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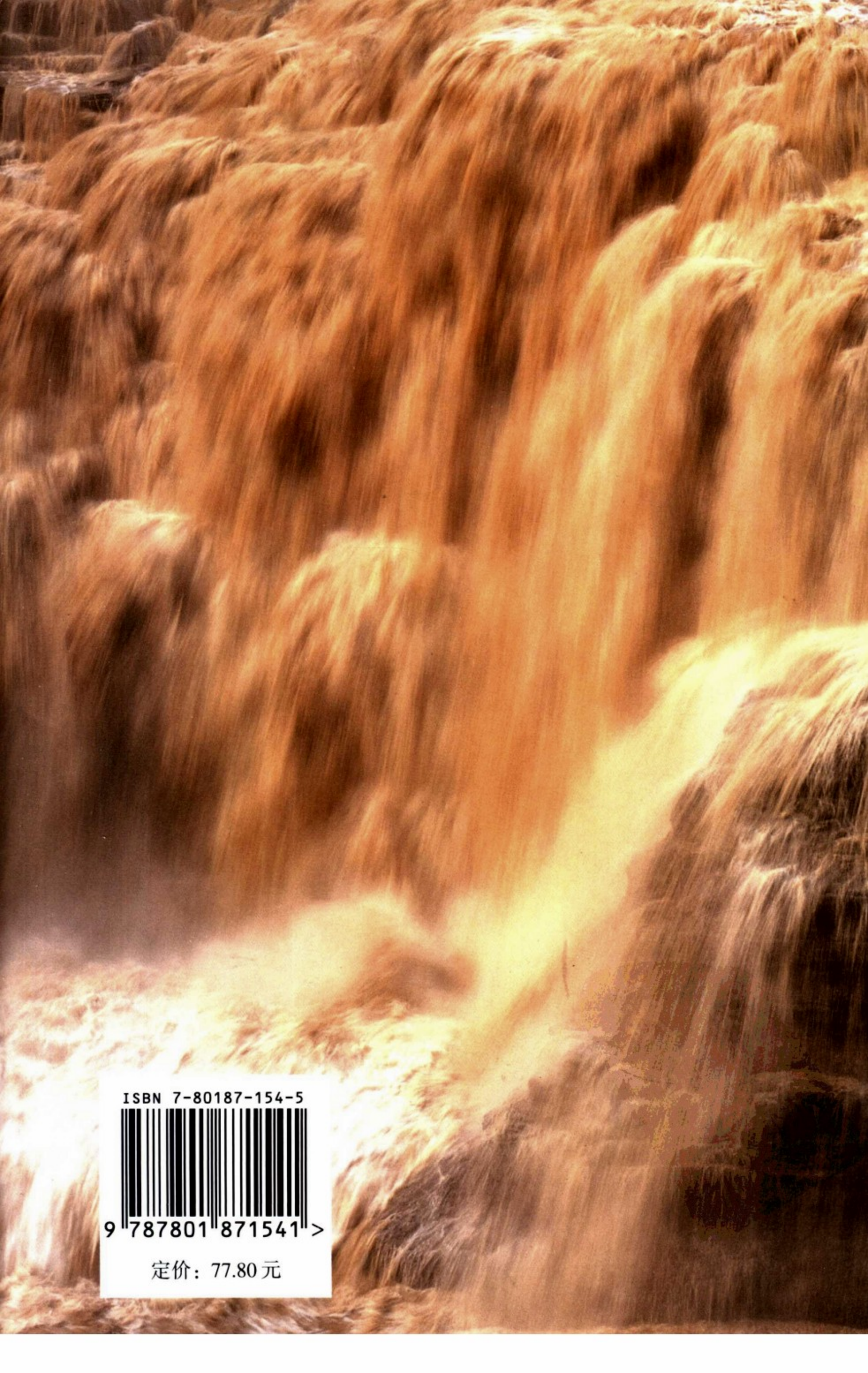
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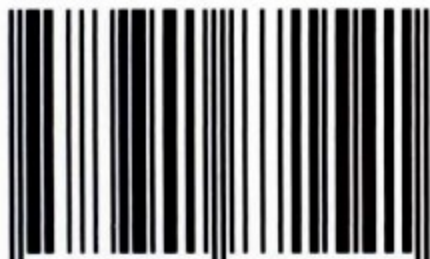
菜根谭

TENDING THE ROOTS
OF WISDOM





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Chinese-English

菜根谭

Tending the Roots of Wisdom



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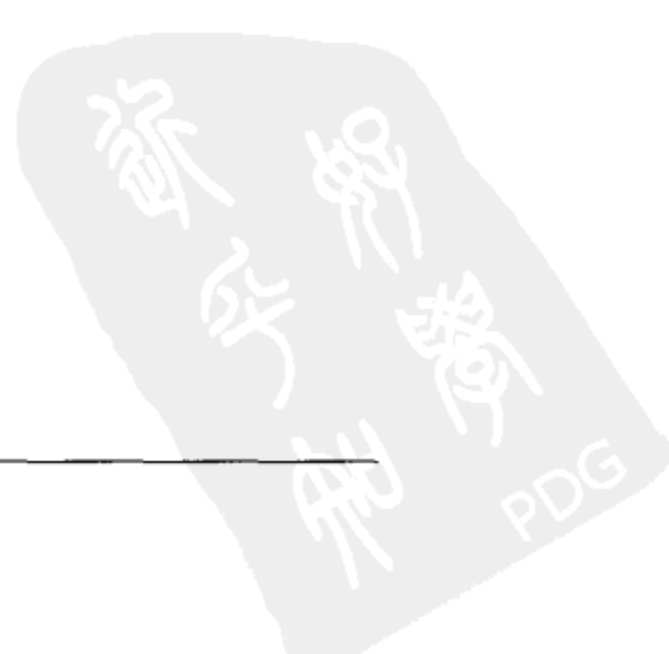
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总 序

杨牧之

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

—

中华民族有着悠久的历史 and 灿烂的文化，系统、准确地将中华民族的文化经典翻译成外文，编辑出版，介绍给全世界，是几代中国人的愿望。早在几十年前，西方一位学者翻译《红楼梦》，书名译成《一个红楼上的梦》，将林黛玉译为“黑色的玉”。我们一方面对国外学者将中国的名著介绍到世界上去表示由衷的感谢，一方面为祖国的名著还不被完全认识，甚而受到曲解，而感到深深的遗憾。还有西方学者翻译《金瓶梅》，专门摘选其中自然主义描述最为突出的篇章加以译介。一时间，西方学者好像发现了奇迹，掀起了《金瓶梅》热，说中国是“性开放的源头”，公开地在报刊上鼓吹中国要“发扬开放之传统”。还有许多资深、友善的汉学家译介中国古代的哲学著作，在把中华民族文化介绍给全世界的工作方面作出了重大贡献，但或囿于理解有误，或缘于对中国文字认识的局限，质量上乘的并不多，常常是隔靴搔痒，说不到点子上。大哲学家黑格尔曾经说过：中国有最完



