

Cstan98 Doctrine Of Mean Free Ebook

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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-doctrine-of-mean.htm> public domain materials by Author.

English-Chinese translation of Doctrine Of Mean 中庸。

Original Author: Zi Si 子思。

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

（一）天命之謂性 (Chapter 1) Heaven Mandate is Nature

天命之謂性，率性之謂道，修道之謂教。

Heaven Mandate (given-life) is nature, according nature is Tao (way), cultivate Tao is teaching.

道也者，不可須臾離也；可離，非道也。

Tao (way), cannot be away from; can be away, is not Tao (way).

是故，君子戒慎乎其所不睹，恐懼乎其所不聞。

Therefore, Gentleman is careful in what cannot be seen, afraid in what cannot be heard.

莫見乎隱，莫顯乎微，故君子慎其獨也。

Do not see things are hidden, do not see things are small, therefore Gentleman careful in being alone.

喜怒哀樂之未發，謂之中；發而皆中節，謂之和。

Happy Angry Sad Fun Emotions not started, is known as Zhong (middle); started & right tone, is known as He (harmony).

中也者，天下之大本也；和也者，天下之達道也。

Zhong (middle), under Heaven big foundation; He (harmony), under Heaven reach Tao (way).

致中和，天地位焉，萬物育焉。

Towards Zhong (middle) & He (harmony), Heaven & Earth in their places, all beings are nurtured.

(二) 君子中庸 (2) Gentleman Middle (Mean)

仲尼曰：「君子中庸，小人反中庸。」

Confucius: "Gentleman is middle (mean), petty person is not middle (mean).

君子之中庸也，君子而時中；小人之反中庸也，小人而無忌憚也。」

Gentleman's middle (mean), Gentleman is always. Petty person's not middle (mean), petty person no regard anyhow."

(三) 中庸其至矣乎 (3) Middle (Mean) Is Extreme Teachings

子曰：「中庸其至矣乎！民鮮能久矣。」

Confucius: "Middle (mean) is extreme Teaching! But the people do not know for very long."

(四) 道之不行 (4) Tao (Way) Of Not Implemented

子曰：「道之不行也，我知之矣；知者過之，愚者不及也。」

Confucius: "Tao (way) cannot be implemented, I know why; smart ones over, stupid ones under.

道之不明也，我知之矣；賢者過之，不肖者不及也。」

Tao (way) cannot be understood, I know why; good ones over, bad ones under.

人莫不飲食也，鮮能知味也。」

If people do not eat, how they know the taste."

(五) 道其不行 (5) Tao (Way) Cannot Be Implemented

子曰：「道其不行矣夫！」

Confucius: "Tao (way) cannot be implemented perhaps!"

(六) 舜其大知 (6) Sage-King Shun Big Know

子曰：「舜其大知也與！」

Confucius: "Sage-King Shun big know yes!

舜好問而好察邇言；隱惡而揚善；執其兩端，用其中於民；其斯以為舜乎！」

Sage-King Shun likes to ask & like to observe other people's speech; hide bad & say good; know 2 sides of things, use them on the people; that why people know him as Sage-King Shun!"

(七) 人皆曰予知 (7) Everyone Says We Know

子曰：「人皆曰：『予知』一驅而納諸罟，獲陷阱之中，而莫之知辟也。」

Confucius: "everyone says "we know" - ridden by inner all sufferings, fall into middle of traps, & do not know how to avoid.

人皆曰：『予知』一擇乎中庸，而不能期月守也。」

Everyone says "we know" - choose Middle (mean), cannot last a month."

(八) 回之爲人 (8) Student Ten Hui Person Is

子曰：「回之爲人也，擇乎中庸；得一善，則拳拳服膺而弗失之矣。」

Confucius: "Student Yen Hui person is, choose in Middle (mean); get one good, & hold fist to chest (very tight) & afraid of losing it."

(九) 天下國家可均 (9) World Under Heaven & Country Can Govern

子曰：「天下國家可均也，爵祿可辭也，白刃可蹈也，一 中庸不可能也！」

Confucius: "world under Heaven & Country can govern, official posts can don't want, white knife can bear - but Middle (mean) cannot!"

(十) 子路問強 (10) Student Zi Lu ask Strong

子路問「強」。

Student Zi Lu ask "strong".

子曰：「南方之強與？」

Confucius: "south side strong?"

北方之強與？

Or north side strong?

抑而強與？

Or strong like you?

寬柔以教，不報無道；南方之強也，君子居之。

Forgiving & soft to teach, not repay misgivings; is south side strong, is strong of Gentleman.

金革，死而不厭；北方之強也，而強者居之。

Sleep with combat armour, die not hate; this is north side strong, is strong of the strong people.

故君子和而不流，強哉矯！

Therefore Gentleman do not mix, strong!

中立而不倚，強哉矯！

Fixed in & not side-track, strong!

國有道，不變塞焉，強哉矯！

Country has Tao (way), do not change pure ways, strong!

國無道，至死不變，強哉矯！」

Country no Tao (way), to die no change, strong!"

(十一) 素隱行怪 (11) Doing Weird Things

子曰：「素隱行怪，後世有述焉，吾弗為之矣。」

Confucius: "doing weird things, later centuries have citing, I will not do it.

君子遵道而行，半途而廢，吾弗能已矣。」

Gentleman follow Tao (way) & do, give up halfway, I will not do that.

君子依乎中庸，遯世不見知而不悔，唯聖者能之。」

Gentleman follow Middle (mean), world not see & no regret, only Sage Person able to do."

(十二) 君子之道 (12) Gentleman Tao (Way)

君子之道，費而隱。

Gentleman Tao (way), big & small.

夫婦之愚，可以與知焉；及其至也，雖聖人亦有所不知焉。

Normal couple ignorance, can know; saying this, even Sage have things he does not know.

夫婦之不肖，可以能行焉；及其至也，雖聖人亦有所不能焉。

Normal couple non-cultivating, can follow; saying this, even Sage have things he cannot follow.

天地之大也，人猶有所憾。

Heaven & Earth doings are big, even so men also criticize.

故君子語大，天下莫能載焉；語小，天下莫能破焉。

Therefore Gentleman says it is big, under Heaven cannot put it in; says it small, under Heaven cannot disclose it.

詩云：「鳶飛戾天，魚躍于淵。」

Poetry Scripture: "birds fly in the sky, fishes jumps in the lake."

言其上下察也。

This says look up & look down to observe.

君子之道，造端乎夫婦，及其至也，察乎天地。

Gentleman Tao (way), normal couples can follow, saying this, just observe Heaven & Earth.

(十三) 道不遠人 (13) Tao (Way) Is Not far From People

子曰：「道不遠人；人之爲道而遠人，不可以爲道。」

Confucius: "Tao (way) is not far from people, if people for Tao (way) become far from people, then it is not Tao (way)."

詩云：「伐柯伐柯其則不遠；執柯以伐柯，睨而視之猶以爲遠。」

Poetry Scripture: "cut axe-handle cut axe-handle it is not far away, use axe-handle from axe to cut axe-handle, glance & thought it is far away."

若君子以人治人，改而止。

If Gentleman use people to govern people, until change then stop.

忠恕違道不遠；施諸己而不願，亦勿施於人。」

Self-loyalty & Ask-others is against Tao (way) not far, all self do not want, do not ask of people."

「君子之道四，丘未能一焉；所求乎子，以事父未能也；所求乎臣，以事君未能也；所求乎弟，以事兄未能也；所求乎朋友，先施之未能也。」

"4 Gentleman Tao (way), I have not done 1; what ask of son, to administer father have not done; what ask of official, to administer emperor have not done; what ask of brother, to administer big brother have not done; what ask of friends, first give have not done.

庸德之行，庸言之謹；有所不足，不敢不勉；有餘，不敢盡。言顧行，行顧言；君子胡不曹慥慥爾！」

Normal virtues of action, normal speech of careful; of not enough, not dare to over-exert; have excess, not dare finished. Speech look after actions, Actions look after speech; Gentleman how can not honestly cultivate Tao (way)!"

(十四) 君子素其位而行 (14) Gentleman In Position & Do

君子素其位而行，不願乎其外。

Gentleman in position & do, do not care about other things.

素富貴，行乎富貴；素貧賤，行乎貧賤；素夷狄，行乎夷狄；素患難，行乎患難。

In rich position, do rich things; in poor position, do poor things; in uncivilized land, do "uncivilized" things; in difficult position, do difficult things.

君子無入而不自得焉！

Gentleman no enter & not get!

在上位，不陵下；在下位，不援上。

In up position, do not bully below position; in below position, do not bribe up position.

正己而不求於人，則無怨；上不怨天，下不尤人。

Correct self & not ask of people, then no resentment; up do not grumble Heaven, down do not blame people.

故君子居易以俟命，小人行險以徼幸。

Therefore Gentleman guard position & wait for Call of Fate, petty person do risky things to get lucky.

子曰：「射有似乎君子，失諸正鵠，反求諸其身。」

Confucius: "archery is similar to Gentleman, miss the target, reflect on self."

