

CAIGENTAN by Hong Zicheng

translated and introduced by

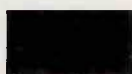
Robert Aitken

with Daniel W. Y. Kwok



VEGETABLE ROOTS DISCOURSE

Wisdom from Ming China on Life and Living



MING CHINA (1368–1644), a time of political intrigue and financial upheaval, was also a time of astounding accomplishments in art and literature. In 1403, when Gutenberg was seven years old, the Ming encyclopedia, *Yongle Dadian* (*Yung Lo Ta Tien*) was begun. Completed five years later, it comprised 22,937 volumes! And around 1590, when Shakespeare finished *Henry VI* and Edmund Spenser published *The Faerie Queen*, a hundred years after Columbus “discovered” the New World, an accomplished scholar and philosopher, Hong Zicheng, retired from public life and settled down to write an informal book—a compilation of his thoughts on the essence of life, human nature, and heaven and earth. He wrote other books, now lost, but this one survived, thanks largely to its continuous popularity, first in China and later in Japan and Korea. His book, *Caignentan* (*Vegetable Roots Discourse*), has been studied and cherished for four hundred years.

A provocative and personal mix of Daoist, Buddhist, and Confucian understanding, these 360 observations are direct and timely. Over his lifetime, Hong Zicheng continued the work accomplished across centuries in China—integrating Confucian ideals with Daoist and Buddhist thought. He leads us through paths as complex, absurd, and grotesque as life itself. “In the depth of your mind there is no storm; everywhere are green mountains and clear streams. In your innate realm there is change and growth; everywhere you see fish leaping and hawks soaring.” He rejects all things false, and instructs us in the art

continued on back flap

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VEGETABLE ROOTS DISCOURSE

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CAIGENTAN BY HONG ZICHENG

Translated by Robert Aitken

with Daniel W. Y. Kwok



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TABLE OF CONTENTS

Foreword	xi
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Caigentan

Preface	3
Book I	7
Book II	103
Notes to the <i>Caigentan</i>	163
Afterword	165
Notes to the Afterword	212
References	216
Other Editions of the <i>Caigentan</i>	219
Pinyin to Wade-Giles Glossary	220

FOREWORD

I first encountered quotations from the *Caigentan* (pronounced tsaiguntan) in R. H. Blyth's *Zen in English Literature and Oriental Classics* while interned in Kobe back in the spring of 1943. Later in a Tokyo bookshop I found Yaichiro Isobe's translation titled *Musings of a Chinese Vegetarian*, published in 1926. It became one of my favorite "little books." I have quoted from the Isobe translation here and there in my own writings, and a couple of years ago I sent a copy of the book along to my publisher and friend Jack Shoemaker with the suggestion that he republish it. He responded that he would be interested, but that the work needed retranslation. One thing led to another, and I found myself like Yu Kongjian, clearing my desk of books and papers, clearing my mind of extraneous thoughts, and doing the task myself.

I was a little over halfway through a first draft when I was felled by a Transient Ischemic Attack (TIA), colloquially termed a "mini-stroke," which my neurologist remarked is like speaking of a little cancer or a slight case of pregnancy. At least for a time I could barely read English, much less Chinese. I called my old friend Daniel

W. Y. Kwok, professor emeritus of history at the University of Hawai'i, and asked him if he knew a graduate student who could help me. "I'll do it myself," said Dan promptly. The upshot is a collaboration that is far better than anything I could have done by myself in the best of health, not to mention a gratifyingly deeper friendship.

Besides correcting the clangers in my text, Dr. Kwok restored the original Chinese and composed an extended afterword—which deftly places the book in the context of Chinese cultural history.

In the process of our congenial collaboration I learned how the Chinese will use the first-person pronoun with the utmost modesty as a way of taking responsibility and softening an admonition in places where in English we would use the standoffish "you," "we," or the abstract "one." "We don't do that in those circumstances" becomes "I don't do that...."

Another lesson was to drop my preoccupation with gender-free locution. Not one entry of the 360 total cases includes anything positive about women, or about sex. One entry extolling family harmony mentions mother, father, sister, and brother but doesn't include wife. (I:21) The only entry to mention a happy marriage remarks that it will interfere with seclusion. (II:15) This is Chinese culture at its most chauvinistic, even worse than the Japanese. Well, Samuel Pepys, who also lived in the

seventeenth century, was a male chauvinist too, and so were most of his contemporaries. The *Caigentan* offers a fine view of Ming China, warts and all. Our warts are bigger, it seems to me.

In translating I tried to keep the Chinese idioms. If the original says, "Keep your bowels cool," that's the way I rendered it in English, not "keep a cool head," which would translate the figure of speech itself, and flatten it in the process.

Finally, we used Pinyin romanization throughout. After more than 60 years of working with Wade-Giles, this was a wrench. Po Chü-i becomes Bo Juyi, and the very book title, the *Ts'ai-ken T'an* (or *Saikontan*, as I knew it for decades in the Japanese) becomes the *Caigentan*. With a sigh I acknowledge that I am out of date. Never mind. The wisdom of presentation is enhanced by consistency. I am pleased to presume that we have the *Caigentan* for our new century.

Robert Aitken
Honolulu
Spring 2005

Pinyin is used through the work, but not for works and usages originally in other forms of romanization. The Chinese text is presented in the traditional form, *fanti*, for historical reasons. Original Simplified Chinese, *jianti*, usages are retained. A Pinyin/Wade-Giles and *jianti/fanti* glossary is provided for reference. —DK

VEGETABLE ROOTS DISCOURSE

CAIGENTAN



逐客孤蹤，屏居蓮舍，樂與方以內人游，不樂與方以外人遊也。妄與千古聖賢置辯于五經同異之間，不妄與二三小子浪迹於雲山變幻之麓也。日與漁父田夫朗吟唱和於五湖之濱，綠野之坳，不日與競刀錐，榮升斗者交臂抒情於冷熱之場，腥羶之窟也。間有習濂洛之說者牧之，習竺乾之業者闢之，為譚天雕龍之辯者遠之。此足以畢予山中伎倆矣。適有友人洪自誠者，持《菜根譚》示予，且丐予序。予始訑訑然視之耳，既而徹刃上陳編，屏胸中雜慮，手讀之，則覺其譚性命，直入玄微；道人情，曲盡岩險。俯仰天地，見胸次之夷猶；塵芥功名，知識趣之高遠。筆底陶鑄，無非綠樹青山；口吻化工，盡是鳶飛魚躍。此其自得何如，固未能深信，而據所摘詞，悉砭世醒人之喫緊，非入耳出口之浮華也。譚以“菜根”名，固自清苦歷中來，亦自栽培灌溉裏得。其顛頓風波，備嘗險阻可想矣。洪子曰：“天勞我以形，吾逸吾心以補之；天扼我以遇，吾享吾道以通之。”其所自警自力者又可思矣。由是以數語弁之，俾公諸人人，知菜根中有真味也。

三峰主人于孔兼題

CAIGENTAN PREFACE

Declining to see guests and keeping my own company, I have retired to my thatched hut. I am happy to be in the company of those within the Dao, taking no delight in the company of those outside of the Dao. I exercise no restraint in arguing with ancient sages on points of similarity and difference in the Five Classics; but I stay in step in the company of two or three disciples tarrying at the foot of mountains with ever-changing clouds. Every day I sing and chant with fishermen and farmers on the banks of the Five Lakes' and in the groves of the fields. I rarely express myself or contend with those who vie for trifles as though they were treasures in the context of unpredictable passions and odorous carnage. Occasionally I nurture one or two persons studying Song learning, and try to enlighten those who follow Buddhism. I send on their way those who indulge in idle chatter. All these activities are commensurate with my skills when living in the mountains.

One day my friend Hong Zicheng showed me his

Caigentan and even asked me to write a preface. At first I only glanced at it half-heartedly. Then I cleared my desk of books and papers and cleared my mind of extraneous thoughts. I read the book at hand and I began to understand: When he discusses true life, I enter its essence directly. When he discusses human nature, I am able to probe its every meaning. When he discourses on heaven and earth, I see every pulsation of his breast. He sees fame and fortune as so much dust, and he imparts the loftiness of knowledge and humor. His brushwork is like green trees and blue mountains, and his words are like hawks in flight and leaping fish.

We do not know the depth of this person's enlightenment. Based on his own words, as they aim at warning the world and awakening people, they are not just florid sounds entering ears only to exit through the mouth. He has named these sayings "Roots of Vegetables," meaning that they are distilled from the tribulations of simple and humble circumstances. There is the meaning of watering and growing as well. One can imagine he has tumbled and fallen in the wind and waves and scaled dangerous cliffs and obstacles.

Master Hong says: "Heaven burdens me with toil, yet I calm my mind to supplement it. Heaven blocks me from smooth encounters in life, yet I persevere in the Dao to clear the obstacles." (I:90) From this one can also see his

self-admonition and means of self-strengthening. With these few words, then, I introduce this work so all will know there is true taste in vegetable roots.

Yu Kongjian, Master of Three Peaks

BOOK I

1

Those dwelling in the house of virtue may be lonely at times, but those who prosper by fawning upon the powerful are forlornly alone for ten thousand ages.

The master looks to matters that are beyond matters, and muses on the body that is beyond the body. It is better to be lonely at times than to face ten thousand ages of forlornness.

棲守道德者，寂寞一時；

依阿權勢者，淒涼萬古。

達人觀物外之物，

思身後之身，

寧受一時之寂寞，

毋取萬古之淒涼。

2

Those who mind the world lightly are also lightly stained by it; those who enter deeply into worldly affairs are mired in its calculating ways. Thus noble persons would rather be naive than clever, relaxed rather than bent upon trifles.

涉世淺，點染亦淺；

歷事深，機械亦深。

故君子與其練達，

不若樸魯；與其曲謹，

不若踈狂。

3

君子之心事，天青日白，
不可使人不知；
君子之才華，玉韞珠藏，
不可使人易知。

The mind of the noble person is like the sun on a fine day, evident to everyone. The talents of a noble person should be like hidden treasures, not easily noticed.

4

勢利紛華，不近者為潔，
近之而不染者為尤潔；
智械機巧，不知者為高，
知之而不用者為尤高。

One who does not draw near to power, wealth, and luxury is pure, but one who draws near to them and is not stained is even purer. One who does not engage in clever deception is honorable, but one who knows about clever deception and does not practice it is even more honorable.

5

耳中常聞逆耳之言，
心中常有拂心之事，
纔是進德修行的砥石。
若言言悅耳，事事快心，
便把此生埋在鴆毒中矣。

If treacherous talk constantly assails your ears and hostility constantly troubles your heart, use this power as whetstones of moral cultivation. If every word fell pleasantly on your ears and every event gladdened your heart, then your entire life would be mired in venomous poison.

6

Birds are ill at ease in high winds and pelting rain; grasses and trees rejoice in sunshine and gentle breezes. Just as heaven-and-earth needs harmony every day, so every day the human heart needs happiness.

疾風怒雨，禽鳥戚戚；
霽日光風，草木欣欣。
可見天地不可一日無和氣，
人心不可一日無喜神。

7

Rich wine, fatty meats, spicy and sweet foods don't have true flavor. True flavor is actually quite bland. The sage is not an exotic superhuman. The true sage is actually quite ordinary.

醲肥辛甘非真味，
真味只是淡；
神奇卓異非至人，
至人只是常。

8

The universe seems silent and unmoving, yet its natural functions never cease. The sun and moon hurry along day and night, yet their brightness never diminishes. By the same token, the noble person is alert while at leisure, and makes time for tasteful pursuits when busy with duties.

天地寂然不動，
而氣機無息少停；
日月晝夜奔馳，
而貞明萬古不易。
故君子閒時要有喫緊的心
思，忙處要有悠閒的趣味。

夜深人靜獨坐觀心，
始覺妄窮而真獨露，
每於此中得大機趣；
既覺真現而妄難逃，
又於此中得大慚慚。

恩裏由來生害，
故快意時須早回頭；
敗後或反成功，
故拂心處莫便放手。

藜口莧腸者，
多冰清玉潔；
袞衣玉食者，
甘婢膝奴顏。
蓋志以澹泊明，
而節以肥甘喪也。

9

When human sounds are hushed late in the night, I sit alone and examine my heart-mind. Delusions seem to lift and abruptly my true person appears. At such moments, a great opportunity seems to draw near. But with truth becoming manifest my delusions still persist after all, and I feel great shame.

10

Favor and patronage can lead to mischief. Thus in times of pleasant goodwill, it is important to be constantly on guard. The aftermath of failure can be the success. Thus when things go contrary, don't lose heart.

11

Those who subsist on shrubs and weeds are almost all pure and clear as jade; those who dress in finery and eat sumptuously have the complexion of fawning servitors. For true ambition is manifest in simplicity and purity, and integrity perishes in sweet fat.

12

When you are still plowing the fields ahead,
make a point of being open-minded, and
there will be no murmuring among others.
After your life is over, its blessings will
flow for a long time, giving contentment
to people in their thoughts.

面前的田地要放得寬，
使人無不平之歎；
身後的恩澤要流得久，
使人有不匱之思。

13

Where the road narrows, step aside to let
others pass; when enjoying tasty food,
leave three measures [out of ten] for others
to taste. This is the most felicitous way
to pass through the world.

徑路窄處，
留一步與人行；
滋味濃的減三份讓人嗜。
此是涉世一極安樂法。

14

One need not have achieved great under-
takings to make a name for oneself, merely
avoiding the vulgar would do it. One need
not study highly or broadly to improve
oneself on the way to sagehood, merely
divesting oneself of worldly encumbrance
would do it.

作人無甚高遠事業，
擺脫得俗情便入名流；
為學無甚增益功夫，
減除得物累便超聖境。

15

交友須帶三分俠氣，
作人要存一點素心。

Making friends requires a few measures of gallantry; cultivating true character needs a bit of innocence.

16

寵利毋居人前，
德業毋落人後；
受享毋踰分外，
修為毋減分中。

Don't be ahead of others in accepting patronage. Don't lag behind others in virtuous endeavor. Don't accept favors beyond your share. Don't allow your practice of governing yourself to be weaker than your best efforts.

17

處世讓一步為高，
退步即進步的張本；
待人寬一分是福，
利人實利己的根基。

It is wise to yield a step going through life, for yielding a step is really fundamental to improvement. Toward others, a measure of broad-mindedness really brings fortune, for benefiting others is fundamental to benefiting oneself.

18

Splendid accomplishments that span the world mean nothing against the single word "arrogance." Crimes that extend to the heavens mean nothing against the single word "repentance."

蓋世功勞，
當不得一個矜字；
彌天罪過，
當不得一個悔字。

19

You can't rightfully claim fine reputation and exemplary integrity just for yourself. Share them with others and you will pass your days free from harm. When disgraceful conduct has stained reputations, don't shirk from conceding your own responsibility. Keep your light under cover in this way, and nurture your virtue quietly.

完名美節，不宜獨任，
分些與人，
可以遠害全身；
辱行污名，不宜全推，
引些歸己，
可以韜光養德。

20

In everything you do, practice a little moderation. In this way, heaven and earth cannot envy you and demons cannot harm you. Seeking total success in every endeavor and fullness in every honor may not only cause internal discord but will surely lead to external troubles.

事事留個有餘不盡的意思，
便造物不能忌我，
鬼神不能損我。
若業必求滿，功必求盈者，
不生內變，必召外憂。

家庭有個真佛，
 日用有種真道，
 人能誠心和氣，
 愉色婉言，
 使父母兄弟間形骸兩釋，
 意氣交流，
 勝於調息觀心萬倍矣。

21

The true Buddha is in the home. The true Dao is in everyday functions. If you maintain an honest heart, a harmonious manner, a pleasant countenance, and graceful words with your father, mother, brothers, and sisters, and flow with them, each in turn, in wholehearted accord of body and spirit, then isn't this ten thousand times better than breath control and introspection?

22

好動者雲電風燈，
 嗜寂者死灰槁木。
 須定雲止水中，
 有鳶飛魚躍象，
 纔是有道的心體。

If you love activity you are like lightning among the clouds or a lantern in the wind. If you are fond of quiet you are like dead ashes or a withered tree. Only with the spirit of a hawk soaring among tranquil clouds or a fish leaping from calm water can you personalize the Dao.

23

Don't be too severe when correcting another's wrongdoing; consider how well it might be taken. Don't be too lofty in demanding another's reform; consider whether or not it can be done.

攻人之惡毋太嚴，
要思其堪受；
教人以善毋過高，
當使其可從。

24

Larvae are unappealing, yet they turn into cicadas that drink dew in the autumn wind. Withered grass is lusterless, yet it brings forth fireflies that glow beneath the summer moon. Thus grubbiness in the course of things can produce purity, and dimness in the course of things can produce light.

糞蟲至穢，
變為蟬而飲露於秋風；
腐草無光，
化為螢而耀彩于夏月。
因知潔常自污出，
明每從晦生也。

25

Lofty pride and self-important arrogance are artificial. When artifice is subdued and given up, righteous disposition can thrive. Desires and covetousness are wrongful. When the wrongful mind is expunged, the true mind appears.

矜高倨傲，無非客氣，
降伏得客氣下，而後正
氣伸；情欲意識，
盡屬妄心，消殺得妄心
盡，而後真心現。

飽後思味，
則濃淡之境都消；
色後思嬌，
則男女之見盡絕。
故人常以事後之悔悟，
破臨事之癡迷，
則性定而動無不正。

居軒冕之中，
不可無山林的氣味；
處林泉之下，
須要懷廊廟的經綸。

處世不必邀功，
無過便是功；
與人不求感德，
無怨便是德。

26

Consider your feelings when you are satiated. You find that you no longer distinguish between rich and bland. In a similar way, after sexual relations, thoughts of men and women at sport dwindle away completely. Thus you can use the wisdom of hindsight to correct the fixations of the moment. You can frustrate the urge to indulge and keep your conduct steady.

27

Occupying an eminent office, hold in your heart the mountains and forests. Living amidst woods and streams, hold in your heart the halls of the Privy Council.

28

In public affairs, it is not necessary to always claim credit; not committing any error is your credit. From others one need not always expect recompense; not causing resentment is your recompense.

29

Sincere endeavor is fine virtue, but excessive stress is hard on your natural disposition. A serene state of mind is lofty, but excessive asceticism does not help and benefit others.

憂勤是美德，
太苦則無以適性怡情；
澹泊是高風，
太枯則無以濟人利物。

30

At a dilemma in your program, summon up your original intention. When you are enjoying the fullness of success, look carefully at the road ahead.

事窮勢蹙之人，
當原其初心；
功成行滿之士，
要觀其末路。

31

It is fitting that a wealthy and privileged family be generous and kind, but when the family turns out to be neglectful and stingy, they may enjoy wealth, but they practice meanness. How could that be very enjoyable? It is fitting for an astute person to be altogether modest and reserved, but when such a person turns out to be a glorified braggart, it is as though a disease of stupid foolishness had set in. How could that not be ruinous?

富貴家宜寬厚，
而反忌刻，
是富貴而貧賤其行矣！
如何能享？
聰明人宜斂藏，
而反炫耀，
是聰明而愚懵其病矣！
如何不敗？

32

居卑而後知登高之為危，
處晦而後知向明之太靄，
守靜而後知好動之過勞，
養默而後知多言之為躁。

After living in poverty, you know how perilous it is to rise high. After dwelling in obscurity, you know how perilous it is to be exposed. After maintaining a tranquil life, you know how odious it is to toil immoderately. After cultivating silence, you know how strident verbosity can be.

33

放得功名富貴之心下，
便可脫凡；
放得道德仁義之心下，
纔可入聖。

When one drops the desire to gain fame and fortune, one rises above the vulgar; when one no longer sets one's mind on morality and righteousness, one enters sagehood.

34

利欲未盡害心，
意見乃害心之蟲賊；
聲色未必障道，
聰明乃障道之藩屏。

Desire for gain is not necessarily a malicious objective. It is self-centered opinion that forms blister worms of malicious objective. Women and song are not necessarily a hindrance to the Dao. It is cleverness that forms bulwarks of hindrance to the Dao.

35

Human nature is inconsistent and contrary.
The path of life is rough and rugged.
Where the going is difficult it is necessary
to know how to withdraw a step. Where
the going is easier, be inclusive in yielding
portions of credit for your work.

人情反復，世路崎嶇。

行不去處，須知退一
步之法。行得去處，
務加讓三分之功。

36

It is not hard to treat petty people sternly,
but it is hard not to dislike them. It is not
hard to treat noble people respectfully,
but it is hard to do it with propriety.

待小人不難於嚴，
而難於不惡；
待君子不難於恭，
而難於有禮。

37

Rather than holding forth on the trivial
and sensational, it is better to protect your
latent talent, cherishing a bit of upright
spirit, and then returning it to heaven-
and-earth. It is better to reject the glossy
and ornamental and be content with the
simple and plain, afterward leaving a pure
name in the cosmos.

寧守渾噩而黜聰明，
留些正氣還天地；
寧謝紛華而甘澹泊，
遺個清名在乾坤。

降魔者先降自心，
心伏則群魔退聽；
馭橫者先馭此氣，
氣平則外橫不侵。

38

Subduing the devil is a matter first of yielding up your heart. When you surrender your heart, the gang of devils pays attention and goes away obediently. To manage your flank, first manage your spirit. When your spirit is peaceful, your flank can't be assaulted.

教弟子如養閨女，
最要嚴出入謹交遊。
若一接近匪人，
是清淨田中下一不
淨的種子，
便終身難植嘉禾矣。

39

Teaching students is like bringing up daughters. Be stern about their comings and goings, and demand a prudent choice of friends. Once they are allowed to bond with unwholesome people, it will be like planting a single bad seed in a well-kept field. In the end, an auspicious harvest will be difficult.

40

On a path of personal aspiration, don't follow the easy way and smudge your finger. Once you smudge a finger, you are engulfed to the depths of ten thousand fathoms. On an intellectual path, don't let yourself hesitate at difficulties and step back. One halted step is a separation of ten thousand mountains.

欲路上事，
毋樂其便而姑為染指，
一染指便深入萬仞；
理路上事，
毋憚其難而稍為退步，
一退步則遠隔千山。

41

If you are an amiable person you treat yourself well, and you also treat others well. You are amiable about everything everywhere. If you are a casual person, you are indifferent about yourself, and you also treat others with indifference. You are casual about everything everywhere. It follows that, as a noble person, in daily life you are prudent, neither excessively and dazzlingly amiable nor excessively dry and indifferent.

念頭濃者，自待厚，
待人亦厚，處處皆濃；
念頭淡者，自待薄，
待人亦薄，事事皆淡。
故君子居常嗜好，
不可太濃豔，
亦不宜太枯寂。

42

彼富我仁，彼爵我義，
君子固不為君相所牢籠；
人定勝天，志一動氣，
君子亦不受造化之陶鑄。

Wealth is for them; virtue is for me.
Peerage is for them; integrity is for me.
The noble person is fundamentally
indomitable, a master of destiny, who puts
things in motion with single-minded
purpose, free from the strictures of
ministers of state and free even from the
kilns and molds of heaven-and-earth.

43

立身不高一步立，
如塵裏振衣，泥中濯足，
如何超達？
外世不退一步處，
如飛蛾投燭，
羝羊觸藩，
如何安樂？

If the stand you take for yourself and your
inclinations are not elevated a little above
the vulgar, it is as though you shake out
your clothing in dust, or wash your feet in
mud. How can you amount to anything?
If you do not withdraw a step and take
your place in the world, you will be like
a moth hurling itself at a candle, or a ram
challenging a fence. How can you find
ease and comfort?

44

A scholar should gather up spirit and energy in single-mindedness. If your quest for virtue is for reasons of fame and fortune, you will never amount to anything. If in scholarly endeavors you indulge in fashionable verse and stylistic flourishes, you cannot attain depth and stability of mind.

學者要收拾精神，
併歸一路。
如修德而留意於事
功名譽，必無實詣；
讀書而寄興于吟詠風雅，
定不深心。

45

Every one of us is endowed with great mercy and compassion. The sage Vimalakirti and the executioner are not of two natures. Every place has the potential for flavor and zest. The mansion and the thatched hut are both built on the ground. However, if greed obscures and blocks our sympathies, even though we come face-to-face with mercy and compassion for a moment, we are nonetheless off by a thousand miles.

人人有個大慈悲，
維摩屠創無二心也；
處處有種真趣味，
金屋茅簷非二地也。
只是欲蔽情封，
當面錯過，
便咫尺千里矣。

進德修道，
要個木石的念頭，
若一有欣羨，便趨欲境；
濟世經邦，
要段雲水的趣味，
若一有貪着，便墮危機。

46

In practicing virtue and pursuing the Dao, you will need to keep wood and stone as your models, for once you feel envious of another's fortune, you become covetous. In managing affairs of state, you will need to conduct yourself with the sensibilities of a monk, for once you feel acquisitive, you fall into danger.

47

吉人無論作用安詳，
即夢寐神魂，無非和氣；
凶人無論行事狼戾，
即聲音笑語渾是殺機。

The righteous person carries on circum-spectly and serenely whatever happens, and is undeviatingly harmonious even when asleep and dreaming. The malevolent person lapses into violent behavior instead of discussing things, and betrays anger even while speaking musically with laughing words.

48

With a liver ailment, vision fails. With a kidney ailment, hearing fails. Disease is contracted in a part of the body where it is invisible, and manifests where it is apparent to everyone. Thus the noble person will not wish to have wrongdoing out in the open, and will determine from the start never to transgress invisibly.

肝受病而目不能視，
腎受病而耳不能聽。
病受於人所不見，
必發於人所共見。
故君子欲無得罪於昭昭，
必先無得罪於冥冥。

49

Nothing is more blessed than having little to vex over. Nothing is more miserable than excessive cares. No doubt those who worry about things know the blessing of having little to do. Those with tranquil minds are the ones who know the misery of excessive cares.

福莫福於少事，
禍莫禍於多心。
唯苦事者，
方知少事之為福；
唯平心者，
始知多心之為禍。

處治世宜方，
 處亂世宜圓，
 處叔季之世當方圓並用；
 待善人宜寬，
 待惡人宜嚴，
 待庸眾之人當寬嚴互存。

50

In peaceful times, conduct yourself in an upright manner. In turbulent times, conduct yourself flexibly. In decadent times, you should be especially careful to be modest and tactful. It is proper to be generous with the good, severe with the wicked, and, as appropriate, to maintain a generous or severe manner with people generally.

我有功於人不可念，
 而過則不可不念；
 人有恩於我不可忘，
 而怨則不可不忘。

51

I should not bear in mind how kind I have been to another, but not fail to bear in mind how injudicious I have been. I should not forget the obligations I have to another, but not fail to forget all my grudges.

