

Article for English Discussion

1. Article 8-3: The Great Learning (大学)

(from Wikipedia free encyclopedia)

The Way of the great learning involves manifesting virtue,
renovating the people, and abiding by the highest good. (...)

大學之道在明明德，在親民，在止於至善 (...)

The ancients who wished to illustrate illustrious virtue throughout the
kingdom, first ordered well their own States.

古之欲明明德於天下者，先治其國

Wishing to order well their States, they first regulated their families.

欲治其國者，先齊其家

Wishing to regulate their families, they first cultivated their persons.

欲齊其家者，先修齊身

Wishing to cultivate their persons, they first rectified their hearts.

欲修齊身者，先正其心

Wishing to rectify their hearts, they first sought to be sincere in their thoughts.

欲正其心者，先誠其意

Wishing to be sincere in their thoughts, they first extended to the utmost their
knowledge.

欲誠其意者，先致其知

Such extension of knowledge lay in the investigation of things.

致知在格物

After things being investigated, knowledge became complete.

物格而後知至

After their knowledge being complete, their thoughts were sincere.

知至而後意誠

After their thoughts being sincere, their hearts were then rectified.

意誠而後心正

After their hearts being rectified, their persons were cultivated.

心正而後身修

After their persons being cultivated, their families were regulated.

身修而後家齊

After their families being regulated, their States were rightly governed.

家齊而後國治

After their States being rightly governed, the entire world was at peace.

國治而後天下平

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. (...)

自天子以至於庶人，壹是皆以修身為本 (...)

The Great Learning is significant (重要) because it expresses many themes of

Chinese philosophy (哲学) and political thinking (政治思想), and has therefore

been extremely influential (非常有影响) both in classical and modern Chinese

thought. Government, self cultivation and investigation of things are linked. It links

together individual action in the form of self-cultivation (自修) with higher goals

such as ultimate world peace as well as linking together the spiritual (精神) and the

material. By defining the path of learning (tao, 道) in governmental and social

terms, *the Great Learning* both links the spiritual with the practical, and creates a

vision of tao that is radically different (根本不同) than that presented by Taoism

(道教). In particular, *the Great Learning* sets Confucianism as being this-worldly

(今世) rather than other-worldly (来世). Instead of basing its authority

2. Discussion: