

underlined = exact translation

italics = interpreted translation (exact translation is to the right in [brackets])

both = blended interpretation of exact translations

word² = two-symbol word (the two symbols are taken together in Chinese)

*word*² = two symbols combined into one English word

(word) = English words added for clarity

[word] = words added with a personal interpretation

(word) = Chinese word dropped for clarity

* = Confucian concept

* = translation is significantly different than others

Blue is a “corrected” symbol

Pink is a made up translation (given symbol and suggested corrections make no sense)

Lavender indicates an issue with the sources (usually means Roth used a different symbol without mentioning the one in the web sources)

A lavender symbol with blue English is a corrected symbol with an issue

凡物之精	<i>Always</i> : the <u>essence of creatures</u> –	[<u>all, every</u>]
此則為生	<u>This then makes</u> them <u>live</u> .	
下生五穀	<u>Below</u> , it gives <u>birth</u> to the <u>five grains</u> ;	
上為列星	<u>Above</u> , it <u>acts to arrange</u> the <u>stars</u> .	
流於天地之間	When it <u>flows in</u> the <i>space between</i> ² <u>heaven</u> and <u>earth</u>	
謂之鬼神	We <u>call them</u> <u>ghosts</u> and <u>spirits</u> .	
藏於胸中	When it <u>collects in</u> the <u>center</u> of the <u>breast</u> (of people),	
謂之聖人	We <u>call them</u> <u>sages</u> ² .	
是故民氣	<i>Thus</i> ² the <u>Qi</u> of the <u>citizens</u> :	[<u>it is therefore</u>]
杲乎	Is it <u>bright</u> ?	
如登於天	<u>As though ascending to</u> <u>heaven</u> .	
杳乎	Is it <i>dark and quiet</i> ?	
如入於淵	<u>As though entering into</u> an <u>abyss</u> .	
綽乎	Is it <i>wide and spacious</i> ?	
如在於海	<u>As though residing in</u> ² the <u>ocean</u> .	
卒乎	Is it <i>close</i> ^A ?	
如在於己	<u>As though residing in</u> ² <u>oneself</u> .	
是故此氣也	<i>Thus</i> ² <u>this Qi</u> =	[<u>it is therefore</u>]
不可止以力	<u>Can not</u> be brought to <u>rest</u> by <u>using force</u> ,	
而可安以德	<u>But can</u> be <u>calmed</u> by <u>using De</u> .	
不可呼以聲	<u>Can not</u> be <i>summoned</i> by <u>using your voice</u> ,	[<u>called</u>]

而可迎以意	But <u>can</u> be made <u>welcome</u> by <u>using</u> your <u>intent</u> .
敬守勿失	When you can <u>respectfully</u> * <u>maintain</u> it, and <u>never</u> <u>lose</u> it,
是謂成德	<u>This is called</u> <u>developed</u> <u>De</u> . [accomplished,completed]
德成而智出	When <u>De</u> <u>develops</u> , and <u>wisdom</u> * <u>arises</u> , [accomplished,completed]
萬物果得	* The <u>bounty</u> of the <u>ten thousand</u> <u>creatures</u> is <u>attained</u> . [fruit,result] [obtain,gain]
<hr/>	
凡心之形	<u>Always</u> : the <u>form</u> <u>of</u> the <u>heart/mind</u> is [all,every]
自充自盈	<u>Naturally</u> <u>full</u> , <u>naturally</u> <u>overflowing</u> ,
自生自成	<u>Naturally</u> <u>born</u> , <u>naturally</u> <u>complete</u> .
其所以失之	The <u>reason</u> <u>that</u> ² <u>you</u> <u>lose</u> <u>it</u> [he]
必以憂樂喜怒欲利*	Is <u>certainly</u> <u>due to</u> <u>worries</u> and <u>happiness</u> , <u>love</u> and <u>anger</u> , <u>desire</u> for <u>profit</u> . [by means of]
能去憂樂喜怒欲利*	If you <u>can</u> <u>leave</u> (behind) <u>worries</u> and <u>happiness</u> , <u>love</u> and <u>anger</u> , <u>desire</u> for <u>profit</u> ,
心乃反濟	Your <u>heart/mind</u> <u>then</u> <u>returns</u> [to its original nature] <u>successfully</u> .
彼心之情	The <u>nature</u> <u>of</u> <u>that</u> <u>heart/mind</u>
利安以寧	<u>Benefits</u> from <u>calmness</u> and the <u>tranquility</u> that <u>comes from</u> it. [by means of]
勿煩勿亂	<u>Do not</u> be <u>troubled</u> , <u>do not</u> be <u>confused</u> ,
和乃自成	And <u>harmony</u> is <u>then</u> <u>naturally</u> <u>achieved</u> .
哲哲乎	Is it <u>very</u> <u>bright</u> ² ?
如在於側	<u>As though</u> <u>located</u> (right) <u>by</u> your <u>side</u> .
忽忽乎	Is it <u>very</u> (easy to) <u>overlook</u> ² ?
如將不得	<u>As though</u> it <u>will</u> <u>never</u> be <u>attained</u> . [not] [obtain,gain]
渺渺乎	Is it <u>very</u> <u>remote</u> and <u>indistinct</u> ² ?
如窮無極	<u>As though</u> <u>utterly</u> <u>without</u> <u>boundaries</u> . [thoroughly] [highest,utmost]
此稽不遠	To <u>examine</u> <u>this</u> , you need <u>not</u> go <u>far</u> :
日用其德	<u>You</u> <u>use</u> <u>De</u> <u>daily</u> . [he]
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夫道者所以充形也	<u>Now</u> : <u>Dao</u> (pause) is the <u>reason</u> <u>that</u> ² the <u>form</u> [of the heart/mind] is <u>full</u> !
而人不能固	<u>But</u> <u>people</u> <u>can</u> <u>not</u> be <u>strong</u> (enough to keep it) –
其往不復	<u>It</u> <u>goes</u> and does <u>not</u> <u>return</u> ,
其來不舍	<u>It</u> <u>arrives</u> but does <u>not</u> <u> dwell</u> .
寂乎	Is it <u>silent</u> ?

莫聞其音		<u>There is no one who can hear its sound.</u>	
卒乎		Is it <i>close^A</i> ?	
乃在於心		It <u>is residing in²</u> the <i>heart/mind</i> .	
冥冥乎		Is it <i>very dim and obscure²</i> ?	
不見其形		You can <u>not see its form</u> .	
淫淫乎		Is it <i>very prolific²</i> ?	[excessive,unrestrained,<sexual>]
與我俱生	*	It <u>gives us all life</u> .	
不見其形		You can <u>not see its form</u> ,	
不聞其聲		You can <u>not hear its voice</u> ,	
而序其成		<u>Yet there is an order to its accomplishments.</u>	
謂之道		We <u>call it Dao</u> .	
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凡道無所		<i>Always : Dao is nowhere to be found²,</i>	[all,every] [without place]
善心安處		But in a <i>virtuous heart/mind</i> it can <u>calmly dwell</u> .	
心靜氣理		When the <i>heart/mind</i> is <u>still</u> and <u>Qi</u> is <u>regulated</u> ,	
道乃可止		<u>Dao can then stay there</u> .	
彼道不遠		<u>That Dao is not remote :</u>	
民得以產		<u>Citizens attain it by(means of) being born.</u>	[obtain,gain]
彼道不離		<u>That Dao does not depart :</u>	
民因以知		<u>Citizens rely on it (in order)for understanding.</u>	
是故卒乎		<i>Thus² : is it close^A ?</i>	[it is therefore]
其如可與索		<u>As though it could be tied together with you.</u>	[roped]
眇眇乎		Is it <i>very minute and subtle²</i> ?	
其如窮無所		<u>As though it is utterly nowhere to be found².</u>	[thoroughly] [without place]
彼道之情		The <u>nature of that Dao</u>	
惡意與聲		<u>Detests thoughts and words</u> (about it).	[voice,sound]
修心靜意		But when you <u>cultivate your heart/mind</u> and <u>still your thoughts</u> ,	
道乃可得		<u>Dao can then be attained.</u>	[obtain,gain]
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道也者		<u>Dao = (pause)</u>	
口之所不能言也		<u>That which your mouth (it) can not speak !</u>	
目之所不能視也		<u>That which your eyes (they) can not see !</u>	

耳之所不能聽也		<u>That which</u> your <u>ears</u> (<u>they</u>) <u>can not hear</u> !	
所以修心而正形也*		It is the <u>reason that</u> ² we <u>cultivate</u> the <u>heart/mind</u> and <u>properly align</u> [its] ^B <u>form</u> !	
人之所失以死		<u>That which</u> when <u>people</u> (<u>they</u>) <u>lose</u> , <u>thus</u> they <u>die</u> .	
所得以生也		<u>That which</u> when <u>attained</u> , <u>thus</u> they are <u>born</u> !	[<u>obtain,gain</u>]
事之所失以敗		<u>That which</u> when <u>duties</u> (<u>they</u>) <u>lose</u> , <u>thus</u> they <u>fail</u> .	
所得以成也		<u>That which</u> when <u>attained</u> , <u>thus</u> they are <u>completed</u> !	[<u>obtain,gain</u>]
凡道		<i>Always</i> : <u>Dao</u> is	[<u>all,every</u>]
無根無莖		<u>Without</u> <u>root</u> , <u>without</u> <u>stalk</u> ,	
無葉無榮		<u>Without</u> <u>leaves</u> , <u>without</u> <u>flowers</u> .	[<u>flourish</u>]
萬物以生		<u>By means of</u> it the <u>ten thousand</u> <u>creatures</u> are <u>born</u> ,	
萬物以成		<u>By means of</u> it the <u>ten thousand</u> <u>creatures</u> are made <u>complete</u> .	
命之曰道		This [natural] <u>order</u> , <u>it</u> is <u>called</u> <u>Dao</u> .	
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天主正		<i>That which</i> <u>presides over</u> <u>Heaven</u> is <u>proper alignment</u> ,	[<u>lord,master</u>]
地主平		<i>That which</i> <u>presides over</u> <u>Earth</u> is <u>equability</u> ,	[<u>lord,master</u>] [<u>even,equal,calm</u>]
人主安靜		<i>That which</i> <u>presides over</u> <u>people</u> is <u>calmness</u> and <u>stillness</u> .	[<u>lord,master</u>]
春秋冬夏		<u>Spring</u> , <u>autumn</u> , <u>winter</u> , <u>summer</u> –	
天之時也		The <u>timing of</u> <u>heaven</u> !	
山陵川谷		<u>Mountains</u> , <u>hills</u> , <u>streams</u> , <u>valleys</u> –	
地之枝也		The <u>limbs of</u> the <u>earth</u> !	
喜怒取予		<u>Love</u> , <u>anger</u> , <u>taking</u> , <u>giving</u> –	
人之謀也		The <u>schemes of</u> the <u>people</u> !	[<u>plans,seeking</u>]
是故聖人		<i>Thus</i> ² the <u>sage</u> ² :	[<u>it is therefore</u>]
與時變而不化 *	*	<u>Takes part in</u> the <u>changing</u> of the <u>seasons</u> , <u>but is not transformed</u> ;	
從物而不移 *	*	He <u>attends to</u> <u>creatures</u> , <u>but is not changed</u> by them.	[<u>serve,follow</u>]
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能正能靜		When you <u>can</u> be <u>properly aligned</u> and <u>can</u> be <u>still</u> ^C –	
然後能定		<u>Then</u> ² , you <u>can</u> be <u>settled</u> .	
定心在中		With a <u>settled heart/mind in</u> your <u>center</u> ,	
耳目聰明		Your <u>ears</u> and <u>eyes</u> are <u>acute</u> and <u>clear</u> ,	
四枝堅固		Your <u>four limbs</u> are <u>hard</u> and <u>strong</u> ,	
可以為精舍		You are <u>able to</u> ² <u>become</u> a <u>dwelling for essence</u> .	
精也者		(This) <u>essence</u> – (pause)	