52

When you bestow a favor on someone and you do not reflect upon yourself within nor reflect upon the other without, then a dipper of millet is benevolence worth ten thousand measures. When you bestow a kindness on someone and you gauge your return or hint at compensation, even a gift of a hundred abundances will have hardly the value of a single coin.

施恩者，內不見己，
外不見人，
則斗粟可當萬鍾之惠；
利物者，計己之施，
責人之報，
雖百鎰難成一文之功。

53

Some people feel equitable about their circumstances, while others do not. Yet how can I feel thoroughly equitable alone? If I am reasonable sometimes and unreasonable at other times, how can others be thoroughly reasonable? Keep this in mind. Mutual, harmonious consideration is the one way to open the gate of the Dharma.

人之際遇，有齊有不齊，
而能使己獨齊乎？己之情
理，有順有不順，而能使
人皆順乎？以此相觀對
治，亦是一方便法門。

54

心地乾淨，
方可讀書學古。
不然見一善行竊以濟私，
聞一善言假以覆短，
是又藉寇兵而齎盜糧矣。

Those with minds as pure as heaven-and-earth are able to read books for their ancient meanings. However, those who are secretly selfish can't be expected to do a single virtuous deed. They will quote virtuous words to make false points. It is as though they were providing weapons to forces of the enemy, or provisions as religious offerings to bandits.

55

奢者富而不足，
何如儉者貧而有餘；
能者勞而府怨，
何如拙者逸而全真。

For the extravagant, even wealth will not provide enough. How can they compare to the thrifty, for whom even poverty can provide more than necessary? For the talented, even diligent labors can garner resentment. How can they compare to the unskilled, for whom even leisure can be genuinely fulfilling?

56

Those who study without appreciating
sagely wisdom are mere scribes. Those
who serve in office and have no affection
for the people are thieves in courtly garb.
Those who teach and do not act upon their
teachings are merely mouthing Chan [Zen].
Those who build careers without thinking
of planting seeds of virtue are but flowery
flourishes.

讀書不見聖賢，
為鉛槧傭，
居官不愛子民，
為衣冠盜；
講學不尚躬行，
為口頭禪；
立業不思種德，
為眼前花。

57

There is true literature in the mind of each
of us, but it is entirely too scattered.
Likewise there is true music, but seductive
tunes and alluring dancing drown it out.
Thus it is important for me to sweep away
external things and search after the
essential. Only in this way can I grasp my
own authenticity.

人心有一部真文章，
都被殘篇斷簡封錮了；
有一部真鼓吹，
都被妖歌豔舞煙沒了。
學者須掃除外物，
直覓本來，
纔有個真受用。

58

苦心中，常得悅心之趣；
得意時，便生失意之悲。

In the midst of adversity, something
gladdens my heart. In the midst of
attaining my desires, sadness about
my purpose springs up.

59

富貴名譽，自道德來者，
如山林中花，
自是舒徐繁衍；
自功業來者，
如盆檻中花，
便有遷徙興廢；
若以權力得者，
如瓶鉢中花，根不植，
其萎可立而待矣。

Wealth and honor, when attained ethically,
are like flowers in the mountains,
flourishing and luxuriating naturally; when
attained artificially, they are like flowers in
beds, having a time to flourish and a time to
decay; when attained forcibly, they are like
cut flowers in vases, rootless and certain
to wither.

60

Spring comes; it is a genial season. Flowers spread forth in their pleasant colors, and birds sing their many melodies in sweet voices. Gentle folk of high society, if you do not remember to use kind words and carry out kind actions, you may dwell in this world a hundred years, but it will be as though you had scarcely lived a single day.

春至時和，
花尚鋪一段好色，
鳥且囀幾句好音。
士君子幸列頭角，
複遇溫飽，不思立好言，
行好事，雖是在世百年，
恰似未生一日。

61

As a scholar you must cultivate an enterprising will, but at the same time have elegant taste. Even a dash of conventional asceticism is the killing element of autumn. It is not the regenerative element of spring. How can you hope to extend nourishment to the ten thousand beings?

學者有段兢業的心思，
又要有段瀟洒的趣味，
若一味斂束清苦，
是有秋殺無春生，
何以發育萬物。

真廉無廉名，
立名者正所以為貪；
大巧無巧術，
用術者乃所以為拙。

62

A person of true integrity is not known for it, because any such reputation is surely that of a schemer. Great skill is not developed with clever devices, precisely because it is the use of devices that is clumsy.

欹器以滿覆，
撲滿以空全。
故君子寧居無不居有，
寧處缺不處完。

63

The *qiqi* water vessel tips over when it is full. The *puman* money-saving vessel is perfect when it is empty. The noble person abides with nothing rather than with something, and is content with lack rather than with completeness.

64

Even though you make light of thousand-carriage wealth, and are content with single-gourd living, if you have not yet uprooted fame, you sink to the level of the market. Even though you have brought blessings to the four seas and benefits to the ten thousand worlds, if you cannot comport yourself as a guest, you will have, after all, just put on a stale show.

名根未拔者，
縱輕千乘，甘一瓢，
總墮塵情；客氣未融者，
雖澤四海，
利萬世，終為剩技。

65

If your heart is bright, then even in a dark chamber there is blue sky. If your thoughts are gloomy, then even in broad daylight cruel demons appear.

心體光明，
暗室中有青天；
念頭暗昧，
白日下生厲鬼。

人知名位為樂，
 不知無名無位之
 樂為最真；
 人知饑寒為憂，
 不知不寒不饑之憂
 為最甚。

為惡而畏人知，
 惡中猶有善路；
 為善而急人知，
 善處即是惡根。

66

People know that name and position are enjoyable; they don't know that no-name and no-position are truly most enjoyable. People know that hunger and cold are hardships; they don't know that worrying about hardship and midwinter cold is far worse.

67

You may fear that people will know of your wrongdoing. That people might know is in fact conducive to good conduct. You may hope that people will know of your good conduct. Good conduct can thus be the root of wrongdoing.

68

The workings of heaven are inscrutable and fathomless, now liberating, now repressing, disconcerting heroes and upsetting great men. Yet the noble person comes forth steadily and turns as things come along, and is not complacent in times of peace. Even heaven cannot deal with such talent.

天之機緘不測。

抑而伸，伸而抑，

皆是播弄英雄，

顛倒豪傑處。

君子是逆來順受，

居安思危，

天亦無所用其伎倆矣。

69

People with hot blazing tempers set fire to everything. Unsociable people with icy tempers invariably destroy everything. Stiff obstinate people are like stagnant water or decayed trees. With their vital faculties diminished in such ways, it is difficult to speak with such people about building achievements for widespread welfare.

燥性者火熾，遇物則焚；

寡恩者冰清，逢物必殺；

凝滯固執者，

如死水腐木，生機已絕；

俱難建功業而延福祉。

福不可徼，
 養喜神以為召福
 之本而已；禍不可避，
 去殺機以為遠禍
 之方而已。

十語九中，未必稱奇；
 一語不中，則愆尤駢集；
 十謀九成，未必歸功，
 一謀不成，則訾議叢興。
 君子所以寧默毋躁，
 寧拙毋巧。

70

Don't try to pray for happiness. Cultivate the mind of joy as the basis of happiness, and there you are. Don't try to evade misfortune. Avoid wanting to harm others and you'll keep misfortune at bay.

71

If you make ten pronouncements and hit the mark nine times, you certainly cannot yet expect praise. When one of your pronouncements does not hit the mark, you line up a row of errors. If you take up ten projects and nine of them are productive, this certainly is not cause for acknowledgment. With the one of your projects that is not productive, noisy unfavorable criticism breaks out and accumulates in intensity. As a noble person, you will be reticent rather than hasty, artless rather than clever.

72

When the nature of heaven-and-earth is warm, life flourishes. When it is cold, life is killed. Thus, with a cold attitude you will in turn be received coolly and indifferently. With a warm attitude your blessings will be ample and your benefits will be long lasting.

天地之氣，暖則生，
寒則殺。故性氣清冷
者受享亦涼薄。
唯和氣熱心之人，
其福亦厚，其澤亦長。

73

The way of heaven-and-earth is exceedingly broad. With just a whim to try it, your heart will feel expanded and brightened. The way of human greed is exceedingly narrow. Just setting foot there, you face muck and perilous thorns.

天理路上甚寬，稍遊心，
胸中便覺廣大宏朗；
人欲路上甚窄，纔寄迹，
眼前俱是荊棘泥塗。

74

The course of alternating anguish and pleasure is the whetstone. It gives rise to pleasure, for the first time a pleasure that endures. The course of alternating doubt and faith is the ridgepole of understanding, for the first time an understanding of truth.

一苦一樂相磨練，
練極而成福者，
其福始久；
一疑一信相參勘，
勘極而成知者，
其始知真。

心不可不虛，
虛則義理來居；
心不可不實，
實則物欲不入。

75

Your mind must not be anything but empty. When it is empty, justice comes to dwell. Your mind must not be anything but authentic. When it is authentic, worldly anxieties cannot enter.

地之穢者多生物，
水之清者常無魚。
故君子當存含垢納污之量，
不可持好潔獨行之操。

76

Soil that is dirty grows the countless things. Water that is clear has no fish. Thus as a mature person you properly include and retain a measure of grime. You can't just go along enjoying your own private purity and restraint.

77

A lively horse that upsets the cart can be controlled and ridden at a gallop. Even metal spurting from the matrix can be returned to the mold. However, with one slip into lethargy your life will not recover. The hermit Baisha² said, "Having frail health is hardly an embarrassment. If I were to go through my entire life without an illness I would feel profoundly worried." A truth that is soundly reasonable.

泛駕之馬可就馳驅，
躍冶之金終歸型範。

只一優游不振，
便終身無個進步。

白沙云：

“為人多病未足羞，
一生無病是吾憂。”

真確輪也。

78

With a single thought of selfish acquisition the heroically strong collapse and become spongy, the intelligent clog up and become muddled, the beneficent switch and become merciless. An entire life of human dignity, imbued with unpolluted integrity, is spoiled. For the ancients, freedom from the taint of corruption was held as a treasure, and thus they could transcend the ordinary world.

人只一念貪私，
便銷剛為柔，塞智為昏，
變恩為慘，染潔為污，
壞了一生人品。
故古人以不貪為寶，
所以度越一世。

79

耳目見聞為外賊，
情欲意識為內賊。
只是主人翁惺惺不昧，
獨坐中堂，
賊便化為家人矣！

What we hear and see can be thieves outside; what we feel and desire can be thieves inside. If the venerable head of the household does not realize this but sits determinedly in the central hall, the thieves will have become his family members.

80

圖未就之功，
不如保已成之業；
悔既往之失，
不如防將來之非。

Planning for a merit not yet deserved is not as good as preserving an enterprise already achieved. Rather than repenting long-past errors, it is better to guard against making future mistakes.

81

Be lofty and broad in disposition, but not to the point of being distant and vague. Be discriminating and careful in thought, but not to the point of being petty and trivial. Be unpretentious and plain in tastes, but not to the point of being narrow-minded and dry. Be positive in resolve, but not to the point of being hurried and impetuous.

氣象要高曠，而不可踈狂；
心思要縝密，而不可瑣屑；
趣味要沖淡，而不可偏枯；
操守要嚴明，而不可激烈。

82

When the wind has passed through a grove of bamboo, the rattle of the stalks dies away. After the wild geese are gone their reflection in the deep pool disappears. In such a way, things come up for you as a noble person, and when they are gone your mind is empty once again.

風來踈竹，
風過而竹不留聲；
雁度寒潭，
雁去而潭不留影。
故君子事來而心始現，
事去而心隨空。

清能有容，仁能善斷，
明不傷察，直不過矯，
是謂蜜餞不甜，
海味不鹹，纔是懿德。

83

Though pure, you can be tolerant; though benevolent, you can have good judgment; though discerning, you need not find fault; though upright, you are not overly reformist. These qualities are, so to speak, like candied dates that are not too sweet, or a delicacy from the sea that is not too salty. They are indeed admirable virtues.

貧家淨掃地，
貧女淨梳頭，
景色雖不豔麗，
氣度自是風雅。
士君子一當窮愁寥落，
奈何輒自廢弛哉？

84

The humble abode with its cleanly swept floors and the poor girl with her neatly combed hair present, if not luxuriant appearances, at least sensible elegance. So then, you honorable people, when encountering adversity, do you just then sink into self-pity and cease all efforts?

85

If you are not neglectful in your intervals of leisure, you will have gained facility for busy occasions. If you do not sink into blankness in your intervals of tranquility, you will have gained facility for confused occasions. If you do not practice deception in your intervals of murkiness, you will have gained facility for clear occasions.

閑中不放過，
忙處有受用；
靜中不落空，
動處有受用；
暗中不欺隱，
明處有受用。

86

When an idea springs to your mind and you realize that it tends to take you a little way along the road of self-indulgence, just bring yourself about accordingly to the path of integrity. The appearance of the thought is at once awareness of it, and at once the awareness itself diverts you from it. This is like the turning point of changing calamity into good fortune, or death into life. Don't miss the opportunity. It is most assuredly not a trivial matter.

念頭起處，
纔覺向欲路上去，
便挽從理路上來。
一起便覺，一覺便轉，
此是轉禍為福，
起死回生的關頭，
切莫輕易放過。

靜中念頭慮澄徹，
見心之真體；
閑中氣象從容，
識心之真機；
淡中意趣沖夷，
得心之真味。
觀心證道，
無如此三者。

87

When you are serene and your ideas are clear and transparent, you see the true nature of your mind. When you are at ease and your spirits are at ease, you discern the true workings of your mind. When you are unpretentious and your thoughts soar, you find the true flavor of your mind. For discerning the mind and evincing the Dao, there is nothing better than these three conditions.

88

靜中靜非真靜，
動處靜得來，
纔是性天之真境；
樂處樂非真樂，
苦中樂得來，
纔是心體之真機。

Serenity within serenity is not true serenity. In some small measure, serenity gained from work becomes a true reflection of your heavenly nature. Pleasure within pleasure is not true pleasure. In some small measure, pleasure gained within sorrow reveals the true workings of your human mind.

89

In sacrificing your self-interest, don't be indecisive, for personal aspiration dwells in that very place of indecision—a great shame! In granting a favor, don't hint at recompense, for that hint at recompense dwells in concert with the favor—your largess is nullified!

舍己毋處其疑，
處其疑，
即所舍之志多愧矣；
施人毋責其報，責其報，
併所施之心俱非矣。

90

Heaven endows me with little fortune,
yet I greet it by increasing my virtue.
Heaven burdens me with toil, yet I calm
my mind to supplement it. Heaven blocks
me from smooth encounters in life, yet I
persevere in the Dao to clear the obstacles.
What else can heaven have in store for me?

天薄我以福，
吾厚吾德以迓之；
天勞我以形，
吾逸吾心以補之；
天阨我以遇，
吾亨吾道以通之。
天且奈我何哉？

貞士無心徼福，
 天即就無心處牖其衷；
 儉人着意避禍，
 天即就着意中奪其魄。
 可見天之機權最神，
 人之智巧何益？

聲妓晚景從良，
 一世之胭花無碍；
 貞婦白頭失守，
 半生之清苦俱非。
 語云：
 “看人只看後半截。”
 真名言也。

91

The principled person does not look around for good fortune, and heaven follows along with that lack of concern and bestows contentment of mind. The crafty person is on guard to ward off calamity, and heaven follows along with that vigilance and prompts a dreadful surprise. How marvelous the workings of heaven! How futile human cleverness!

92

If a singing girl is virtuous later on in accord with her circumstances, her earlier life of rouge and flowers will not matter. The faithful wife with white hair who lets down her guard nullifies half a life of chaste endeavor. The proverb reads, "To judge a life, look just at the last half." A true saying indeed.

93

A commoner who is willing to cultivate virtue and dispense kindness is an untitled noble minister. A noble who covets power and wealth is a beggar with a title.

平民肯種德施惠，
便是無位的公相；
士夫徒貪權市寵，
竟成有爵的乞人。

94

What are the blessings left to us by our ancestors? They are the lives we now enjoy, but we should bear in mind that they are the sum of difficulties when they were amassed. What are the blessings we leave our descendants? They are what our lives leave behind, but we should bear in mind how they can be waylaid and upended.

問祖宗之德澤，
吾身所享者是，
當念其積累之難；
問子孫之福祉，
吾身所貽者是，
要思其傾覆之易。

95

Noble persons feigning goodness are no different from petty persons openly doing evil. Noble persons veering off the moral path are not as good as petty persons reforming themselves.

君子而詐善，
無異小人之肆惡；
君子而改節，
不及小人之自新。

家人有過，不宜暴怒，
 不宜輕棄。此事難言，
 借他事隱諷之；
 今日不悟，
 俟來日再警之。
 如春風解凍，
 如和氣消冰，
 纔是家庭的型範。

此心常看得圓滿，
 天下自無缺陷之世界；
 此心常放得寬平，
 天下自無險測之人情。

96

Don't allow yourself to be violently angry and renounce a family member over a transgression. If it is a matter that is difficult to discuss, mention something else as a hint. If you can't reach an understanding at the time, wait for another day to take up your admonition. Let your harmonious spirit resolve the disorder like the spring thaw. It's like this in the ideal household.

97

If there were a general view that everything is flawless, then all beings in the world would naturally lack defects. If there were a general attitude of generosity and being fair, then all beings of the world would naturally lack malicious feelings.

98

Those who are dazzled by fine things invariably distrust people who are frugal and contented. For the most part, those who are self-indulgent dislike people who display restraint. The noble person does not deviate from a fundamental position of honor and does not show off too much.

澹泊之士，
必為濃豔者所疑；
檢飾之人，
多為放肆者所忌。
君子處此，
固不可少變其操履，
亦不可太露其鋒芒。

99

In adverse situations, even though around you are needles and medicines that will help you through the trials, you are unaware of them. In favorable circumstances, all around you are swords and halberds which will whittle away your flesh and bones, you do not know about them.

居逆境中，
周身皆鍼砭藥石，
砥節礪行而不覺；
處順境內，
眼前盡兵刃戈矛，
銷膏靡骨而不知。

生長富貴叢中的，
 嗜欲如猛火，
 權勢似烈焰。
 若不帶些清冷氣味，
 其火焰不至焚人，
 必將自燦矣。

100

Those who grow up in a setting of riches and honor are driven by greed like a raging fire. Their power and influence blaze furiously everywhere. If they cannot cultivate feelings that are a little cooler, they might not burn others, but surely they will end up incinerating themselves.

101

人心一真，便霜可飛，
 城可隕，金石可貫。
 若偽妄之人，形骸徒具，
 真宰已亡，
 對人則面目可憎，
 獨居則形影自愧。

When one's heart is completely genuine, then frost appears out of season and the castle collapses. Metal and rock can be pierced. False and corrupt people may have shadows of the human form, but in vain, for true authority is missing. They are insufferable in the eyes of others, and in solitude they are ashamed even of their shadows.

102

An essay wrought to perfection is not so remarkable as it is simply just right. Human character brought to perfection is not so unusual as it is simply innate.

文章做到極處，有他奇，
只是恰好；
人品做到極處，
無有他異，只是本然。

103

In the realm of illusion, there is no honor, reputation, wealth, or status, and indeed no arms, legs, body, or anything related to me. In the realm of the genuine, parents, sisters, brothers, and indeed the ten thousand beings are all one body with me. Only when I can see through the ways of the world and distinguish the real from the unreal, can I shoulder responsibility for worldly obligations, free of shackles and limitations.

以幻迹言，
無論功名富貴，
即肢體亦屬委形；
以真境言，
無論父母兄弟，
即萬物皆吾一體。
人能看得破，認得真，
纔可以任天下之負擔，
也可脫世間之韁鎖。

104

爽口之味，
 皆爛腸腐骨之藥，
 五分便無殃；快心之事，
 悉敗身喪德之媒，
 五分便無悔。

Tasty foods can rot my bowels and decay my bones. In moderation, however, they are not very harmful. Taking pleasure in congenial activities can crush my reputation and destroy my virtue. In moderation, however, they are not cause for regret.

105

不責人小過，
 不發人陰私，
 不念人舊惡。
 三者可以養德，
 亦可以遠害。

Don't blame others for trifling transgressions; don't disclose the secrets of others; don't bear in mind the long-past misdeeds of others. Cultivate these three virtues and you will be remote from harm.

106

士君子持身不可輕，
 輕則物能撓我，
 而無悠閒鎮定之趣；
 用意不可重，
 重則我為物泥，
 而無瀟灑活潑之機。

As a noble person I am not flighty in manner. Otherwise I will easily be moved by circumstances, and that's not conducive to calm and settled judgments. At the same time, I am not too unyielding in my judgments, or my vitality would be disabled and my performance muddled.

107

Though heaven-and-earth is eternal,
I won't come into being a second time.
Even in a life of a hundred years, the days
slip by very quickly. It is my good fortune
to have been born in this interval. I must
not miss the chance to appreciate my life
of happiness, nor allow myself to dwell
upon empty existence.

天地有萬古，
此身不再得；
人生只百年，
此日最易過。
幸生其間者，
不可不知有生之樂，
亦不可不懷虛生之憂。

108

The response to benevolence may be
enmity, so rather than obliging others
to feel your generosity, act as if you have
forgotten both benevolence and enmity.
The reaction to patronage may be
resentment, so rather than obliging others to
feel your kindness, act as if patronage
and grudges have fallen away together.

怨因德彰，故使人德我，
不若德怨之兩忘；
仇因恩立，故使人知恩，
不若恩仇之俱泯。

老來疾病，
都是壯時招的；
衰後罪孽，
都是盛時作的。
故持盈履滿，
君子尤兢兢焉。

109

The ailments of old age are really those incurred in youthful times. Weakness in one's last years is really something wrought in the prime of life. Therefore, when life is at peak, the noble person endeavors exactly to take full care in every way.

市私恩，不如扶公議；
結新知，不如敦舊好；
立榮名，不如種隱德；
尚奇節，不如謹庸行。

110

It is better to sustain equanimity than to market personal favors, better to warm up old friendships than to cultivate new relationships, better to exert moral influence quietly than to set up glory for one's name, better to behave in an ordinary manner than to consider exotic possibilities.

公平正論，不可犯手，
一犯，則貽羞萬世；
權門私竇，不可着腳，
一着，則點污終身。

111

Don't violate a fair and just credo. With just one such violation your legacy is shame for ten thousand ages. Thresholds to power and private gain must not be crossed; once crossed, the whole life is stained.

112

It is better to practice honesty and be shunned than to swerve from principles to please others. It is better to incur unwarranted blame than to receive undeserved praise.

曲意而使人喜，
不若直躬而使人忌；
無善而致人譽，
不若無惡而致人毀。

113

When there is discord in your family, be steady and composed. Don't get unduly excited. When there is misunderstanding among friends, be appropriately severe in advice. Don't be easygoing or indulgent.

處父兄骨肉之變，
宜從容，不宜激烈；
與朋友交游之失，
宜剴切，不宜優游。

114

Not to let small things leak and spread, not to let secret matters give rise to deception, not to squander and neglect the end of the journey—these are the authenticity of a hero.

小處不滲漏，
暗中不欺隱，
末路不怠荒，
纔是個真正英雄。

千金難結一時之歡，
 一飯竟致終身之感。
 蓋愛重反為仇，
 薄極翻成喜也。

115

It is hard to bind friends together for a moment of happiness, even with a thousand pieces of gold; yet just a single meal will earn responses for a lifetime. Usually extreme love rebounds as enmity, while the slightest kindness is met with joy.

藏巧於拙，用晦而明，
 寓清於濁，以屈為伸，
 真涉世之一壺，
 藏身之三窟也。

116

Let ineptness sheathe your skills, and obscurity diffuse your light. Let the masses sully your purity, and submission be the means of your enhancement. Let longevity be your single objective in passing through the world. Cherish these three caves as your own.

117

The winds of reversal are prefigured in the fullness of prosperity. Burgeoning life lies silently in the deep freeze of winter. Thus, when feeling contented, it is appropriate for the noble person to be prudent, ready for calamity; and in times of adversity, to watch with hardened fortitude for ways to turn things around.

衰颯的景象就在盛滿中，
發生的機緘即在零落內。
故君子居安，
宜操一心以慮患，
處變，當堅百忍以圖成。

118

Those who are fascinated by the amazing and exotic cannot discern the grand and lofty. Those who undertake austerities alone cannot maintain their performance for long.

驚奇喜異者，
無遠大之識；
苦節獨行者，
非恆久之操。

119

當怒火欲水正騰沸處，
 明明知得，又明明犯着。
 知的又是誰，
 犯的又是誰？
 此處能猛然轉念，
 邪魔便為真君矣。

When fiery anger or flooding desire bursts forth, I am aware of my condition very clearly, and with that clarity I transgress anyway. Who is it that is aware? Who is it that transgresses anyway? If I take up my power of awareness resolutely and shift my intention, the wicked demon could become a truly exemplary master.

120

毋偏信而為奸所欺，
 毋自任而為氣所使；
 毋以己之長而形人之短，
 毋因己之拙而忌人之能。

Don't place your faith in the one-sided and let yourself be cheated by scoundrels. Don't affect self-confidence and make a display of your fortitude. Don't use your strengths to expose the weaknesses of others. Don't rationalize your incompetence by disparaging the talents of others.

121

Somehow, find a way to let faults of others pass. If you resort to vehement denunciation, you will be assaulting shortcomings with shortcomings. If someone is stubborn, find a way to give considerate counseling. If you resort to angry shouting, you will be striking stubbornness back with stubbornness.

人之短處，要曲為彌縫，
如暴而揚之，
是以短攻短；人有頑的，
要善為化誨，
如忿而疾之，
是以頑濟頑。

122

When you deal with a grave person of few words, don't convey your thoughts right away. When you encounter a quarrelsome and boastful person, it is time to keep your mouth shut.

遇沉沉不語之士，
且莫輸心；
見悻悻自好之人，
應須防口。

123

When my thoughts flag, I must concentrate my awareness. When my thoughts are intense, I must practice relaxation. Otherwise, while I might rid myself of the illness of befuddlement, I'll incur the worries of unstable confusion.

念頭昏散處，要知提醒，
念頭喫緊時，要知放下，
不然恐去昏昏之病，
又來憧憧之擾矣。

124

霽日晴天，
倏變為迅雷震電；
疾風怒雨，
倏轉為朗月晴空。
氣機何嘗一毫凝滯？
太虛何嘗一毫障塞？
人心之體，亦當如是。

Blue sky and fine weather can abruptly change to tremulous lightning and rolling thunder. Violent winds and angry rains can abruptly change to serene moonlight and a clear sky. Has the universe ever ceased its workings? Has the universe ever been impeded? Human nature is also like this.