(十五) 君子之道 (15) Gentleman Tao (Way)

君子之道，辟如行遠必自邇；辟如登高必自卑。

Gentleman Tao (way), like go afar must start near; like go high top must start low.

詩曰：「妻子好合，如鼓瑟琴；兄弟既翕，和樂且耽；宜爾室家，樂爾妻帑。」

Poetry Scripture: "wife & children nice together, like drum & piano; brothers cooperate together, happily cannot match; make family & house smooth, happiness spread to wife & offsprings."

子曰：「父母其順矣乎！」

Confucius: "then parents will be contented smooth then!"

(十六) 鬼神之爲德 (16) Ghosts & Gods Virtues

子曰：「鬼神之爲德，其盛矣乎！」

Confucius: "ghosts & gods virtues, are many!

視之而弗見，聽之而弗聞，體物而不可遺。

See & cannot see, hear & cannot hear, but touch things cannot block.

使天下之人，齊明盛服，以承祭祀，洋洋乎如在其上，如在其左右。

Make under Heaven people, use rituals to pray, like they are present, like at left & right.

詩曰：『神之格思，不可度思，矧可射思！』

Poetry Scripture: "gods come, cannot guess, therefore must be ready!"

夫微之顯，誠之不可揜，如此夫！」

"When tiny become obvious, sincerity cannot hide, like that!"

(十七) 舜其大孝 (17) Sage-King Shun Is Big Filial

子曰：「舜其大孝也與！」

Confucius: "Sage-King Shun is big filial!

德爲聖人，尊爲天子，富有四海之內；宗廟饗之，子孫保之。

Virtues of Sage-King, respect as Heaven Emperor, rich have inside 4 seas; Temples erected to pray him, grandchildren protect them.

故大德，必得其位，必得其祿，必得其名，必得其壽；故天之生物，必因其材而篤焉；故栽者培之，傾者覆之。

Therefore big Virtues Persons, definitely get Position, definitely get Name, definitely get Lifespan (praying even after death); therefore Heaven born things, definitely use its usefulness & born; therefore useful Persons make full use, not useful persons discard.

詩曰：『嘉樂君子，憲憲令德；宜民宜人，受祿于天；保佑命之，自天申之。』

Poetry Scripture: "a happy Gentleman, reputation for virtues, teach people teach others, get Official Post from Heaven, protect praying given, from Heaven."

故大德者必受命。」

"Therefore big Virtues Persons definitely get Mandate Fate."

(十八) 無憂者其惟文王 (18) No worry Person Only Sage-King Wen

子曰：「無憂者，其惟文王乎！」

Confucius: "no worry Person, only Sage-King Wen!

以王季爲父，以武王爲子；父作之，子述之。

Have Sage-King Ji as father, & Sage-King Wu as son; father build, son follow.

武王纘大王、王季、文王之緒，壹戎衣而有天下，身不失天下之顯名；尊爲天子，富有四海之內；宗廟饗之，子孫保之。

Sage-King Wu inherits from Sage-King Big, Sage-King Ji, Sage-King Wen building, wear soldier armour to fight & build Empire, self not lose under Heaven Reputation; respect as Heaven Emperor, rich have inside 4 seas; Temples erected to pray him, grandchildren protect them.

武王未受命，周公成文、武之德，追王大王、王季，上祀先公以天子之禮。

Before Sage-King get Mandate, Sage-King Zhou Gong builds Sage-King Wen, & Sage-King Wu's Virtues, give Sage-King Big, Sage-King Ji Names, up pray ancestors using Heaven Son (emperor) Rituals.

斯禮也，達乎諸侯、大夫及士、庶人。

This Rituals, from Sub-Emperors, to Officials & Sub-Officials, to normal citizens same.

父爲大夫，子爲士，葬以大夫，祭以士；父爲士，子爲大夫，葬以士，祭以大夫。

As follows: father is Official, son is Sub-Official, then burial using Official Ritual, pray using Sub-Official Ritual; if father is Sub-Official, Son is Official, then burial using Sub-Official Ritual, pray using Official Ritual.

期之喪，達乎大夫；三年之喪，達乎天子；父母之喪，無貴賤一也。」

Prayer Clothings, according to Official Posts; 3 years Burial Clothings, from Heaven Son (emperor), for father & mother burial, no high-class or low class the same."

(十九) 武王周公其達孝 (19) Sage-King Wu & Sage-king Zhou Gong Able Reach Filial Piety

子曰：「武王、周公，其達孝矣乎！

Confucius: "Sage-King Wu, Sage-King Zhou Gong, able reach Filial Piety!

