

On the Spirit ..... (49)

The Most Filial ..... (52)

Never Anxious ..... (55)

Filiality ..... (60)

Administer the State ..... (64)

Sincerity ..... (89)

Realize One's Nature ..... (91)

Strive to Be Sincere ..... (93)

Foretell the Future ..... (95)

True Nature ..... (97)

No End to Being Sincere ..... (100)

Great ..... (106)

Foolish Man ..... (110)

Three Things ..... (113)

Eulogizing Emperors ..... (117)

The Greatest Sage ..... (120)

Nine Principles ..... (123)

Wearing Cotton Overalls ..... (125)

中庸 精华版

The Doctrine of the Mean

于程子曰：不偏之谓中，不易之谓庸。中者，天下之正道；庸者，天下之定理。此篇乃孔门传授心法，子思思其久而差也，故笔之于书，以授孟子。其书始言一理，中散为万事，末复合为一理。放之则弥六合，卷之则退藏于密，其味无穷，皆实学也。善读者玩索而有得焉，则终身用之，有不能尽者矣。

——朱熹提示

中庸：《礼记》篇名，儒家经典之一。传“子思作中庸”（《史记·孔子世家》）。全书以“中庸”作为最高的道德准则和自然法则。“中庸”最早由孔子提出。“中庸之为德也，其至矣乎！民鲜久矣。”（《论语·雍也》）

Master Cheng said *zhong* means unbiased, *yong* means constant. *Zhong* is the right course

中庸 The Doctrine of the Mean

### 天命章

### Human Nature

天命之谓性，率性之谓道，修道之谓教。

道也者，不可须臾离也。可离非道也。是故君子戒慎乎其所不睹，恐惧乎其所不闻。莫见乎隐，莫显乎微。故君子慎其独也。

喜怒哀乐之未发，谓之中。发而皆中节，谓之和。中也者，天下之大本也；和也者，天下之达道也。致中和，天地位焉，万物育焉。

天命：孔子思想体系中的重要范畴之一。指非人力所能改变的客观必然性。孔子虽不是宿命论者，但也讲天命。提出“知天命”，“畏天命”。“不知命，无以

为君子也。”（《论语·季氏》）慎独：儒家的修养方法。指当独处而无人觉察时，仍应谨慎地使自己的行为符合道德标准。

Human nature is endowed by Heaven. The right way of behaviour is to follow one's nature and all nature should be cultivated in the right way of behaviour.

The right way of behaviour can not be divorced from the man; if behaviour can be divorced, it is not the right way. Even when a gentleman lives alone, he should be prudent and afraid to do wrong, because though no one knows what he has done, he himself will know it all.

When joy, anger, sorrow and happiness are not revealed, they are *zhong*, in the mean. When they are revealed, they are *he*, in harmony. *Zhong* is the base of everything and *he* is the right way to reveal everything. If *zhong* and *he* are achieved, the world would run smoothly.

人的本性是上天赋予的，人们循着本性做事，叫做正道，人们修治这正道，叫做教化。

道是一刻也不能离开身心的；如果可以离开身心，就不是道了。所以君子在无人的地方，也要谨慎戒惧。因为虽然没人看到，没人听到而自己则是知道的。因此，君子在独处的时候，一定要谨慎戒惧。

喜怒哀乐这四种情感在心中还没有发出来的时候，叫做“中”。发出来如果都合适，叫做“和”。“中”是天下事事物物的根本。“和”是天下事事物物通达的正道。如能完全做到中和的地步，天地万物也就会顺遂。

### 时中章

#### Adhere to the Mean

仲尼曰：“君子中庸，小人反中庸。君子之中庸也，君子而时中，小人之反中庸也，小人而无忌惮也。”

时中：孔子哲学、伦理思想的概念。指立身行事时时合乎中庸之道。朱熹《中庸集注》：“君子之所以为中庸者，以其有君子之德，而又能随时以处中也。”

Confucius said, "Whatever a gentleman does, he should do according to the doctrine of the mean; only a petty person would do otherwise. A gentleman conforms to the principle of *zhong yong* because he adheres to the