and the black-haired people. He is a danger to the country.”
唯仁人放流之，迸諸四夷，不與同中國。	It is only a man of humanity who can send away such a minister and banish him, driving him to live among the barbarian tribes and not allowing him to exist together with the rest of the people in the Middle Kingdom (China).
此謂唯仁人為能愛人，能惡人。	This is what is meant by saying that it is only the man of humanity who can love or who can hate others.
見賢而不能舉，舉而不能先，命也；	To see a worthy and not be able to raise him to office, or to be able to raise him but not to be the first one to do so—that is negligence.
見不善而不能退，退而不能遠，過也。	To see bad men and not be able to remove them from office, or to be able to remove them but not to remove them as far away as possible—that is a mistake.
好人之所惡，惡人之所好，是謂拂人之性，菑必逮夫身。	To love what the people hate and to hate what the people love—that is to act contrary to human nature, and disaster will come to such a person.
是故君子有大道，必忠信以得之，驕泰以失之。	Thus we see that the ruler has a great principle to follow. He must attain it through loyalty and faithfulness and will surely lose it through pride and indulgence.
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。	There is a great principle for the production of wealth. If there are many producers and few consumers, and if people who produce wealth do so quickly and those who spend it do so slowly, then wealth will always be sufficient.
仁者以財發身，不仁者以身發財。	A man of humanity develops his personality by means of his wealth, while the inhumane person develops wealth at the sacrifice of his personality.

未有上好仁而下不好義者也，	There has never been a case of a ruler who loved humanity and whose people did not love righteousness.
未有好義其事不終者也，	There has never been a case where the people loved righteousness and yet the affairs of the state have not been carried to completion.
未有府庫財非其財者也。	And there has never been a case where in such a state the wealth collected in the national treasury did not continue in the possession of the ruler.
孟獻子曰：「畜馬乘不察於雞豚，	The officer Meng-hsien said, "He who keeps a horse [one who has just become an official] and a carriage does not look after poultry and pigs.
伐冰之家不畜牛羊，	[The higher officials] who use ice [in their sacrifices] do not keep cattle and sheep.
百乘之家不畜聚斂之臣，	And the nobles who can keep a hundred carriages do not keep rapacious tax-gathering ministers under them.
與其有聚斂之臣，寧有盜臣。」	It is better to have a minister who robs the state treasury than to have such a tax-gathering minister.
此謂國不以利為利，以義為利也。	This is what is meant by saying that in a state financial profit is not considered real profit whereas righteousness is considered to be the real profit.
長國家而務財用者，必自小人矣。	He who heads a state or a family and is devoted to wealth and its use must have been under the influence of an inferior man.
彼為善之，小人之使為國家，菑害並至。	He may consider this man to be good, but when an inferior man is allowed to handle the country or family, disasters and injuries will come together.
雖有善者，亦無如之何矣！此謂國不以利	Though a good man may take his place, nothing can be done. This is what is meant by saying that in

為利，以義為利也。	a state financial profit is not considered real profit whereas righteousness is considered the real profit.
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Keywords

The Text 經			
“The Three Items/Guidelines” 三綱領 (T1)			
way	道	<i>dao</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-001047?highlight=%E9%81%93
– cf. pattern / principle	理	<i>li</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-003478?highlight=%E7%90%86
learning / to learn	學	<i>xue</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-006880?highlight=%E5%AD%B8
– cf. to be conscious of	覺	<i>jue</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-003047?highlight=%E8%A6%BA
– cf. to awaken to	悟	<i>wu</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-006359?highlight=%E6%82%9F
great	大	<i>da</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-000967?highlight=%E5%A4%A7
– cf. small / inferior	小	<i>xiao</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-006643?highlight=%E5%B0%8F
to manifest / clear	明	<i>ming</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-004134?highlight=%E6%98%8E
– cf. obscure	暗	<i>an</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-000032?highlight=%E6%9A%97
character	德	<i>de</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-001049?highlight=%E5%BE%B7
to love	親	<i>qin</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-004918?highlight=%E8%A6%AA
– cf. new / to renew	新	<i>xin</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-006715?highlight=%E6%96%B0
to abide	止	<i>zhi</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-007969?highlight=%E6%AD%A2
highest	至	<i>zhi</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-007969?highlight=%E6%AD%A2
good	善	<i>shan</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-005344?highlight=%E5%96%84