125

勝私制欲之功，
有曰識不早，力不易者，
有曰識得破，忍不過者。
蓋識是一顆照魔的明珠
力是一把斬魔的慧劍，
兩不可少也。

Some say that without quick discernment, your vigor for mastering self-centered greed will not be readily available. Some say that even if your discernment can penetrate the problem, the fault can sneak back in. In the end, your discernment can be a single bright jewel to shed a little light on hobgoblins. Your vigor can be the single astute swing of a sword to cut down persistent demons. You cannot belittle the importance of either.

126

When you realize that someone has deceived you, don't formulate that in words. When you realize that someone has insulted you, don't change your facial expression. Herein lies inexhaustible meaning as well as inexhaustible usefulness.

覺人之詐，不形於言，
受人之侮，不動於色。
此中有無窮意味，
亦有無窮受用。

127

Adversity and hardship are the furnace and anvil for forging heroes. Those who can take the trials enjoy benefits to their mind and body; those who cannot stand the forging, lose in both mind and body.

橫逆困窮是煅煉豪傑的一
副爐錘。能受其煅煉，
則身心交益；
不受其煅煉，
則身心交損。

128

I am a miniature of heaven-and-earth. When I am not astray in joy or anger, and I regulate the pleasant and the harmful, I conform to universal law. Heaven and earth are the great father and mother. Rather than causing dissension among people or spreading the miasma of plagues, I can be a model of intimate kindliness.

吾身一小天地也，
是喜怒不愆，好惡有則，
便是變理的功夫；
天地一大父母也，
使民無怨咨，物無氛疹，
亦是敦睦的氣象。

害人之心不可有，
 防人之心不可無，
 此戒疎於慮也；
 寧受人之欺，
 毋逆人之詐，
 此驚傷於察也。
 二語並存，
 精明而渾厚矣。

129

Don't hold malice in your heart for another, and don't be without a wary mind. This cautions those lacking prudence. It is better to be cheated by others than to spend one's time getting back at them. This admonishes those who turn upon their own good judgment. Side by side, these two sayings clarify the qualities of total genuineness.

毋因群疑而阻獨見，
 毋任己意而廢人言，
 毋私小惠而傷大體，
 毋借公論以快私情。

130

Don't let public doubts thwart your personal views. Don't invest in your own ideas and disregard the words of others. Don't pursue small favors and thus violate larger principles. Don't enlist public opinion to justify your own comfortable circumstances.

131

If you can't make friends with a pleasant person right away, don't say flattering things prematurely just to ward off wicked slander. If you can't easily distance yourself from iniquitous people, don't declare yourself prematurely just to avoid malicious gossip.

善人未能急親，
不宜預揚，
恐來讒譖之奸；
惡人未能輕去，
不宜先發，
恐招媒孽之禍。

132

The character that is like clear sky in broad daylight is generated in dark rooms under leaky roofs. The statesmanship that can right the course of the cosmos is born of probing profound depths and of treading on thin ice.

青天白日的節義，
自暗室漏屋中培來；
旋轉乾坤的經綸，
自臨深履薄處操出。

父慈子孝，兄友弟恭，
縱做到極處，
俱是合當如此，
着不得一毫感激的念頭。
如思者任德，受者懷恩，
便是路人，便成市道矣。

133

To the very last, the father's affection, the child's filial piety, the elder brother's friendliness, and the younger brother's respect are altogether fitting and appropriate and are not pretense. However, with the least thought of being benevolent or dutiful, or of receiving blessings or of winning someone over, you become a kind of passerby. Your interaction becomes a market transaction.

有妍必有醜為之對，
我不誇妍，誰能醜我？
有潔必有污為之仇，
我不好潔，誰能污我。

134

If there is beauty, then inevitably there is ugliness in opposition. If I take no pride in my beauty, who can call me ugly? Integrity is the opposite of corruption. If I do not covet integrity, who can call me corrupt?

135

Fickleness is a predilection of the wealthy much more than of the poor and lowly. Jealousy among relatives is more so than among strangers. If you do not consider these points with cool bowels, and govern yourself calmly, then you will be subject to vexation every day.

炎涼之態，
富貴更甚於貧賤；
妒忌之心，
骨肉尤狠於外人。
此處若不當以冷腸，
御以平氣，
鮮不日坐煩惱障中矣。

136

Merit and demerit must not in any way be confused. If they are, people will slack off. Kindness and grudges, on the other hand, should not be differentiated too much. If they are, then people will have second thoughts about you.

功過不容少混，
混則人懷惰墮之心；
恩仇不可太明，
明則人起攜貳之志。

137

爵位不宜太盛，
太盛則危；
能事不宜盡畢，
盡畢則衰；
行誼不宜過高，
過高則謗興而毀來。

Your title and rank should not be excessively high. If they are, then watch out. Your accomplishments should not be too perfect. If they are, then it's downhill from there. Your good conduct should not be too lofty. If it is, then destructive slander comes next.

138

惡忌陰，善忌陽，
故惡之顯者禍淺，
而隱者禍深；
善之顯者功小，
而隱者功大。

Wrongdoing should not be covert (*yin*). Good should not be conspicuous (*yang*). That is, conspicuous wrongdoing is superficially malignant. When it is secret, it is deeply malignant. When good is conspicuous, its merit is small. When it is secret, its merit is great.

139

德者才之主，
才者德之奴。有才無德，
如家無主而奴用事矣，
幾何不魍魎而猖狂？

Nobility is the master of talent, and talent is the servant of nobility. Otherwise it's as though the family had no head but is ruled by menials. Before long, nasty goblins will be storming madly around.

140

In weeding out a scoundrel or in frustrating a favor-seeker, you'll need to leave a little opening. If you don't, it is like closing off a rat hole. The rat would have no way to escape and would turn to gnawing away at all your precious things and destroying them.

鋤奸杜幸，
要放他一條去路。
若使之一無所容，
譬如塞鼠穴者，
一切去路都塞盡，
則一切好物俱咬破矣。

141

Share the errors of others, but don't seek to share their commendations, for that leads to resentment. Share the troubles of others, but don't seek to share their easy circumstances, for that leads to enmity.

當與人同過，不當與人同功，
同功則相忌；可與人共患難，
不可與人共安樂，
安樂則相仇。

142

As a noble person, you may be too poor to help others materially, but on dealing with someone foolish and deluded, you can offer a single word of redemption. If someone is in acute difficulty, you can offer a single word of release. These can be acts of inestimable benevolence.

士君子貧不能濟物者，
遇人癡迷處，
出一言提醒之，
遇人急難處，
出一言解救之，
亦是無量功德。

143

饑則附，飽則颺，
燠則趨，寒則棄，
人情通患也。

When hungry, they are dependent.
When full, they fly away. When your
circumstances warm up, they hurry over.
When they freeze, they forsake you.
These are common failings of
human nature.

144

君子宜淨拭冷眼，
慎勿輕動剛腸。

As a noble person, keep a clear, cool eye.
Be prudent, and don't let your bowels be
stirred by trifles.

145

德隨量進，量由識長，
故欲厚其德，
不可不弘其量，
欲弘其量，
不可不大其識。

Virtue advances with generosity.
Generosity evolves by way of judgment.
Thus if you wish to enhance your virtue,
you can't do it without enlarging your
generosity. If you wish to enhance your
generosity, you can't do it without
expanding your judgment.

146

When a single lamp flickers like a firefly and
the many rustling sounds are hushed,
it is time for my quiet repose. At dawn,
I rouse from my dreams. Activities of the
day have not yet begun, and it is time for
me to come forth from primal chaos.

When I use these moments and turn to
reflection, then in the light of a single
thought, I realize at last with ultimate
clarity that the ear, eye, mouth, and nose
are all of them fetters and manacles, and
emotions, desires, and preferences are no
more than instruments and mechanisms.

一燈螢然，萬籟無聲，
此吾人初入宴寂時也；
曉夢初醒，群動未起，
此吾人初出混沌處也。
乘此而一念迴光炯然
反照，始知耳目口鼻
皆桎梏，
而情欲嗜好悉機械矣。

147

If the blame is on me, everything I encounter
can be a remedy. If I blame others, each
turn of my thought will be a weapon.
One opens the way to a multitude of
blessings. The other is the source of
innumerable evils. They are as distant
from each other as heaven is from earth.

反己者，觸事皆成藥石；
尤人者，動念即是戈矛。
一以闢眾善之路，
一以濬眾惡之源，
相去霄壤矣。

事業文章隨身銷毀，
而精神萬古如新；
功名富貴逐世轉移，
而氣節千載一日。
君子信不當以彼易此也。

148

Exploits and literary writings perish along with their creators, but the vital spirit is fresh through ten thousand ages. Achievement, reputation, wealth, and honors change in the course of generations, but for the upright mind, a thousand years is like a single day. Thus the noble person is steadfast and does not lightly take achieving for integrity.

魚網之設，鴻則罹其中；
螳螂之貪，雀又乘其後。
機裏藏機，變外生變，
智巧何足恃哉！

149

The net is set for fish, and it catches a swan. The praying mantis awaits a meal, and a sparrow is following along behind. Within a contrivance, a contrivance is hidden. Beyond a calamity, a calamity develops. How can one rely on ingenuity for good effect!

150

As a human being, if you don't have a touch of sincerity in mind, it will be as though you have a painted face. All your activities will be false. Passing through the world, your entire existence will be mechanical, and you will be like a wooden puppet. Everywhere there will be obstacles.

作人無點真懇念頭，
便成個花子，事事皆虛；
涉世無段圓活機趣，
便是個木人，處處有碍。

151

Water that is not agitated is naturally still. A mirror that is not filmed over is naturally clear. In the same way the mind need not be purified. When you take away what disturbs it, then its inherent purity is manifest. Happiness is not something to be sought. When you take away worries, then naturally you know happiness.

水不波則自定，
鑒不翳則自明。
故心無可清，
去其混之者，而清自現；
樂不必尋，去其苦之者，
而樂自存。

152

有一念而犯鬼神之禁，
一言而傷天地之和，
一事而釀子孫之禍者，
最宜切戒。

With a single thought, you can violate the precepts of gods and demons; with a single word, you can impair the harmony of heaven and earth; with a single act, you can give rise to misfortune for your descendants. Be fervently vigilant!

153

事有急之不明白者，
寬之或自明，
毋躁急以速其忿；
人有操之不從者，
縱之或自化，
毋操切以益其頑。

Matters sometimes are not clear even when it is urgent to understand them. Relax and they will become clear by themselves; don't invite frustration with impatience. There are people who will not comply when they are expected to comply. Let them be and they will fall in line; don't induce more stubbornness with your insistence.

154

Though you may be proud of your
towering aspiration for justice, though your
literary work is loftier than white clouds,
if you have not achieved them by your
moral nature, they are just hot-blooded
self-esteem and ephemeral tricks of
composition.

節義傲青雲，
文章高白雪，
若不以德性陶鎔之，
終為血氣之私，
技能之末。

155

If you are considering retiring from office,
the time to go is at the peak of your success.
As to your station in life, the place to be
is where you are the only one left.

謝事，當謝于正盛之時；
居身，宜居於獨後之地。

156

Cultivating virtue is a matter of cultivating
the most minute details. Bestowing
kindness is a matter of bestowing on
those who cannot repay you.

謹德，須謹於至微之事；
施恩，務施於不報之人。

交市人，不如友山翁；
 謁朱門，不如親白屋；
 聽街談巷語，
 不如聞樵歌牧詠；
 談今人失德過舉，
 不如述古人嘉言懿行。

157

Mingling with people of the city is not as good as making friends with an old man in the mountains. An audience within vermilion gates is not as good as intimacy in a cottage. Giving attention to rumors of the town and discussions on the street is not as good as listening to songs of woodcutters and shepherds. Setting forth the virtues, faults, and conduct of your fellows is not as good as recounting the auspicious words and admirable doings of the ancients.

德者事業之基，
 未有基不固而棟宇
 堅久者。

158

Virtue is the foundation of achievement. There has never been a solid and enduring house whose foundation was unstable.

心者後裔之根，
 未有根不植而枝葉
 榮茂者。

159

Mind is the root of descendants to come. There have never been flourishing branches and luxuriant foliage whose roots were not well planted.

160

Someone of old said, "You renounce your vast treasury and line up, bowl in hand, like a beggar." Again someone said, "You spend your time like a beggar proclaiming your dream of wealth; give it a rest! What house has a stove that doesn't smoke?" One saying cautions against being foolish about possessions, the other advises against being boastful about them. These are admonitions about studies as well.

前人云：

“拋却自家無盡藏，
沿門持鉢效貧兒。”

又云：

“暴富貧兒休說夢，
誰家竈裏火無煙？”
一箴自昧所有，
一箴自誇所有，
可為學問切戒。

161

The Dao is a public kind of matter that relates to people individually as guidance. Learning is a common household sort of inquiry that relates to things at every turn.

道是一重公眾物事，
當隨人而接引；
學是一個尋常家飯，
當隨事而警惕。

162

If you trust someone who has not yet fully shown complete sincerity, then you are the one who is sincere. If you distrust someone who is not yet clearly a complete fraud, then you are the fraud.

信人者，人未必盡誠，
己則獨誠矣；疑人者，
人未必皆詐，
己則先詐矣。

163

念頭寬厚的，
如春風煦育，
萬物遭之而生；
念頭忌刻的，
如朔雪陰凝，
萬物遭之而死。

A generous and trustworthy mind is like a spring breeze that warms and enlivens. The ten thousand beings encountering it thrive. An oblivious and stingy mind is like snows of the north that darken and freeze. The ten thousand beings encountering it die.

164

為善不見其益，
如草裏東瓜，自應暗長；
為惡不見其損，
如庭前春雪，當必潛消。

A good deed with no apparent benefit is like the melon in the grass, growing quietly unseen. A bad deed with no apparent injury is like the spring snow in the front yard, thawing away unnoticed.

165

遇故舊之交，
意氣要愈新；
處隱微之事，
心迹宜愈顯；
待衰朽之人，
恩禮當愈隆。

When entertaining friends from old times, you will be all the more renewed in spirit. When dealing with private matters, your intentions will be all the more manifestly open. When meeting people well past their prime, you will be all the more generously kind and courteous.

166

For a diligent person, diligence is a matter of integrity, but for worldly people, it is an expedient to avoid poverty. For a thrifty person, thrift is a matter of living simply, but for worldly people, it is a cover to embellish stinginess. Thus talismans upheld by noble people are converted by the small-minded to materialistic tricks. How lamentable!

勤者敏於德義，
而世人借勤以濟其貧；
儉者淡於貨利，
而世人假儉以飾其吝。
君子持身之符，
反為小人營私之具矣，
惜哉！

167

The one who relies on whims and acts without being grounded will take up projects and abandon them arbitrarily. How can there be progress? The one who depends on emotional perceptions in seeking realization finds delusion instead. That is hardly the lamp that burns eternally.

憑意興作為者，
隨作則隨止，
豈是不退之輪？
從情識解悟者，
有悟則有迷，
終非常明之燈。

168

人之過誤宜恕，
而在己則不可恕。
己之困辱當忍，
而在人則不可忍。

I should tolerate the excesses and mistakes of others without objection, but never my own. I should put up with my own humiliation and disgrace, but never those of others.

169

能脫俗便是奇，
作意尚奇者，
不為奇而為異；
不合污便是清，
絕俗求清者，
不為清而為激。

To be able to rise above the vulgar is remarkable, but the one set on being remarkable is not remarkable, but only trying to be different. To stand apart from corruption is an act of purity, but the one who renounces corruption just to be pure is not pure, but simply self-righteous.

170

When offering charity, start sparingly and then increase your gift. If you start heavy and end up light, people will forget your kindness. When exercising authority, start sternly and then exercise leniency.

If you start leniently and then become stern, people will resent you as someone who is mean.

恩宜自淡而濃，
先濃後淡者，人忘其惠；
威宜自嚴而寬，
先寬後嚴者，人怨其酷。

171

When your mind is empty, your nature appears. Endeavoring to see into your nature with a discontented mind is like stirring up waves to see the moon.

When thoughts are cleansed, the mind is pure. If you don't understand about the mind, you are like someone who tries to see reflections in a mirror by laying on more dust.

心虛則性現，
不息心而求見性，
如撥波覓月；
意淨則心清，
不了意而求明心，
如索鏡增塵。

172

我貴而人奉之，
 奉此峨冠大帶也；
 我賤而人侮之，
 侮此布衣草履也。
 然則原非奉我，
 我胡為喜？原非侮我，
 我胡為怒？

When respect one gets from others is deference, it is deference to a tall cap and broad sash. When condescension one gets from others is scorn, it is scorn for padded clothing and straw sandals. So if their deference isn't toward the person, why should I be glad? If their scorn isn't toward the person, why should I be offended?

173

“為鼠常留飯，
 憐蛾不點燈。”
 古人此等念頭，
 是吾人一點生生之機。
 無此，
 便所謂土木形骸而已。

"Always leave boiled rice out for mice and keep lamps dark out of pity for moths." The ancients had this sort of concern, and it's really the whole point of life, generation after generation. Without it, one can only be called a blockheaded carcass.

174

The essence of the heart-mind is none other than the essence of heaven. A thought of joy is a lucky star or an auspicious cloud. A thought of anger is a roll of thunder or torrential rain. A thought of kindness is a genial breeze or sweet dew. A thought of severity is the hot sun or an autumn frost. Which of these should we skimp? Just follow them as they randomly rise up and randomly die away. With broad and unimpeded composure, your essence will be one with the great void.

心體便是天體，
一念之喜，景星慶雲；
一念之怒，震雷暴雨；
一念之慈，和風甘露；
一念之嚴，烈日秋霜。
何者少得？
只要隨起隨滅，
廓然無碍，
便與太虛同體。

175

When at leisure, the mind can be hazy. It is important to be totally alert, completely serene, and in harmony. When busy, the mind is easily put to rout. It is important to be totally alert, completely serene, and in control.

無事時心易昏冥，
宜寂寂，而照以惺惺；
有事時心易奔逸，
宜惺惺，而主以寂寂。

176

議事者，身在事外，
宜悉利害之情；任事者，
身居事中，
當忘利害之慮。

People who are consulted about an endeavor are outside, and deliberate on facts of profit and loss. People who engage in an endeavor remain inside, and forget about such considerations.

177

士君子處權門要路，
操履要嚴明，
心氣要和易，
毋少隨而近腥羶之黨，
亦毋過激而犯蜂蠆之毒。

The noble personage who holds power and influence and has an important role must be very clearly principled in conduct, and sympathetic and easy in administration, with never a hint of casual acquaintance or common cause with the malodorous, yet not so severe as to risk the venom of wasps and scorpions.

178

Those who make a signboard affirming their honor will certainly be slandered for their announcement. Those who make a show of their morality will often invite censure on those very grounds. Thus the noble person will avoid wrongdoing, and not seek to establish a name for goodness. Living in complete harmony in this way is the very treasure of life.

標節義者，
必以節義受謗；
榜道學者，
常因道學招尤。
故君子不近惡事，
亦不立善名，
只渾然和氣，
纔是居身之珍。

179

Deal with deceitful frauds by touching them with your authenticity. Deal with the fierce and violent by affecting them with your sincerity. Deal with the wrong-headed and corrupt by encouraging discipline with your justice and integrity. Thus in the entire realm no one will be unaffected by your forge and kiln.

遇欺詐的人，
以誠心感動之；
遇暴戾的人，
以和氣薰蒸之；
遇傾邪私曲的人，
以名義氣節激礪之；
天下無不入我陶冶中矣。

180

一念慈祥，
 可以醞釀兩間和氣；
 寸心潔白，
 可以昭垂百代清芬。

A single kind thought can brew harmony between people. Purity in the innermost heart can mill a fine fragrant powder for a hundred generations.

181

陰謀怪習，異行奇能，
 俱是涉世禍胎。
 只一個庸德庸行，
 便可以完混沌而召和平。

Secret schemes, strange habits, eccentric conduct, and peculiar accomplishments—all these are wombs of calamity in the course of human affairs. It is just ordinary virtue and conduct that give rise to harmony.

182

There is the saying, "When climbing a mountain, you must endure a steep path. On a snowy road, you must endure a dangerous bridge." Explore the significance of the word "endurance" fully. Human life suffers steep inclines on the way through the world. If you don't keep "endurance" as your watchword as you go along, how will you tolerate the thorny undergrowth and the pits and ditches?

語云：“登山耐側路，
踏雪耐危橋。”

一“耐”字極有意味，
如傾險之人情，
坎坷之世道，
若不得一耐字撐持過去，
幾何不墮入榛莽坑塹哉？

183

Those who boast forcefully of their achievements or make a shining display of their literary compositions seek to justify themselves as human beings by externals. They don't know that the luster of their essential mind shines unerringly. Without even an inch of achievement or a single literary word they are equitable, and are naturally justified as human beings.

誇逞功業，炫耀文章，
皆是靠外物做人。
不知心體瑩然本來不失，
即無寸功隻字，
亦自有堂堂正正做人處。

184

忙裏要偷閒，
 須先向閒時討個把柄，
 鬧中要取靜，
 須先從靜處立個主宰。
 不然，未有不因境而遷，
 隨事而靡者。

If you want to snatch a bit of leisure while you are busy, you ought first find a handle when you are at leisure. If you want to gain some quiet amidst clamor and noise, you ought first master the art of sitting quietly. There is no one who can otherwise avoid being shifted around by circumstances, fluttering at the mercy of things.

185

不昧己心，不盡人情，
 不竭物力，
 三者可以為天地立心，
 為生民立命，
 為子孫造福。

Don't cloud your conscience; don't exhaust the goodwill of others; don't drain the energy of things. With these three precepts, you can establish your mind in accord with heaven-and-earth, establish your virtue in accord with people, and make blessings possible for your descendants.

186

There are two principles for those in office: "Only impartiality gives rise to clarity" and "Only honesty gives rise to authority." There are two principles for the householder: "Only with tolerance is there harmony" and "Only with thrift is there sufficiency."

居官有二語，
曰：“惟公則生明，
惟廉則生威。”
居家有二語，曰：
“惟恕則情平，
惟儉則用足。”

187

Those enjoying positions of wealth and honor need to know the tribulation of being poor and lowly. Those in the vigor of youth ought to bear in mind the bitter hardships of the old and debilitated.

處富貴之地，
要知貧賤的痛癢；
當少壯之時，
須念衰老的辛酸。

188

Don't maintain yourself as excessively pure. You need a little disgrace and contamination as part of your mix. Don't be too scrupulous about your association with others. You need to keep a little tolerance for the good and bad, the intelligent and dull.

持身不可太皎潔，
一切污辱垢穢要茹納得；
與人不可太分明，
一切善惡賢愚要包容得。

189

休與小人仇讎，
小人自有對頭；
休向君子諂媚，
君子原無私惠。

Give up alienating petty people. Petty people are naturally hostile. Give up flattery in approaching noble people. Noble people are fundamentally without self-interest.

190

縱欲之病可醫，
而勢理之病難醫；
事物之障可除，
而義理之障難除。

The disorder of bad habits can be cured, but it is hard to cure the disorder of addiction to principles. Circumstantial and material obstacles can be shifted, but it is hard to shift righteous morality.

191

磨礪當如百煉之金，
急就者非邃養；
施為宜似千鈞之弩，
輕發者無宏功。

Burnishing your character should be like refining gold one hundred times. Quick training cannot be profound. Launching a task should be like taking up a ten-ton catapult. A casual start does not bring an easy success.

192

It is better to be disliked and criticized by petty people than to be fawned upon. It is better to be censured and corrected by noble people than to be indulged.

寧為小人所忌毀，
毋以小人所媚悅；
寧為君子所責備，
毋為君子所包容。

193

The person intent upon profit deviates from morality, but the mischief is apparent and superficial. The person intent upon reputation takes refuge in morality, and the mischief is hidden and profound.

好利者逸出於道義之外，
其害顯而淺；
好名者竄入於道義之中，
其害隱而深。

194

Not returning a favor received from another, however abundant it might be; to bear a grudge for even a trifling wrong; not to doubt a report of something bad about another, however dubious it might be; to be suspicious about even an obvious good—these are all extremely mean-spirited faults. Guard against them.

受人之恩雖深不報，
怨則淺亦報之；
聞人之惡雖隱不疑，
善則顯亦疑之。
此刻之極，薄之尤也，
宜切戒之。

195

讒夫毀士，如過雲蔽日，
不久自明；媚子阿人，
似隙風侵肌，不覺其損。

Slander and defamation are like bits of cloud that veil the sun. Before long the sky will be bright again. Flattery and fawning are like a chill wind invading through a crack in the wall. One does not really sense their harm.

196

山之高峻處無木，
而溪谷迴環則草木叢生；
水之湍急處無魚，
而淵潭停蓄則魚鱉聚集。
此高絕之行，褊急之衷，
君子重有戒焉。

High in the mountains there are no trees, though plants and trees flourish in the winding valleys. In rushing streams, there are no fish, though fish and turtles gather in deep pools. In a similar way, the noble person keeps strict injunctions against conduct that is exclusively lofty, and passions that are one-sided and hasty.

197

建功立業者，
多虛圓之士；
僨事失機者，
必執拗之人。

Those who are accomplished and render commendable service are generally completely humble. Those who miss opportunities and make a mess of things are likely to be obstinate and unbending.

198

In your social life, it is never good to identify with the vulgar, yet it is never good to alienate yourself from them. In the process of accomplishing something, it is never good to antagonize others, yet it is never good just to humor them.

處世不宜與俗同，
亦不宜與俗異；
作事不宜令人厭，
亦不宜令人喜。

199

The sun is setting and the evening clouds are more colorful than ever. The year is about to end and the oranges and tangerines are all the more fragrant. Thus noble persons in their old age should all the more enliven their spirits a hundredfold.

日既暮而猶煙霞絢爛，
歲將晚更橙橘芳馨，
故末路晚年，
君子更宜精神百倍。

鷹立如睡，虎行似病，
正是他攫人噬人手段處。
故君子要聰明不露，
才華不逞，
纔有肩鴻任鋸的力量。

200

Standing, the hawk looks asleep.
Walking, the tiger looks ill. Actually,
these are ploys for grasping and biting
their prey. Like this, noble people do not
expose their wisdom or show off their
talent. Thus they retain the capacity to
shoulder grave responsibilities.

儉，美德也，
過則為慳吝，為鄙嗇，
反傷雅道；讓，懿行也，
過則為足恭，為曲謹，
多出機心。

201

Thrift is a fine virtue, but in excess it is
stinginess, which is unbecoming to the
elegant Dao. Deference is pleasing con-
duct, but in excess it is servility, which
often rises with a manipulative intent.

毋憂拂意，毋喜快心，
毋恃久安，毋憚初難。

202

Don't worry when things go against you.
Don't rejoice when your wishes are met.
Don't count on stability to last long.
Don't lose heart at early difficulties.