氣之精者也		(Is) <u>essence of Qi</u> (pause) !	
氣道乃生	*	With <u>Qi</u> and <u>Dao</u> , <u>then</u> there is <u>life</u> ;	
生乃思		With <u>life</u> , <u>then</u> there is <u>contemplation</u> ;	
思乃知		With <u>contemplation</u> , <u>then</u> there is <u>understanding</u> ;	
知乃止矣		(When you reach) <u>understanding</u> , <u>then stop</u> !	
凡心之形		<i>Always</i> : if the <u>form</u> of the <u>heart/mind</u>	[all,every]
過知失生		Has <i>too much</i> <u>understanding</u> , <u>life is lost</u> .	[excessive]
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一物能化		Knowing the <u>Oneness</u> ^D with <u>creatures can transform</u> (them),	
謂之神		We <u>call this</u> being <u>spirit(-like)</u> ^E .	[it]
一事能變		Knowing the <u>Oneness</u> with your <u>duties can change</u> (them),	
謂之智		We <u>call this</u> being <u>wise</u> *.	[it]
化不易氣		To <u>transform</u> (creatures), <i>without altering</i> (your) <u>Qi</u> ;	[not] [change]
變不易智		To <u>change</u> (duties), <i>without altering</i> (your) <u>wisdom</u> *; ^F	[not] [change]
性執一之君子		<u>Only a noble man</u> ^{2*} <u>who maintains Oneness</u> ^G	[ruler's son] [him]
能為此乎		<u>Can do this</u> !	
執一不失		When he <u>maintains Oneness</u> ^G and does <u>not lose</u> it,	
能君萬物		He <u>can rule</u> ^H the <u>ten thousand creatures</u> .	
君子使物		A <u>noble man</u> ^{2*} <u>uses creatures</u> ,	[ruler's son]
不為物使		He does <u>not allow creatures</u> to <u>use</u> ^I him.	[serve]
得一之理	*	When he <u>attains the regulation of Oneness</u> :	[obtain,gain]
治心在於中		A <u>regulated heart/mind resides in</u> ² his <u>center</u> ,	
治言出於口		<u>Regulated speech comes from</u> his <u>mouth</u> ,	[stem from ²]
治事加於人		<u>Regulated duties are assigned to people</u> .	[imposed upon ²]
然則天下治矣		<u>Then</u> ² , the <u>world</u> ² is <u>regulated</u> !	
一言得而天下服		<u>One word</u> ^J is <u>attained</u> by him, <u>and the world</u> ² <u>obeys</u> him;	[obtain,gain]
一言定而天下聽		<u>One word</u> ^J <u>settles</u> him, <u>and the world</u> ² <u>listens</u> to him.	
公之謂也	*	We <u>call him fair and just</u> !	
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形不正		If the <u>form</u> [of the heart/mind] is <u>not properly aligned</u> ,	
德不來		<u>De will not arrive</u> .	

中不靜	If the <u>center</u> is <u>not still</u> ,	
心不治	The <u>heart/mind</u> will <u>not</u> be <u>regulated</u> .	
正形攝德	When the <u>properly aligned form</u> takes in <u>De</u> ,	
天仁地義	The <u>kindness</u> * of <u>heaven</u> and the <u>righteousness</u> * of <u>earth</u>	
則淫然而自至	<u>Then naturally arrive</u> , and ² <u>overwhelmingly</u> . [<u>excessively,extremely</u>]	
神明之極	This <u>highest of spirit(-like) understanding</u> ^K –	
照乎	Is it <u>illuminating</u> ?	
知萬物	You will <u>understand</u> the <u>ten thousand creatures</u> . ^L	
中義守不忒	<u>Maintain</u> the <u>righteousness</u> * of the <u>center</u> , and you will <u>not err</u> :	
不以物亂官	Do <u>not allow</u> <u>creatures</u> to <u>confuse</u> your <u>senses</u> , [<u>by means of</u>]	
不以官亂心	Do <u>not allow</u> the <u>senses</u> to <u>confuse</u> your <u>heart/mind</u> . [<u>by means of</u>]	
是謂中得	This is called <u>attaining</u> the <u>center</u> . [<u>obtain,gain</u>]	
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有神自在身	There <u>exists</u> a <u>spirit[-like understanding]</u> <u>naturally located in the self</u> –	
一往一來	<u>One</u> (moment it) <u>goes</u> , <u>one</u> (moment it) <u>arrives</u> ;	
莫之能思	<u>There is no one who can contemplate it</u> .	
失之必亂	<u>Lose it</u> and you will <u>certainly</u> be <u>confused</u> ,	
得之必治	<u>Attain it</u> and you will <u>certainly</u> be <u>regulated</u> . [<u>obtain,gain</u>]	
敬除其舍	<u>Respectfully</u> * <u>empty its dwelling</u> ^M , [<u>remove,eliminate</u>]	
精將自來	And <u>essence will naturally arrive</u> .	
精想思之	* This <u>essence</u> – <u>consider</u> it and <u>contemplate it</u> ,	
寧念治之	* <u>Rather than study</u> ways to <u>regulate it</u> .	
嚴容畏敬	(Keeping) a <u>serious appearance</u> , and (an attitude of) <u>awe</u> and <u>respect</u> *,	
精將至定	<u>Essence will arrive</u> and <u>settle</u> .	
得之而勿捨	When you <u>attain it</u> and <u>never let go</u> of it, [<u>obtain,gain</u>]	
耳目不淫	Your <u>ears</u> and <u>eyes</u> will be <u>restrained</u> ² , [<u>not unrestrained,excess</u>]	
心無他圖	Your <u>heart/mind</u> will have <u>no other plans</u> .	
正心在中	With a <u>properly aligned heart/mind</u> located in the <u>center</u> ,	
萬物得度	The <u>ten thousand creatures</u> <u>attain</u> their <u>proper value</u> . [<u>obtain,gain</u>] [<u>estimate</u>]	
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道滿天下	<u>Dao fills</u> the <u>world</u> ²	