– cf. bad	惡	<i>e</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-001313?highlight=%E6%83%A1
“The Six Steps” 六步驟 (T2)			
to know / knowledge	知	<i>zhi</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-007932?highlight=%E7%9F%A5
clam	定	<i>ding</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-001179?highlight=%E5%AE%9A
tranquil	靜	<i>jing</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-002863?highlight=%E9%9D%9C
to have peace repose	安	<i>an</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-000021?highlight=%E5%AE%89
to deliberate	慮	<i>lü</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-003831?highlight=%E6%85%AE
to attain (the end)	得	<i>de</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-001048?highlight=%E5%BE%97
thing(s)	物	<i>wu</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-006365?highlight=%E7%89%A9
root	本	<i>ben</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-000179?highlight=%E6%9C%AC
branch	末	<i>mo</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-004166?highlight=%E6%9C%AB
affair(s)	事	<i>shi</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-005492?highlight=%E4%BA%8B
end	終	<i>zhong</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-008038?highlight=%E7%B5%82
beginning	始	<i>shi</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-005486?highlight=%E5%A7%8B
first	先	<i>xian</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-006507?highlight=%E5%85%88
last	後	<i>hou</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-002114?highlight=%E5%BE%8C
near	近	<i>jin</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-002811?highlight=%E8%BF%91
– cf. far	遠	<i>yuan</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-007608?highlight=%E9%81%A0
“The Eight Steps/Items” 八條目 (T4-T5)			
the world	天下	<i>tianxia</i>	beneath/under the heaven → heaven
Heaven	天	<i>tian</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-005945?highlight=%E5%A4%A9
to bring order to	治	<i>zhi</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-007997?highlight=%E6%B2%BB

state	國	<i>guo</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-001937?highlight=%E5%9C%8B
to regulate	齊	<i>qi</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-004760?highlight=%E9%BD%8A
family	家	<i>jia</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-002495?highlight=%E5%AE%B6
to cultivate	修	<i>xiu</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-006776?highlight=%E4%BF%AE
personal self	身	<i>shen</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-005413?highlight=%E8%BA%AB
to rectify	正	<i>zheng</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-007919?highlight=%E6%AD%A3
mind (or heart-mind)	心	<i>xin</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-006713?highlight=%E5%BF%83
to make sincere	誠	<i>cheng</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-000660?highlight=%E8%AA%A0
– cf. reliable / to believe	信	<i>xin</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-006725?highlight=%E4%BF%A1
will	意	<i>yi</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-007216?highlight=%E6%84%8F
– cf. intention / will	志	<i>zhi</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-007988?highlight=%E5%BF%97
to extend	致	<i>zhi</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-008013?highlight=%E8%87%B4
knowledge	知	<i>zhi</i>	→ to know
to investigate	格	<i>ge</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-001703?highlight=%E6%A0%BC
peace / to bring peace to	平	<i>ping</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-004639?highlight=%E5%B9%B3
Son of Heaven	天子	<i>tianzi</i>	→ heaven
common (people)	庶人	<i>shuren</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-005582?highlight=%E5%BA%B6
disordered	亂	<i>luan</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-003845?highlight=%E4%BA%82
significant	厚	<i>hou</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-002111?highlight=%E5%8E%9A
to regard lightly	薄	<i>bo</i>	https://chinesereferenceshelf-brillonline-com.ezproxy.leidenuniv.nl/chinese-english/entries/i-000386?highlight=%E8%96%84
insignificant	薄	<i>bo</i>	→ to regard lightly
to regard with gravity	厚	<i>hou</i>	→ significant