夫孝者，善繼人之志，善述人之事也。

Person Filial Piety, able carry ancestors' will, able to do ancestors' things.

春秋，修其祖廟，陳其宗器，設其裳衣，薦其時食。

Summer & spring, repair ancestors' Temples, arrange their praying vessels, design praying Clothings, sincerely pray timely foods.

宗廟之禮，所以序昭穆也；序爵，所以辨貴賤也；序事，所以辨賢也；旅酬下爲上，所以逮賤也；燕毛，所以序齒也。

Ancestors Temple's Rituals, why need to position arrangements for Positions; to show ranks, therefore differentiate good-status & bad-status; to show task, therefore differentiate good; cheer drinks from juniors to seniors, therefore juniors able to service seniors; Feast seats arrangement, therefore show age.

踐其位，行其禮，奏其樂；敬其所尊，愛其所親；事死如事生，事亡如事存，孝之至也。

Executing the Praying Position, execute the Rituals, play the Music; respect what they respect, love what they like; administer the dead like administer the living, administer the death like administer the alive, Filial Piety to the highest.

郊社之禮，所以事上帝也；宗廟之禮，所以祀乎其先也。

Pray Heaven Rituals, therefore can administer God; ancestors Temple's Rituals, is to pray to the first God who create.

明乎郊社之禮，禘嘗之義，治國其如示諸掌乎！」

Able to understand pray Heaven Rituals, 5 years once Praying meaning, govern the Country like looking at the lines of the person hand palm."

(二十) 哀公問政 (20) Emperor Ai Gong ask Government

哀公問政。

Emperor Ai Gong ask government.

子曰：「文、武之政，布在方策。

Confucius: "Sage-King Wen, Sage-King Wu's Sage-King Governments, is recorded in Books.

其人存，則其政舉；其人亡，則其政息。

When they alive, their Sage-King Governments spread; when they die, their Sage-King Governments die-off.

人道敏政，地道敏樹。

When Persons have Tao (way) helps Government, when Earth (ground) has Tao (way) helps the trees.

夫政也者，蒲盧也。

Person Government, is like growing grasses.

故為政在人；取人以身，修身以道，修身以仁。

Therefore persons in Government depend on Persons; get Officers who body cultivation, body cultivation using Tao (way), body cultivation using Ren (humanity).

仁者，人也，親親為大；義者，宜也，尊賢為大。

Ren (humanity) Person, is people, love relatives as big; Righteousness, is correctness, respect good Persons as big.

親親之殺，尊賢之等，禮所生也。

Love relatives have close & far difference, respect good Persons have better & good difference, Rites create from here.

故君子不可以不修身；思修身，不可以不事親；思事親，不可以不知人；思知人，不可以不知天。」

Therefore Gentleman cannot not cultivate body; thinking cultivate body, cannot not administer parents; thinking administer parents, cannot not know people; thinking know people, cannot not know Heaven.

「天下之達道五，所以行之者三：曰君臣也、父子也、夫婦也、昆弟也、朋友之交也，五者，天下之達道也；知、仁、勇，三者，天下之達道也，所以行之者一也。

"For under Heaven to reach Tao (way) has 5, therefore skills to reach has 3: emperor & officials, father & son, husband & wife, older brother & younger brother, friends transactions, are 5, for world under Heaven to reach Tao (way); Wisdom, Ren (humanity), Courage, are 3, for world under Heaven to reach Tao (way), therefore 3 skills are actually 1.

或生而知之，或學而知之，或困而知之，及其知之，一也。或安而行之，或利而行之，或勉強而行之，及其成功，一也。」

Whether born to know, or learn to know, or trap to know, all these know, are 1. Whether comfortable to do, or benefits to do, or try to do, all these success, are 1."

子曰：「好學近乎知，力行近乎仁，知恥近乎勇。

Confucius: "hardworking is near Wisdom, efforts is near Ren (humanity), know shame is near Courage.

知斯三者，則知所以修身；知所以修身，則知所以治人；知所以治人，則知所以治天下國家矣。」

Know these 3, then therefore know cultivate body; know cultivate body, then therefore know govern people; know govern people, then therefore know govern world under Heaven & Country.

「凡為天下國家有九經：曰修身也，尊賢也，親親也，敬大臣也，體羣臣也，子庶民也，來百工也，柔遠人也，懷諸侯也。

"When for world under Heaven & Country has 9 Methods: are cultivate body, respect good Persons, love relatives, respect Big Officials, understand mass Officials, children the citizens, get 100 (all) skillsmen, lenient far people, gratitude Sub-Countries.