普在民所	Every(when) <u>place</u> the <u>citizens</u> are <u>located</u> ,	
民不能知也	But the <u>citizens</u> <u>can not understand</u> this !	
一言之解	With the <u>liberation of one word</u> ^J :	[loosen,untie,emancipate]
上察於天	Your <u>head</u> can <u>observe</u> what is <u>in heaven</u> ,	[superior,highest]
下極於地	Your <u>lowest extreme</u> is <u>on earth</u> ,	
蟠滿九州	And your <u>coils</u> <u>fill</u> the <u>nine provinces</u> . ^N	
何謂解之	What does it <u>mean</u> to be <u>liberated</u> by it ?	[loosen,untie,emancipate]
在於心安	You will <u>reside in</u> ² a <u>calm heart/mind</u> .	
我心治官乃治	I <u>regulate</u> my <u>heart/mind</u> and my <u>senses</u> are <u>then regulated</u> ;	
我心安官乃安	I <u>calm</u> my <u>heart/mind</u> and my <u>senses</u> are <u>then calm</u> .	
治之者心也	That which <u>regulates</u> <u>them</u> is the <u>heart/mind</u> !	
安之者心也	That which <u>calms</u> <u>them</u> is the <u>heart/mind</u> !	
心以藏心	The <u>heart/mind</u> <u>thus contains</u> a <u>heart/mind</u> ;	[collects,stores]
心之中又有心焉	The <u>center of the heart/mind</u> <u>also has</u> a <u>heart/mind</u> !	
彼心之心	In <u>that heart/mind of the heart/mind</u> :	
意以先言	<u>Thought</u> <u>thus</u> (comes) <u>before words</u> ;	
意然後形	After ² <u>thought</u> (comes) <u>form</u> ;	
形然後言	After ² <u>form</u> (comes) <u>words</u> ;	
言然後使	After ² <u>words</u> (comes) <u>manifestation</u> ;	[making,causing]
使然後治	After ² <u>manifestation</u> (comes) <u>regulation</u> .	[making,causing]
不治必亂	<u>Without regulation</u> , there will <u>certainly</u> be <u>confusion</u> ;	[not]
亂乃死	<u>Confusion, then death</u> .	
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精存自生	Where <u>essence</u> <u>exists</u> , there is <u>naturally life</u> –	
其外安樂	<u>Outside you</u> , <u>calmness flourishes</u> ;	[him]
內藏以為泉原	It <u>collects</u> <u>inside</u> you, <u>thus acting</u> as a <u>primal spring</u> .	[primary,original,raw]
浩然和平	<u>Like a vast lake</u> ^O , it is <u>harmonious</u> and <u>equable</u> . [<u>vast(water)</u>] [even,equal,calm]	
以為氣淵	It <u>thus becomes</u> a <u>fountainhead</u> of Qi.	
淵之不涸	As long as the <u>fountainhead</u> (it) does <u>not dry up</u> ,	
四體乃固	The <u>four limbs</u> are <u>then strong</u> .	
泉之不竭	When the <u>spring</u> (it) is <u>not used up</u> ,	

九竅遂通
乃能窮天地
被四海

The nine (bodily) openings^P are then open [to the flow of Qi].
Then you can (span) the limits of heaven and earth,
And cover the four seas^Q.

中無惑意
外無邪蓄
心全於中
形全於外
不逢天蓄
不遇人害
謂之聖人

When the center is without doubt or desire,
The outside is without demonic disasters. [evil,evil spirits]
(Those whose) heart/mind is whole and complete in the center :
Their form is whole and complete on the outside,
They do not happen to meet heavenly disasters,
They do not encounter people who cause harm –
We call them sages².

人能正靜
皮膚裕寬
耳目聰明
筋伸而骨強

When people can be properly aligned and still :
* Their hair and skin are abundant and smooth, [fur] [wide,broad]
Their ears and eyes are acute and clear,
Their muscles are supple and their bones are strong. [stretch,extend]

乃能戴大圓
而履大方
鑒於大清
視於大明

Then they can support the great circle (of heaven),
And walk on the great square (of earth).
They are a reflection of great purity, [by]
They see with great clarity. [by]

敬慎無忒
日新其德
遍知天下
窮於四極

Respectful* and cautious, they are without error;
Each day they renew their De. [new,newly,fresh]
They understand the whole world² [everywhere,throughout]
Thoroughly out to the four extremes.