203

The family that drinks and feasts to excess cannot be counted as good neighbors. The person who is habituated to singing and dancing cannot be counted as a good citizen. The one who is preoccupied with name and standing cannot be counted as a good official.

飲宴之樂多，
不是個好人家；
聲華之習勝，
不是個好士子；
名位之念重，
不是個好臣士。

204

Worldly people tend to delight in things that go their way, but in their pursuit of pleasure they are drawn into suffering. Mature people take pleasure in sweeping away inclinations, so their tendency to suffer can eventually be pleasurable.

世人以心肯處為樂，
却被樂心引在苦處；
達士以心拂處為樂，
終為苦心換得樂來。

居盈滿者，
如水之將溢未溢，
切忌再加一滴；
處危急者，
如木之將折未折，
切忌再加一搦。

205

The condition of one who is replete is like a vessel at the point of overflowing but not quite yet flowing over. One more drop would be dangerous. The state of one in eminent danger is like a tree at the point of falling but not yet quite fallen. One more push would be dangerous.

冷眼觀人，冷耳聽語，
冷情當感，冷心思理。

206

Regard others with cool eyes; listen to words with cool ears; confront feelings with cool emotions; reflect on principles with a cool mind.

仁人心地寬舒，
便福厚而慶長，
事事成個寬舒氣象；
鄙夫念頭迫促，
便祿薄而澤短，
事事得個迫促規模。

207

Humane people are relaxed and expansive. Thus their ample and infectious happiness endures. Everything they do contributes to a relaxed and expansive atmosphere. Mean-spirited people are stressed and harried. Their allotment will be scanty and their blessings meager. Everything they do seems stressed and harried.

208

Don't assume something bad if you hear something wicked about a person. Perhaps someone is venting slander. Don't seek intimacy too quickly if you hear something good about a person. Perhaps someone is posturing with self-interest.

聞惡不可就惡，
恐為讒夫洩怒；
聞善不可急親，
恐引奸人進身。

209

The fellow with a parched or coarse disposition does not accomplish a single thing. The level-headed and harmonious person spontaneously garners a hundred blessings.

性躁心粗者一事無成，
心和氣平者百福自集。

210

Don't be exacting with people who work for you or those who can be of use to you will drift away. Don't be indiscriminate in your choice of friends or flatterers will bear tribute to you.

用人不宜刻，
刻則思效者去，
交友不宜濫，
濫則貢諛者來。

211

風斜雨急處要立得腳定，
花濃柳豔處要着得眼高，
路危徑險處要回得頭早。

In harsh wind and driving rain, you must stand firmly. Amid lush flowers and alluring willows, you must fix your eyes above them. On reaching a precipitous place on a dangerous path, you must turn back.

212

節義之人濟以和衷，
纔不啟忿爭之路；
功名之士承以謙德，
方不開嫉妬之門。

If people who are faithful to principle temper their manner with pleasantry, they will keep the road to dispute firmly closed. If people of high moral reputation cultivate modesty, they will keep the gate to envy tightly shut.

213

As a distinguished person in official office you should show restraint in your personnel paperwork and in granting interviews, so as to screen out those who are flattering their way through the bureaucracy. If you are careless in this matter, you might be giving opportunists an advantage. When you are retired and living in the country, you should not be aloof. Make it easy for others to see you, and thus you can cultivate old friendships.

士大夫居官，
不可竿牘無節，
要使人難見以杜倖端；
居鄉不可崖岸太高，
要使人易見以敦舊好。

214

Superior people should be revered. With reverence for superior people, you will not slip into conceit. Ordinary people should also be revered. With reverence for ordinary people, you will not have a name for being arrogant.

大人不可不畏，
畏大人則無放逸之心；
小民亦不可不畏，
畏小民則無豪橫之名。

事稍拂逆，
便思不如我的人，
則怨尤自消；
心稍怠荒，
便思勝似我的人，
則精神自奮。

215

When things run a bit against you and you remember people who are not your equal, your righteous bitterness will spontaneously disappear. When you find yourself in a rather lazy frame of mind and you remember that there are people who are superior to you, your vital spirit will spontaneously awaken.

不可乘喜而輕諾，
不可因醉而生嗔，
不可乘快而多事，
不可因倦而鮮終。

216

Don't be carried away by your good mood and neglect your promises. Don't be carried away by getting drunk and allowing yourself to get angry. Don't be carried away by success and become meddlesome and conniving. Don't procrastinate because you are tired.

217

Those who read a book for pleasure will be led by passages to waving their hands and stamping their feet. Literary contrivances will not entrap them. Those who are good at observing things will reach the point of merging with objects. External forms will not confine them.

善讀書者，
要讀到手舞足蹈處，
方不落筌蹄；善觀物者，
要觀到心融神洽時，
方不泥迹象。

218

Heaven endows some with wisdom so that they can enlighten the many; yet there are those who show off their talents in order to show up deficiencies in others. Heaven endows some with wealth so that they can relieve the less fortunate many; yet there are those who use their wealth to debase others in poverty. Such are the transgressors against heaven!

天賢一人以誨眾人之愚，
而世反逞所長以形人
之所短；
天富一人以濟眾人之困，
而世反挾所有以凌人
之貧；真天之戮民哉。

至人何思何慮，
 愚人不識不知，
 可與論學，亦可與建功。
 唯中的人，
 多一番思慮知識，
 便多一番億度猜疑，
 事事難與下手。

219

The accomplished person thinks about this and worries about that. The dull person does not distinguish things or know anything. These two can work together in study or on projects. People of mediocre talent, however, have extraneous knowledge, addled opinions, and doubts. It is difficult to do anything with them.

口乃心之門，守口不密，
 洩盡真機；意乃心之足，
 防意不嚴，走盡邪蹊。

220

The mouth is the portal of the mind. If not carefully guarded, it leaks true intents and motives. Feelings are the feet of the mind. If not carefully watched, they will take you onto all kinds of wayward paths.

責人者，
 原無過於有過之中，
 則情平；責己者，
 求有過於無過之內，
 則德進。

221

In reprimanding others, find innocence amid faults, and your outlook will be smoothed over. In blaming yourself, find faults within innocence, and your virtue will be enhanced.

222

The child is an embryo of an adult; the budding scholar is an embryo of a high official. If at such times, the life force is inadequate or the upbringing is impure, ultimately it will be difficult to get established and accomplish things in life.

子弟者，大人之胚胎；
秀才者，士夫之胚胎。
此時若火力不到，
陶鑄不純，
他日涉世立朝，
終難成個令器。

223

Noble persons are not worried when in crisis, but they are on alert when seated at a banquet. They are not uneasy when encountering the rich and powerful, but they are faint of heart on facing the distressed and destitute.

君子處患難而不憂，
當宴游而惕慮；
遇權豪而不懼，
對惇獨而驚心。

桃李雖豔，
何如松蒼柏翠之堅貞？
梨杏雖甘，
何如橙黃橘綠之馨冽？
信乎！濃夭不及淡久，
早秀不如晚成也。

224

Peaches and plums may be lustrous, but how can they compare with the craggy integrity of the pine and cypress? Pears and apricots may be sweet, but how can they rival the fragrance of oranges and tangerines? In truth, the moment of ripeness does not compare with flavorless longevity, and the early budding of talent is inferior to later fruition.

風恬浪靜中，
見人生之真境；
味淡聲希處，
識心體之本然。

225

You see the true realm of human life in the peaceful breeze and in quiet waves. You realize the original nature of the mind in plain tastes and quiet talk.

BOOK II

1

Merely talking about the pleasures of mountains and woods does not mean you really know the flavor of living there. When you profess distaste for fame and fortune you may not have completely banished all such thoughts.

談山林之樂者，
未必真得山林之趣；
厭名利之談者，
未必盡忘名利之情。

2

Fishing by the water is leisurely pleasure, but one still holds a handle on life and death. Playing chess is an elegant pastime, but one's mind is still at war. Thus for keeping your essence whole, one more activity is not as suitable as one less activity, and having great talent can't compare with the complete authenticity of no talent at all.

釣水逸事也，
尚持生殺之柄；
弈棋清戲也，
且動戰爭之心。
可見喜事不如省事之為適，
多能不若無能之全真。

3

鶯花茂而山濃谷豔，
總是乾坤之幻境；
水木落而石瘦崖枯，
纔見天地之真吾。

Nightingales sing, flowers bloom and mountains and valleys are lush with color. These are illusory scenes of the cosmos. Streams ebb and trees wither, boulders are bared and cliffs stripped. Such scenes reveal the true face of heaven-and-earth.

4

歲月本長，而忙者自促；
天地本寬，而鄙者自隘；
風花雪月本閒，
而勞攘者自冗。

Months and years are long, only the harried try to hurry them along. Heaven-and-earth is commodious, only the petty feel cramped. Seasonal scenes are sources of leisure, only the belabored feel put upon.

5

得趣不在多，
盆池拳石間煙霞具足；
會景不在遠，
蓬窗竹屋下風月自賒。

It does not take much to enjoy nature, a small basin and a fist-sized stone can evoke mists and a hazy scene. Appreciating scenery does not require journeying far, sitting by the thatched window of a bamboo hut, brushed by the breeze and moonlight, satisfies the self.

6

Listening to the temple bell in the still
of night, I waken to the dream within
a dream. Gazing at the reflected moon
in the still pond, I glimpse the body
beyond the body.

聽靜夜之鐘聲，
喚醒夢中之夢；
觀澄潭之月影，
窺見身外之身。

7

The chirping of birds and twittering
of insects are all murmurings of the mind.
The brilliance of flowers and colors of
grasses are none other than the patterns
of the Dao. Learned persons must be clear
of heart and transparent in purpose, and
thus be in harmony with the heart of all
things they touch.

鳥語蟲聲，
總是傳心之訣；
花英草色，
無非見道之文。
學者要天機清徹，
胸次玲瓏，
觸物皆有會心處。

8

人解讀有字書，
 不解讀無字書；
 知彈有絃琴，
 不知彈無絃琴。
 以迹用，不以神用，
 何以得琴書之趣？

One can read books with written words but cannot understand books without writing. One can play the stringed lute but cannot play a lute without strings. Our use of things depends on concrete forms and not on the spirit of things. How then can we really enjoy the flavor of books and lutes?

9

心無物欲，即是秋空
 霽海；坐有琴書，
 便成石室丹丘。

Having no desire for things is like the autumn sky and the expanse of the sea. Sitting down with lute and books is like dwelling with the immortals.

10

賓朋雲集，
 劇飲淋漓樂矣。
 俄而漏盡燭殘，香銷
 茗冷，不覺反成嘔咽，
 令人索然無味。
 天下事率類此，
 人奈何不早回頭也？

When friends and guests gather, there is riotous drinking and merrymaking. Soon, however, late at night when the incense has burned down and the tea is cold, wine lees are repulsive and weariness sets in. This is the way things happen in the world. Why can I not take note in time?

11

If you can grasp the essential quality
of things, it is like seeing the misty moon
of the Five Lakes.³

會得個中趣，
五湖之煙月盡入寸裏；
破得眼前機，
千古之英雄盡歸掌握。

12

Mountains and the great earth are but
specks of dust, how much smaller are
dusts within the dust! The body's flesh
and blood are no more than shadows or
bubbles, how about the shadow beyond
the shadow! Without excellent wisdom,
there is no achievement of mind.

山河大地已屬微塵，
而況塵中之塵；
血肉之軀且歸泡影，
而況影外之影。
非上上智，無了了心。

13

Arguing in light struck from flint, how
brilliant can you be? Disputing on the horn
of a snail, how much of the world can
you grasp?

石火光中爭長競短，
幾何光陰？
蝸牛角上較雌論雄，
許大世界？

14

寒燈無焰，敝裘無溫，
總是搬弄光景；
身如槁木，心似死灰，
不免墮在頑空。

The cold lamp has no flame: threadbare clothing has no warmth. Both are results of our own neglect. When the body is like dried-out wood and the mind is like dead ashes, you cannot avoid falling into vacancy.

15

人肯當下休，便當下了。
若要尋個歇處，
則婚嫁雖完，事亦不少。
僧道雖好，心亦不了。
前人云：
“如今休去便休去，
若覓了時無了時。”
見之卓矣。

When you are at all willing to stop doing something, you should do it right away. When you want to find seclusion, even a good marriage is full of vexation. To be a Buddhist or a Daoist is a fine thing, but then the mind is still not free from anxiety. The ancients said: "When it comes to letting go, let go right away. If you search for time to finish your task, it will never be finished." How true!

16

From a cool point of view, the futility of heated hustle and bustle is obvious. A moment of leisure taken while busy makes you realize how long lasting the taste of leisure can be.

從冷視熱，
然後知熱處之奔馳無益；
從冗入閒，
然後覺閒中之滋味最長。

17

You don't have to live in a cave or sit by a precipice to treat wealth and power like passing clouds. You can sip wine and hum poetry without being addicted to streams and mountains.

有浮雲富貴之風，
而不必岩棲穴處；
無膏肓泉石之癖，
而常自醉酒耽詩。

18

When you let others crave things and don't mind their intoxication with them; when you are calm and composed and don't boast of your loftiness; then you fulfill the Buddhist dictum: "Not being trapped by the Dharma and not being caught by the void leads to liberation of both body and mind."

競逐聽人，而不嫌盡醉；
恬淡適己，而不誇獨醒。
此釋氏所謂
“不為法纏，不為空纏，
身心兩自在”者。

19

延促由於一念，
寬窄係之寸心；
故機閒者一日遙於千古，
意廣者斗室寬若兩間。

Whether time goes quickly or slowly is all in the mind, just as the size of things is in the mind's eye. A single day for the person who knows leisure lasts ten thousand ages, and a tiny room for the broad-minded is really several chambers.

20

損之又損，栽花種竹，
儘交還烏有先生；
忘無可忘，焚香煮茗，
總不問白衣童子。

Reduce your desires down to just cultivating flowers and bamboos, and return everything to "Mr. Nothing." Forget everything down to just burning incense and brewing tea, not even needing to send for the "white-clad boy."¹⁴

21

When you find all things before your eyes to be sufficient, you are contented and attain the realm of the immortals, whereas when you are discontented with things you remain in the mundane world. When you know how things come into being, you put them to good use, but if you don't know, you bring destruction upon yourself.

都來眼前事，
知足者仙境，
不知足者凡境；
總出世上因，
善用者生機，
不善用者殺機。

22

The disaster of embracing power and influence is as tragic as it is swift. The taste of living simply and protecting leisure is the most natural as it is the longest lasting.

趨炎附勢之禍，
甚慘亦甚速；
棲恬守逸之味，
最淡亦最長。

23

When I saunter alone with a staff among the pines, the mists penetrate my tattered gown. After sleeping with a book for a pillow by the bamboo window, I awaken to see moonlight on my flimsy blanket.

松間邊攜杖獨行，
立處雲生破衲；
竹窗下枕書高臥，
覺時月侵寒氈。

24

色欲火熾，
而一念及病時便興
似寒灰；名利飴甘，
而一想到死地便味
如嚼蠟。
故人常憂死慮病，
亦可消幻業而長道心。

Lust burns like a fire, but one thought of how that might lead to illness will turn the excitement into cold ashes. Fame and fortune beckon like sweets, but one thought about dying will make them taste like wax. Thus people can muse about death and suffering, and rid themselves of illusions, thus nourishing the Dao of mind.

25

爭先的徑路窄，
退後一步，自寬平一步；
濃豔的滋味短，
清淡一分，自悠長一分。

The road to get ahead is narrow; but in stepping back a pace, one finds that the road is wider by a step. The flavors of rich elaborate food last but a moment; but if it is a bit blander, the taste lingers a little longer.

26

To keep your nature unruffled in times of stress, you must learn to keep your spirit calm and pure in times of leisure.

To keep your composure in the face of death, you must learn to see through things while you are alive.

忙處不亂性，

須閑處心神養得清；

死時不動心，

須生時事物看得破。

27

There is no honor or disgrace in the forest of seclusion. There is no flaming up or cooling down on the road of moral principle.

隱逸林中無榮辱，

道義路上無炎涼。

28

There is no need to get rid of heat. Rid yourself of your fervent mind and you will always find yourself reclining on a cool and breezy terrace. There is no need to chase away poverty. Chase away worry about poverty and you will always find yourself ensconced in a peaceful and happy nest.⁵

熱不必除，而除此熱惱，

身常在清涼臺上；

窮不可遣，而遣此窮愁，

心常居安樂窩中。

29

進步處便思退步，
庶免觸藩之禍；
着手時先圖放手，
纔脫騎虎之危。

If you think about stepping back when you are advancing, you will avoid getting stuck in a hedge. If you think about desisting when you are planning a venture, you will avoid the danger of riding a tiger.

30

貪得者分金恨不得玉，
封公怨不受侯，
權豪自甘乞丐；
知足者藜羹旨於膏粱，
布袍暖於狐貉，
編民不讓王公。

The avaricious person given gold resents not receiving jade. Made a duke, such a person regrets not being made a marquis. Such exalted people behave like beggars. A contented person finds humble watery fare more palatable than rich elaborate food and ordinary clothing warmer than sable and ermine. In caring for people, the contented person is not one bit inferior to a duke or king.

31

It is a lot more interesting to conceal one's fame than to boast about it. How can being vexed over the affairs of the world be compared to the leisure that comes from not being burdened by affairs?

矜名不若迹名趣，
練事何如省事閒。

32

One who craves solitude understands the cosmos just by looking at white clouds and rocky crags. One who seeks wealth and honor finds respite in singing and dancing. Only the self-sufficient person is unaffected by noise or quiet, the magnificent or the withered, and finds any place to be just right.

嗜寂者，
觀白雲幽石而通玄；
趨榮者，
見清歌妙舞而忘倦。
唯自得之士，
無喧寂無榮枯，
無往非自適之天。

33

A lonely cloud emerges by the mountain, hovering or drifting as it pleases. The bright moon hangs high, concerned neither with peace nor with turbulence.

孤雲出岫，
去留一無所係；
朗鏡懸空，
靜躁兩不相干。

34

悠長之趣，不得於醲醲，
 而得於啜菽飲水；
 惆悵之懷，不生於枯寂，
 而生於品竹調絲。
 故知濃處味常短，
 淡中趣獨真也。

The taste that lingers comes from plain
 bean soup and water, not from rich food
 and wine. The bamboo flute and the lute
 nurture a sad heart, not miserable solitude.
 When flavor is intense, it is short-lived;
 when it is bland it is authentic.

35

禪宗曰：
 “饑來喫飯倦來眠。”
 詩旨曰：
 “眼前景緻口頭語。”
 蓋極高寓於極平，
 至難出於至易；
 有意者反遠，
 無心者自近也。

A Chan saying affirms: "Eat when hungry
 and sleep when tired." A poetic
 rule affirms: "Put the scene before you
 into words." The highest begins with the
 lowest, just as the most difficult emerges
 from the easiest. When the mind is set
 on doing something, it is far from actually
 doing it; when the mind is not set on
 doing something, it comes close to doing
 just that.

36

The water flows and yet there is no sound on shore. Thus we appreciate tranquility amid clamor. The high mountain does not hinder the clouds. Thus we awaken to the way something is really nothing.

水流而境無聲，
得處喧見寂之趣；
山高而雲不碍，
悟出有入無之機。

37

Mountains and forests are scenic places, but once people want to camp there, they create a marketplace. Books and paintings are elegant things, but once you covet them, they become commodities.

For those who are not afflicted, every lust-filled place is the abode of the immortals. For those who are tempted, every happy place is a sea of bitterness.

山林是勝地，
一營戀便成市朝；
書畫是雅事，
一貪癡便成商賈。
蓋心無染着，
欲界是仙都；
心有係戀，
樂境成苦海矣。

時當喧雜，
 則平時所記憶者，
 皆漫然忘去；境在清寧，
 則夙昔所遺忘者，
 又恍爾現前。
 可見靜躁稍分，
 昏明頓異也。

蘆花被下，臥雪眠雲，
 保全得一窩夜氣；
 竹葉杯中，吟風弄月，
 躲離了萬丈紅塵。

38

In the midst of clamor, you easily forget everyday things. In a state of repose, what you have forgotten suddenly flashes before your eyes. The difference between quiet and clamor may be small, but the difference between confusion and awareness is really huge.

39

Covered by a reed mat when it is snowy and cloudy, I appreciate the meaning of night. With a bamboo leaf for a cup, sipping wine and chanting poetry in the breeze and moonlight, I am far from the noise of the world.

40

Put a hermit with a goose-foot staff among fine-clad ranks, and you raise the tone. Add a court official in brocaded gown to the road traveled by woodcutters and fishermen, and you add vulgarity. Thus ostentation is not as good as simplicity, and immodesty cannot match good taste.

袈裟行中，着一藜杖的山人，
便增一段高風；漁樵路上，
着一袈衣的朝士，
轉添許多俗氣。知濃不勝淡，
俗不如雅也。

41

The way of transcending the world is in facing it; there is no need to escape by cutting off human contacts. The way to ease the mind is to exercise it fully; there is no need to shun all desires to extinguish thoughts.

出世之道，即在涉世中，
不必絕人以逃世；
了心之功，即在盡心內，
不必絕欲以灰心。

42

With this body habitually at leisure, who can sway me with honor and dishonor, success and failure? With this mind habitually in repose, who can confuse me with right and wrong, gain and loss?

此身常放在閒處榮辱得
失誰能差遣我；此心常安
在靜中是非利害誰能
瞞昧我。

43

竹籬下，忽聞犬吠雞鳴，
恍似雲中世界；
芸窗中雅聽蟬吟鴉噪，
方知靜裏乾坤。

By a bamboo fence, I hear dogs bark and chickens cluck, and I seem to enter the realm of immortals. By my study window, I hear cicadas whirr and ravens call, and I realize the true world of tranquility.

44

我不希榮，
何憂乎利祿之香餌？
我不競進，
何畏乎仕宦之危機？

I do not expect any glory or fame; why then do I have to worry about profit and benefits? I do not crave the road of success; why then do I fear the pitfalls of official life?

45

徜徉于山林泉石之間，
而塵心漸息；
夷猶於詩書圖畫之內，
而俗氣潛消。
故君子雖不玩物喪志，
亦常借境調心。

Lingering in the mountains among rocks and streams quiets the weary mind. Finding contentment in literature and paintings dispels worldly concerns. Noble persons often seek these conditions for attending to the mind and are not given to the allure of curios.

46

Scenes in spring are ornate and rich,
soothing and expanding the human spirit,
but they cannot compare with scenes of
autumn, when clouds are pure and the
breezes clear, orchids and cinnamon cast
their faint fragrance, the sky and water
share the same color, and the air is open
and bright, all purifying the body and
the mind.

春日氣象繁華，
令人心神駘蕩，
不若秋日雲白風清，
蘭芳桂馥，水天一色，
上下空明，
使人神骨俱清也。

47

One who can't read a single word, but has
a sense of poetry, is actually poetical. One
who cannot chant a single Buddhist verse
but has a proclivity for Chan is actually
a master of profound satori.

一字不識而有詩意者，
得詩家真趣；
一偈不參而有禪味者，
悟禪教玄機。

48

機動的，弓影疑為蛇蠍，
 寢石視為伏虎，
 此中渾是殺氣；念息的，
 石虎可作海鷗，
 蛙聲可當鼓吹，
 觸處俱見真機。

A calculating person tends to see snakes in
 the shadow of a bow, and crouching tigers
 in the shape of stone sleeping-pillows.
 Everything is sinister! For a person of calm
 mind, a stone tiger can become a seagull
 and the sound of frogs is sweet music.
 Everything touched is truly genuine.

49

身如不繫之舟，
 一任流行坎止；
 心似既灰之木，
 何妨刀割香塗？

When the body is like an unmoored boat,
 it floats about until it bumps the shore.
 When the mind is like ashes, what harm
 is there in being cut up by knives or wiped
 out by scent?

50

It is human to delight in the singing of nightingales and to tire of the croaking of frogs. It is also human to want to cultivate flowers and get rid of weeds. These are all functions of our likes and dislikes. But considering the nature of things, aren't each of them, the nightingale, the frog, the flowers, and the weeds, expressions of their own natures, their own expressions of life?

人情聽鶯啼則喜，
聞蛙鳴則厭；
見花則思培之，
遇草則欲去之，
但以形氣用事；
若以性天視之，
何者非自鳴其天機，
非自暢其生意也？

51

Hair and teeth falling out are only the decay of the flesh. Birds singing and flowers blooming enable us to recognize the true essence of our nature.

髮落齒疎，
任幻形之凋謝；
鳥吟花開，
識自性之真如。

52

A covetous mind can heat up a cool pond and will find no quiet even in the depths of mountains and forests. An emptied mind can cool oppressive summer heat and be unconscious of the clamor at a market.

欲其中者，波沸寒潭，
山林不見其寂；
虛其中者，涼生酷暑，
朝市不知其喧。

53

多藏者厚，亡，
故知富不如貧之無慮；
高步者疾，顛，
故知貴不如賤之常安。

Those who hoard great riches perish anyway. Being rich is not as carefree as being poor. Those who climb in life fall quickly anyway. Those highly placed do not rest as easy as the lowly and common.

54

讀易曉窗，
丹砂研松間之露；
談經午案，
寶磬宣竹下之風。

As one studies the Book of Changes by the window in the morning, one grinds the ink-stick with the dewdrops from the pine trees. While discoursing on the classics by the table at noon, one hears the jade chimes announce the breeze in the bamboos.

55

花居盆內終乏生機，
鳥入籠中便減天趣；
不若山間花鳥錯集成文，
翱翔自若自是悠然會心。

Flowers in pots ultimately lack the will to live, just as birds in cages are reduced in their natural joy. Isn't it much better to let birds and flowers shape their random pattern in the mountains, soaring and flourishing freely and naturally, expressing themselves?

56

People who lead self-centered lives have all kinds of cravings and all kinds of vexation. It is said: "If I didn't know there is an 'I,' how would I know that things are desirable?" It is also said: "Knowing this body is not my real self, how can lust and the passions bother me?"
Penetrating words!

世人只緣認得我字太
真故，多種種嗜好，
種種煩惱。前人云：
“不復知有我，
安知物為貴？”
又云：“知身不是我，
煩惱更何侵？”
真破的之言也。

57

When you are young and look at things from the vantage of old age, you can give up the desire for fame and fortune. When you become wealthy and successful and look at things from the vantage of financial ruination, you can end all thoughts of luxury and splendor.