修身，則道立；尊賢，則不惑；親親，則諸父昆弟不怨；敬大臣，則不眩；體羣臣，則士之報禮重；子庶民，則百姓勸；來百工，則財用足；柔遠人，則四方歸之；懷諸侯，則天下畏之。」

Cultivate body, then Tao (way) establish; respect good Persons, then no suspicions; love relatives, then parents & brothers no resentment; respect Big Officials, then everything not confused; understand mass Officials, then Gentleman will offer their services heavy; children the citizens, then common citizens pacified; get 100 (all) skillsmen, then money usage enough; lenient far people, then everywhere comes; gratitude Sub-Countries, then world under Heaven scare respect."

「齊明盛服，非禮不動，所以修身也；去讒遠色，賤貨而貴德，所以勸賢也；尊其位，重其祿，同其好惡，所以勸親親也；官盛任使，所以勸大臣也；忠信重祿，所以勸仕也；時使薄斂，所以勸百姓也；日省月試，既稟稱事，所以勸百工也；送往迎來，嘉善而矜不能，所以柔遠人也；繼絕世，舉廢國，治亂持危，朝聘以時，厚往而薄來，所以懷諸侯也。

"Vegetarian strict strict clothings, not rite not move, therefore cultivate body; away flattery & sex temptations, disregard treasures & value virtues, therefore encourage good Persons; respect their positions, give heavy their pay, same what they like & dislike, therefore encourage love relatives; Official posts many & officers delegated many, therefore encourage Big Officials; loyal trustworthiness & give heavy pay, therefore encourage capable Persons; time use sparingly, therefore encourage common citizens; daily save & monthly try, test which ones suitable, therefore encourage 100 (all) skillsmen; farewell go & welcome come, praise good & help the incapable, therefore pacify the far people; erect those with no offsprings, help failure sub-country, govern chaos & guard dangers, sessions with them according time, heavy go & light come, therefore gratitude Sub-Countries.

凡為天下國家有九經，所以行之者，一也。」

When for world under Heaven & Country has 9 Methods, therefore execute person, 1 action only."

「凡事豫則立，不豫則廢；言前定，則不跲；事前定，則不困；行前定，則不疚；道前定，則不窮。」

"When things have preparation then establish, no preparation then failure; speech beforehand prepare, then no contradiction; task beforehand prepare, then not trapped; action beforehand prepare, then no regret; say Tao (way) beforehand prepare, then not empty."

「在下位，不獲乎上，民不可得而治矣；獲乎上有道，不信乎朋友，不獲乎上矣；信乎朋友有道，不順乎親，不信乎朋友矣；順乎親有道，反諸身不誠，不順乎親矣；誠身有道，不明乎善，不誠乎身矣。」

"At below position, cannot gain trust from above, then people cannot be governed; gain trust from above has Tao (way), cannot gain trust from friends, cannot gain trust from above; gain trust from friends has Tao (way), cannot get along with parents, cannot gain trust from friends; get along with parents has Tao (way), ask yourself not sincere, cannot get along with parents; sincere body has Tao (way), not understand goodness, cannot sincere body."

「誠者，天之道也；誠之者，人之道也。」

"Sincerity, is Tao (way) of Heaven; sincere person, is Tao (way) of person.

誠者，不勉而中，不思而得，從容中道，聖人也；誠之者，擇善而固執之者也。」

Sincerity, not act & on, not think & get, always at Middle Tao (way), is a Sage; to sincere person, select goodness to stubborn person."

「博學之、審問之、慎思之、明辨之、篤行之。」

"Study broadly, question thoroughly, think deeply, reasoning correctly, action finishedly.

有弗學，學之弗能弗措也；有弗問，問之弗知弗措也；有弗思，思之弗得弗措也；有弗辨，辨之弗明弗措也；有弗行，行之弗篤弗措也。

If want learn, then learn if not don't learn; if want ask, then ask if not don't ask; if want think, then think if not don't think; if want reason, then reason if not don't reason; if want do, then do if not don't do.

人一能之，己百之；人十能之，己千之。

Person do 1 time can, I do 100 times; person do 10 times can, I do 1000 times.

果能此道矣，雖愚必明，雖柔必強。」

If that the way, even stupid become wise, even soft become strong."

(二十一) 自誠明 (21) From Sincerity Get Understand

自誠明，謂之性；自明誠，謂之教。

From sincerity get understand, is Nature; from understand get sincerity, is teachings.

誠則明矣，明則誠矣。

When sincerity will understand, when understand will sincerity.