敬發其充
是謂內得
然而不反
此生之忒

They respectfully* develop their fullness;
This is called inner attainment. [obtain,gain]
However², (if they do) not return [to their original nature],
* This creates (their) errors.

凡道
必周必密
必寬必舒
必堅必固

Always : Dao is
Certainly complete, certainly all-pervasive, [close,dense,intimate]
Certainly magnanimous, certainly relaxed, [lenient,generous]
Certainly hard, certainly strong.

守善勿舍
 逐淫釋薄 *
 既知其極
 反於道德

Maintain your virtue and never give up;
 To pursue excess disperses and weakens it.
 Once you understand the extremes, [now that] [its]
 Return to Dao and De. De of Dao

全心在中
 不可蔽匿
 知於形容
 見於膚色

When your whole and complete heart/mind is in the center,
 It can not be hidden or concealed –
 It is known in your form's appearance,
 It is seen in your skin's color.

善氣迎人
 親於弟兄
 brother older brother
 惡氣迎人
 害於戎兵
 不言之聲
 疾於雷鼓

When with virtuous Qi you meet people,
 They will love you as (they would) their brothers². [compared to] [younger]
 When with wicked Qi you meet people,
 They will harm you with their weapons of war. [by] [military]
 (This is because) the sound of that which is un-spoken
 Travels faster than a clap of thunder. [drum,beat,strike]

心氣之形
 明於日月
 察於父母
 賞不足以勸善
 刑不足以懲過
 氣意得而天下服
 心意定而天下聽

The form of the heart/mind's Qi
 Is brighter than the sun and moon,
 More observant than a father or mother.
 Rewards are not enough to² encourage virtue,
 Punishments are not enough to² discipline excesses.
 Qi's intent is attained, and the world² obeys; [obtain,gain]
 The heart/mind's intent becomes settled, and the world² listens.

搏氣如神 *
 萬物備存 *
 能搏乎
 能一乎
 能無卜筮而知吉凶乎
 [fortunate] [unfortunate]
 能止乎
 能己乎 *
 能勿求諸人

(Because they) consolidate^R Qi like spirits,
 The ten thousand creatures are prepared for existence.
 Can you consolidate^R it ?
 Can you unify it ? become one with it [one]
 Can you foretell bad fortune and good fortune, but without divining² ? [know]
 Can you (then) stop ?
 Can you ? [oneself]
 (How) can you never seek it from anyone², [all people]

而得之己乎 Yet attain it yourself ? [obtain,gain]
 思之思之又重思之 Contemplate it, contemplate it, and again repeatedly contemplate it.
 思之而不通 Should you contemplate it yet not comprehend it, [not make sense,be illogical²]
 鬼神將通之 (Know that) ghosts and spirits can comprehend it. [will] [know well]
 非鬼神之力也 However, it is not (comprehended by) the power of ghosts and spirits –
 精氣之極也 But by the utmost of essence's Qi !

四體既正 Once the four limbs are properly aligned, [now that]
 血氣既靜 Once blood and Qi are still : [now that]
 一意搏心 Unify your intent, consolidate^R your heart/mind; [one]
 耳目不淫 And the ears and eyes will be restrained² [not unrestrained,excess]
 雖遠若近 Even though what is remote seems near.

思索生知 Deep contemplation creates understanding; [think deeply²]
 慢易生憂 Disdain and laxity creates worries; [arrogant,indifferent] [easy,amiable]
 暴傲生怨 Cruelty and arrogance creates resentment;
 憂鬱生疾 Worries and melancholy create sickness.
 疾因乃死 Sickness then causes death.

思之而不捨 If you contemplate these and do not let go (of them), [them]
 內困外薄 Inside you will be distressed, outside you will be weak. [besieged,hard-pressed]
 不蚤為圖 Do not neglect^S to make plans (for this),
 生將讓舍 Or life will leave its dwelling. [concede,yield,transfer]

食莫若無飽 * Do not eat as if you were starving², [not eat till full]
 思莫若勿致 * Do not contemplate as if you were indifferent². [not devoted]
 節適之齊 When you restrain these appropriately and simultaneously,
 彼將自至 That [Dao]^T will naturally arrive.