备的国史。但他认为中国古代没有真正意义上的哲学，还处在哲学史前状态。这么了不起的哲学家竟然作出这样大失水准的评论，何其不幸。正如任何哲学家都要受时间、地点、条件的制约一样，黑格尔也离不开这一规律。当时他也只能从上述水平的汉学家译过去的文字去分析、理解，所以，黑格尔先生对中国古代社会的认识水平是什么状态，也就不难想象了。

中国离不开世界，世界也缺少不了中国。中国文化摄取外域的新成分，丰富了自己，又以自己的新成就输送给别人，贡献于世界。从公元5世纪开始到公元15世纪，大约有一千年，中国走在世界的前列。在这一千多年的时间里，她的光辉照耀全世界。人类要前进，怎么能不全面认识中国，怎么能不认真研究中国的历史呢？

二

中华民族是伟大的，曾经辉煌过，蓝天、白云、阳光灿烂，和平而兴旺；也有过黑暗的、想起来就让人战栗的日子，但中华民族从来是充满理想，不断追求，不断学习，渴望和平与友谊的。

中国古代伟大的思想家孔子曾经说过：“三人行，必有我师焉。择其善者而从之，其不善者而改之。”孔子的话就是要人们向别人学习。这段话正是概括了整个中华民族与人交往的原则。人与人之间交往如此，在与周边的国家交往中也是如此。

秦始皇第一个统一了中国，可惜在位只有十几年，来不及作更多的事情。汉朝继秦而继续强大，便开始走出去，了



解自己周边的世界。公元前 138 年，汉武帝派张骞出使西域。他带着一万头牛羊，总值一万万钱的金帛货物，作为礼物，开始西行，最远到过“安息”（即波斯）。公元前 36 年，班超又率 36 人出使西域。36 个人按今天的话说，也只有一个排，显然是为了拜访未曾见过面的邻居，是去交朋友。到了西域，班超派遣甘英作为使者继续西行，往更远处的大秦国（即罗马）去访问，“乃抵条支而历安息，临西海以望大秦”（《后汉书·西域传》）。“条支”在“安息”以西，即今天的伊拉克、叙利亚一带，“西海”应是今天的地中海。也就是说甘英已经到达地中海边上，与罗马帝国隔海相望，“临大海欲渡”，却被人劝阻而未成行，这在历史上留下了遗恨。可以想见班超、甘英沟通友谊的无比勇气和强烈愿望。接下来是唐代的玄奘，历经千难万险，到“西天”印度取经，带回了南亚国家的古老文化。归国后，他把带回的佛教经典组织人翻译，到后来很多经典印度失传了，但中国却保存完好，以至于今天，没有玄奘的《大唐西域记》，印度人很难编写印度古代史。明代郑和“七下西洋”，把中华文化传到东南亚一带。鸦片战争以后，一代又一代先进的中国人，为了振兴中华，又前赴后继，向西方国家学习先进的科学思想和文明成果。这中间有我们的领导人朱德、周恩来、邓小平；有许许多多大科学家、文学家、艺术家，如郭沫若、李四光、钱学森、冼星海、徐悲鸿等。他们的追求、奋斗，他们的博大胸怀，兼收并蓄的精神，为人类社会增添了光彩。

中国文化的形成和发展过程，就是一个以众为师，以各国人民为师，不断学习和创造的过程。中华民族曾经向周边国家和民族学习过许多东西，假如没有这些学习，中华民族决不可能创造出昔日的辉煌。回顾历史，我们怎么能够不对



伟大的古埃及文明、古希腊文明、古印度文明满怀深深的感激?怎么能够不对伟大的欧洲文明、非洲文明、美洲文明、澳洲文明,以及中国周围的亚洲文明充满温情与敬意?

中华民族为人类社会曾作出过独特的贡献。在15世纪以前,中国的科学技术一直处于世界遥遥领先的地位。英国科学家李约瑟说:“中国在公元3世纪到13世纪之间,保持着一个西方所望尘莫及的科学知识水平。”美国耶鲁大学教授、《大国的兴衰》的作者保罗·肯尼迪坦言:“在近代以前时期的所有文明中,没有一个国家的文明比中国更发达,更先进。”

世界各国的有识之士千里迢迢来中国观光、学习。在这个过程中,中国唐朝的长安城渐渐发展成为国际大都市。西方的波斯、东罗马,东亚的高丽、新罗、百济、南天竺、北天竺,频繁前来。外国的王侯、留学生,在长安供职的外国官员,商贾、乐工和舞士,总有几十个国家,几万人之多。日本派出“遣唐使”更是一批接一批。传为美谈的日本人阿部仲麻吕(晁衡)在长安留学的故事,很能说明外国人与中国的交往。晁衡学成仕于唐朝,前后历时五十余年。晁衡与中国的知识分子结下了深厚的友情。他归国时,传说在海中遇难身亡。大诗人李白作诗哭悼:“日本晁卿辞帝都,征帆一片远蓬壶。明月不归沉碧海,白云愁色满苍梧。”晁衡遇险是误传,但由此可见中外学者之间在中国长安交往的情谊。

后来,不断有外国人到中国来探寻秘密,所见所闻,常常让他们目瞪口呆。《希腊纪事》(希腊人波桑尼阿著)记载公元2世纪时,希腊人在中国的见闻。书中写道:“赛里斯人用小米和青芦喂一种类似蜘蛛的昆虫,喂到第五年,虫肚子胀裂开,便从里面取出丝来。”从这段对中国古代养蚕技术的



描述，可见当时欧洲人与中国人的差距。公元9世纪中叶，阿拉伯人来到中国。一位阿拉伯作家在他所著的《中国印度见闻录》中记载了曾旅居中国的阿拉伯商人的见闻：

——一天，一个外商去拜见驻守广州的中国官吏。会见时，外商总盯着官吏的胸部，官吏很奇怪，便问：“你好像总盯着我的胸，这是怎么回事？”那位外商回答说：“透过你穿的丝绸衣服，我隐约看到你胸口上长着一个黑痣，这是什么丝绸，我感到十分惊奇。”官吏听后，失声大笑，伸出胳膊，说：“请你数数吧，看我穿了几件衣服？”那商人数过，竟然穿了五件之多，黑痣正是透过这五层丝绸衣服显现出来的。外商惊得目瞪口呆，官吏说：“我穿的丝绸还不算是最好的，总督穿的要更精美。”

——书中关于茶(他们叫干草叶子)的记载，可见阿拉伯国家当时还没有喝茶的习惯。书中记述：“中国国王本人的收入主要靠盐税和泡开水喝的一种干草税。在各个城市里，这种干草叶售价都很高，中国人称这种草叶叫‘茶’，这种干草叶比苜蓿的叶子还多，也略比它香，稍有苦味，用开水冲喝，治百病。”

——他们对中国的医疗条件十分羡慕，书中记载道：“中国人医疗条件很好，穷人可以从国库中得到药费。”还说：“城市里，很多地方立一石碑，高10肘，上面刻有各种疾病和药物，写明某种病用某种药医治。”

——关于当时中国的京城，书中作了生动的描述：中国的京城很大，人口众多，一条宽阔的长街把全城分为两半，大街右边的东区，住着皇帝、宰相、禁军及皇家的总管、奴婢。在这个区域，沿街开凿了小河，流水潺潺；路旁，葱茏的树木整然有序，一幢幢宅邸鳞次栉比。大街左边的西区，