自老視少，
可以消奔馳角逐之心；
自瘁視榮，
可以絕紛華靡麗之念。

58

人情世態，倏忽萬端，
不宜認得太真。
堯夫云：“昔日所云我而
今却是伊，不知今日我又
屬後來誰？”人常作如是
觀，便可解却胸中胃矣

The ways of the world are full of unpredictable changes. You must not take them too seriously. Yaofu⁶ said, "The so-called 'I' of yesterday is today's 'that person'. And 'who' will become today's 'I'." If we look at things this way often, we can relieve much that troubles the mind.

59

熱鬧中着一冷眼，
便省許多苦心思；
冷落處存一熱心，
便得許多真趣味。

Keep a sober eye on the hustle and bustle of life and you will be spared a lot of worrying thoughts. Maintain a little enthusiasm in times of suffering and you will gain quite a bit of true delight.

60

有一樂境界，
就有一不樂的相對待；
有一好光景，
就有一不好的相乘除。
只是尋常家飯素位風光，
纔是個安樂的窩巢。

Every peaceful and happy situation has an unhappy counterpart. Every good prospect has a counter-detraction. The only peaceful and happy nest⁷ is where you eat homey fare and lead a life of simplicity.

61

Raise high the window curtain and gaze
upon green mountains and clear streams
caught up in misty clouds, and you will
appreciate the just-so-ness of nature.
Part the bamboos and listen to swallows
and doves greet changes of seasons,
and you will forget the difference between
you and nature.

簾櫳高敞，
看青山綠水吞吐雲煙，
識乾坤之自在；
竹樹扶疎，
任乳燕鳴鳩送迎時序，
知物我之兩忘。

62

Knowing there must be failure where
there is success, see to it that your desire
to succeed is not too inflexible. Knowing
there will be death where there is life,
don't let yourself get too tired out seeking
ways to prolong your life.

知成之必敗，
則求成之心不必太堅；
知生之必死，
則保生之道不必過勞。

古德云：

“竹影掃階塵不動，
月輪穿沼水無痕。”

吾儒云：

“水流任急境常靜，
花落雖頻意自閒。”

人常持此意，

亦應事接物，

身心何等自在。

林間松韻，石上泉聲，

靜裏聽來識天地自

然鳴佩；草際煙光，

水心雲影，

閒中觀去見乾坤最

上文章。

63

A monk of old said: "Bamboo shadows sweep the stairs, but no dust is stirred. Moonlight penetrates to the bottom of the pond, but no trace remains." A Confucian scholar said: "No matter how agitated the flow of water, the surroundings are quiet. No matter how profusely flowers fall, the mind remains at ease." Body and mind can enjoy peace if we keep such attitudes about situations as they arise.

64

Rhythms of the pine forest and sounds of streams upon pebbles are nature's murmurings when you listen in quiet. Firelight and smoky scenes at the grassland's edge, as well as clouds reflected on still water, are nature's superb compositions when viewed at leisure.

65

As the Western Jin⁸ became a land of thorns and bramble, it still yearned for the military way. As people of Beimang devolved to the condition of wolves and rabbits,⁹ they still lusted after gold. A saying of old states: "It is easier to tame wild animals than to curb human desires. It is easier to fill valleys than to satisfy human desires." How true!

眼看西晉之荊榛，
猶衿白刃；
身屬北邙之狐兔，
尚惜黃金。語云：
“猛獸易伏，人心難降；
谷壑易填，
人心難滿。”信哉！

66

In the depth of your mind there is no storm; everywhere are green mountains and clear streams. In your innate realm there is change and growth; everywhere you see fish leaping and hawks soaring.

心地上無風濤，
隨在皆青山綠水；
性天中有化育，
觸處見魚躍鳶飛。

67

峨冠大帶之士，
 一旦睹輕蓑小笠飄飄然
 逸也，未必不動其咨嗟；
 常筵廣席之豪，
 一旦遇疎簾淨几悠悠焉
 靜也，未必不增其繾綣。
 人奈何驅以火牛，
 誘以風馬，
 而不思自適其性哉？

A highly placed person clad in finery who sees how poised and at ease someone in a small cap can be cannot help feeling envious. A person accustomed to feasts and banquets who sees through uncurtained windows the quiet ease of bare tables of a humble abode cannot avoid twinges of forlorn nostalgia. Why must people continue to strive for fame and fortune as if "Lighting fire on the tails of oxen and driving them into the enemy camp"¹⁰ or forcing bulls and mares to mate, and not let things take their own course?

68

魚得水游而相忘乎水，
 鳥乘風飛而不知有風。
 識此可以超物累，
 可以樂天機。

Fish swim in water but do not think about water. Birds fly in the wind but do not know about wind. Realizing this enables us to rise above the burden of things and to take delight in the ways of nature.

69

The wolf slumbers amid ruins and the
rabbit dashes about on abandoned terraces,
all once places of song and dance.

The dew-chilled yellow flowers and the
smoke-shrouded wasteland are scenes
of former battlegrounds. What normalcy
is there to rise or decline? What security
is there to the strong or the weak?

Such thoughts turn the heart to ashes!

狐眠敗砌，兔走荒臺，

儘是當年歌舞之地；

露冷黃花，煙迷衰草，

悉屬舊時爭戰之場。

盛衰何常？強弱安在？

念此令人心灰！

70

Not minding being favored or dishonored,
one watches the courtyard flowers bloom
and fall. Not caring whether to leave or
to stay, one follows the clouds on the far
horizon as they roll and unfurl.

寵辱不驚，

閒看庭前花開花落；

去留無意，

漫隨天外雲卷雲舒。

71

晴空朗月，何天不可
翱翔？而飛蛾獨投夜燭；
清泉綠果，
何物不可飲啄？
而鴟鴞偏嗜腐鼠。噫！
世之不為飛蛾鴟鴞者，
幾何人哉？

In the moonlit night sky, where can you not soar? Yet the moth heads directly for the candle. With clear streams and lush fruits, what is it that you cannot savor? But the owl prefers the rotted flesh of the rat. Alas! How many people in this world are like the moth and the owl!

72

纔就筏便思舍筏，
方是無事道人；
若騎驢又複覓驢，
終為不了禪師。

If you have the talent to ford a river by using a pole and yet don't depend on it, you are a Daoist worthy. If you ride a donkey in search of a donkey, you can never be a Chan master.

73

When viewed with a cool eye, the rich and powerful parading and the heroes contesting are not unlike ants swarming over odorous meat, or flies sucking blood. When considered with a clear and calm mind, disputes over right and wrong that rise like swarms of bees, and arguments over profit and loss that rise like porcupine quills, will subside like liquid gold or snow melting in hot soup.

權貴龍驤，英雄虎戰，
以冷眼觀之，如蟻聚膾，
如蠅競血；是非蜂起，
得失蜩興，以冷情當之，
如冶化金，如湯消雪。

74

Tethered to material want you experience the sadness of life. At peace with your true nature you experience happiness. Knowing the cause of sadness will quickly dispel cares; knowing the cause of happiness will bring you to the realm of the sages.

羈鎖於物欲，
覺吾生之可哀；
夷猶於性真，
覺吾生之可樂。
知其可哀，則塵情立破；
知其可樂，則聖境自臻。

75

胸中既無半點物欲，
已如雪消爐焰冰消日；
眼前自有一段空明，
時見月在青天影在波。

When you have not a speck of material
want in your heart, it is like snow melted
on the stove or ice melted under the sun.
You will see a vast brightness like the
moon in a clear sky and its reflection in
the ripples.

76

詩思在灞陵橋上，
微吟就，林岫便已浩然
野興在鏡湖曲邊，
獨往時，山川自相映發。

The muse prompts a light recitation on
Baling Bridge,¹¹ and the mountains and
forests become expansive and noble.
Rustic feelings arise when you visit Jing
Lake or the river Qu¹² in solitude, and the
surrounding hills and waters reflect one
another alluringly.

77

Those at rest will soar high; those who
begin too early will fade quickly.
Knowing this will help you to avoid
worries about climbing up and ahead,
and dispel thoughts of impatient hurry.

伏久者飛必高，
開先者謝獨早；知此，
可以免蹭蹬之憂，
可以消躁急之念。

78

When you see that leaves inevitably fall,
you realize how and why they flourish;
when you realize that people head
inevitably to the coffin, you know the
futility of being beautiful and rich.

樹木至歸根，
而後知華萼枝葉之徒榮；
人事至蓋棺，
而後知子女玉帛之無益。

79

The true void is not void; the world of
illusions is not real, and seeing through
illusions also is not real. What did the
Buddhist ancestors say about all this?
"Whether one remains in the world or
transcends it, following desires is a source
of suffering and getting rid of desires is
also a source of suffering. Listen to us and
practice self-cultivation."

真空不空，執相非真，
破相亦非真，
聞世尊如何發付？
在世出世，徇欲是苦，
絕欲亦是苦，
聽吾儕善自修持！

烈士讓千乘，
 貪夫爭一文，
 人品星淵也，
 而好名不殊好利；
 天子營國家，
 乞人號饔飧，
 分位霄壤也，
 而焦思何異焦聲？

80

A noble statesman might decline a grant of a thousand carriages, while a greedy person will fight for a single penny. The two are as different as heaven and earth, yet craving fame is not different from craving profit. The emperor worries about the country and the beggar wails for food. Their situations are like heaven and earth, yet is the worrying thought really different from the worrying wail?

飽諳世味，
 一任覆雨翻雲，
 總慵開眼；會盡人情，
 隨教呼牛喚馬，
 只是點頭。

81

Even though they are well versed in the ways of the world, some people are reluctant to acknowledge sudden change. Even though completely tuned to human sentiments, some people tend merely to nod their heads when they are told to do chores.

82

If you are set upon achieving no-mind, in the end you do not achieve it.

The only thing to do is not to allow a previous thought to linger and not to welcome a succeeding thought. When you have once dispatched current desires, you enter gradually into Mu.

令人專求無念而終不可無。只是前念不滯，後念不迎，但將現在的隨緣打發出去，自然漸漸入無。

83

What the mind grasps intuitively becomes the desired end. Things borne of nature reveal nature's true mystery. Add a little intervention and arrangement and the flavor is reduced. Bo¹³ said: "A thought is suitable when not encroached upon; the breeze blows fresh in nature unimpeded." How interesting! How true!

意所偶會便成佳境，物出天然纔見真機，若加一份調停佈置，趣味便減矣。白氏云：“意隨無事適，風遂自然清。”有味哉！其言之也。

84

性天澄徹，即饑食渴飲，
無非康濟身心；
心地沉迷，縱談禪演偈，
總是播弄精魂。

If the spirit is clear, eating when hungry and drinking when thirsty will be enough to nurture body and mind. But if the heart is bewitched, all talk about Chan and chanting of sutras will only be games with the mind.

85

人心有個真境，
非絲非竹而自恬愉，
不煙不茗而自清芬。
須念淨境空，慮忘形釋，
纔得以游衍其中。

The human mind has its true realm, its happy mood not modulated by music and its fragrance not created by incense or fine tea. Wandering in the true realm comes when desires take complete leave, and cares for worldly things are tossed away.

86

金自礦出，玉從石生，
非幻無以求真；
道得酒中，仙遇花裏，
雖雅不能離俗。

Gold comes from ore, jade comes from stone, and truth comes from the illusory. The Dao may be found in the wine cup and immortals amid flowers. Refinement is not to be denied, but it is not separate from the ordinary.

87

To the ordinary eye the myriad things of the universe, the myriad sentiments of the human relations, and the myriad affairs of the world are all different from one another. But to the eye of the Dao, everything is similar and plain.

What need is there for differentiation?

What need is there to select or reject?

天地中萬物，
人倫中萬情，
世界中萬事，
以俗眼觀紛紛各異，
以道眼觀種種是常。
何煩分別？何用取捨？

88

Sleeping soundly and comfortably in coarse bedding, one knows the primal harmony of the universe. Finding lingering flavor in bramble soup, one becomes aware of the true joy of life.

神酣布被窩中，
得天地沖和之氣；
味足藜羹飯後，
識人生淡泊之真。

89

纏脫只在自心，
 心了則屠肆糟塵，
 居然淨土。不然縱一琴一
 鶴一花一卉，
 嗜好雖清魔障終在。
 語云：“能休，
 塵境為真境；未了，
 僧家是俗家。”信夫！

Casting off attachments is a function of the mind. When the mind is done with desires, even a slaughterhouse or a tavern becomes the Pure Land. Otherwise, with a zither, a crane, or a bouquet, the practice might be elegant but the devil still hangs about. There is a saying: "If you can cast off attachments, the world of dust becomes paradise. If you cling to desires, even as a monk you are still a layman." How true!

90

斗室中萬慮都捐，
 說甚花棟飛雲，
 珠簾卷雨；
 三杯後一真自得，
 唯知素琴橫月，
 短笛吟風。

In a small chamber, all my cares are gone; there is no need to speak of carved pillars and flying eaves, or of beaded curtains keeping out the rain. After three cups of wine I am one with nature, knowing only to pluck the zither under the moon or to play the flute in the breeze.

91

In all-pervading quiet I suddenly
hear a bird chirping, and this brings
me much delight. In a desolate scene
devoid of flowers, I suddenly see one
plant still thriving, and this fills me
with limitless verve for life. My original
nature does not wither, and my spirit
is easily sparked.

萬籟寂寥中，
忽聞一鳥弄聲，
便喚起許多幽趣；
萬卉摧剝後，
忽視一株擢秀，
便觸動無限生機。
可見性天未曾枯槁，
機神最易觸發。

92

Bo said: "Why not leave your heart and
mind alone, and let heaven decide on life!"
Chao¹⁴ said: "Why not restrain your heart
and mind, be still and return to the quiet!"
The one condones unbridled behavior
while the outcome of the other is solitary
atrophy. Only those in control of their
minds can let go or rein in the mind as
they please.

白氏云：
“不如放身心，
冥然任天造。”
晁氏云：“不如收身心，
凝然歸寂定。”
放者流為倡狂，
守者入於枯寂。
唯善操身心者，
把柄在手，收放自如。

93

當雪夜月天，
 心境便爾澄徹；
 遇春風和氣，
 意界亦自沖融。
 造化人心，混合無間。

On snowy moonlit nights, one's mind
 becomes clear and transparent.
 Encountering the breezes of spring,
 one's thoughts become agreeable.
 The human mind transforms itself
 and seamlessly mixes with nature.

94

文以拙進，道以拙成，
 一拙字有無限意味。
 如桃源犬吠，桑間雞鳴，
 何等淳龐！
 至於寒潭之月，
 古木之鴉，
 工巧中便覺有衰颯氣
 象矣。

Essays are improved from their initial lack
 of subtlety, as is the moral way. This term
 "lack of subtlety" is truly rich in meaning.
 For example, the lines "dogs barking in
 the Peach Blossom Grove and chickens
 crowing amidst mulberries" evoke simple
 and genuine sentiments, whereas such
 lines as "The moon is reflected in the cold
 pond and crows are perched on withered
 branches," though finely wrought, convey
 feelings of forlorn decline.

95

When it is I who change things in the world, I do not take delight in successes or worry about failures. Everything is light and easy. When outside things become my masters, I get resentful if they are against me but take delight when they are with me. On this path, even a single hair can be nettlesome.

以我轉物者，得固不喜，
失亦不憂，
天地盡屬逍遙；
以物役我者，逆固生憎，
順亦生愛，
一毛便生纏縛。

96

When the principle is at rest, the matter is also at rest. Those who dispatch a matter, but still cling to its principle, get rid of the shadow and retain the form. When the mind is empty, the whole realm is empty. Those who rid themselves of the realm, but retain the clinging mind, are trying to shoo worms from slaughtered meat.

理寂則事寂，
遣事執理者，
似去影留形；
心空則境空，
去境存心者，
如聚羶却蚋。

幽人清事，總在自適。
 故酒以不勸為歡，
 棋以不爭為勝，
 笛以無腔為適，
 琴以無絃為高，
 會以不期約為直率，
 客以不迎送為坦夷。
 若一牽文泥迹，
 便落塵世苦海矣！

97

The hermit is always at ease and composed in daily affairs. In drinking wine, the pleasure does not come from being challenged; in chess, the winning is not in the rivalry; in flute playing, the tone is not in the tunes; in lute playing, the height of enjoyment is not having any strings; in having guests who require neither welcome nor send-off one finds candid ease. If there is even a trace of contrivance and formality, one falls into the worldly sea of bitterness!

98

試思未生之前有何象貌，
 又思既死之後作何景色，
 則萬念灰冷，一性寂然，
 自可超萬物外，游象先。

If you think of how you looked when you were born, or what you will be like after you die, your myriad thoughts will turn into cold ashes. With quiet recollection, you can transcend the myriad things and roam the world prior to their creation.

99

It is not foresight to value health when you become ill or to appreciate the blessings of peace when you encounter turmoil.

To be fortunate and perceive that fortune is the root of calamity, and to enjoy life and perceive that life is the cause of death—is this not an excellent way of viewing things!

遇病而後思強之為寶，

處亂而後思平之為福，

非蚤智也；

倖福而先知其為禍之本，

貪生而先知其為死之因，

其卓見乎！

100

Actors powder and rouge themselves, using the tip of the eyebrow pencil to produce beauty or ugliness. But when the show is over, what is left of beauty or ugliness? Chess players vie against each other, pushing their chess pieces to decide on victory or defeat. But when the game is over, who is the victor or the vanquished?

優人傅粉調硃，

效妍醜於毫端，

俄而歌殘場罷，

妍醜何存；

奕者爭先競後，

較雌雄於着子，

俄而局盡子收，

雌雄安在？

101

風花之瀟灑，
 雪月之空清，
 唯靜者為之主；
 水木之榮枯，
 竹石之消長，
 獨閒者操其權。

Only the one who is calm and composed can fully enjoy the beauty of flowers in the breeze and the transparent purity of the moon on a snowy night. Only the one who knows leisure can feel the blooming and decline of plants and the decay of bamboos and stones.

102

田父野叟，
 語以黃雞白酒則欣然喜，
 問以鼎食則不知；
 語以縵袍短褐則油然樂，
 問以袞服則不識。
 其天全，故其欲淡，
 此是人生第一個境界。

Offer rustic elders fat chicken and plain wine, and they beam with happiness. Tell them about sumptuous feasts, and they show no comprehension. Offer such people short jackets and hand-me-downs, and they grin with pleasure. Ask them whether they want embroidered robes, and they seem befuddled. Their nature is full; therefore their desires are minimal. This is how life ought to be.

103

When the mind becomes no-mind, what good is introspection? Buddhists maintain that those who examine their minds end up increasing hindrance. All matter is fundamentally the same; why should we sort it out? Zhuang Sheng¹⁵ said, "Those who try to sort out matter will discover its essential unity."

心無其心，何有於觀？

釋氏曰觀心者，

重增其障；物本一物，

何待于齊？

莊生曰齊物者，

自剖其同。

104

Those who pick up their coats to depart at the height of festivity are admired as adepts who can halt at the precipice. Those who pursue their night journey after their candle has burned out are ridiculed as ordinary persons awash in the bitter sea.

笙歌正濃處，

便自拂衣長往，

羨達人撒手懸崖；

更漏已殘時，

悠然夜行不休，

笑俗士沉身苦海。

把握未定，宜絕迹塵囂，
使此心不見可欲而不亂，
以澄悟吾靜體；
操持既堅，
又當混迹風塵，
使此心見可欲而亦不亂，
以養吾圓機。

105

If you are not yet in firm control of yourself, you should shun the hurly-burly world so that your mind will not be tempted by desires. Avoid being disturbed and become aware of your quiet nature. If you are in full control, you can mix with the world, and your mind, though encountering temptations and desires, will not be flustered. Thus you nurture your tranquil nature.

喜寂厭喧者往往避人
以求靜。
不知意在無人便成我相，
心着靜便是動根。
如何到得人我一視，
動靜兩忘的境界？

106

Those who prefer quiet to noise tend to avoid people and seek solitude. They don't know that just thinking of avoiding people simply engenders the self, that thinking to be quiet is itself the spark to become active. How can they realize that others and they are actually one, and reach the point where there is no distinction between activity and repose?

107

One is fresh and at ease living in the mountains; everything touched occasions a pleasant thought; viewing a single cloud and a wild crane can bring transcendence to mind; fording a pebbled brook can make one think of becoming pure; touching a gnarled juniper or the winter plum tree can firm up one's resolve; keeping the company of gulls and deer can clear the mind of calculated scheming. With just one step into the worldly dust, though external matters might not ensnare you, you will surely belong to the depraved.

山居胸次清洒，
觸物皆有佳思：
見孤雲野鶴而起超絕
之想，遇石澗流泉而動澡
雪之思，
扶老檜寒梅而勁
節挺立，侶沙鷗麋鹿而機
心頓忘。若一走入塵寰，
無論物不相關，
即此身亦屬贅旒矣。

108

When the occasion arises, walk barefoot in the fragrant grass and keep company with birds freely flying about. When the mind becomes one with the scene, put on a cape and sit amid fallen petals. The silent clouds will tarry and keep you company.

興逐時來，
芳草中撒履閒行，
野鳥忘機時作伴；
景與心會，
落花下披襟兀坐，
白雲無語漫相留。

人生福境禍區皆念想
造成，故釋氏云：
“利欲熾燃即是火坑，
貪愛沉溺便為苦海，
一念清靜烈焰成池，
一念警覺船登彼岸。”
念頭稍異，境界頓殊，
可不慎哉？

繩鋸木斷，水滴石穿，
學道者須加力索；
水到渠成，瓜熟蒂落，
得道者一任天機。

109

Fortune and calamity are made in the mind. Thus Buddhism states: "Strong burning desires are the fiery pit. To indulge in greed and avarice is to fall into the sea of bitterness. One clear and calm thought turns the fiery pit into a clear pond, and one bit of alertness enables the boat to reach shore." We therefore see that one shift in thought can change everything. Can we afford not to be vigilant?

110

A rope saw will cut through the wood, as water will wear through a stone. You who cultivate the Dao should persevere in your quest. The watercourse forms when the stream approaches, and the melon drops when ripe. One achieves the Dao by letting it happen.

111

When desire and want are quiet, the moon comes up and the wind arises, there is no need to languish in a sea of bitterness. With the mind detached, dust and hustle disappear, and there is no need to be a hermit in the hills.

機息時便有月到風來，
不必苦海人世；
心遠處自五無車塵馬迹，
何須痼疾丘山。

112

As plants decay, new buds appear at their roots. In the cold of winter, warmth is nevertheless preserved in the ashes of reeds.¹⁶

草木纔零落便露萌穎於
根底；時序雖凝寒終回陽
氣於飛灰。肅殺之中生生
之意常為之生即是可以見
天地之心。

113

When you view mountains after the rain, the scene is fresh and alluring. When you listen to the temple bell at night, the sound is particularly clear and far-reaching.

雨後觀山色，
景象便覺新妍；
夜靜聽鐘聲，
音響尤為清越。

登高使人心曠，
 臨流使人意遠；
 讀書於雨雪之夜，
 使人神清；舒嘯於丘阜
 之巔，使人興邁。

心曠則萬鍾如瓦罐，
 心隘則一發似車輪。

無風月花柳不成造化，
 無情欲嗜好不成心體。
 只以我轉物，
 不以物役我，
 則嗜欲莫非天機，
 塵情即是理境矣。

114

Ascending mountains expands the mind;
 lingering by flowing water extends the
 mind; reading on snowy or rainy nights
 clarifies the mind; singing on top of hills
 invigorates the senses.

115

For the broad-minded, a thousandfold
 emolument is but an earthen pot. For the
 narrow-minded, a single hair is as big as
 a cartwheel.

116

Without wind, moon, flowers, and willows,
 there is no nature; without feelings and
 desires, there is no mind-body. But only
 when I am in control of material things,
 and material things do not control me,
 can the mundane world become the realm
 of principle.

117

Only those who understand themselves can treat the myriad things according to their myriad natures. Only those who let go of the world can be delivered from the world while in the world.

就一身了一身者，
方能以萬物付萬物；
還天下于天下者，
方能出世於世間。

118

In life, too much leisure produces extraneous thoughts, and too much work keeps you from your true nature. Thus you cannot completely ignore worrying about your own welfare, at the same time you should not completely shun the pleasures of leisure.

人生太閒則別念竊生，
太忙則真性不見。
故士君子不可不抱身心
之憂，
亦不可不耽風月之趣。

人心多從動處失真。
 若一念不生，澄然靜坐，
 雲興而悠然共逝，
 雨滴而冷然俱清，
 鳥啼而欣然有會，
 花落而瀟然自得。
 何地非真境？
 何物無真機？

119

Many times, when your mind is agitated,
 you will lose awareness of your true nature.
 If you don't allow the birth of a single
 thought, you can sit in complete peace,
 watching and traveling with the clouds,
 feeling purified by the passing rain, finding
 pleasant awareness on hearing the birds,
 and understanding yourself with falling
 petals. Where will you not find truth? Where
 will it not function?

子生而母危，
 鏹積而盜窺，
 何喜非憂也；
 貧可以節用，
 病可以保身，
 何憂非喜也；
 故達人當順逆一視，
 而欣戚兩忘。

120

At childbirth, the mother is endangered.
 A hoard of wealth attracts the robber.
 What joy does not contain grief?
 In poverty, you can learn to be frugal;
 in illness, you can learn to take care of your
 health. What grief does not contain
 happiness? The wise person should treat
 felicity and adversity as the same,
 forgetting both joy and sorrow.

121

The ear hears the wind roar through mountain gorges, but then it is gone, and no sound remains. This is just like right and wrong—both disappear. The mind is like moonlight on the water, empty and unattached. It is just like the self together with material things—both are forgotten.

耳根似颿穀投響，
過而不留，則是非俱謝；
心境如月池浸色，
空而不着，則物我兩忘。

122

When people are tethered to fame and fortune, they speak of the world as dust and the sea as bitter. They do not know of white clouds and clear wind, flowing rivers and majestic rocks, beckoning flowers and chirping birds, and the songs of woodcutters echoing in the valley. The world does not have to be one of dust and the sea one of bitterness; it is you who mire yourself in the mud and belabor your mind.

世人為榮利纏縛，
動曰塵世苦海，
不知雲白風清，
川行石立，花迎鳥笑，
穀答樵謳。世亦不塵，
海亦不苦，
彼自塵苦其心爾。

123

花看半開，酒飲微醉，
 此中大有佳趣。
 若至爛漫酩酊，
 便成惡境矣。
 履盈滿者宜思之。

There is exquisite pleasure in fixing your eyes on half-opened flowers and in drinking only to a half-tipsy state. Full flowering and total intoxication will surely lead to self-loathing. People whose plates are full should ponder this deeply.

124

山肴不受世間灌溉，
 野禽不受世間豢養，
 其味皆香而且冽。
 吾人能不為世法所點染，
 其嗅味不迥然別乎！

Edible foods from the mountains are not irrigated by the world, neither are wild fowl fed by the world. Yet they are excellent in flavor. Is there anyone who is tainted by the world who can escape from carrying its aroma?