(二十二) 唯天下至誠 (22) Only Under Heaven Uppermost Sincerity

唯天下至誠，為能盡其性；能盡其性，則能盡人之性；能盡人之性，則能盡物之性；能盡物之性，則可以贊天地之化育；可以贊天地之化育，則可以與天地參矣。

Only under Heaven uppermost sincerity, then can do utmost buddha nature; can do utmost buddha nature, then can do utmost human nature; can do utmost human nature, then can do utmost things nature; can do utmost things nature, then can involve in Heaven & Earth creations; can involve in Heaven & Earth creations, then can fit to be with Heaven & Earth.

(二十三) 其次致曲 (23) Next Level Progressively Sincere

其次致曲，曲能有誠；誠則形，形則著，著則明，明則動，動則變，變則化；唯天下至誠為能化。

Next level progressively sincere, understand things can get sincere; sincere then outside, outside then practical, practical then understand, understand then move, move then change, change then transform; only under Heaven uppermost sincerity can transform.

(二十四) 至誠之道 (24) Uppermost sincerity Tao (Way)

至誠之道，可以前知。

Uppermost sincerity Tao (way), can know beforehand.

國家將興，必有禎祥；國家將亡，必有妖孽。

Country to prosper, definitely has lucky signs; country to die, definitely has evil signs.

見乎蓍龜，動乎四體。

See upon signing vessels, move on their 4 bodies.

禍福將至，善，必先知之；不善，必先知之。

Disasters & fortunes to come, good, definitely know first; no good, definitely know first.

故至誠如神。

Therefore uppermost sincerity is like god.

(二十五) 誠者自成 (25) Sincerity Self-Accomplish

誠者，自成也；而道，自道也。

Sincerity, self-accomplish; and Tao (way), self way.

誠者，物之終始；不誠，無物。

Sincerity, things ends & beginnings; no sincerity, nothing.

是故君子誠之為貴。

Therefore Gentleman regards sincerity as valuable.

誠者，非自成己而已也，所以成物也。

Sincerity, not self-accomplish then finished, therefore accomplish things.

成己，仁也；成物，知也；性之德也，合外內之道也，故時措之宜也。

Accomplish self, Ren (humanity); accomplish things, wisdom; human nature's virtues, combine outer & inner Tao (way), therefore depends on circumstances.

(二十六) 至誠無息 (26) Uppermost Sincerity Is Non-Stop

故至誠無息；不息則久，久則徵，徵則悠遠，悠遠則博厚，博厚則高明。

Therefore uppermost sincerity is non-stop; non-stop is then long time, long time is then evidence, evidence is then long far, long far is then broad thick, broad thick is then highly bright.

博厚所以載物也，高明所以覆物也，悠久所以成物也。

Broad thick therefore can carry things (animals on earth), highly bright therefore can carry things (stars in space), long far therefore can become things.

博厚配地，高明配天，悠久無疆。

Broad thick is worthy Earth, highly bright is worthy Heaven, long far no limits.

如此者，不見而章，不動而變，無為而成。

That is, no one see then become known, no move then change, no for then become.

天地之道，可一言而盡也：「其為物不貳，則其生物不測。」

Heaven & Earth Tao (way), can one word say finished: "for things no second (sincerity), then born things cannot limit."

天地之道：博也，厚也，高也，明也，悠也，久也。

Heaven & Earth Tao (way); broad, thick, high, bright, long, long time.

今夫天，斯昭昭之多，及其無窮也，日月星辰繫焉，萬物覆焉。

Today say Heaven, those many bright bright things, with countless functions, sun & moon & stars hanging, all things covered upon.

今夫地，一撮土之多；及其廣厚，載華、嶽而不重，振河、海而不洩，萬物載焉。

Today say Earth (ground), is made of many one cup of soils; with its broad & thick, carry hills, mountains not feel heavy, carry rivers, seas not feel leakage, all things carry.

今夫山，一卷石之多，及其廣大，草木生之，禽獸居之，寶藏興焉。

Today say mountains, is made of many one rocks, with its broad & big, grass & woods grow, animals live in, treasures buried within.

今夫水，一勺之多，及其不測，黿、鼉、蛟、龍、魚、鼈生焉，貨財殖焉。

Today say water, is made of many one cup of water, with its limits cannot be counted, turtles, dragons, fishes, tortoises live, & many valuable things live within.

詩云：「維天之命，於穆不已！」

Poetry Scripture: "Heaven Mandate, its deep non-stop!"

蓋曰天之所以為天也！

Therefore Heaven is Heaven!

「於乎不顯？」

"Isn't it obvious?"

文王之德之純！」

Sage-King Wen's virtues are pure!"

蓋曰文王之所以為「文」也！

Therefore Sage-King Wen is Wen (writing)!

純亦不已。

Pureness non-stop.