凡人之生也 Always : at the birth of people – [all,every]
 天出其精 Heaven produces their essence,
 地出其形 Earth produces their form;
 合此以為人 These combine in order to make people.

和乃生 (When these are in) harmony then there is life;
 不和不生 No harmony, no life.

察和之道	Observe the <u>Dao of harmony</u> :	
其精不見	Its <u>essence</u> is <u>not seen</u> ,	
其徵不醜	* Its <u>manifestations</u> are <u>not wicked</u> . [<u>signs,phenomenon</u>] [<u>disgraceful,vile,ugly</u>]	
平正擅匈	When <u>equability</u> and <u>proper alignment</u> <u>completely fill</u> your <u>breast</u> ,	
[even,equal,calm] [monopolize]		
論治在心	And the <u>principles</u> of <u>regulation</u> are <u>in</u> your <u>heart/mind</u> , [<u>theory/discourses</u>]	
此以長壽	<u>This gives long life</u> ² . [<u>by means of</u>]	
喜怒之失度	When <u>love</u> and <u>anger</u> <u>lose their proper value</u> ,	[<u>estimate</u>]
乃為之圖	<u>Then</u> (use this) <u>plan of action</u> :	
節其五欲	<u>Restrain your five desires</u> ^U ,	[<u>his</u>]
去其二凶	<u>Leave</u> (behind) your <u>two misfortunes</u> – [<u>his</u>] [<u>evil,unfortunate</u>]	
不喜不怒	Do <u>not love</u> , do <u>not be angry</u> .	
平正擅匈	Then <u>equability</u> and <u>proper alignment</u> will <u>completely fill</u> your <u>breast</u> .	
[even,equal,calm] [monopolize]		
<hr/>		
凡人之生也	<u>Always</u> : at the <u>birth of people</u> =	[<u>all,every</u>]
必以平正	They <u>certainly have equability</u> and <u>proper alignment</u> . [<u>use</u>] [<u>even,equal,calm</u>]	
所以失之	The <u>reason that</u> ² they <u>lose it</u>	
必以喜怒憂患	Is <u>certainly due to love, anger, worries, suffering</u> . [<u>by means of</u>]	
是故止怒莫若詩	<u>Thus</u> ² : <u>there is nothing that stops anger like poetry</u> , [<u>it is therefore</u>]	
去憂莫若樂	<u>There is nothing that removes worries like music</u> ,	
節樂莫若禮	<u>There is nothing that restrains music like propriety</u> .*	
守禮莫若敬	<u>There is nothing that maintains propriety* like respect</u> *. ^V	
守敬莫若靜	* [<u>But,</u>] <u>there is nothing that maintains respect* like stillness</u> .	
內靜外敬	<u>Inwardly still</u> and <u>outwardly respectful</u> *, [<u>inside,inner</u>] [<u>outside,external</u>]	
能反其性	You <u>can return</u> to your [original] <u>nature</u> , [<u>his</u>]	
性將大定	And your <u>nature will</u> be <u>exceptionally settled</u> . [<u>greatly</u>]	
<hr/>		
凡食之道	<u>Always</u> : (regarding) the <u>Dao of eating</u> –	[<u>all,every</u>]
大充傷而形不臧	<u>Over-filling</u> causes <u>injury</u> , and your <u>form will not be right</u> ; [<u>great</u>]	
大攝骨枯而血涸	<u>Over-fasting</u> ^W makes your <u>bones wither</u> and your <u>blood congeal</u> . [<u>great</u>]	
充攝之間	(When you reach) the <u>space between</u> ² <u>filling</u> and <u>fasting</u> ^W , [<u>conserving</u>]	
此謂和成	<u>This is called achieving harmony</u> –	