125

Cultivating flowers and trimming bamboos,
or taking delight in cranes and goldfish,
all must be done as self-cultivation. If you
are just amusing yourself, poking at things,
that is no more than what Confucians call
"into the ear and out through the mouth,"
or what Buddhists call "grasping at
emptiness." Where is the refinement?

栽花種竹，玩鶴觀魚，
亦要有段自得處。
若圖留連光景，
玩弄物華，
亦吾儒之口耳，
釋氏之頑空而已，
有何佳趣？

126

Those of mountains and forests are at
leisure and fulfilled. Those of fields lead
a crude life but maintain their innate
essence. Those who fall into the
calculating ways of the marketplace
would do better dying in a remote gulch,
for at least their bones would remain
pristine.

山林之士，
清苦而逸趣自饒，
農野之人，
鄙略而天真渾俱。
若一失身市井駟儉，
不若轉死溝壑，
神骨尤清。

127

非分之福，無故之獲，
 非造物之釣餌，
 即人世之機阱。
 此處着眼不高，
 鮮不墮彼術中矣。

Fortune that is not yours to share,
 and gains that accrue for no reason are,
 if not nature's bait, certainly enticements
 to disaster by the world.
 Without high-mindedness in such
 situations, you will surely fall into
 someone's conspiracy.

128

人生原是一傀儡。
 只要根底在手，
 一線不亂，卷舒自由；
 行止在我，
 一毫不受他人提掇，
 便超出此場中矣。

Human life is really a puppet show.
 So long as I am in control, not a string
 gets out of order, folding or unfolding.
 I decide on movement or rest, not a bit
 controlled by others. This is the way
 to transcend this world.

129

Every matter begets a detriment.
 Thus people think that one less thing is
 often a blessing. To quote a poet of old:
 "I advise my lord not to take up warfare
 or the acquisition of fiefs. One general's
 victory means the bones of ten thousand."
 Again: "Would that the myriad affairs
 be settled in peace; there would be no
 regrets about swords rusting in their
 boxes for a thousand years." Knowing
 this, even heroic hearts and fierce
 ambition will melt like ice.

一事起則一害生，
 故天下常以無事為福。

讀前人詩云：

“勸君莫話封侯事，
 一將功成萬骨枯。”

又云：

“天下常令萬事平，
 匣中不惜千年死。”

雖有雄心猛氣，
 不覺化為冰霰矣。

130

A wanton woman may repent and
 become a nun, and an enthusiast may
 turn to tranquility to enter the Dao.
 The pristine threshold often offers
 a refuge for the lascivious and wicked.

淫奔之婦矯而為尼，

熱中之人激而入道。

清淨之門常為淫邪之淵藪
 如此。

波浪兼天，舟中不知懼，
而舟外者寒心；
猖狂罵坐，席上不知警，
而席外者咋舌。
故君子雖在事中，
心要超事外也。

人生減省一分，
便超脫一分。
如交游減便免紛擾，
言語減便寡愆尤，
思慮減則精神不耗，
聰明減則混沌可完。
彼不求日減而求日增者，
真桎梏此生哉！

131

With waves rising to heaven, those in the boat are not afraid, but those ashore are greatly alarmed. When the party becomes quarrelsome, those attending are not upset, but those outside are greatly distressed. Thus the noble person, while attending to things, must also be mindful of matter outside.

132

If you save a little in your life, that much is transcended. If you reserve a little in social relationships, that much in disputes is reduced. If you withdraw a little of what is said, that much in error is saved. If you reserve a little in thought, that much in spirit is not wasted. If you reserve your cleverness a little, there is that much chance to be well received. If you don't seek daily reductions but look for daily increase, you are indeed shackling yourself.

133

It is easier to cope with hot and cold climate than it is to get rid of the hot and cold of human relationships. It is easier to get rid of the hot and cold of human relationships than it is to remove the cold and unfeeling in our hearts. When this cold and unfeeling are removed, harmony and the spring breeze pervade everything.

天運之寒暑易避，
人世之炎涼難除；
人世之炎涼易除，
吾心之冰炭難去。
去得此中之冰炭，
則滿腔皆和氣，
自隨地有春風矣。

134

In tea drinking, it is not the blend that is important but that the pot must not be allowed to be dry. In drinking wine, it is not the strength of the wine that matters but that the wine cup must not be empty. The unornamented lute is always tuned even without strings, and the flute is perfectly suitable even without tunes. It may be impossible to surpass Emperor Xi, it is certainly possible to reach the level of Ji and Ruan.¹⁷

茶不求精而壺亦不燥，
酒不求冽而樽亦不空；
素琴無絃而常調，
短笛無腔而自適。
縱難超越羲皇，
亦可匹儔嵇阮。

釋氏隨緣，吾儒素位，
 四字是渡海的浮囊。
 蓋世路茫茫，
 一念求全則萬緒紛起，
 隨遇而安，則無入不得矣。

135

Buddhism teaches you to follow your karma, and Confucianism teaches holding to your station. These two teachings are life buoys for crossing the sea. The worldly roads are vast and unpredictable. A host of extraneous thoughts arises from one thought of selfish survival. Follow natural encounters with peace and security, and you will find contentment at every turn.

NOTES TO THE CAIGENTAN

- 1 The expression "Five Lakes" is often used in literature but seldom connotes the same five lakes; all are found in east-central China.
- 2 *hao* of Chen Xianzhang (d. 1501) of Xinhui in Guangdong.
- 3 See the preface by Yu Kongjian and note.
- 4 A boy who brings wine, connected with the hermit Tao Qian (372?–427).
- 5 *anle wo*, familiarly associated with Song Neo-Confucianist Shao Yong (1091–1187).
- 6 Courtesy name of the Neo-Confucian philosopher Shao Yong (1091–1187), who declined many appointments to office. The "peaceful and happy nest" referred to in II:28 was also Shao's usage.
- 7 See II:28, II:58.
- 8 Western Jin (265–317), once a military power after the Three Kingdoms, nevertheless collapsed.
- 9 Mountain near Luoyang, long the burial ground of the rich and powerful, now a roaming ground for animals foraging for food.
- 10 Refers to the battle plan of Tian Dan of the State of Qi during the Warring States period to stampede a thousand oxen with their tails on fire into the camp of the State of Yan.
- 11 Located in Chang'an County (present-day Xian) in Shaanxi Province. Noted as the spot where friends bid farewell; also known as Suohun Qiao (Soul Locking Bridge).

- 12 Jing Lake, also known as Jian Lake, is south of Shaoxing County of present-day Zhejiang Province, next to the Qu'e River. This river area, a watery expanse at the time, began by the Song period to turn into the farmland it is now.
- 13 Bo Juyi (771–846), Late Tang poet.
- 14 Chao Buzhi, literatus of Northern Song.
- 15 Zhuangzi or Zhuang Zhou (c. 369–280 B.C.E.), whose second chapter on "Sorting out Matter" many consider to be the cornerstone of his Daoist philosophy.
- 16 Young reeds were burned and kept in bamboo tubes to give weather forecasts. When ashes flew up out of the bamboo, the weather was about to turn.
- 17 Fu Xi, the legendary emperor, and Ji Kang and Ruan Ji of the Seven Sages of the Bamboo Grove fame. Ji Kang wrote the *Classic on the Lute*, and Ruan Ji, noted for his natural philosophy and having served in a high post, was often considered the leader of the Sages. Many such groups formed the *qingtan* (pure talk) tradition of the fourth and fifth centuries.

AFTERWORD

Daniel W. Y. Kwok

Those who subsist on shrubs and weeds are almost all pure and clear as jade; those who dress in finery and eat sumptuously have the complexion of fawning servitors. For true ambition is manifest in simplicity and purity, and integrity perishes in sweet fat.

藜口莧腸者，多冰清玉潔；袞衣玉食者，甘婢膝奴顏。蓋志以澹泊明，而節以肥甘喪也。(I:11)

The sentiment in the above quotation is one of 360 observations on life comprising the *Caigentan*, written by Hong Zicheng 洪自誠 some four hundred years ago in Late Ming China. Earlier, during the Song dynasty, Zhu Xi, the grand synthesizer of Neo-Confucianism, said, "One can see that people who cannot chew the roots of vegetables, therefore going back on their nature, are increasing in numbers. One must take heart!"¹ With simplicity and humility implicit in its messages intended for life and society, the *Caigentan* has charmed the imagination

over the ages to this very day. Even Mao Zedong valued the same metaphorical vegetable roots.²

While the work has come to enjoy modern popularity, in Japan throughout the nineteenth and twentieth centuries and in China and Europe from the last quarter of the twentieth on, the author, true to the spirit of simplicity and self-effacement in the quotation, remains biographically unknown. The work itself defines the man.

The history of *Caigentan*'s editions is complicated and at points confusing.³ No original text of the *Caigentan* is available in China. The earliest of its printed versions are preserved in Japan, where a strong and sustained interest in the work is evident. It is sensible to speak of two traditions in which the *Caigentan* has come down to us, identified by three prefaces. The first is by a contemporary friend of Hong's by the name of Yu Kongjian 于孔兼 which is translated in full in this text; the second and third, dated 1768 and 1794, are by Suichu Hall Master (Suichutang zhuren 遂初堂主人) and Three Hills Invalid Tongli (Sanshan bingfu Tongli 三山病夫通理) respectively.

Yu's delves into friendship, admiration, style of life, and the thought of the times. Much can be inferred from this preface, which shows that Yu knew of Hong's "having tumbled and fallen in the wind and waves, his having scaled dangerous cliffs and obstacles," as well as "his

self-admonition and means of self-strengthening." It also identifies Hong Zicheng as the author, with a sequential order of the aphorisms probably closest to the Ming original. This Yu-prefaced edition will be referred to as the Zicheng version.

The other two prefaces say little about the work. The Three Hills Invalid preface is full of concern for his own illness while a friend brought him the book in search of a preface, but managed to say:

Alas, the vegetable root is a jettisoned item, just like this book, neglected by most people. But then the fragrance of vegetable roots is not apparent to those who are not steady of nature, just like this book, meaningful only to those who are quiet of mind. Whether this is so or not we cannot check with the original author, but we can wait for future wise persons to judge. Thus I offer this preface on the third day after Zhongyuan festival, 33rd year of Qianlong [1768].⁴

The Suichu Hall Master states in his preface:

I was happening by an old temple and discovered among literary rubble and discarded papers one volume entitled *Caigentan*. Reading it, I find it might be

Chan [Zen] Buddhist with relevance to the study of mind, body, and human nature. Thus I brought it back and edited it and had it fine-scripted into a volume. It possessed an introduction, but the language is not elegant and it has little relevant to say about the work. So I excised it. The author of this work is Hong Yingming. We know nothing about him.

Second day of second moon, 59th year
of Qianlong [1794]

The latter two prefaces say little about the work or about the author, but they both list Hong Yingming 洪應明 as the author. Moreover, the texts that follow their prefaces are identical and show a sequence of aphorisms vastly different from the Zicheng version. They are best referred to as the Yingming version.

Fortunately there are in Japan copies of the Zicheng version that are probably closest to the original. According to Ogaeri Yoshio 魚返善雄, the copy preserved in Sonkeikaku Bunko is a Ming print, without its cover or preface by Yu. Another copy is preserved in the Naikaku Bunko, edited by Wang Qianchu 汪乾初, who styled himself as the Awakened from Delusion Daoist Priest (Juemi daoshi 覺迷道士), perhaps dated 1591.⁵ This text appears to be a supplement attached to a work edited by Gao Lian 高濂, entitled *Yashangzhai zunsheng bajian*

雅尚齋遵生八箋 (*The Eight Commentaries Honoring the Life of the Yashang Studio*).⁶ This edition contains the preface by Yu Kongjian and lists the author as Huanchu daoren Hong Zicheng of the Ming. During the mid-Tokugawa, Hayashi Yu 林瑜 (literary name: Sunpo 蓀坡 1781–1836) reedited this Naikaku Bunko text, wrote a preface, and had it set on wood blocks made by his disciples and printed. This first Japanese printed edition appeared in 1822 under its Sino-Japanese title of *Saikontan*. The subsequent popularity of the book in Japan is based on this version, which offers two books of 225 and 135 entries each, with no subheadings.

Hayashi Yu, descending from the line of Hayashi Razan (1583–1657), who advised the founder of the Tokugawa Shogunate on adopting Neo-Confucianism as its official philosophy, wrote an informative preface to this first printing of *Caigentan* in Japan. In an elegant “grassy” script done with the brush, Hayashi Yu extolled the work from the Confucian point of view and revealed himself as preferring Confucianism’s “Golden Mean” features to its stronger features as a state philosophy and rationalism. Not once in this preface did Hayashi Yu mention Buddhism or Daoism by name, true to his school’s distaste for the two teachings. But he admired the moderate and quietist elements of Confucian self-cultivation and enjoyment of nature and the arts. Since the work became

broadly known through Hayashi's printing, however, the view that the second part is more Daoist and Buddhist has arisen to suggest a difference in content between the two books, the first Confucian and the latter Buddhist-Daoist. This is most likely misleading if Hong Zicheng is to be seen as an amalgam of all three teachings. Hong moved from a qualified Confucian view of self and society in the first part to a fuller exploration and appreciation of the self in the second, as will be seen in the section on self and society later on in this essay. This two-part edition appears also to be the version that a priest by the name of Sheng Yin 聖印 published in Taiwan in 1958 under the title of *Talks on the Caigentan*. However, while this version also has two books, it has only 222 entries in the first and 134 in the second. When the work was republished under a changed title in 1993, the books were restored to 225 and 135 entries, making a total of 360.⁷ The current translation follows Robert Aitken's copy of the Zicheng version prefaced by Hayashi Yu in 1822,⁸ cross-checked for text accuracy and completeness with the modern versions by Sheng Yin, Wu Jiaju, and Feng Zuomin, all of whom⁹ follow the Zicheng edition.

In China, the majority of the currently available *Caigentans* follow the Yingming version, which also has two books, with the first subdivided into four sections, sequentially titled as "Self-cultivation" (*xiushen* 修身 or

xiusheng 修省), "Social Relations" (*yingchou* 應酬), "Critiques" (*pingyi* 評議), and "Leisure" (*xianshi* 閒適). The second part is simply labeled "General Comments" (*gailun* 概論). The two books contain 383 entries, 23 more than the Zicheng version prevalent in Japan but less than in China.

Actually, the Zicheng and Yingming versions differ widely not only in number but also in the ordering of items, which affected differences in content. The Yingming version shows many more editorial changes and liberties. Suichu Hall Master said in his preface that he had revised it to his liking and that "we know nothing about him [the author]." Subsequent versions within the Yingming tradition also show editorial excisions and additions. In editorial history and reprinting terms, the Zicheng tradition shows much adherence to Hong and the work, with the two-part division kept intact for clear provenance. The Yingming tradition does not reveal such reverence; rather, the tendency throughout is to popularize it, suiting whatever issuer's preferences. Publishers throughout China, in remote towns and provinces, from Inner Mongolia to Yanbian for instance, have come forth with reprints of the work, rarely with editorial study or notation. The work also lends itself to calligraphic presentation, with illustrations. A group of vegetable roots—inspired paintings by Fu Yiyao, the daughter

of famed artist Fu Baoshi, is available not only in print but on the Internet, accompanied by the calligraphy of Lee Siu Leung.¹⁰ Civic groups also have found the work appealing, some emphasizing only certain parts of the book. The traffic police department of Hangzhou has a handbook adapting *Caigentan* to its training sessions.¹¹ A popular comic book by Cai Zhizhong, entitled *Cartoon Caigentan: The Meaning of Life* (*Manhua Caigentan: Rensheng de zhiwei*), has gone through numerous printings by many Chinese-language publishers in Hong Kong, Macau, and Southeast Asia. All this popularity, however, has only occurred since the mid-1980s and seems to have followed its craze in Japan, where courses on the art and science of management gave it a high profile and appreciation.¹² In Japan, by that time, the book had already had over a century of exalted status and received sustained reprintings.¹³ The Yingming version is less orderly and does not lend itself to publication in other languages. The version translated here, with its numbered sequences, makes citations and acknowledgments easier and clearer. In other words, the Zicheng version is better suited to study. Readers can follow the sequentiality of the author's intellectual and sentimental passage through life and can glean from the work well-worded gems. The Yingming version is suitable only for the latter.

Hong, according to the priest Sheng Yin,¹⁴ also wrote

the following works now believed lost: *Lianjin* 聯謹 (*String of Gems*), *Qiaotan* 樵談 (*Simple Sayings of the Woodcutter*), *Bichou* 筆疇 (*Fields Reclaimed by the Brush*), and *Chuanjiabao* 傳家寶 (*Family Legacies*).¹⁵ He was also the author of the *Mysterious Itineraries of Worthies and Arbats* (*Xianfo qizong*), which, according to the *General Catalogue of the Four Complete Libraries*, consisted of four chapters and was completed in the thirtieth year of Wanli, which would make it 1602.¹⁶ A copy is in the palace collection in Taipei. It covers episodes of about sixty-three Daoists from Laozi to Zhang Sanfeng; comments on immortality; nineteen patriarchs of Indian Buddhism, from Sakyamuni to Prjnatarā (c. 457), and forty-two patriarchs of Chan Buddhism, from Bodhidharma (c. 502) to Chuanzi 船子 (ninth century); and mysteries of eternity. This, however, is a work mixing history, fiction, and the imagination. It is noted for its imaginary flights and feats rarely encountered in the human world, yet appreciated by the human world bent upon attaining something better in life. We glean from this work that Hong might have suffered, like his friend Yu Kongjian, a disappointing departure from official life joining the increasing ranks of recluses in the towns and lake areas of the lower Yangzi River region.

From the discussion of Zicheng and Yingming versions, one may gain the impression that they were by two different authors.¹⁷ It is from the mention by the

General Catalogue of the Four Complete Libraries of Hong's authorship of the *Xianfo qizong* 仙佛奇蹤 that Hong Zicheng and Hong Yingming are revealed as the same person, with Yingming as the given name and Zicheng as the courtesy name (*zi*). His literary name (*hao*) is "Huanchu daoren 還初道人," the latter suggesting his Daoist leanings with its reference to "returning to the origin," and its self-styled *daoren* (Dao adept). Yet this is only one component of what turned out to be a Confucian-Buddhist-Daoist amalgam found with increasing frequency in Late Ming China, although not always in the same proportions in each case.¹⁸ In Hong, however, these three strains spoke through a literary recluse and philosophical eclectic. It would be futile to gauge which of the three persuasions is the strongest or the weakest in Hong Zicheng's makeup, although certain parts are stronger or weaker in the two books of the work. But it is safe to assert that the world-cleaving aspects of Confucianism, with its penchant for serving in office and patriarchal rectitude, are not pronounced at all in Hong. It should be noted that while Hong was not a world-cleaving Confucian, nor was he a world-denying figure in Late Ming society. The *Caigentan* shows him to be a recluse within society and not one out of society. In any event, his friend Yu Kongjian's own life and brief preface tell us something of the times and the circumstances of Hong Zicheng's writing the work.

Other inferential research suggests Hong might have been a native of Xindu, north of present-day Chengdu, Sichuan Province.¹⁹ He was active, however, in the lower Yangzi River valley around Nanjing at the time of the writing of the *Caigentan* and *Xianfo qizong*. Here is where Hong and Yu both thrived during the reign of Wanli (1572–1620). Yu (zi Yuanshi 元時, hao Taijing 泰景) received his highest degree in 1580 and served in regional as well as capital posts important enough for him to memorialize the emperor frequently. Emperor Shenzong, however, was not always an attentive prince and turned a deaf ear to Yu and a whole host of other high officials.

Yu Kongjian was one of the scholar-literati disgraced and demoted by the emperor who left government in 1588; he repaired to his native Jintan, near Wuxi. Gu Xiancheng 顧憲成 (1550–1612) often invited Yu to lecture at the Donglin Academy. It was during Yu's twenty years of retirement at Jintan that Hong Zicheng sought him out to write a preface to his *Caigentan*. Yu's wording of his own retirement sentiments accord well with the views expressed in the *Caigentan*. Perhaps that was why Hong asked him to write the preface. Writing prefaces in the Chinese scholarly tradition presumes some degree of acquaintance if not friendship. As it was and still is among Chinese scholars the custom to use courtesy (zi) names with one another, Yu referred to him as Zicheng. The

preface by Suichu Hall Master tells us little of the inception of the *Caigentan*, complaining, as we have seen, about another prefacer and justifying his own excisions and revisions. The same note of self-centered complaint has been remarked upon in the Three Hills Invalid preface. From Yu's preface, we learn that his own retirement in Jintan dates from 1588, and from the mention of a possible 1591 version of the *Caigentan* edited by Wang Qianchu, we can place the appearance of Hong Zicheng's work somewhere during those four years.²⁰

LATE MING MILIEU OF THE CAIGENTAN

End-of-century ennui was not known among Chinese intellectuals four hundred years ago, but end-of-era moods and sensations, fed by dynastic decline and oppressive rule, were clearly prevalent. Hong Zicheng and his contemporaries chose different ways to cope with the times. The *Caigentan* spoke what he saw and felt. Hong certainly referred to the world in which he found himself as "decadent times—*shuji zhi shi*." (See I:50.)

Late Ming China's society and culture, so masterfully written about by Ray Huang in his 1587, *A Year of No Significance: The Ming Dynasty in Decline*²¹ and by William Theodore de Bary in his *Self and Society in Ming Thought*,²² and richly mined in a growing number of cultural studies,

now offer a fuller picture and flavor of Chinese life and outlook.²³ This growth of culture accompanied a political state in decline, a process that escalated after the death of Prime Minister Zhang Juzheng 張居正 in 1582. Earlier works on the Ming had given it a dismissive designation as a time of decline, especially if viewed from the vantage point of Confucian morality and political ethics.

The Ming by the time of the Wanli 萬曆 reign (1573–1620) had begun its inexorable dynastic decline. Reasons for the process were a complex mix of institutional, demographic, and personal factors. Zhang Juzheng was at the helm for the ten years between 1572 and 1582 and exercised political skill at managing the bureaucratic machinery that had been in operation for over two hundred years. The well-intentioned Zhang, seeing the need for economic and financial reform, could not in the end cope adequately with the needs and problems of the times. One measure may serve as example. By the middle of the Ming, early tax measures had become irrelevant but had actually increased in both the tax rates and numbers of ordinances. In trying to bring relief to the situation, a measure was devised to amalgamate all the taxes into what came to be known as the Single Tax System (*yitiao bianfa*). The measure quickly produced a far heavier tax burden and suffered from uneven application. It soon gained the reputation of being the Single Whip System,

also called *yitiao bianfa*, with punning on the word *bian*, a homophone for both amalgamation and whip. People were lashed with government exactions.

There were other reasons for decline in the Ming. One structural factor was that the cabinet and high bureaucratic structure no longer had the kind of bureaucratic checks and balances that characterized the Tang dynasty government and provided some degree of containment of imperial power. Other factors were costly wars and demographic changes, the results of which, but not their causes, were known to Confucian bureaucrats. Of wars, the one against Japan fought in Korea for seven years during the 1590s did the most in sapping the strength of the Ming and diminishing its reputation in East Asia. Traditional Chinese historians, perhaps not really cognizant of the dimensions of this Seven Years' War, included it as part of the Ming's border clashes with the Mongols in the northwest and ethnic minorities in the southwest. Then too, between 1586 and 1590 (and also 1637 and 1644), severe food shortages resulted from climate changes, in turn causing and caused by flooding, drought, and other natural calamities. In the northeast, the restive Manchus were challenging the Ming commanderies and readying themselves to launch an even longer-lasting dynasty. Along the coast of China, Wako pirates made serious inroads into the hinterland, bringing dislocation

to people and economy. All these factors, with national and international import, were not perceived nationally. They were probably viewed with the same level of importance as was the presence of a small group of Jesuit missionaries in the remote southern promontory of Macau.

Of all the factors read by Ming cognoscenti as signs afflicting the times, none was as important as the personal. Confucian political philosophy had always envisioned moral person in moral government. This *politico-moralis* had been invited by the early Han rulers to serve as the reason of state as China went through state building in the centuries over Qin-Han rule during the two centuries before and after the change of era. Early Han scholars like Lu Jia 陸賈 (?–c. 170 B.C.E.), Jia Yi 賈誼 (201–168 B.C.E.), and Dong Zhongshu 董仲舒 (c. 179–104 B.C.E.) had laid out the entire rationale of rule by scholars in government. Confucianism became a state religion in this sense. Then, this notion of moral person in moral government had received a Neo-Confucian redefinition in the Song, which elevated it even higher as ideal and fortified this political philosophy with naturalism forged from Buddhist metaphysics and Daoist metempsychosis. In all this, the emperor was not only head of empire, patriarch of the nation family, but also first scholar of the land and moral exemplar.

The reign of Wanli did little to justify this expectation.

The emperor's profligacy is well-known and fueled the Confucian tendency to fault human failings above structural or institutional reasons for historical downturns. To the already harsh Ming government noted for its cruel treatment of officials, Emperor Shenzong, Wanli's dynastic title, added deliberate negligence and personal debauchery. Clever and accomplished in the literary arts, but vengeful and unforgiving, Shenzong gave free rein to his foibles and emotions. Both the inner and outer courts came to be corrupted. His reign also gave wanton play to pervasive eunuch politics, now dominated by the notorious Wei Zhongxian 魏忠賢 (1568–1627). Earlier eunuchs in the Ming government, such as Liu Jin 劉瑾 (d. 1510), Feng Bao 馮保 (at time of Zhang Juzheng), and Wang An 王安 (d. 1621), made good contributions to the government. Wang An was in fact called a "good eunuch." But not Wei Zhongxian, the eunuch with no redeeming virtue, who used threats, secrecy, and torture as he monopolized inner and outer court politics. The eunuchs under him formed a secret service, feared and hated by the scholar-literati. In the latter's eyes, Wei, the Wanli emperor, and the large numbers of corrupt officials who fawned over such power and fame all tarnished the Confucian vision of service by the learned. An *ad hominem* judgment was entirely reasonable in Confucian terms. Scholar-officials remonstrated and did so heroically.

Many were punished for this remonstrance, some by torture and some by death. Many also left government service. Those who did so, therefore, left with an unrequited ethical sense. They had to pour out their thoughts somehow, to someone and in some place. These forces of discontent soon galvanized into academies and scholar-literati groups. The best known was Donglin Academy 東林書院 in Wuxi, where Gu Xiancheng was the leader of a large coterie of disaffected Confucian scholars pressing for a return of morality to government.