住着庶民和商人。这里有货栈和商店，每当清晨，人们可以看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

此后的史籍对西人来华的记载，渐渐多了起来。13世纪意大利旅行家马可·波罗，尽管有人对他是否真的到过中国持怀疑态度，但他留下一部记述元代事件的《马可·波罗游记》却是确凿无疑的。这部游记中的一些关于当时中国的描述使得西方人认为是“天方夜谭”。总之，从中西文化交流史来说，这以前的时期还是一个想象和臆测的时代，相互之间充满了好奇与幻想。

从16世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于1582年来华，1610年病逝于北京，在华20余年。除了传教以外，做了两件具有历史象征意义的事，一是1594年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

西方传教士对《四书》等中国经典的粗略翻译，以及杜赫德的《中华帝国志》等书对中国的介绍，在西方读者的眼前展现了一个异域文明，在当时及稍后一段时期引起了一场“中国热”，许多西方大思想家的眼光都曾注目中国文化。有的推崇中华文明，如莱布尼兹、伏尔泰、魁奈等，有的对中华文明持批评态度，如孟德斯鸠、黑格尔等。莱布尼兹认识到中国文化的某些思想与他的观念相近，如周易的卦象与他发明的二进制相契合，对中国文化给予了热情的礼赞；黑格尔则从他整个哲学体系的推演出发，认为中国没有真正意义上的哲学，还处在哲学史前的状态。但是，不论是推崇还



是批评，是吸纳还是排斥，中西文化的交流产生了巨大的影响。随着先进的中国科学技术的西传，特别是中国的造纸、火药、印刷术和指南针四大发明的问世，大大改变了世界的面貌。马克思说：“中国的火药把骑士阶层炸得粉碎，指南针打开了世界市场并建立了殖民地，而印刷术则变成了新教的工具，变成对精神发展创造必要前提的最强大的杠杆。”英国的哲学家培根说：中国的四大发明“改变了全世界的面貌和一切事物的状态”。

三

大千世界，潮起潮落。云散云聚，万象更新。中国古代产生了无数伟大科学家：祖冲之、李时珍、孙思邈、张衡、沈括、毕升……，产生了无数科技成果：《齐民要术》、《九章算术》、《伤寒杂病论》、《本草纲目》……，以及保存至今的世界奇迹：浑天仪、地动仪、都江堰、敦煌石窟、大运河、万里长城……。但从15世纪下半叶起，风水似乎从东方转到了西方，落后的欧洲只经过400年便成为世界瞩目的文明中心。英国的牛顿、波兰的哥白尼、德国的伦琴、法国的居里、德国的爱因斯坦、意大利的伽利略、俄国的门捷列夫、美国的费米和爱迪生……，光芒四射，令人敬仰。

中华民族开始思考了。潮起潮落究竟是什么原因？中国人发明的火药，传到欧洲，转眼之间反成为欧洲列强轰击中国大门的炮弹，又是因为什么？

鸦片战争终于催醒了中国人沉睡的迷梦，最先“睁眼看世界”的一代精英林则徐、魏源迈出了威武雄壮的一步。曾国藩、李鸿章搞起了洋务运动。中国的知识分子喊出“民主



与科学”的口号。中国是落后了，中国的志士仁人在苦苦探索。但落后中饱含着变革的动力，探索中孕育着崛起的希望。“向科学进军”，中华民族终于又迎来了科学的春天。

今天，世界毕竟来到了 21 世纪的门槛。分散隔绝的世界，逐渐变成联系为一体的世界。现在，全球一体化趋势日益明显，人类历史也就在愈来愈大的程度上成为全世界的历史。当今，任何一种文化的发展都离不开对其它优秀文化的汲取，都以其它优秀文化的发展为前提。在近现代，西方文化汲取中国文化，不仅是中国文化的传播，更是西方文化自身的创新和发展；正如中国文化对西方文化的汲取一样，既是西方文化在中国的传播，同时也是中国文化在近代的转型和发展。地球上所有的人类文化，都是我们共同的宝贵遗产。既然我们生活的各个大陆，在地球史上曾经是连成一气的“泛大陆”，或者说是一个完整的“地球村”，那么，我们同样可以在这个以知识和学习为特征的网络时代，走上相互学习、共同发展的大路，建设和开拓我们人类崭新的“地球村”。

西学仍在东渐，中学也将西传。各国人民的优秀文化正日益迅速地为中国文化所汲取，而无论西方和东方，也都需要从中国文化中汲取养分。正是基于这一认识，我们组织出版汉英对照版《大中华文库》，全面系统地翻译介绍中国传统文化典籍。我们试图通过《大中华文库》，向全世界展示，中华民族五千年的追求，五千年的梦想，正在新的历史时期重放光芒。中国人民就像火后的凤凰，万众一心，迎接新世纪文明的太阳。

1999 年 8 月

PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

Yang Muzhi

The publication of the *Library of Chinese Classics* is a matter of great satisfaction to all of us who have been involved in the production of this monumental work. At the same time, we feel a weighty sense of responsibility, and take this opportunity to explain to our readers the motivation for undertaking this cross-century task.

1

The Chinese nation has a long history and a glorious culture, and it has been the aspiration of several generations of Chinese scholars to translate, edit and publish the whole corpus of the Chinese literary classics so that the nation's greatest cultural achievements can be introduced to people all over the world. There have been many translations of the Chinese classics done by foreign scholars. A few dozen years ago, a Western scholar translated the title of *A Dream of Red Mansions* into "A Dream of Red Chambers" and Lin Daiyu, the heroine in the novel, into "Black Jade." But while their endeavours have been laudable, the results of their labours have been less than satisfactory. Lack of knowledge of Chinese culture and an inadequate grasp of the Chinese written language have led the translators into many errors. As a consequence, not only are Chinese classical writings widely misunderstood in the rest of the world, in some cases their content has actually been distorted. At one time, there was a "Jin Ping Mei craze" among Western scholars, who thought that they had uncovered a miraculous phenomenon, and published theories claiming that China was the "fountainhead of eroticism," and that a Chinese "tradition of permissiveness" was about to be laid bare. This distorted view came about due to the translators of the *Jin Ping Mei* (*Plum in the Golden Vase*) putting one-sided stress on the





raw elements in that novel, to the neglect of its overall literary value. Meanwhile, there have been many distinguished and well-intentioned Sinologists who have attempted to make the culture of the Chinese nation more widely known by translating works of ancient Chinese philosophy. However, the quality of such work, in many cases, is unsatisfactory, often missing the point entirely. The great philosopher Hegel considered that ancient China had no philosophy in the real sense of the word, being stuck in philosophical "prehistory." For such an eminent authority to make such a colossal error of judgment is truly regrettable. But, of course, Hegel was just as subject to the constraints of time, space and other objective conditions as anyone else, and since he had to rely for his knowledge of Chinese philosophy on inadequate translations it is not difficult to imagine why he went so far off the mark.