精之所舍	<u>That which</u> is the <u>dwelling</u> (place) <u>of essence</u>	
而知之所生	And <u>that which</u> is the <u>creation of understanding</u> .	
飢飽之失度	When <u>hunger</u> and <u>satiation</u> <u>lose their proper value</u> ,	[eat till full] [estimate]
乃為之圖	<u>Then</u> (use this) <u>plan of action</u> :	
飽則疾動	When you are <u>satiated</u> , <u>then move</u> about <u>quickly</u> .	[eat till full]
飢則曠思	When you are <u>hungry</u> , <u>then neglect</u> your <u>contemplation</u> .	
老則長慮	When you are <u>old</u> , <u>then take charge of</u> your <u>concerns</u> .	[leader,chief]
飽不疾動	If you are <u>satiated</u> and do <u>not move</u> about <u>quickly</u> ,	[eat till full]
氣不通於四末	Your <u>Qi</u> will <u>be obstructed</u> ² in your <u>four extremities</u> .	[ends,tips]
飢不曠思	If you are <u>hungry</u> and do <u>not neglect</u> your <u>contemplation</u> ,	
飽而不廢	(When you eat) you will get <u>full but</u> you will <u>not stop</u> .	[discontinue]
老不長慮	If you are <u>old</u> and do <u>not take charge of</u> your <u>concerns</u> ,	[leader,chief]
困乃速竭	When you are <u>distressed</u> , <u>then</u> you will be <u>quickly exhausted</u> . [besieged,hard-pressed]	
<hr/>		
大心而放	When you <u>expand</u> your <u>heart/mind</u> and <u>free</u> it,	[great]
寬氣而廣	When your <u>Qi</u> is <u>magnanimous</u> and <u>vast</u> ,	[lenient,generous]
其形安而不移	When <u>your form</u> is <u>calm</u> and <u>unchanging</u> ² :	[his] [not changing]
能守一而棄萬苟	You <u>can maintain Oneness</u> ^G and <u>reject</u> the <u>ten thousand trivialities</u> , [small,petty]	
見利不誘	You <u>see profit</u> and are <u>not tempted</u> ,	
見害不懼	You <u>see trouble</u> and are <u>not frightened</u> .	
寬舒而仁	You are <u>magnanimous</u> , <u>relaxed</u> , and <u>kind</u> *;	[lenient,generous]
獨樂其身	When <u>alone</u> , you are <u>happy</u> with <u>your self</u> .	[him]
是謂雲氣	<u>This is called cloud(-like) Qi</u> –	
意行似天	Your <u>intent</u> and <u>behavior</u> <u>resemble</u> that of <u>heaven</u> .	
<hr/>		
凡人之生也	<u>Always</u> : at the <u>birth of people</u> –	[all,every]
必以其歡	<u>They certainly have joy</u> .	[use]
憂則失紀	When they are <u>worried</u> , <u>then</u> they <u>lose</u> these <u>tenets</u> ^X .	[discipline,main thread]
怒則失端	When they are <u>angry</u> , <u>then</u> they <u>lose</u> the <u>source</u> .	[cause,reason]
憂悲喜怒	Where there is <u>worry</u> , <u>grief</u> , <u>love</u> , <u>anger</u> ,	
道乃無處	<u>Then Dao</u> does <u>not dwell</u> .	
愛慾靜之	<u>Love and desire</u> : <u>still them</u> .	
愚亂正之	<u>Foolishness</u> and <u>confusion</u> : <u>properly align them</u> .	

勿引勿推	When you <u>do not pull</u> and <u>do not push</u> , ^Y	
福將自歸	<u>Good fortune will naturally return</u> to you :	
彼道自來	<u>That Dao will naturally arrive</u> ,	
可藉與謀	Which you <u>can rely on</u> and <u>consult (together)with</u> .	
靜則得之	When you are <u>still</u> , <u>then</u> you <u>attain it</u> ,	[<u>obtain,gain</u>]
躁則失之	When you are <u>impatient</u> , <u>then</u> you <u>lose it</u> .	
<hr/>		
靈氣在心	This <u>potent Qi in your heart/mind</u> :	[<u>efficacious,effective</u>]
一來一逝	<u>One</u> (moment it) <u>arrives</u> , <u>one</u> (moment it) <u>departs</u> .	
其細無內	It is so <u>tiny</u> there is <u>nothing inside</u> it,	[<u>not,without</u>]
其大無外	It is so <u>great</u> there is <u>nothing outside</u> it.	[<u>not,without</u>]
所以失之	The <u>reason that</u> ² you <u>lose it</u>	
以躁為害	Is <u>because impatience causes harm</u> .	[<u>makes</u>]
心能執靜	When the <u>heart/mind can maintain stillness</u> ,	
道將自定	<u>Dao will naturally settle</u> there.	
得道之人	For people <u>who attain Dao</u> :	[<u>obtain,gain</u>]
理丞而屯泄	<u>Regulation supports</u> it <u>and</u> it <u>will not dissipate easily</u> ² ,	[<u>assists,aids</u>] [is
difficult to leak out]		
胸中無敗	So that the <u>center</u> in their <u>breast</u> does <u>not fail</u> them.	
節欲之道	(When following the) <u>Dao of restraining desire</u> ,	
萬物不害	The <u>ten thousand creatures</u> do <u>not cause harm</u> . ^Z	