(二十七) 聖人之道 (27) Sage Tao (Way)

大哉聖人之道！

Big is Sage Tao (way)!

洋洋乎，發育萬物，峻極于天。

Filled fully, born cultivate all things, high as Heaven.

優優大哉！

Big indeed!

禮儀三百，威儀三千，待其人而後行。

Rite rules 300, strict rules 3000, wait for Person to come to execute.

故曰：「苟無至德，至道不凝焉。」

Therefore: "if no uppermost virtues Person, uppermost Tao (way) is non-executable."

故君子尊德性而道問學，致廣大而盡精微，極高明而道中庸，溫故而知新，敦厚以崇禮。

Therefore Gentleman respect virtues nature & Tao (way) knowledges, from broad big to extreme small tiny, very intelligent & Tao (way) middle, revise therefore know new, heavy on respect Rites.

是故居上不驕，為下不倍。

Therefore in high position not proud, as below positions not change.

詩曰：「既明且哲，以保其身。」其此之謂與！

Poetry Scripture: "is intelligent & good, to protect self." Something like this!

(二十八) 愚而好自用 (28) Stupid & Want To Be Used

子曰：「愚而好自用；賤而好自專；生乎今之世，反古之道；如此者，裁及其身者也。」

Confucius: "stupid & want to be used; low position & want to be boss; live today, & want to go back ancient times; like this, disasters will come upon him."

非天子，不議禮，不制度，不考文。今天下，車同軌，書同文，行同倫。雖有其位，苟無其德，不敢作禮樂焉；雖有其德，苟無其位，亦不敢作禮樂焉。

Not Emperor, cannot discuss Rites, cannot make systems, cannot question ancient classics. Today under Heaven, car same standard axle, book same standard words, behaviours same standard actions. Although has the position, if without the virtues, dare not create Rite Music; although has the virtues, if without the position, also dare not create Rite Music.

子曰：「吾說夏禮，杞不足徵也；吾學殷禮，有宋存焉；吾學周禮，今用之，吾從周。」

Confucius: "I say Dynasty Xia Rites, but historical evidence not enough proof; I learn Dynasty Yin Rites, but the remaining books not enough; I learn Dynasty Zhou Rites, today being used, I follow Dynasty Zhou."

(二十九) 王天下有三重 (29) Governing Worlds Under Heaven Has 3 Big Task

王天下有三重焉，其寡過矣乎！

Governing worlds under Heaven has 3 big task (Rites, Laws & Writing), finish these mistakes few!

上焉者，雖善無徵；無徵不信；不信民弗從。

Past Dynasty like Dynasty Xia & Dynasty Shan, although the systems are good but no remaining evidence; no evidence then no one believe; no one believe then people won't follow.

下焉者，雖善不尊；不尊不信；不信民弗從。

Present Dynasty like Confucius era, although Confucius is good but not in high position; not in high position then no one respect; no one respect then no one believe; no one believe then people won't follow.

故君子之道，本諸身，徵諸庶民，考諸三王而不繆，建諸天地而不悖，質諸鬼神而無疑，百世以俟聖人而不惑。

Therefore Gentleman Tao (way), needs cultivate self, evidence to show the people, question whether same as 3 Dynasty Xia, Shan & Zhou & no difference, build foundation on Heaven & Earth & not go against, face ghosts & gods without doubt, hundreds centuries wait for Sage & has no doubt.

質諸鬼神而無疑，知天也。

Here face ghosts & gods without doubt, means know Heaven.

百世以俟聖人而不惑，知人也。

Hundred centuries wait for Sage & no doubt, means know people.

是故君子動而世為天下道，行而世為天下法，言而世為天下則；遠之則有望，近之則不厭。

Therefore Gentleman moves become the world Tao (way), actions become the world Methods, speeches become the world Principles; far people want to see, near people do not hate.

詩曰：「在彼無惡，在此無射；庶幾夙夜，以永終譽。」

Poetry Scripture: "over there no one hates you, over here no one hates you; hoping many days & nights, forever ending with good reputation."

君子未有不如此，而蚤有譽於天下者也。

Gentleman must like this, to get reputation among under Heaven.

(三十) 仲尼祖述堯舜 (30) Master Confucius Bring Out Sage-King Shun & Sage-King Yao

仲尼祖述堯舜，憲章文武；上律天時，下襲水土。

Master Confucius bring out Sage-King Shun & Sage-King Yao, says the systems of Sage-King Wen & Sage-King Wu; up follow Heaven timing, down follow water & soils.

辟如天地之無不持載，無不覆幬；辟如四時之錯行，如日月之代明。

He is like Heaven & Earth which all can carry, all can cover; he is like 4 seasons cycling, like day & night cycling.

