

“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。”

- 1) **That which is ordained by Heaven is called our nature;** “天命之谓性
- 2) **To lead by our nature is called the Dao;** 率性之谓道
- 3) **To cultivate the Dao is called the teaching.** 修道之谓教
- 4) **One may not deviate from the Dao for so much as an instant; that from which one may deviate is not the Dao.** 道也者,不可须臾离也,可离非道也。
- 5) **Thus the *junzi* is alert and cautious about what he does not see, is fearful about what he does not hear .** 是故君子戒慎乎其所不睹,恐惧乎其所不闻
- 6) **Nothing is more visible than the obscure, nothing is plainer than the subtle. Hence, the junzi is cautious when is alone** 莫见乎隐,莫显乎微,故君子慎其独也。
- 7) **Pleasure and anger, sorrow and joy: before they emerge they are called centered; emerging by the proper rhythms they are called harmony.** 喜怒哀乐之未发,谓之中;发而皆中节,谓之和。
- 8) **Centered: this is the great root of the world. Harmonious: this is the ultimate Dao of the world.** 中也者,天下之大本也;和也者,天下之达道也。
- 9) **Reaching centered harmony, heaven and earth take their proper places and the things of the world are nurtured .** 致中和,天地位焉,万物育焉。”

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