China cannot be separated from the rest of the world; and the rest of the world cannot ignore China. Throughout its history, Chinese civilization has enriched itself by absorbing new elements from the outside world, and in turn has contributed to the progress of world civilization as a whole by transmitting to other peoples its own cultural achievements. From the 5th to the 15th centuries, China marched in the front ranks of world civilization. If mankind wishes to advance, how can it afford to ignore China? How can it afford not to make a thoroughgoing study of its history?

2

Despite the ups and downs in their fortunes, the Chinese people have always been idealistic, and have never ceased to forge ahead and learn from others, eager to strengthen ties of peace and friendship.

The great ancient Chinese philosopher Confucius once said, "Whenever three persons come together, one of them will surely be able to teach me something. I will pick out his good points and emulate them; his bad points I will reform." Confucius meant by this that we should always be ready to learn from others. This maxim encapsulates the principle the Chinese people have always followed in their dealings with other peoples, not only on an individual basis but also at the level of state-to-state relations.

After generations of internecine strife, China was unified by Emperor



Qin Shi Huang (the First Emperor of the Qin Dynasty) in 221 B.C. The Han Dynasty, which succeeded that of the short-lived Qin, waxed powerful, and for the first time brought China into contact with the outside world. In 138 B.C., Emperor Wu dispatched Zhang Qian to the western regions, i.e. Central Asia. Zhang, who traveled as far as what is now Iran, took with him as presents for the rulers he visited on the way 10,000 head of sheep and cattle, as well as gold and silks worth a fabulous amount. In 36 B.C., Ban Chao headed a 36-man legation to the western regions. These were missions of friendship to visit neighbours the Chinese people had never met before and to learn from them. Ban Chao sent Gan Ying to explore further toward the west. According to the "Western Regions Section" in the *Book of Later Han*, Gan Ying traveled across the territories of present-day Iraq and Syria, and reached the Mediterranean Sea, an expedition which brought him within the confines of the Roman Empire. Later, during the Tang Dynasty, the monk Xuan Zang made a journey fraught with danger to reach India and seek the knowledge of that land. Upon his return, he organized a team of scholars to translate the Buddhist scriptures, which he had brought back with him. As a result, many of these scriptural classics which were later lost in India have been preserved in China. In fact, it would have been difficult for the people of India to reconstruct their own ancient history if it had not been for Xuan Zang's *A Record of a Journey to the West in the Time of the Great Tang Dynasty*. In the Ming Dynasty, Zheng He transmitted Chinese culture to Southeast Asia during his seven voyages. Following the Opium Wars in the mid-19th century, progressive Chinese, generation after generation, went to study the advanced scientific thought and cultural achievements of the Western countries. Their aim was to revive the fortunes of their own country. Among them were people who were later to become leaders of China, including Zhu De, Zhou Enlai and Deng Xiaoping. In addition, there were people who were to become leading scientists, literary figures and artists, such as Guo Moruo, Li Siguang, Qian Xuesen, Xian Xinghai and Xu Beihong. Their spirit of ambition, their struggles and their breadth of vision were an inspiration not only to the Chinese people but to people all over the world.

Indeed, it is true that if the Chinese people had not learned many



things from the surrounding countries they would never have been able to produce the splendid achievements of former days. When we look back upon history, how can we not feel profoundly grateful for the legacies of the civilizations of ancient Egypt, Greece and India? How can we not feel fondness and respect for the cultures of Europe, Africa, America and Oceania?

The Chinese nation, in turn, has made unique contributions to the community of mankind. Prior to the 15th century, China led the world in science and technology. The British scientist Joseph Needham once said, "From the third century A.D. to the 13th century A.D. China was far ahead of the West in the level of its scientific knowledge." Paul Kennedy, of Yale University in the U.S., author of *The Rise and Fall of the Great Powers*, said, "Of all the civilizations of the pre-modern period, none was as well-developed or as progressive as that of China."

Foreigners who came to China were often astonished at what they saw and heard. The Greek geographer Pausanias in the second century A.D. gave the first account in the West of the technique of silk production in China: "The Chinese feed a spider-like insect with millet and reeds. After five years the insect's stomach splits open, and silk is extracted therefrom." From this extract, we can see that the Europeans at that time did not know the art of silk manufacture. In the middle of the 9th century A.D., an Arabian writer includes the following anecdote in his *Account of China and India*:

"One day, an Arabian merchant called upon the military governor of Guangzhou. Throughout the meeting, the visitor could not keep his eyes off the governor's chest. Noticing this, the latter asked the Arab merchant what he was staring at. The merchant replied, 'Through the silk robe you are wearing, I can faintly see a black mole on your chest. Your robe must be made out of very fine silk indeed!' The governor burst out laughing, and holding out his sleeve invited the merchant to count how many garments he was wearing. The merchant did so, and discovered that the governor was actually wearing five silk robes, one on top of the other, and they were made of such fine material that a tiny mole could be seen through them all! Moreover, the governor explained that the robes he was wearing were not made of the finest silk at all; silk of the highest



grade was reserved for the garments worn by the provincial governor.”

The references to tea in this book (the author calls it “dried grass”) reveal that the custom of drinking tea was unknown in the Arab countries at that time: “The king of China’s revenue comes mainly from taxes on salt and the dry leaves of a kind of grass which is drunk after boiled water is poured on it. This dried grass is sold at a high price in every city in the country. The Chinese call it ‘cha.’ The bush is like alfalfa, except that it bears more leaves, which are also more fragrant than alfalfa. It has a slightly bitter taste, and when it is infused in boiling water it is said to have medicinal properties.”

Foreign visitors showed especial admiration for Chinese medicine. One wrote, “China has very good medical conditions. Poor people are given money to buy medicines by the government.”

In this period, when Chinese culture was in full bloom, scholars flocked from all over the world to China for sightseeing and for study. Chang’an, the capital of the Tang Dynasty was host to visitors from as far away as the Byzantine Empire, not to mention the neighboring countries of Asia. Chang’an, at that time the world’s greatest metropolis, was packed with thousands of foreign dignitaries, students, diplomats, merchants, artisans and entertainers. Japan especially sent contingent after contingent of envoys to the Tang court. Worthy of note are the accounts of life in Chang’an written by Abeno Nakamaro, a Japanese scholar who studied in China and had close friendships with ministers of the Tang court and many Chinese scholars in a period of over 50 years. The description throws light on the exchanges between Chinese and foreigners in this period. When Abeno was supposedly lost at sea on his way back home, the leading poet of the time, Li Bai, wrote a eulogy for him.

The following centuries saw a steady increase in the accounts of China written by Western visitors. The Italian Marco Polo described conditions in China during the Yuan Dynasty in his *Travels*. However, until advances in the science of navigation led to the opening of east-west shipping routes at the beginning of the 16th century Sino-Western cultural exchanges were coloured by fantasy and conjecture. Concrete progress was made when a contingent of religious missionaries, men well versed in Western science and technology, made their way to China, ushering in an era of



direct contacts between China and the West. The experience of this era was embodied in the career of the Italian Jesuit Matteo Ricci. Arriving in China in 1582, Ricci died in Beijing in 1610. Apart from his missionary work, Ricci accomplished two historically symbolic tasks — one was the translation into Latin of the “Four Books,” together with annotations, in 1594; the other was the translation into Chinese of Euclid’s *Elements*.

