



卷之六

五 德 通 傳 序

歐陽子曰夫聖人之道其所以化民
而教人則非詩書禮樂不足以爲之
而此三者又非其人不足以爲之故
聖人之教非徒以詩書禮樂爲之
而已而其所以爲之者則在乎其人
而已矣蓋聖人之教非徒以詩書
禮樂爲之而已而其所以爲之者
則在乎其人而已矣蓋聖人之教
非徒以詩書禮樂爲之而已而其
所以爲之者則在乎其人而已矣
是以聖人之教非徒以詩書禮樂
爲之而已而其所以爲之者則在
乎其人而已矣

世以爲子孫計也夫聖德者非德者
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一、論學問之要
學問之要，在於博學之，審問之，慎思之，明辨之，篤行之。此五者，學問之次第也。博學之，則足以資其審問；審問之，則足以資其慎思；慎思之，則足以資其明辨；明辨之，則足以資其篤行。此五者，不可缺一也。

二、論為學之方
為學之方，在於立志、居業、致知、力行。立志者，學問之始也；居業者，學問之基也；致知者，學問之要也；力行者，學問之歸也。此四者，為學之要領也。立志不堅，則學問無由入；居業不固，則學問無由進；致知不明，則學問無由成；力行不勤，則學問無由達。此四者，不可不察也。

三、論處世之理
處世之理，在於格物、致知、誠意、正心、修身、齊家、治國、平天下。此八者，處世之綱領也。格物致知，誠意正心，修身齊家，治國平天下，此八者，不可不察也。格物致知，則足以資其誠意；誠意正心，則足以資其修身；修身齊家，則足以資其治國；治國平天下，則足以資其平天下。此八者，不可不一也。

四、論為政之道
為政之道，在於明德、尊賢、愛眾、親仁、用能、使民、取法、懲惡。此八者，為政之綱領也。明德，則足以資其尊賢；尊賢，則足以資其愛眾；愛眾，則足以資其親仁；親仁，則足以資其用能；用能，則足以資其使民；使民，則足以資其取法；取法，則足以資其懲惡。此八者，不可不一也。

1. **Introduction**
 This report discusses the current state of the world economy and the impact of the COVID-19 pandemic. The global economy has experienced a significant downturn since the beginning of the year, with many countries facing recession. The pandemic has led to widespread job losses, reduced consumer spending, and a sharp decline in global trade. However, there are signs of recovery as many governments have implemented stimulus packages and businesses have begun to reopen. The report will analyze the economic challenges and opportunities in the current environment.

2. **Global Economic Outlook**
 The global economy is currently in a state of uncertainty. While some countries are showing signs of recovery, others are still in the early stages of their economic downturn. The World Bank estimates that the global economy will contract by 4.9% in 2020, which is a significant decline. However, the IMF predicts a rebound of 5.9% in 2021. The recovery will be uneven, with some countries recovering faster than others. The impact of the pandemic will be felt for some time, as businesses continue to struggle and unemployment remains high.

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The first of these is the *Book of the City of Dreadful Night*, which is a long poem in four parts, written by Robert Burns in 1795. It is a dark and mysterious work, and is considered one of the most important of Burns's later poems. The second is the *Book of the Castle*, which is a long poem in four parts, written by Burns in 1795. It is a dark and mysterious work, and is considered one of the most important of Burns's later poems. The third is the *Book of the Cave*, which is a long poem in four parts, written by Burns in 1795. It is a dark and mysterious work, and is considered one of the most important of Burns's later poems. The fourth is the *Book of the Forest*, which is a long poem in four parts, written by Burns in 1795. It is a dark and mysterious work, and is considered one of the most important of Burns's later poems.

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The first thing that I observed when I stepped out of the boat was the smell of the sea. It was a fresh, salty breeze that filled my lungs and made me feel like I had been reborn. The water was a deep, dark blue, and the sky was a pale, hazy grey. I could see the white foam of the waves crashing against the rocks in the distance. The sun was low in the sky, and the light was soft and golden. I felt a sense of peace and tranquility that I had never experienced before.

I walked along the shore, feeling the sand under my feet and the gentle waves lapping at my ankles. The rocks were smooth and rounded, and the water was so clear that I could see the bottom of the sea. I saw many small fish swimming in the water, and I could hear the sound of their scales against the water. The air was so clean and fresh that I felt like I had been in a different world. I had found a place where I could be alone and at peace with the world.

I had found a place where I could be alone and at peace with the world. The sea was so beautiful and so peaceful that I felt like I had found a secret. I had found a place where I could be alone and at peace with the world. The sea was so beautiful and so peaceful that I felt like I had found a secret. I had found a place where I could be alone and at peace with the world.