The Donglin, however, was only one outlet for disenchanting scholars. With its main purpose of returning to Confucian morality and stern politics, not to protest it, it was not enough to contain other moods and sentiments of the times. People more politically oriented turned to other academies, of which the Fu She 復社 is the most celebrated. People not so politically motivated found other paths to follow. Literary groups sprang up, painting circles formed. Eccentrics found the entire lower Yangzi valley, with its abundant lakes and hills and fairly remote from the capital, conducive to free roaming in the real and the metaphorical senses.

Historians have not quite sorted out why Late Ming China, so politically weak and deleterious, was also a time of enormous cultural growth in numerous areas. In philosophy, literature, the arts, material culture, and

general cultural pursuits like book printing, publishing, and collecting, there was not only growth but vibrancy as well. Late Ming China's cultural scene is nothing short of dazzling. Wang Yangming 王陽明 (1472–1528), who emphasized intuitive knowledge (*liangzhi* 良知),²⁴ had injected a note of subjective vigor into the state philosophy of Neo-Confucianism. In terms of Confucian moral quest, the past emphasis on studying the teachings of the sages (*daowenxue* 道問學) had with Wang become the pursuit of sagehood (*zundexiang* 尊德性). In other words, there began an interest in grasping internal essences rather than following external norms and forms. This stress on innate knowledge intuitively grasped brought far-flung changes to approaches to personal conduct, painting, and writing, as it inspired individuality and free flow of the spirit. While his emphasis on mind/heart unity was not entirely new with him, as the "Mind School" of Neo-Confucianism had already had Song precedents, Wang came at a time when official philosophy had resulted in much formalism of thought and literary practice. Confucian formalism, in turn, can be seen in Zhu Xi's canonization of the Five Classics (Odes, History, Divination, Rites, Spring and Autumn Annals) and the Four Books (Analects, Mencius, Golden Mean, Great Learning) as Confucian scripture and made up the substance of subsequent imperial examinations, and in

the arrival of the eight-legged essay, which imposed strict stylistic prescriptions on essay-writing, a major activity as well of the imperial examinations. While Wang's philosophy had worthy successors like Wang Ji 王畿 (1498–1583) and Wang Gen 王艮 (1483–1541), others who carried his outlook and spirit to their own freer heights were people like Li Zhi 李贄 (1527–1602) and Xu Wei 徐渭 (1521–1593). Li Zhi and other Late Ming free spirits carried Wang's message for subjective, individual freedom in painting, prose, and personal styles to an extent for which the sobriquet "Mad Chan" (*kuangchan* 狂禪)²⁵ has been thought appropriate.

Wang Ji had emphasized the autonomy of innate knowing, that this was a link from the ordinary world to that of the sagehood. He influenced the thought of Nakae Tōju (1608–1648), who combined Wang's Neo-Confucianism with elements of Shintoism to form the Wang Yangming School in Japan, the Yomeigaku. Wang Gen carried Wang's philosophy and envisaged the common man as sage. Li Zhi²⁶ was probably the best known of China's uncompromising individualists and nonconformists, a reputation that won him accolades as well as scorn. Li Zhi was one of the rare lights on the horizon of Chinese thought, refusing the formalistic learning of his times and even refusing to take the examination for the higher degrees. His scorn for Confucian moralism

and formalism was open and searing. In search of being a human (*cheng yige ren* 成一個人), he shaved his head to become a monk in 1590. In 1592 his *Fenshu* 焚書 (*Book Fit to Be Burned*) was published, for which there was a volume two. In it he poured out his nonconformist views on history, philosophy, art, and literature. In 1600 he came forth with his *Cangshu* 藏書 (*Book That Ought to Be Hidden*). Both books he wrote to be censored, and they were. In 1602, he was put in jail, condemned by a high court for a long list of crimes. He wrote a verse with his own blood in jail and slashed his throat. This event was well-known at the time, just at the time Hong Zicheng was coming out with his works.

Xu Wei, mentioned above, was another person who extended Wang Yangming's philosophy without being identified with his school. Noted for his nonconformism, Xu came close to being a true genius of the literary arts, with a temperament toward madness not unlike that of van Gogh. He rated himself in the following order: calligrapher, poet, prose writer, and painter. Yet, it is in art history that he has become known to us. He painted in defiance of all established rules, with one painting showing a rock promontory done in ragged strokes of the brush unseen in any other landscape painting. He was also a playwright and a crafter of light literature.²⁷

All four persons are mentioned to give some personal,

social, and intellectual context to Hong Zicheng and his *Caigentan*. Thus, when Hong spoke of rising above or awakening from the mundane, ordinary world (*wu*),²⁸ he was philosophically sympathetic with Wang Ji. Hong's sympathy for the common people was in line with Wang Gen's view that sagehood was possible for the common person. For instance, he says, "A commoner who is willing to cultivate virtue and dispense kindness is an untitled noble minister. A noble who covets power and wealth is a beggar with a title." (I:93) This feeling for the commoner's virtue as pure and more reliable than that of high stations is inherited by both Wang Gen and Hong Zicheng from Mencius (c. 372–289 B.C.E.), who gave the most eloquent voice on behalf of the people in ancient times.

Then again, Li Zhi's emphasis on the "childlike mind" functions the same way as Hong's "innocence" (*suxin*) (I:15), and his scorching attack on "phony sages" and hypocritical officialdom found resonance in Hong Zicheng's more temperate mocking throughout the *Caigentan* of those who wore finery and ate sumptuous food. While Hong did not renounce Confucianism as Li Zhi did, he nevertheless shared with Li Zhi the desire to be a human (*cheng yige ren*). With Xu Wei, Hong might not share any singular trait, but in Xu's paintings, which of all Late Ming paintings carried the most philosophic content, one sees spontaneous brushstroke working in

perfect cadence with his mind, unimpeded by extraneous thoughts and values. Although not quite commonly accepted as Mad Chan style, his painting and light prose breathe Chan.²⁹ In Xu's artistic and literary compositions, we can see what Hong meant when he referred to nature (mountains and forests, brooks and rocks, birds and flowers) as co-terminous with states of the human mind, as well as the calligraphic essay (*wenzhang*), with calligraphy understood also as an art form in Chinese culture.

The *Caigentan* partook of the style of critique of the times, a style showing little awareness of the institutional factors in the shaping of history but a great deal about the personal factors that gave flavor and nuance. It was, after all, a literary work and not a historical treatise; but then it was a literary work at the interstice of literate mortals witnessing decadent decline and desiring meaningful change. The message was, and is, personal, perfectly reasonable within the Confucian-Buddhist-Daoist universe.

LITERARY CONTEXT OF THE CAIGENTAN

The *Caigentan* belongs to the tradition of light literature (*xiaopin wen* 小品文), which was coming into its own in the Late Ming.³⁰ Sometimes, it is called informal literature, and it is not included, for example, in the tradition

of the great vernacular novel for which the Ming is well-known. Subgenres of the *xiaopin wen* could include notes on travel, personal notes among friends, prefaces and citations on paintings, light verse for special occasions (for instance building or renovating a gazebo in a friend's garden-house), and any event that occasions jottings (*suibi* 隨筆), maxims, meditative notations. Lin Yutang, well-known in the 1920s and 1930s for his revival of the *xiaopin wen*, viewed it as writing "not . . . between an austere schoolmaster and his pupils, but one between friends."³¹ He also states that the "I" is indispensable to the liveliness of *xiaopin wen*.

In terms of style, the *Caigentan* is in the main a form of parallel prose (*pianwen* 駢文), balancing and contrasting ideas, words, and imageries; for instance, "Making friends requires a few measures of gallantry; cultivating true character needs a bit of innocence." (I:15) However, Hong has varied from a strict adherence to this form, thus avoiding monotony and repetitive cadence over 360 nuggets of light prose. Parallelism pervades old Chinese literature and has enjoyed voluminous scholarly rhapsodizing for its revelation of Chinese thought and culture. Recently, another literary feature, that of the chiasmus, a contrapuntal placement of related ideas in phrases and sentences, revealing a correlative logic (yin-yang, old-young, tall-short, high-low, good-bad, for instance, all

indicating place and occasion), is receiving attention.³² The *Caigentan* has ample chiastic elements. For example: "A good deed with no apparent benefit is like the melon in the grass, growing quietly unseen. A bad deed with no apparent injury is like the spring snow in the front yard, thawing away unnoticed." (I:164)

Parallelism and chiasmus are related devices in the history and corpus of the Chinese language and literature. Thus parallelism, for example, is AB, AB relationship; chiasmus is AB, BA relationship. As Old Chinese lacks morphology and inflection, its syntactical matters of logic, rhetoric, and the like depend on positioning and indication of time, rather than on notions of space and time as understood in the West. Sentence order, therefore, is of paramount importance in argumentation and presentation of ideas. With that in mind, one can say that traditional Chinese worldview and aesthetics find rich and beautiful expression in these parallelisms and chiastic constructions. The *Caigentan* belongs in this linguistic and literary weave of words and images, thought and culture. In addition, the two other East Asian literary traditions, Japanese and Korean, are also rich in this tradition of parallel and chiasmic prose, and this fact may explain, in part, the popularity of the *Caigentan* in those two cultures as well.

Other genres of writing to which the *Caigentan* bears

a close resemblance are morality books (*shanshu* 善書), works on admonition (*quanshi* 勸世), various aphorisms (*geyan* 格言), and sayings (*yulu* 語錄). The ancestral inspiration of this type of work is the *Taishang ganying pian* 太上感應篇 (*Treatise of Moral Retribution by the Most Exalted Being*) of the Song dynasty. By the Late Ming, there were numerous editions of this and similar works. They all evince a Confucian-Buddhist-Daoist approach to how good deeds were recompensed and bad deeds punished. Whether read by the general public or the sophisticated, such works tell of the times of cultural merging in China: Confucian ethical scholasticism merging with Daoist and Buddhist messages of suffering, deliverance, and hopefulness on the popular level.

A contemporary work similar to the *Caigentan* is the *Shenyinyu* 呻吟語 (*Murmurings of the Infirm*) by Lu Kun 呂坤 (1536–1618).³³ Both works are *xiaopin*, seemingly sharing the genre of books of aphorisms and maxims. Yet the *Shenyinyu* deserves more the designation of aphorism and maxim in that it is more clearly didactic in imparting Confucian moral scruples. A much larger work, the *Shenyinyu* is clear in its categories of advice: On Rites, Music, Ethics, Self-cultivation, Sagehood, Dao of Government, and so forth, in seventeen volumes. The tone of the aphorisms is earnest and sincere, as to be expected from a Confucianist concerned with the moral degradation of the times. Even

so, the *Shenyinyu* partook of the Late Ming tendency to consider things in terms of human sentiments (*renqing*) or reasonability. Its moral preachments always had to pass the test of human sentiments to be worthy of adoption. In this sense the work is a typical Late Ming work combining other philosophical outlooks while keeping Confucianism at the core.

The *Caigentan*, on the other hand, is not strictly a book of aphorisms. But it is easily likened not only to the *Shenyinyu* but also to the *Meditations of Marcus Aurelius* and the *Maxims of La Rochefoucauld* of other traditions.³⁴ In Chinese usage, it belongs to the *qingyan* 清言 (pristine talk). Much smaller in scope than the *Shenyinyu*, the *Caigentan* exudes a different spirit. There is no moral gravitas in the work, which breathes with a sense of personal alleviation from the mundane tradition. Yet, both works belong to the Late Ming conjoining of diverse strains of philosophy, with the elements of the conjoining speaking their individual parts in individual dosages. This brief comparison of these two works is to show the prevalence as well as the uniqueness of Late Ming informal literature. Let us now turn to the *Caigentan* itself.

VOCABULARY AND AUDIENCE OF THE CAIGENTAN

chen, hongchen 塵, 紅塵 literally, dust, or red dust, used by Buddhists to signify the phenomenal world of desires and lust. The ideal would be to be "in" the dust and not be stained by the dust (*shenru hongchen buranchen* 深入紅塵不染塵) (II:109).

chushi rushi 出世入世 literally, exiting the world and entering the world, or out-of-world and in-world, but not necessarily exclusive of each other. A Buddhist adept would be a *chushiren*, but then he could be a *rushimonk*. The words could also mean otherworldly and thisworldly. One can be "otherworldly" in this world, but seldom "thisworldly" in the other world (II:105, 111, 116, 117).

dan 淡 light, pale, plain, and sparse, especially in taste. Hong Zicheng values this quality of having no spice added. The cornerstone of his minimalism, it denotes detachment (II:22).

danbo 澹泊 the unaffected, simple, forthright, and unadorned. A quality without artfulness, much prized by Hong if not in the extreme (I:11).

dao 道 the way or the path. Confucians look on it as the way of life, with nature's regularities affirming social and familial order. Daoists look on it as the way to

enlightenment, a point at which psychic nature and physical nature are one and undifferentiated.

daoren 道人 a person who has attained dao. Daoist adept or priest. Some recluses call themselves *daoren*.

daren 達人 a person who has attained moral adequacy, especially with self-awareness. Sometimes the term is used to describe arrival at wealth and status, but not by Hong (II:104).

de 德 virtue, moral integrity, kindness (I:2, 5).

dianran 點染 tainted, especially by the world's vices (II:124).

ergen 耳根 the ear, as one of six roots (*gen*) in Buddhist reckoning of basic human proclivities. Others are the eye, the nose, the tongue, the body, and the mind. Desire rises from them singly and collectively (I:77, II:121).

gongde 功德 beneficence, merit. While Confucians speak of virtue and integrity, Buddhists speak of *de* as virtue that comes from doing good deeds. Personal merits increase with such deeds. In this sense, it is not entirely the same as the Confucian sense of self-cultivation of virtue (I:142).

guanwu 觀物 perceiving things, not with the eyes, but with the mind (I:217).

guanxin 觀心 a Buddhist term for introspection, literally the internal gazing upon the mind. It implies cultivation of self-awareness (II:103).

hui 悔 repentance, remorse, vis-à-vis *jin* (I:18).

jin 矜 arrogance, boastfulness, vis-à-vis *hui* (I:18).

jing 境 a favorite Buddhist term to indicate realm, land, vista, aspect, phase.

jing 淨 cleanliness, purity, pristine quality, as for instance the "Pureland" in Buddhism.

jing 靜 quietude, composure, restfulness, state of being unfettered.

jixie 機械 method, system, instrument. It also connotes calculation and calculating ways (I:2, 146).

jixin 機心 a calculating mind versus one that is adequate within its own contented void; used by Buddhists and Daoists to denote the ways of the phenomenal world (I:201).

junzi 君子 here translated as the noble person, one who is morally sovereign (indicated by the word *jun*), often set off against the petty person (I:36, II:131). It also means the authentic person.

kong 空 emptiness or void. Buddhists and Daoists share in this concept of truth being seamless. The Daoists, however, are fond of using the term *xu*, meaning by it a literal no-thing-ness, from which thing-ness comes. Both usages connote an ineffable ultimacy.

kou'er 口耳 literally, the mouth and the ear, a Confucian usage indicating superficiality or trivial habits of things that enter the ear just as quickly as they exit from the mouth (II:125).

ku 枯 literally, the state of being withered, dried up, or desiccated. Used by Buddhists and Daoists to exemplify the mind stripped of its desires and senses of glory. It is viewed as a valuable state, but not in excess (I:29).

kuhai 苦海 sea of bitterness, Buddhist indication of suffering, the first truism of Buddhist teachings (II:37, 97).

li 理 principle, reason, sanity. In Neo-Confucianism, it is the organizing principle of the universe, dualistically opposed to *qi*, material manifestation. Hong uses it in both this sense and in the sense of reason, as opposed to *yu*, desire.

nong 濃 literally, thick or thickened, coagulation, elaborate, ornate. It connotes a natural state unnecessarily or gaudily presented. Also, a fixated interest in something, as versus detachment.

pulu 樸魯 a good naive quality as used against conceit and artfulness (I:2).

qi 氣 the primal force or matter-energy with varying Confucian, Daoist, or natural/unnatural, pure/impure, free-flowing/clogged manifestations. In Neo-Confucian reckoning, it is the phenomenal appearance of the noumenal *li*, principle.

shenjing 聖境 sagehood, pristine realm, the same as *zhenjing* 真境.

suwei 素位 a Confucian value of staying within one's own place in life, often used opposite climbing and boastfulness. Contentment (II:60).

suxin 素心 innocence, humility, often juxtaposed to vying, ambitious thrusting (I:15).

wankong 頑空 a specious emptiness which Buddhists have noticed among some claimants of spiritual arrival (II:125).

wen 文 patterns or markings. It is at the center of the Chinese view of civilization and culture. From the earliest times, the notion of patterns developed richly and quickly in meanings all associated with the way nature manifests itself (patterns of trees, clouds, water ripples, bird feathers, and sounds) and how to render them for cognitive understanding. Chinese expressions of art and language and literature came from this. The Chinese expression for civilization is *wenming* or "manifest pattern," and for culture *wenhua* or "transforming pattern." Liu Xie 劉勰 (465–522), in his *Wenxin diaolong* 文心雕龍 (*The Literary Mind and the Sculpting of Dragons*), gave eloquent disquisition on the links of nature's patterns and literature. So much so, persons of learning in the East Asian tradition all call themselves *wenren*, of whom Hong Zicheng was a Late Ming example (II:55).

wenzhang 文章 in the *Caigentan*, it is both essay and nature's composition in the sense discussed above (II:64).

wu 物 literally, material things, but also meaning the phenomenal world, the world as it appears.

wu 無 void, emptiness, nothingness. Daoism's main notion of ultimate realness, same as *kong* 空.

xiaoren 小人 the petty person, one who is not certain of the self, tends to blame or covet others, and is always fretful. The opposite of the *junzi*, who is magnanimous and composed (I:36).

xin 心 The word in all three East Asian languages means both mind and heart, the seat of psychic energy. Its companion word in Buddhist usage, for instance, is *yu* (desire). In Daoist usage, its ultimate state is *wuxin* (non-mind). For Daoists, it is "minding" that has given us the phenomenal world, therefore distorting as we merely look at it. To go beyond this distorting world (the world of thing-ness), one needs to achieve "non-mind." In modern psychological language, one needs to rid oneself of the ego.

xing 性 nature, human nature. Used in relationship to *xin*, Confucians talk about one's individual "mind" in the particular and "human nature" in the universal. Neo-Confucians since the Song have developed a whole metaphysic of the noumena (*li*) and phenomena (*qi*) to explain the naturalistic universe. They also applied

this metaphysical reasoning to explaining human ethics just as one correlates the phenomenal *xin* (mind) to the noumenal *xing* (nature). Thus did Confucianism enter into the triadic vocabulary with Daoism and Buddhism.

xuanji 玄機 mysterious plan, metaphysical vortex (II:47).

yu 欲 desire, lust, want, sentimentality; all are reasons for suffering in fundamental Buddhist teachings.

zaowu 造物 the world as made.

zhenjing 真境 true realm, paradise, nirvana, utopia.

zhenkong 真空 true or authentic void.

zhenxin 真心 true mind, non-mind, non-intentional, true self, not the egotistical self, the authentic mind.

This vocabulary, with its frequent references to the arrived person, the noble person, presumes a literate, fairly sophisticated, and more than successful audience, numbering about a million during his time.³⁵ His readers were set off against the common people in that their education demanded of them a moral compunction to amend their ways and improve themselves. He says, "Those who study without appreciating sagely wisdom are mere scribes. Those who serve in office and have no affection for the people are thieves in courtly garb. Those who teach and do not act upon their teachings are merely mouth-ing Chan. Those who build careers without thinking

of planting seeds of virtue are but flowery flourishes." (I:56) Lest Hong's writing for the literate members of his social level be taken as his being bound to that level's class values, we read with relief and humor his treatment of "noble person" and "petty or ordinary person." He says, "Noble persons feigning goodness are no different from petty persons openly doing evil. Noble persons veering off the moral path are not as good as petty persons reforming themselves." (I:95)

That Hong Zicheng was aware of the political and social decadence of his time could also be seen in an instance where he noted lascivious monks and nuns behind monastery walls (II:130). The *Caigentan* also possesses a sense of history, reminiscent of the two types of historical poems that are found in major cultural traditions: historical poems in praise of past deeds (*yonggu shi* 詠古詩) and historical poems lamenting the past (*huaigu shi* 懷古詩). Hong's cadence is found in II:69: "The wolf slumbers amid ruins and the rabbit dashes about on abandoned terraces, all once places of song and dance. The dew-chilled yellow flowers and the smoke-shrouded wasteland are all scenes of former battlegrounds. What normalcy is there to rise or decline? What security is there to the strong or the weak? Such thoughts turn the heart to ashes!" Past glory contrasted with the ruins of the present teaches the lesson of the meaning of historical deeds.

Similar sentiments are to be seen in I:148, II:100, and II:104.

The historical metaphor for Hong was a way to recommend an objective eye (literally, cool innards, *lengchang* 冷腸), to be detached, in other words. He had colorful ways of imparting this view: "Actors powder and rouge themselves, using the tip of the eyebrow pencil to produce beauty or ugliness. But when the show is over, what is left of beauty or ugliness? Chess players vie against each other, pushing their chess pieces to decide on victory or defeat. But when the game is over, who is the victor or the vanquished?" (II:100) Further: "Those who pick up their coats to depart at the height of festivity are admired as adepts who can halt at the precipice. Those who pursue their night journey after their candle has burned out are ridiculed as ordinary persons awash in the bitter sea." (II:104) The audience for the *Caigentan* was certainly expected to do something, at least about themselves, in the downward spiral of Ming dynastic fortunes.

SELF AND SOCIETY IN THE CAIGENTAN

The *Caigentan*, although a Late Ming product, addresses the human condition with uncanny aptness for times and places beyond Ming China. The Late Ming, as indicated above, had produced many forms of external and

self-assessment, from the direct, caustic criticisms of Li Zhi to the dazzling eccentricity of Xu Wei, from the philosophical extensions of Wang Ji and Wang Gen to the plethora of *xiaopin* and morality books. Hong's social critique, however, was not a caustic or aggressive attack; rather, it took the form of admonition for self-awareness and self-transformation. The richness of his views is in the way he admonished the world to come into a dimension of the internal world for handling the external world. The notions of *chushi* and *rushi* (out-of-world and in-world) provide the warp and woof of Hong's *Caigentan*. Let us pursue a few aspects.

Although Hong voiced a triadic union of Confucian-Buddhist-Daoist persuasions, his Confucianism was not world-cleaving. In fact, we find little mention of the cardinal Confucian values of *ren*, *yi*, *li*, *zhi*, and *xin* (仁, 義, 禮, 智, 信, interpersonal benevolence, rightful moral impulse, propriety, wisdom, and trustworthiness) in their senses as positive values. Even when mentioned, such values were thought to be impediments to realization of the self. Hong states, "When one drops the desire to gain fame and fortune, one rises above the vulgar; when one no longer sets one's mind on morality and righteousness, one enters sagehood." (I:33) Also, his critique of wealth and fame was not made on moral grounds, but rather from the way fame and fortune were attained. He says, "A scholar

should gather up spirit and energy in single-mindedness. If your quest for virtue is for reasons of fame and fortune, you will never amount to anything. If in scholarly endeavors you indulge in fashionable verse and stylistic flourishes, you cannot attain depth and stability of mind." (I:44) He says further, "Wealth and honor, when attained ethically, are like flowers in the mountains, flourishing and luxuriating naturally; when attained artificially, they are like flowers in beds, having a time to flourish and a time to decay; when attained forcibly, they are like cut flowers in vases, rootless and certain to wither." (I:59) This naturalistic approach to morality explains why he did not mention the familiar Confucian values in a positive vein. Nor was there any mention of filial piety and notions of patriarchy. But Confucian notions of self-cultivation (*xiushen*) are emphasized for the self in society. But this self is conceived in Buddhist and Daoist terms.

Personal survival not only in troubled times but also in times of success seems to be Hong's concern, with survival not in the sense of taking advantage of gaining safe haven for oneself at the expense of others, but in the sense of attaining personal freedom from attachment to false values.

The philosophical structure discernible in Hong's *Caigentan* is dualistic; yet this dualism is transcended by Hong's notion of the self and self-attainment. Throughout

the book, there is an obvious juxtaposition of *li* (reason or principle) and *yu* (desire, sentimentality),³⁶ *wo* (self) and *wu* (thing, outer world). The whole of *Caigentan* is Hong's effort to bridge this dualism, to lead the self out of this world (*chushi*) while being in this world (*rushi*). This is the juncture where a transition from an in-world partially Confucian view of self and society shades off into a Chan and Dao emphasis on the non-self in self and society, roughly the passage of Book I to Book II of the *Caigentan*. Book I may be read for its numerous and humorous exhortations of good behavior for those in office, already showing Hong's disenchantment with overt Confucian society and with wealth and power. For this, read especially items II:132, II:140 (Confucian officials as rats), I:177, 185, 186, 213, and 214. In Book I also, Hong shows his keen observation of human nature and how it cowers or stiffens in front of wealth and power. For this, see I:23, 30, 36, 116, 151, 156, 165, 220, 221, and 223. Also, in this section, he still speaks of the Confucian type of relations, as in I:96 and 133, in terms of how to conduct oneself regarding them. He speaks also of forging character in terms of assiduous application and determination, as in I:53, 69, 112, and 127. Book I may be viewed as the *rushi* (in-world) Hong Zicheng, and Book II as the *chushi* (out-of-world) Hong Zicheng. The two are inexorably bound up as Hong Zicheng's intellectual and

temperamental growth, not in terms of jettisoning one style for the other, but in the sense of fuller awareness of personal potentialities and tastes.