The rough translations of the “Four Books” and other Chinese classical works by Western missionaries, and the publication of Père du Halde’s *Description Geographique, Historique, Chronologique, Politique, et Physique de l’Empire de la Chine* revealed an exotic culture to Western readers, and sparked a “China fever,” during which the eyes of many Western intellectuals were fixed on China. Some of these intellectuals, including Leibniz, held China in high esteem; others, such as Hegel, nursed a critical attitude toward Chinese culture. Leibniz considered that some aspects of Chinese thought were close to his own views, such as the philosophy of the *Book of Changes* and his own binary system. Hegel, on the other hand, as mentioned above, considered that China had developed no proper philosophy of its own. Nevertheless, no matter whether the reaction was one of admiration, criticism, acceptance or rejection, Sino-Western exchanges were of great significance. The transmission of advanced Chinese science and technology to the West, especially the Chinese inventions of paper-making, gunpowder, printing and the compass, greatly changed the face of the whole world. Karl Marx said, “Chinese gunpowder blew the feudal class of knights to smithereens; the compass opened up world markets and built colonies; and printing became an implement of Protestantism and the most powerful lever and necessary precondition for intellectual development and creation.” The English philosopher Roger Bacon said that China’s four great inventions had “changed the face of the whole world and the state of affairs of everything.”

3

Ancient China gave birth to a large number of eminent scientists, such as Zu Chongzhi, Li Shizhen, Sun Simiao, Zhang Heng, Shen Kuo and Bi



Sheng. They produced numerous treatises on scientific subjects, including *The Manual of Important Arts for the People's Welfare*, *Nine Chapters on the Mathematical Art*, *A Treatise on Febrile Diseases* and *Compendium of Materia Medica*. Their accomplishments included ones whose influence has been felt right down to modern times, such as the armillary sphere, seismograph, Dujiangyan water conservancy project, Dunhuang Grottoes, Grand Canal and Great Wall. But from the latter part of the 15th century, and for the next 400 years, Europe gradually became the cultural centre upon which the world's eyes were fixed. The world's most outstanding scientists then were England's Isaac Newton, Poland's Copernicus, France's Marie Curie, Germany's Rontgen and Einstein, Italy's Galileo, Russia's Mendeleev and America's Edison.

The Chinese people then began to think: What is the cause of the rise and fall of nations? Moreover, how did it happen that gunpowder, invented in China and transmitted to the West, in no time at all made Europe powerful enough to batter down the gates of China herself?

It took the Opium War to wake China from its reverie. The first generation to make the bold step of "turning our eyes once again to the rest of the world" was represented by Lin Zexu and Wei Yuan. Zeng Guofan and Li Hongzhang started the Westernization Movement, and later intellectuals raised the slogan of "Democracy and Science." Noble-minded patriots, realizing that China had fallen behind in the race for modernization, set out on a painful quest. But in backwardness lay the motivation for change, and the quest produced the embryo of a towering hope, and the Chinese people finally gathered under a banner proclaiming a "March Toward Science."

On the threshold of the 21st century, the world is moving in the direction of becoming an integrated entity. This trend is becoming clearer by the day. In fact, the history of the various peoples of the world is also becoming the history of mankind as a whole. Today, it is impossible for any nation's culture to develop without absorbing the excellent aspects of the cultures of other peoples. When Western culture absorbs aspects of Chinese culture, this is not just because it has come into contact with Chinese culture, but also because of the active creativity and development of Western culture itself; and vice versa. The various cultures of



the world's peoples are a precious heritage which we all share. Mankind no longer lives on different continents, but on one big continent, or in a "global village." And so, in this era characterized by an all-encompassing network of knowledge and information we should learn from each other and march in step along the highway of development to construct a brand-new "global village."

Western learning is still being transmitted to the East, and vice versa. China is accelerating its pace of absorption of the best parts of the cultures of other countries, and there is no doubt that both the West and the East need the nourishment of Chinese culture. Based on this recognition, we have edited and published the *Library of Chinese Classics* in a Chinese-English format as an introduction to the corpus of traditional Chinese culture in a comprehensive and systematic translation. Through this collection, our aim is to reveal to the world the aspirations and dreams of the Chinese people over the past 5,000 years and the splendour of the new historical era in China. Like a phoenix rising from the ashes, the Chinese people in unison are welcoming the cultural sunrise of the new century.

August 1999





前 言

《菜根谭》一书问世于明朝万历年间（1573—1620），作者洪应明。四百多年以来，该书在海内外流传不广，知之不多。在二十世纪的一百年间，洪应明的《菜根谭》并未引起中国思想界、文化学术界的足够重视。反观日本，情况则有些不同。在二十世纪八十年代出现了一阵“《菜根谭》热”。不少日本企业对《菜根谭》中的一些思想相当推崇，将其纳入自己经营管理的理念之中。在日本，有人甚至说，“论企业经营管理的书籍成千上万，不过，多数抵不上一部《菜根谭》”。可见《菜根谭》在日本多么受人欢迎。

洪应明以“自诚”为字，以“还初道人”为号。前者表达了他以儒家之诚修身养性的人生体验，后者则富有释教悟禅之意，并兼有释道两家“返璞归真”的韵味。从字到号，无不反映出洪应明融释道入儒理，使儒、释、道三教融会贯通的传统思想。细读《菜根谭》，不乏儒、释、道修身养性的警句。

洪应明生活的时代，是中国近代资本主义萌芽时期，社会上出现了一种物欲横流的新环境。这种环境与中国上古、中古时期的环境有很大不同。那时，芸芸众生的心态是建立在农耕经济基础上的，不适应商业市井的庸俗繁华。因此，教人如何面对纷繁复杂的社会，以及如何在这种社会中安身立命成了人们追求的目标。充满劝世之说的《菜根谭》满足了人们的这一需要。明治维新以后的日本有着极为相似的情况。进入西方资本主义思想体系后，日本和其他西方国家，资本主义经济得到充分发展。这种发展不仅产生了高度的现代文明，同时不可避

免地出现了“金钱拜物教”。然而，社会上不乏一些有识之士，他们对迷恋物质世界的“拜物教”进行了反思。在这种情况下，道教的修炼成仙、佛教的看破红尘可以使人从尘世的烦恼中解脱出来。这与现代的西方社会追求“返璞归真”及基督教拯救人类“原罪”的思想殊途同归，因而产生了许多共鸣。

《菜根谭》是以处世思想为主的格言式小品文，采用语录体，书中不乏嘉言格论、丽词醒语，深入浅出，发人深省，是一部有益于人们陶冶情操、磨炼意志、奋发向上的通俗读物。作者以“菜根”为本书命名，意谓“人的才智和修养只有经过艰苦磨炼才能获得”。但是《菜根谭》毕竟成书于四百年前，所以在借鉴其有益方面的同时，对其中占有一定篇幅的封建糟粕，也应作为弃物之菜根而弃之。

本书为汉英两种语言对照形式，汉语原文采用流传较广的版本，英译文由对中国文化颇有研究的英国人保罗·怀特提供。编者还将原文译成白话文，以便读者对照阅读。





FOREWORD

Tending the Roots of Wisdom was written by Hong Yingming during the Wanli reign period (1573-1620) of the Ming Dynasty. In the 400 or so years following its first appearance, the book was not widely disseminated either at home or abroad, and was not well known. Throughout the 20th century, it failed to arouse much attention in philosophical, literary or artistic circles in China. But in Japan a different situation arose in the 1980s, when a “*Tending the Roots of Wisdom* craze” swept the business world. A number of Japanese corporations, impressed with the philosophical approach of the work, adopted it as a component part of their management concepts.