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I have been thinking of you very much lately
 and wondering how you are getting on
 I hope you are well and happy
 I have not much news to write at present
 but I shall write again soon
 Give my love to all the folks
 I am your affectionate friend
 M. J.

Received of M. J. the sum of \$10.00

I have just received your letter of the 15th
 and was glad to hear from you
 I am well and hope these few lines
 will find you the same
 I shall write again in a few days
 Give my love to all the folks
 I am your affectionate friend
 M. J.

Received of M. J. the sum of \$10.00

I have just received your letter of the 15th
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 I am well and hope these few lines
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The first part of the book is devoted to a general
introduction of the subject and a description of the
method used in the investigation.

The second part contains a detailed account of the
experiments and the results obtained. The third part
is devoted to a discussion of the results and a comparison
with the results of other investigators. The fourth part
contains a summary of the work and a list of references.

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一、論學問之要

夫學問之要，在於博學而審問，慎思而明辨，篤信而篤行。博學之謂也，博學則見多識廣，審問之謂也，審問則疑難悉解，慎思之謂也，慎思則心領神會，明辨之謂也，明辨則是非分明，篤信之謂也，篤信則心無旁騖，篤行之謂也，篤行則學以致用。此六者，學問之要也。博學而審問，慎思而明辨，篤信而篤行，此六者，學問之要也。

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The first page of the manuscript is a title page, written in a large, decorative hand. The title, which is partially obscured by the binding, appears to be 'The ... of ...'. The text is arranged in a single column, with large initial letters.

The second page contains the beginning of a text block, written in a smaller, more regular hand. It starts with a large initial letter, possibly 'C', followed by several lines of text.

The third page continues the text from the previous page, with a large initial letter at the start of a new section. The handwriting is consistent with the previous pages, showing a clear progression of the text.

The fourth page features a large, ornate initial letter, likely marking the beginning of a new chapter or section. The text is written in a formal, Gothic-style script.

The fifth page contains several lines of text, with a large initial letter at the beginning. The text is dense and fills most of the page, with consistent spacing and line alignment.

The sixth page shows the continuation of the text, with a large initial letter at the start. The handwriting is uniform throughout the page, and the text is well-preserved.

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二、其次則在學問。學問者，道之階也。不學無術，則道無由進。故曰：博學之，審問之，慎思之，明辨之，篤行之。

三、其次則在實踐。實踐者，道之驗也。不踐不履，則道無由成。故曰：知行合一，道自明矣。

四、其次則在忍耐。忍耐者，道之德也。不能忍耐，則道無由久。故曰：剛柔並濟，道自長矣。

五、其次則在謙虛。謙虛者，道之質也。不能謙虛，則道無由顯。故曰：虛心若谷，道自盈矣。

六、其次則在誠實。誠實者，道之基也。不能誠實，則道無由固。故曰：誠心正氣，道自通矣。

七、其次則在勤儉。勤儉者，道之助也。不能勤儉，則道無由成。故曰：克己復禮，道自足矣。

八、其次則在孝悌。孝悌者，道之本也。不能孝悌，則道無由立。故曰：孝悌為先，道自親矣。

九、其次則在忠信。忠信者，道之節也。不能忠信，則道無由行。故曰：忠信為本，道自遠矣。

十、其次則在禮義。禮義者，道之文也。不能禮義，則道無由化。故曰：禮義為儀，道自和矣。

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道之要義

一、心平氣和，道自來矣。

二、博學之，審問之，慎思之，明辨之，篤行之。

三、知行合一，道自明矣。

四、剛柔並濟，道自長矣。

五、虛心若谷，道自盈矣。

六、誠心正氣，道自通矣。

七、克己復禮，道自足矣。

八、孝悌為先，道自親矣。

九、忠信為本，道自遠矣。

十、禮義為儀，道自和矣。

此乃道之要義，不可不察也。

凡欲求道者，必先修其心。心者，道之根也。心若不寧，則道無由入。故曰：心平氣和，道自來矣。

The first page of the manuscript contains a title page with the title 'The History of the County of Middlesex' written in a large, decorative font. Below the title, there is a list of names, likely authors or contributors, arranged in two columns. The text is written in a formal, historical style with some decorative flourishes.

The second page of the manuscript contains a list of names, likely authors or contributors, arranged in two columns. The text is written in a formal, historical style with some decorative flourishes.

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Handwritten text on the right page, enclosed in a rectangular border. The text is organized into columns and includes a prominent red square seal or stamp in the center.