Book II finds Hong speaking more like a Chan Buddhist and Daoist, both excelling in the language or non-language of getting rid of desires, fully aware that desire's lodgment is the egotistical self. The two books, however, are not mutually exclusive. There is, for instance, a very prominent mention of the Buddhist mind and kindness in I:45. One way of viewing the two books of the work with Hong's evolution is to find the beginnings of Buddhist-Daoist elements in Book I and weaker elements of Confucianism in Book II. Still another way of looking at the two-part volume is to realize the many instances of admonition in the first, admonition not to be mired in worldly enticements, admonition against official behavior and misbehavior, and admonition against inadequate behavior. The language of "thou shall not," in Chinese *wu* 毋, occurs more in the first than in the second; it also is accompanied by witty and thought-provoking suggestions for remedying social ills. The second part is finished with this mode of social critique and ridicule. It settles on the task of attending to spiritual reorientation of the self. The wit and wisdom of the first part are still there, except that they are used on the self as ego, an area where Chan and Daoism are rich in perceptive comment. In the

second part, the problem of divestment and detachment has become simply a matter of the mind (*chantuo zizai zixin*). (II:89)

Hong Zicheng came to view the mundane world as a Buddhist, using such metaphors for it as red dust and sea of bitterness. In this world, fame and fortune, rank and emolument tended to be tainted values. For instance: "With just one step into the worldly dust, though external matters might not ensnare you, you will surely belong to the depraved." (II:107) Or, a rhetorically posed question: "Edible foods from the mountains are not irrigated by the world, neither are wild fowls fed by the world. Yet they are excellent in flavor. Is there anyone who is tainted by the world who can escape from carrying its aroma?" (II:124) Also: "Those who mind the world lightly are also lightly stained by it; those who enter deeply into worldly affairs are mired in its calculating ways. Thus noble persons would rather be naive than clever, relaxed rather than bent upon trifles." (I:2) Further: "One who does not draw near to power, wealth, and luxury is pure" (I:4), and "Thresholds to power and private gain must not be crossed; once crossed, the whole life is stained." (I:111)

How then to cope with this world? Hong had many answers. Among them: "Where the road narrows, step aside to let others pass; when enjoying tasty food, leave

three measures [out of ten] for others to taste. This is the most felicitous way to pass through the world." (I:13) Another: "In everything you do, practice a little moderation. In this way, heaven and earth cannot envy you and demons cannot harm you. Seeking total success in every endeavor and fullness in every honor may not only cause internal discord but will surely lead to external troubles." (I:20) Note the awareness of the sovereignty of the self in these statements, a sense of sovereignty without ego and based in the philosophy of yielding. He says further, "It is wise to yield a step going through life, for yielding a step is really fundamental to improvement. Toward others, a measure of broad-mindedness really brings fortune, for benefiting others is fundamental to benefiting oneself." (I:17)

The uninitiated might mistake this attitude of yielding to be a form of negative fatalism. Certainly it stands in contrast to the positive world-affirming Confucian attitude and world-cleaving Confucian action.³⁷ Hong's own words may compound this view: "It is a lot more interesting to conceal one's fame than to boast about it. How can being vexed over the affairs of the world be compared to the leisure that comes from not being burdened by affairs?" (II:31) Again: "Every matter begets a detriment. Thus people think that one less thing is often a blessing." (II:129) Lest this be the charge against Hong, one should

be aware of how arduous he thought the process was to self-awareness and deliverance. He says in I:127: "Adversity and hardship are the furnace and anvil for forging heroes. Those who can take the trials enjoy benefits to their mind and body; those who cannot stand the forging lose in both mind and body." Again: "In adverse situations, even though around you are needles and medicines that will help you through the trials, you are unaware of them. In favorable circumstances, all around you are swords and halberds which will whittle away your flesh and bones, you do not know about them." (I:99) There is also Yu Kongjian's testament to Hong Zicheng's trials and tribulations in arriving at the thoughts in *Caigentan*, when he says, "He has named these sayings 'Roots of Vegetables,' meaning that they are distilled from the tribulations of simple and humble circumstances. There is the meaning of watering and growing as well. One can imagine his having tumbled and fallen in the wind and waves, his having scaled dangerous cliffs and obstacles" (Yu's preface). Hong says further: "Heaven endows me with little fortune, yet I greet it by increasing my virtue. Heaven burdens me with toil, yet I calm my mind to supplement it. Heaven blocks me from smooth encounters in life, yet I persevere in the Dao to clear the obstacles. What else can heaven have in store for me?" (I:90)

To do what Hong says above, one will have to go

through taxing introspection. What Hong is saying in effect is that this search for internal awareness is the means to intellectual and personal freedom. His many other statements become understandable when one realizes what sort of life situations there are and how best to handle them. "Nurturing virtue quietly" (I:19), "the talents of a noble person should be like hidden treasures, not easily noticed" (I:3); "In public affairs, it is not necessary to always claim credit; not committing any error is your credit. From others one need not always expect recompense; not causing resentment is your recompense" (I:28); "Planning for a merit not yet deserved is not as good as preserving an enterprise already achieved" (I:80), are all offered by Hong as attitudes to have in coping with the world.

Hong Zicheng's getting out of the world while in the world (*chushi, rushi*) is the message of "self and society" in the *Caigentan*. Written in an elegant language, terse and cursive in appropriate places, with occasional excursion into mundane patois, the work is not without an aesthetic dimension. In Hong's choice of metaphors for the journey of personal quest for freedom and meaning in life, one detects some artistic touches of a person who appreciated the art of life even though he had, as his friend Yu Kongjian says above, "tumbled and fallen in the wind and waves, his having scaled dangerous cliffs and obstacles."

Here, Hong Zicheng might just have been a minimalist 400 years ago: "The humble abode with its cleanly swept floors and the poor girl with her neatly combed hair present, if not luxuriant appearances, at least sensible elegance. So then, you honorable people, when encountering adversity, do you just then sink into self-pity and cease all efforts?" (I:84) Again: "In tea drinking, it is not the blend that is important but that the pot must not be allowed to be dry. In drinking wine, it is not the strength of the wine that matters but that the wine cup must not be empty. The unornamented lute is always tuned even without strings, and the flute is perfectly suitable even without tunes. It may be impossible to surpass Emperor Xi, it is certainly possible to reach the level of Ji and Ruan." (II:134) Also: "Not minding being favored or dishonored, one watches the courtyard flowers bloom and fall. Not caring whether to leave or to stay, one follows the clouds on the far horizon as they roll and unfurl." (II:70) He challenges the imagination when he says, "One can read books with written words but cannot understand books without writing. One can play the stringed lute but cannot play a lute without strings. Our use of things depends on concrete forms and not on the spirit of things. How then can we really enjoy the flavor of books and lutes?" (II:8) Can such sentiments come from someone with limited artistic impulses?

This exquisite recommendation is found in II:54: "As

one studies the Book of Changes by the window in the morning, one grinds the ink-stick with the dewdrops from the pine trees. While discoursing on the classics by the table at noon, one hears the jade chimes announce the breeze in the bamboos." Although one may wonder whether such suggestions would find resonance with everyone in society, the aesthetics in the *Caigentan* tell us that Hong Zicheng was a full-fledged *wenren* of the Late Ming, skilled in letters, responsive to his surroundings, and imbued with artistic impulses.

For Hong Zicheng, the "promised land" of such efforts at personal discovery was called the authentic realm or sagehood (*zhenjing*, *shengjing*). But sagehood here is no longer that of the Neo-Confucian Zhu Xi or even Wang Yangming, but that of the Buddhist or even Daoist notion of a state of pristine genuineness: "One need not have achieved great undertakings to make a name for oneself, merely avoiding the vulgar would do it. One need not study highly or broadly to improve oneself on the way to sagehood, merely divesting oneself of worldly encumbrance would do it." (I:14) One does not need a fixed moral goal to achieve this "real realm"; all one has to do is to heed this advice: "An essay wrought to perfection is not so remarkable as it is simply just right. Human character brought to perfection is not so unusual as it is simply innate." (I:102) It is simply cultivating innocence (*suxin*). (I:15)

Such then is the minimalism we detect in Hong Zicheng. Like Daoists and Chan Buddhists, there is inherent difficulty in using words to convey truths that are ineffable and unexplainable by reason. To those accustomed to concrete examples, the task is even more difficult. Yet, the use of metaphors and the appeal to artistic visions and impulses should be elucidating to people with imagination. Truth is to be mused at, not cognitively stated. The latter would be part of the mundane world, anyway. Then, too, Hong's work is not without its appreciation of the attainable and the unattainable. Self and society turn on this wryness. Hong makes an honest admission: "The sun is setting and the evening clouds are more colorful than ever. The year is about to end and the oranges and tangerines are all the more fragrant. Thus noble persons in their old age should all the more enliven their spirits a hundredfold." (I:199) Clearly he himself had not yet attained the "real realm." He says further: "Whether one remains in the world or transcends it, following desires is a source of suffering and getting rid of desires is also a source of suffering. Listen to us and practice self-cultivation." (II:79) Self-deliverance through self-discovery is indeed a long and continuous effort.

The *Caigentan*, then, is more than just a book of aphorisms or a series of meditative observations. In form, it may appear so, but in substance, its literary form tells the

story of a lettered person's transcendence of the legacy of Neo-Confucian dualistic philosophy in hopes of self-discovery and deliverance in other vocabularies that reflect and inform human existence. Hong Zicheng's passage through the last decades of the Ming dynasty may have been quiet, compared to others, but his work does the weighty task of giving us a flavor of an important time and place of Chinese history. Not all works can accomplish this, no matter the written form. Ray Huang's 1587, *A Year of No Significance* does much by way of a scholarly treatise. In its simplicity and minimalism of outlook and its wit and subtlety of style, Hong's work is also able to do just that in drastically different format. In this sense, the *Caigentan* also shows that the *xiaopin*, so-called light or informal literature, has an appeal and significance waiting for ever greater appreciation. Meanwhile, the end result is just as the work itself values most: true beauty is simplicity and true greatness is the ordinary.

Another significance of the *Caigentan* is its successful combination of Confucianism, Daoism, and Buddhism, so much so that this fusion has come to describe what being Chinese meant. Chinese life outlook no longer could be claimed by any of the three in separation from the others. Terms of reference for the person in society, for the person's discourse with the outer world of nature and society, and for the person's internal discourse with

spirit and psyche come from all three strains. The merging of philosophic trends, the meshing of art and thought, and the forging of personality in terms of self and society are all manifest in the *Caigentan*.

The *Caigentan* is noteworthy for its timelessness. Ostentation, ornamentation, arrogance, avarice, pretense, hypocrisy, conceit, delusion, deceit, exaggeration, egotism, jealousy, and false fronts were replete in the world of Hong Zicheng. The *Caigentan*, then, addresses perennial questions of self and society. How, indeed, does one conduct oneself in and out of society? Perhaps by savoring the roots of vegetables.

NOTES TO THE AFTERWORD

- 1 *Zhuzi quanshu* (Complete Works of Zhu Xi), 4 (Studies), p. 10 in *Siku quanshu* (The Four Complete Libraries), Wenyuange digital edition, case #077. Another often-quoted saying is by Wang Xinmin of the same period: "If one chews on the roots of vegetables, one is able to accomplish all things." For instance, noted in *Xinyi Caigentan* (New Annotated *Caigentan*), Wu Jiaju, annot. (Taipei: San Min Shuju, 1998), p. 1.
- 2 Mao praised the *Caigentan* along with the *Rongzhai suibi*. See a tandem publication of the two works honoring Mao by Nanjing University Press, 1994, edited by Wang Tongshu. The *Rongzhai suibi* 容齋隨筆 (Jottings of Rongzhai) was a Song work dated 1180 by Hong Man. The two works are in the *suibi* (jottings) tradition of learned men commenting on history, government, episodes large and small. They are prized for the wisdom and lore they convey.

- 3 A general picture can be gleaned from the work by Wu cited in note 1, pp. 7–8; Frits Vos's biography of Hong in *Dictionary of Ming Biography*, L. Carrington Goodrich and Chaoying Fang, eds., vol. 1 (New York: Columbia University Press), 1976, pp. 678–679; and *The Roots of Wisdom: Saikontan*, William Scott Wilson, trans. (Tokyo: Kodansha International, 1985), pp. 14–15.
- 4 Reprinted in *Sheyinyu/Caigentan*, Ouyang Xiaotao, annot. (Changsha: Yuelu shushe, 1991), p. 76.
- 5 According to Imai Usaburō 今井宇三郎 as noted by Vos, *Dictionary of Ming Biography*, vol. 1, pp. 678–679. The translators have not seen this version. But if the assertion is true and it was already edited in 1591, that would place the *Caigentan*'s appearance shortly before that date.
- 6 Noted by Wu Jianqu, in *Xinyi Caigentan*, cited, p. 7 of preface.
- 7 *Fengwu changyi fang yanliang: Caigentan qianji houji jianghua* 風物長宜放眼量: 菜根譚前集後集講話 (Viewing All Things Equably: Talks on the *Caigentan* sections one and two) (Taipei: Yuanming chubanshe, 1993).
- 8 The text has a printing date of 1825 and was published by Sōzandō of Edo (Tokyo).
- 9 Sheng Yin and Wu Jiaju, already cited. Feng Zuomin 馮作民 ed., *Baihua Caigentan* 白話菜根譚 (Vernacular *Caigentan*) (Taipei: Xingguang chubanshe, 1985).
- 10 See www.asiawind.com/art/caigentan/cgt-5.htm.
- 11 See www.news.csouhu.com/20040909/n22195102.shtml.
- 12 Cf. Li Rongbiao 李荣标, "Caigentan zai Riben 菜根譚在日本 (*Caigentan* in Japan)," an article first carried in the *Huanqiu* (Globe), 1987:6, and reprinted in Yuan Tingdong 袁庭栋, ed., *Caigentan* 菜根譚 (Chengdu: Bashu chubanshe, 1988), pp. 90–97. Noted by Lo Yuet Keung 劳悦强, "Cong 'Caigentan' kan moshi de xinlin neizhuan" 从《菜根譚》看末世的心灵内转 (Viewing End-of-era Spiritual Change in the *Caigentan*), *Ya Zhou wenhua* 亚洲文化 (Asian Culture), no. 26, June 2002, 136–153, note 8.

- 13 For instance, Shaku Sōen's 釋宗演 *Saikontan Kōwa* 菜根譚講話 (Tokyo: Kyobunsha shōdo, 1926) went through eleven reprints in just two years.
- 14 See note 7. An earlier version of this work was issued in 1958.
- 15 See Vos, note 5.
- 16 Yong Rong et al. 永瑤等, *Siku quanshu zongmu* 四庫全書總目 (General Catalogue of the Four Complete Libraries), 2 vols. (Beijing: Zhonghua shuju, 1983), 1:1230. Also noted by Lo Yuet Keung, cited, p. 136.
- 17 Priest Sheng Yin mentioned this quizzical impression in his 1993 work, cited, p. 32.
- 18 See Timothy Brook, *Praying for Power: Buddhism and the Formation of Gentry Society in Late Ming* (Cambridge, Mass.: Harvard University Press, 1993), for excellent treatment of the merging of trends.
- 19 Lo, cited, p. 136.
- 20 The *Jintanxinwen wang* 金壇新聞網 (*Jintan News Net*), dated July 16, 2004, in an article discussing Yu as a Donglin member from Jintan, states that he went home to stay for twenty years. See reference to 1591 in note 5.
- 21 New Haven: Yale University Press, 1981.
- 22 New York: Columbia University Press, 1970.
- 23 See at least the following two books by Timothy Brook: *Praying for Power*, cited; and *The Confusions of Pleasure: Commerce and Culture in Ming China* (Berkeley: University of California Press, 1998). See also *Printing and Book Culture in Late Imperial China*, Cynthia J. Brokaw and Kai-wing Chow, eds. (Berkeley: University of California Press, 2005).
- 24 See pertinent discussion and passages of Wang's philosophy in Wm. Theodore de Bary, ed., *Sources of Chinese Tradition*, 2nd ed., vol. 1 (New York: Columbia University Press, 2003), pp. 842–864.

- 25 Jiao Hong (1541–1620) and the monk Han Shan (1546–1623) are good examples. Wilson, cited, refers to them as "Wildcat Zen," p. 13. See a full discussion of Mad Chan in Late Ming by Mao Wenfang 毛文芳, "晚明'狂禪'探論 (Exploring the 'Mad Chan' of Late Ming)," *漢學研究* (Chinese Studies), 19:2 (Dec. 2001), pp. 171–200. Confucian scholars, however, demurred at thinking Wang Yangming was influenced much by Buddhism. See Wing-Tsit Chan, "How Buddhistic Is Wang Yang-ming?" *Philosophy East and West*, vol. 12 (1962), pp. 203–215.
- 26 For Li Zhi and selection of his writings, see de Bary, *Sources*, cited, pp. 865–874.
- 27 See inclusion of Xu Wei as exemplar of *xiaopin* literature in Yang Ye, *Vignettes from the Late Ming: A Hsiao-p'in Anthology* (Seattle: University of Washington Press, 1999), pp. 18–21.
- 28 See for instances I:26, I:96, I:168, II:36, II:47, II:105, and elsewhere.
- 29 For the influence of Chan on esthetics in the Late Ming, see Mao Wenfang 毛文芳, *晚明閒賞美學* (Late Ming Leisurely Esthetics) (Taipei: Taiwan Xuesheng shuju, 2000).
- 30 See above-named work by Yang Ye for finely selected writers as well as discussion of this genre. See also Stephen Owen, ed. and trans., *An Anthology of Chinese Literature: Beginnings to 1911* (New York: W. W. Norton, 1996), esp. pp. 807–833 for Late Ming informal prose.
- 31 *Translations from the Chinese: The Importance of Understanding* (New York: World Publishing Company, 1960), 326–327, noted by Ye, cited, p. xxvi.
- 32 See forthcoming work by David McCraw, *Criss-cross: Chiasmus in Old Chinese Literature*.
- 33 See tandem publication, Lu Kun/Hong Yingming 呂坤/洪應明, *Shenyin yu. Caigentan* 呻吟語. 菜根譚 (Shanghai: Guji chubanshe, 2000). For a good treatment of the reorientation of Lu Kun and other scholars in Late Ming, see Joanna F. Handlin, *Action in Late Ming Thought* (Berkeley: University of California Press, 1983).

- 34 See Vos, cited.
- 35 Estimated by Ray Huang, cited, noted by Lo, cited, p. 137.
- 36 This dualism is strong in Neo-Confucians as early as the Song. The *Complete Works of Zhu Xi*, cited, especially Volume Four (Studies), is clear on this dualism, as well as on wealth and poverty, superior and inferior person, and others in the course of self-cultivation. At points, even Hong's language is in the cadence of Zhu Xi's Volume Four.
- 37 Even the article by Lo Yuet Keung, cited, for all its scholarship and generally sympathetic treatment of Hong and his work, makes this charge of negative passivism. See p. 142.

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PINYIN TO WADE-GILES GLOSSARY

Pinyin	Jianti	Fanti	Wade-Giles
Bai Sha	白沙	白沙	Pai Sha
Baiyi tongzi	白衣童子	白衣童子	Pai-yi t'ung-tzu
Bichou	笔畴	筆疇	Pi-ch'ou
Bo Juyi	白居易	白居易	Po Chü-i
Caigentan	菜根譚	菜根譚	Ts'ai-ken Tan
Cangshu	藏书	藏書	Ts'ang Shu
chen	尘	塵	ch'en
Chen Xianzhang	陈献章	陳獻章	Ch'en Hsien-chang
cheng yigeren	成一个人	成一個人	ch'eng i-ko-jen
Chuanjiabao	传家宝	傳家寶	Ch'uan-chia pao
chushi rushi	出世入世	出世入世	ch'u-shih ju-shih
dan	淡	淡	tan
danbo	澹泊	澹泊	tan-po
daoren	道人	道人	tao-jen
daowenxue	道问学	道問學	tao-wen-hsüeh
daren	达人	達人	ta-jen
de	德	德	te
dianran	点染	點染	tien-jan
Dong Zhongshu	董仲舒	董仲舒	Tung Chung-shu
Donglin shuyuan	东林书院	東林書院	Tung-lin shu-yuan
ergen	耳根	耳根	erh-ken
Feng Bao	冯保	馮保	Fung Pao
Fenshu	焚书	焚書	Fen Shu
Fu She	复社	復社	Fu-she
gailun	概论	概論	kai-lun
Gao Lian	高濂	高濂	Kao Lien

geyan	格言	格言	ke-yen
gongde	功德	功德	kung-te
Gu Xiancheng	顾宪成	顧憲成	Ku Hsien-ch'eng
guanwu	观物	觀物	kuan-wu
guanxin	观心	觀心	kuan-hsin
Han Shan	憨山	憨山	Han Shan
Hong Yingming	洪应明	洪應明	Hung Ying-ming
Hong Zicheng	洪自诚	洪自誠	Hung Tzu-ch'eng
hongchen	红尘	紅塵	hung-ch'en
huaigu shi	怀古诗	懷古詩	huai-ku shih
Huanchu daoren	还初道人	還初道人	Huan-ch'u tao-jen
hui	悔	悔	hui
Ji Kang	嵇康	嵇康	Chi K'ang
Jia Yi	贾谊	賈誼	Chia I
Jiao Hong	焦竑	焦竑	Chiao Hung
jin	矜	矜	chin
jing	境	境	ching
jing	净	淨	ching
Jintan	金坛	金壇	Chin-t'an
jixie	机械	機械	chi-hsieh
jixin	机心	機心	chi-hsin
Juemi daoshi	觉迷道士	覺迷道士	Chüeh-mi tao-shih
junzi	君子	君子	chün-tzu
kong	空	空	k'ung
kou'er	口耳	口耳	k'ou-erh
ku	枯	枯	k'u
kuangchan	狂禅	狂禪	k'uang-ch'an
kuhai	苦海	苦海	k'u-hai
lengchang	冷肠	冷腸	leng-ch'ang
li	理	理	li
li	礼	禮	li
Li Zhi	李贽	李贄	Li Chih
liangzhi	良知	良知	liang-chih
Lianjin	联谨	聯謹	Lien-chin

Lin Yu	林瑜	林瑜	Lin Yü
Liu Jin	刘谨	劉瑾	Liu Chin
Liu Xie	刘勰	劉勰	Liu Hsieh
Lu Jia	陆贾	陸賈	Lu Chia
Lu Kun	吕坤	呂坤	Lü K'un
Mao Zedong	毛泽东	毛澤東	Mao Tse-tung
nong	浓	濃	nung
pianwen	骈文	駢文	p'ien-wen
pingyi	评议	評議	p'ing-yi
pulu	朴鲁	樸魯	p'u-lu
puman	扑满	撲滿	p'u-man
qi	气	氣	ch'i
Qiaotan	樵谈	樵談	Ch'iao Tan
qingtán	清谈	清談	ch'ing-t'an
qiqi	欹器	欹器	ch'i-ch'i
quanshi	劝世	勸世	ch'üan-shih
ren	仁	仁	jen
renqing	人情	人情	jen-ch'ing
Rongzhai suibi	容斋随笔	容齋隨筆	Jung-chai Sui-pi
Ruan Ji	阮籍	阮籍	Juan Chi
Sanshan	三山病	三山病	San-shan
bingfu Tongli	夫通理	夫通理	Ping-fu T'ung-li
shanshu	善书	善書	shan-shu
Shao Yong	邵雍	邵雍	Shao Yung
shengjing	圣境	聖境	sheng-ching
Shenyinyu	呻吟语	呻吟語	Shen-yin Yü
Shenzong	神宗	神宗	Shen-tsung
shuji zhi shi	叔季之世	叔季之世	shu-chi chih-shih
Sikuquanshu	四库全书	四庫全書	Ssu-k'u Ch'üan-shu
Suichutang	遂初堂	遂初堂	Sui-ch'u-t'ang
zhuren	主人	主人	Chu-jen
suwei	素位	素位	su-wei
suxin	素心	素心	su-hsin
Taishang	太上感	太上感	T'ai-shang
ganying pian	应篇	應篇	Kan-ying P'ien

Wang An	王安	王安	Wang An
Wang Gen	王艮	王艮	Wang Ken
Wang Ji	王畿	王畿	Wang Chi
Wang Qianchu	汪乾初	汪乾初	Wang Ch'ien-ch'u
Wang Xinmin	汪信民	汪信民	Wang Hsin-min
Wang Yangming	王阳明	王陽明	Wang Yang-ming
wankong	頑空	頑空	wan-k'ung
Wanli	万历	萬歷	Wan-li
Wei Zhongxian	魏忠贤	魏忠賢	Wei Chung-hsien
wen	文	文	wen
wenhua	文化	文化	wen-hua
wenming	文明	文明	wen-ming
wenren	文人	文人	wen-jen
Wenxin diaolong	文心雕龙	文心雕龍	Wen-hsin Tiao-lung
Wenyuange	文渊阁	文淵閣	Wen-yüan Ko
wenzhang	文章	文章	wen-chang
wu	物	物	wu
wu	无	無	wu
wu	毋	毋	wu
Wuxi	无锡	無錫	Wu-hsi
Xianfo qizong	仙佛奇踪	仙佛奇踪	Hsien-fo Ch'i-tsung
xianshi	闲适	閒適	hsien-shih
xiaopin	小品	小品	hsiao-p'in
xiaoren	小人	小人	hsiao-jen
xin	心	心	hsin
xin	信	信	hsin
xing	性	性	hsing
xiushen	修身	修身	hsiu-shen
xiusheng	修省	修省	hsiu-sheng
Xu Wei	徐渭	徐渭	Hsü Wei
xuanji	玄机	玄機	hsuan-chi
Yashangzhai-	雅尚斋	雅尚齋	Ya-shang-zhai
zunshengbajian	遵生八笺	遵生八箋	tsun-sheng pa-chien
yi	义	義	i
yingchou	应酬	應酬	ying-ch'ou

yin-yang	阴阳	陰陽	yin-yang
yitiao bianfa	一条编法	一條編法	i-t'iao pien-fa
yonggu shi	咏古诗	詠古詩	yung-ku shih
yu	欲	欲	yü
Yu Kongjian	于孔兼	于孔兼	Yü K'ung-chien
yulu	语录	語錄	yü-lu
zaowu	造物	造物	tsao-wu
Zhang Juzheng	张居正	張居正	Chang Chü-cheng
Zhao Buzhi	晁补之	晁補之	Chao Pu-chih
zhenjing	真境	真境	chen-ching
zhenkong	真空	真空	chen-k'ung
zhenxin	真心	真心	chen-hsin
zhi	智	智	chih
Zhu Xi	朱熹	朱熹	Chu Hsi
Zhuziquanshu	朱子全书	朱子全書	Chu-tzu Ch'üan-shu
zundexing	尊德性	尊德性	tsun-te-hsing

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SELECTIONS FROM *Vegetable Roots Discourse*

If your heart is bright, then even in a dark chamber 
there is blue sky. If your thoughts are gloomy,
then even in broad daylight cruel demons appear.

 The mouth is the portal of the mind.
If not carefully guarded, it leaks true intents
and motives. Feelings are the feet of the mind.
If not carefully watched, they will take you
onto all kinds of wayward paths.

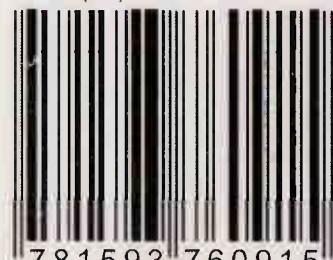
 One is fresh and at ease living in the mountains;
everything touched occasions a pleasant thought;
viewing a single cloud and a wild crane can
bring transcendence to mind; fording a pebbled
brook can make one think of becoming pure;
touching a gnarled juniper or the winter plum
tree can firm up one's resolve; keeping the company
of gulls and deer can clear the mind of calculated
scheming. With just one step into the worldly dust,
though external matters might not ensnare you,
you will surely belong to the depraved.



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