Hong Yingming adopted the style (a name which an educated man chose for himself at the age of 20) of Zicheng, or “self-cultivation,” and the Taoist name of Huanchu, or “back to the beginning.” The former embodies the Confucian virtue of spending one’s life in a process of self-improvement, and the latter is redolent of the Buddhist concept of enlightenment, together with the Taoist and Buddhist doctrine of “returning to simplicity and the unadorned truth.” These two appellations thread together and fuse the three major trends of traditional Chinese thought — Confucianism, Buddhism and Taoism. In fact, *Tending the Roots of Wisdom* is filled with precepts stressing self-cultivation which stem from those three ideological systems, whose philosophy of life still thrives in China today.

The era in which Hong Yingming lived was the one which saw the buds of capitalism sprout in China, and a new environment pervaded by rampant materialism took shape. This milieu was very different from that which had prevailed in ancient and medieval times, when the entire social consciousness had been constructed on a base of agricultural production — a far cry from the philistine world of the market place. How to teach people to face the complexities of a changed society and lead a quiet,



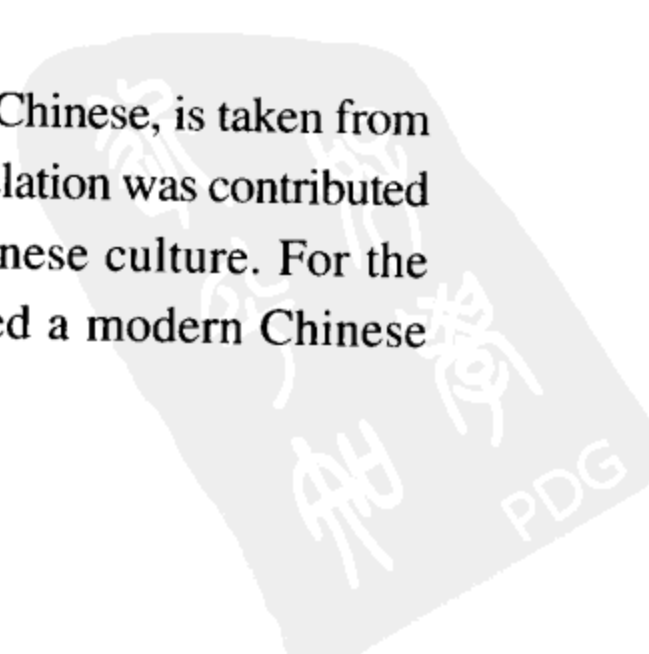
meaningful life now became an urgent quest. *Tending the Roots of Wisdom*, with its abundance of insightful aphorisms, was crafted to meet this demand.

Following the Meiji Restoration of 1870, Japan found itself in a strikingly similar situation to that in China in Hong Yingming's time. Importing capitalist ideology from the West, Japan saw its economy enter a stage of all-out development along capitalist lines together with those of the Western countries. But while this development produced an advanced modern civilization, it could not avoid bringing Mammonism in its wake. In reaction to this, there appeared no shortage of intellectuals who opposed the "infatuation with the fetishism of the material world." Since Taoism, with its stress on attaining immortality through self-cultivation, and Buddhism, with its claim to be able to free human beings from the stresses and cares of the "dusty world," shared many of the values of Christianity, they easily found an echo among intellectuals of the time, who were also influenced by the modern belief in the West that man should return to nature.

Tending the Roots of Wisdom is a book of aphorisms written in essay form, mainly dealing with the topic of how to conduct one's life properly. Employing a wealth of quotations and elegant phrasing, its observations explain profound truths in simple terms and provide much food for thought. Aimed at helping the reader to mold his values and temper his will, it is a book for ordinary people who are prepared to make efforts to improve themselves.

This work, after all, was compiled some 400 years ago. So, while making use of it as a mirror for self-reflection, we must bear in mind that it also contains some feudal dross, and be careful to discard those of the "roots" which are rotten.

The original text, which was written in classical Chinese, is taken from one of the most popular editions, and the English translation was contributed by Paul White, an Englishman well versed in Chinese culture. For the convenience of the readers, the editor has provided a modern Chinese version, and placed it along with the original text.





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【原文】

栖守道德者，寂寞一时；依阿权势者，凄凉万古。达人观物外之物，思身后之身，宁受一时之寂寞，毋取万古之凄凉。

【今译】

恪守道德者，只会寂寞一时；依附权势者，则会凄凉万年。通达事理者要注重物质生活以外的精神修养，也要考虑百年之后的声誉。为此，宁可忍受一时的寂寞，也不要让人遗弃万年。

Those who preserve their moral integrity suffer only fleeting loneliness. But eternal wretchedness awaits those who toady to the powerful. Wise men fix their gaze on spiritual cultivation, which transcends material things. They wish to leave a good name after them, and choose fleeting loneliness over eternal wretchedness.





【原文】

涉世浅，点染亦浅；历事深，机械亦深。故君子与其练达，不若朴鲁；与其曲谨，不若疏狂。

【今译】

阅历少者，受不良的影响就少；阅历广者，机巧诡诈心思就多。因此，一个有道德者，与其讲究人情世故，不如朴实鲁钝；与其事事曲意求全，不如简朴率真。

A man with only slight experience of the world will likewise be only slightly stained with its impurities. A man well versed in the ways of the world will likewise be replete with its tricks and treacheries. Therefore, it is better for the upright man to preserve the plainness of his inborn nature than to take pains to acquire worldly wisdom. It is also better for him to remain uninhibited and straightforward than to be equivocal and compromising.



【原文】

君子之心事，天青日白，不可使人不知；君子之才华，玉韞珠藏，不可使人易知。

【今译】

人格高尚者，其胸怀如青天白日，光明磊落，不可使人难于了解；其才华如石中美玉，深藏不露，不在他人面前炫耀。

The heart of a real gentleman is as clear as the blue sky and the broad daylight, so that others may never misunderstand it. But he seldom reveals his talents, which are like a jade hidden in a jadestone.





【原文】

势利纷华，不近者为洁，近之而不染者尤洁；智械机巧，不知者为高，知之而不用者尤高。

【今译】

权势、财利与奢华，以不接近者为清白；接近权势、财利和奢华而不受其熏染者就更加清白；权术、手段与阴谋，以不知道者为高尚，知道权术、手段和阴谋而不去使用者就更加高尚。

A person who shuns power, wealth and luxury is clean. But a man who comes into contact with power, wealth and luxury and still remains unsullied is even cleaner. He who is unacquainted with wiles and intrigues is noble. But a person who is acquainted with wiles and intrigues but scorns to use them is even nobler.