萬物并育而不相害，道并行而不相悖。

All things born each others & do not cross-harm, Tao (way) executes & do not cross-block.

小德川流，大德敦化，此天地之所以為大也。

His small virtues mass river flowing, his big virtues unites together, this is where Heaven & Earth greatness is.

(三十一) 唯天下至聖 (31) Only Under Heaven The Uppermost Sage

唯天下至聖，為能聰明睿知，足以有臨也；寬裕溫柔，足以有容也；發強剛毅，足以有執也；齊莊中正，足以有敬也；文理密察，足以有別也。

Only under Heaven the uppermost Sage, is capable & smart & understanding, enough to govern all; is open & gentle, enough for appearance; is strong & determined, enough to execute; is graceful & middle strict, enough to gain respect; literate & secret observing, enough to make judgement.

溥博淵泉，而時出之；溥博如天，淵泉如淵。

Knowledge like deep spring, timely come out; knowledge like Heaven, as deep as deep spring.
見而民莫不敬，言而民莫不說。

See & people respect, speak & people not say.

是以声名洋溢乎中國，施及蠻貊；舟車所至，人力所通，天之所覆，地之所載，日月所照，霜露所墜，凡有血氣者，莫不尊親，故曰配天。

Therefore his reputation spread through China, even to outside areas; to where cars go, to where man strengths go, to where Heaven covers, to where Earth carries, to where sun & moon shines, to where snows falls, for all those with blood & breath, all come to & respect, therefore say virtues as Heaven.

(三十二) 唯天下至誠 (32) Only Under Heaven The Uppermost

Sincerity

唯天下至誠，為能經綸天下之大經，立天下之大本，知天地之化育。

Only under Heaven the uppermost sincerity, is capable of discussing under Heaven of big Scriptures, establish under Heaven of big foundation, know Heaven & Earth of born rearing.

夫焉有所倚？

What He depends on?

肫肫其仁，淵淵其淵，浩浩其天。

Sincerely his sincerity, deeply his deepness, broadly his Heaven.

苟不聰明聖知達天德者，其孰能知之？

If not smart Sage-know reaching Heaven virtues Person, who able to know?

(三十三) 詩曰衣錦尚絀 (33) Poetry Scripture: Good Clothings

Outside Must Put Bad Clothings

詩曰：「衣錦尚絀，」惡其文之著也。

Poetry Scripture: "good clothings outside must put bad clothings," just not to expose too much good.

故君子之道，闇然而日章；小人之道，的然而日亡。

Therefore Gentleman Tao (way), quiet first then each day greater; petty person tao (way), big first then each day die off.

君子之道，淡而不厭，簡而文，溫而理；知遠之近，知風之自，知微之顯，可與人德矣。

Gentleman Tao (way), boring but not detestable, simple but elaborate, gentle but righteousness, know to reach far need start near, know culture wind has source, know tiny of exposing great, then can enter virtues.

詩云：「潛雖伏矣，亦孔之昭。」

Poetry Scripture: "although hidden, it is still very exposed."

故君子內省不疚，無惡於志。

Therefore Gentleman self-reflect non-stop, no evil in ambition.

君子之所不可及者，其唯人之所不見乎！

Why Gentleman cannot be catch up, is because He hardworking when people don't see!

詩云：「相在爾室，尚不愧于屋漏。」

Poetry Scripture: "inside the house, do not do things that make the house leak."

是故君子不動而敬，不言而信。

Therefore Gentleman do not move & people respect, do not say & people trust.

詩曰：「奏假無言，時靡有爭。」

Poetry Scripture: "when god comes although no speech, everyone touch by sincerity no fighting."

是故君子不賞而民勸，不怒而民威於鈇鉞。

Therefore Gentleman no reward but people accepted, no angry & people scare like seeing an axe.

詩曰：「不顯惟德，百辟其刑之。」

Poetry Scripture: "Emperor has good high virtues, therefore all Officials follow."

是故君子篤恭而天下平。

Therefore Gentleman heavily respectfully & under Heaven has peace.

詩云：「予懷明德，不大聲以色。」

Poetry Scripture: "I have virtues to teach people, do not use big voice to show."

子曰：「聲色之於以化民，未也。」

Confucius: "use sound & colour to teach the people, worst methods."

詩曰：「德輶如毛。」

Poetry Scripture: "using virtues is like lifting feather."

毛猶有倫。

Like feather is correct.

「上天之載，無聲無臭」至矣。

"Heaven do things, no sound no smell." That is.

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](http://www.cstan98.com) 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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