【原文】

耳中常闻逆耳之言，心中常有拂心之事，才是进德修行的砥石。若言言悦耳，事事快心，把此生埋在鸩毒中矣。

【今译】

耳中经常听些不顺耳的话，心中经常存有不称心的事，这才是磨炼品质、提高修养的最佳工具。假如句句顺耳，事事称心，那就无异于将自己的一生置于毒酒之中——危险已极！

The frequent hearing of what we do not want to hear, and the frequent pondering of what troubles the mind act like a whetstone upon which we refine our nature and conduct. If everything we hear is pleasant to the ear, and everything we contemplate is pleasant to the mind, that is no different from steeping our lives in poisoned wine.





【原文】

疾风怒雨，禽鸟戚戚；霁日光风，草木欣欣。可见天地不可一日无和气，人心不可一日无喜神。

【今译】

狂风暴雨、电闪雷鸣到来之时，飞鸟猛禽都忧郁愁楚；雨过天晴、风和日丽出现之后，花草树木都欣欣向荣。可见，天地间不能一天没有平和祥瑞之气，人心内不能一日没有欢乐愉快之情。

When the wind rages and the rain beats down, even the birds seem woebegone. But when the rain ceases to pelt and the wind subsides, the very grass and trees bloom luxuriantly in the fresh sunshine. So, if the world cannot do without a period of sanctified peace during a day's time, then men can definitely not tolerate a single day with their hearts totally bereft of joy.



【原文】

醲肥辛甘非真味，真味只是淡；神奇卓异非至人，至人只是常。

【今译】

浓酒肥肉、辛辣甘甜之味不是纯正口味，纯正口味只是清淡；神奇不凡、非常怪异并非修养高深之人，修养高深之人只是平平常常。

Real flavour does not lie in refined liquors or sumptuous dishes; only plain food gives forth a pure taste. The man who has attained the realm of perfect virtue is not the wonder maker who stands out from all his fellows. He is found among the run-of-the-mill.





【原文】

天地寂然不动，而气机无息稍停；日月昼夜奔驰，而贞明万古不易。故君子闲时要有吃紧的心思，忙处要有悠闲的趣味。

【今译】

天地似乎寂静不动，内在运动一刻不停；日月昼夜奔驰不止，永放光明万年不变。所以，有修养者要像大自然那样，悠闲时要有紧张思想，繁忙时要有悠闲雅趣。

Although the Universe seems to be at rest, its components are constantly in motion. The sun and moon whirl night and day, and cast ceaseless and eternal beams. Likewise, a man of noble character must keep himself alert while unoccupied, and enjoy repose while exerting himself.



【原文】

夜深人静，独坐观心，始觉妄穷而真独露，每于此中得大机趣；既觉真现而妄难逃，又于此中得大惭耻。

【今译】

夜深人静时候，独自观察心性。这时才发现，虚妄杂念消失了，真心本性显露了。每到这个时候，就会有一种天然乐趣出现。继而又发现，真心本性显露之时，非分之想却是难以消除。此时此刻，真有一种惭愧之感。

In the still of the night, when a man sits alone in meditation, the first thing that happens is that his inordinate desires disappear, and his true self holds sway. Every time this occurs, he enjoys a spontaneous pleasure that comes from within himself. But if, after finding his true self, he feels he cannot cast aside erroneous thoughts, great shame comes upon him.





【原文】

恩里由来生害，故快意时须早回首；败后或反成功，故拂心处莫便放手。

【今译】

受人恩惠向来有害，高兴时必须赶快回头；败后或许会有成功，心烦时不要半途而废。

A favour received inevitably brings harm in its wake. When you feel gratified, stop forging ahead, and turn round promptly. It is equally true that accomplishment may follow defeat. Therefore, do not give up halfway when feeling terribly upset.



【原文】

藜口苳肠者，多冰清玉洁；衮衣玉食者，甘婢膝奴颜。盖志以澹泊明，而节以肥甘丧也。

【今译】

常用粗茶淡饭之人，节操大多如冰似玉；讲究锦衣美食之人，心甘情愿奴颜婢膝。因此，一个人的志向在清心寡欲的时候才能表现出来，一个人的节操在肆意享乐的时候就会丧失殆尽。

People who take coarse food and drink usually have morals as clean as ice and as pure as jade. Those, on the other hand, who set great store by fine garments and tasty fare tend to be servile flatterers and willing slaves. A man's aspirations can only shine forth from purity of heart and paucity of desires, whereas his moral integrity can be easily forfeited through indulging in creature comforts.





【原文】

面前的田地要放得宽，使人无不平之叹；身后的恩泽要流得久，使人有不匮之思。

【今译】

为人处世要宽以待人，这样别人才不会有不平的感叹；为后人留恩要传得远，这样就会给别人以无穷的思念。

In dealing with other people, a person must be broad-minded and tolerant, so as not to make them sigh with resentment. Then after his death his bountiful deeds will live on, earning people's boundless gratitude.



【原文】

径路窄处，留一步与人行；滋味浓的，减三分让人尝；此是涉世一极安乐法。

【今译】

道路狭窄之时，要留出地方让别人走；享受美味之时，要分出一些给别人吃。这才是最使人平安、最令人快乐的处世方法。

On a narrow path, step aside one pace so that others may pass. When treated to fine food, offer some of it to your fellow diners. Such a manner of behaving in society will best ensure a person peace and happiness.





【原文】

作人无甚高远事业，摆脱得俗情便入名流；为学无甚增益功夫，灭除得物累便入圣境。

【今译】

做人并不需要什么非凡的事业，只要不受世俗利欲的引诱，就可跻身名流之列；治学并不需要什么提高的妙法，只要排除物欲杂念的干扰，就可进入最佳境界。

To live as a true man, you do not need extraordinary accomplishments; all you need to do is to free yourself from vulgar distractions, and then you can join the ranks of eminent personages. To pursue study, you do not need any special formula for success; all you need to do is to get rid of desires for material comforts that trouble your head, and then you can enter the domain of the sages.



【原文】

交友须带三分侠气，作人要存一点素心。

【今译】

结交朋友，要有一点舍己助人、患难与共的精神；处世做人，要有一颗洁白无邪、朴实无华的心灵。

To make friends with others, you need a strong sense of justice and a readiness to help. To be a true man, you should preserve a pure heart.





【原文】

宠利毋居人前，德业毋落人后；受享毋逾分外，修为毋减分中。

【今译】

遇到恩宠利禄，不要抢在他人之前；追求道德功业，不要落在他人之后；提起物质享受，不要超出个人地位；培养道德情操，不要降低应有标准。

Do not scramble for favour and profit; do not lag behind in virtue and accomplishments. In receiving material enjoyments, do not exceed what is fitting for your station in life; in cultivating virtue, do not lower your standards.



【原文】

处世让一步为高，退步即进步的张本；待人宽一分是福，利人实利己的根基。

【今译】

为人处世，懂得退让一步才算高明，因为退步是进步的准备；待人接物，懂得宽厚一分才是福气，因为利人是利己的基础。

When conducting yourself in society, it is wise to be ready to make concessions. To retreat a pace is to make good preparation for a later advance. To treat others with kindness is part of your own happiness, for by benefiting others you lay the foundation for your own future benefit.





【原文】

盖世功劳，当不得一个矜字；弥天罪证，当不住一个悔字。

【今译】

即使立下丰功伟绩，也禁不住一个“矜”字，骄矜会使功劳无存；即使犯了滔天罪行，也经不住一个“悔”字，忏悔能把罪过赎回。

No matter how earth-shaking one's achievements, self-conceit will cancel them out. No matter how horrendous one's sins, repentance will atone for them.





【原文】

完名美节，不宜独任，分些与人，可以远害全身；辱行污名，不宜全推，引些归己，可以韬光养德。

【今译】

美好的名誉和高尚的节操，不应一人独自享有，要分一部分给他人，这样可以避免灾祸、保全自己；可耻的行为和恶劣的名声，不要一概推给他人，要拉一些归自己，这样可以深藏不露、修养品德。

When your good reputation goes hand in hand with your high morals, you should not treat these achievements exclusively as your own, but share them with others. That way you preserve yourself from distant dangers. Shameful conduct and unsavoury reputation should not be foisted off entirely onto others, but some should be taken on your own shoulders. That way you can hide your capacities and cultivate your virtue.





【原文】

事事留个有余不尽的意思，便造物不能忌我，鬼神不能损我。若业必求满，功必求盈者，不生内变，必召外忧。

【今译】

不论做什么事，都要留有余地，这样上天不会怨我，鬼神不会害我。如果在事业上追求完美，功业上达到圆满，即使内部不生变故，外部忧患也会到来。

Whatever I do, I leave some part of it unfinished; that way the Creator will not frown on me and the ghosts and spirits will not be able to harm me. If, in the course of self-cultivation, I strive for seamless perfection, and in the course of earthly achievements I head straight for the summit, even though I incur no internal calamity, I will surely bring upon myself some external grief.



【原文】

家庭有个真佛，日用有种真道，人能诚心和气，愉色婉言，使父母兄弟间形骸两释，意气交流，胜于调息观心万倍矣！

【今译】

如果家中有真正信仰，生活有真正准则，待人诚心诚意，和颜悦色，言语委婉，父母兄弟之间相处融洽，好似一人，志趣相投，这比静坐在那里调整呼吸、观察心性要强过万倍！

Real faith and genuine rules of conduct can be found in the home and in everyday life. If everyone practised sincerity and harmony, with a smiling countenance and polite words there would be no estrangement between family members whatsoever and their interests would coincide completely. This is ten thousand times better than sitting in meditation or practising breath control.





【原文】

好动者云电风灯，嗜寂者死灰槁木。须定云止水中，有“鸢飞鱼跃”气象，才是有道的心体。

【今译】

好动者，犹如云中的闪电、风中的灯火；喜静者，恰似烧过的死灰、枯槁的木头。一个人应该是动静相宜，就像不动的云中有鸢鹰飞翔，静止的水中有鱼儿腾跃——这样才能发现道的主体。

A man fond of movement is like lightning flashing through the clouds, ephemeral. He flickers like a candle flame in the wind. On the other hand, a man devoted to quietude is like dead ashes or a blighted tree stump, bereft of all vitality. The essence of the Way is found in movement within stillness and stillness within movement. Movement and rest must complement each other, like hawks flitting through stationary clouds or fish leaping in the still waters of a pond.



【原文】

攻人之过毋太严，要思其堪受；教人之善毋过高，当使其可从。

【今译】

指责别人过错，态度不要过严，要考虑能否接受；教育别人学好，要求不要太高，要使其能够跟上。

When censuring someone for his faults, do not be too severe; consider the other's level of tolerance. When teaching a man correct conduct, do not set goals which are too lofty for him to reach; consider what he is capable of accomplishing.





【原文】

粪虫至秽，变为蝉而饮露于秋风；腐草无光，化为萤而跃彩于夏月。因知洁常自污出，明每从晦生也。

【今译】

粪虫最脏，可是一旦成蝉，就能在秋天的清晨饮用洁净露水；烂草无光，可是一旦成萤，就会在夏天的夜晚发出光彩。由此可见，洁净的东西常常来自污浊之处，光明的事物每每产自黑暗之中。

Nothing is filthier than the dung beetle, yet in one morning it can turn into a cicada and drink the pure autumn dew. Rotten grass has no lustre, yet in one morning it can give birth to the glowworm, which gives out brilliant flashes of light on summer nights. From this we can know that pure things can emerge from filthy places and brightness is often a product of darkness.



【原文】

矜高倨傲，无非客气，降服得客气下，而后正气伸；情欲意识，尽属妄心，消杀得妄心尽，而后真心现。

【今译】

居高自恃，是外来邪气的影响，只有将邪气镇住，正气才会上升；欲望杂念，是虚妄荒诞的念头，只有将妄心消灭，本性才会显现。

Self-conceit and arrogance are the result of evil influences from outside oneself. Such influences must be suppressed; only then can healthy trends be encouraged. All one's carnal desires and other distractions come from a twisted mind; only by getting rid of such mental distortions can one's true nature be realized.





【原文】

饱后思味，则浓淡之境都消；色后思淫，则男女之见尽绝。故人常以事后之悔悟，破临事之痴迷，则性定而动无不正。

【今译】

酒足饭饱之后，回想饭菜的味道，品尝浓淡的境界完全消失；色欲满足之后，想起性欲的情趣，男欢女爱的情景荡然无存。所以，人们常常用事后的悔改与觉悟来破除一事当前的痴心与迷惑，那么本性就不会有所动摇，行为就不会偏离正道。

If you muse on the flavour of food after you have eaten your fill, the feeling of relishing different flavours vanishes. If you ponder the pleasures of the flesh after satisfying your carnal appetites, then the scene of naked lovemaking disappears. Therefore, if you can use the remorse of hindsight to dispel future foolish obsessions, you can make your nature as steady as a rock and your behaviour will always be on the right track.



【原文】

居轩冕之中，不可无山林的气味；处林泉之下，需要怀廊庙的经纶。

【今译】

身居官位者，不能没有山林隐士的思想；归隐田园者，必须怀有治国安邦的大志。

The great officers of the court must foster in themselves a bit of the mindset of the hermit who lives in the mountains and forests. At the same time, the recluse must never abandon the ambition and ability to serve his country.





【原文】

处世不必邀功，无过便是功；与人不求感德，无怨便是德。

【今译】

为人处世不要刻意求取功劳——没有过错就是功劳；救助他人不要指望知恩图报——没有怨恨就是报答。

In conducting yourself, do not expect to accomplish the greatest things; so long as you do not make mistakes, you make achievements. When treating others with kindness, do not expect gratitude in return; so long as you do not cause resentment, that is gratitude enough.



【原文】

忧勤是美德，太苦则无以适性怡情；澹泊是高风，太枯则无以济人利物。

【今译】

做事尽心尽力是一种美好的品德，如果过于吃苦，就不能调养性情；处世淡泊名利是一种高尚的情操，如果过于消极，就不能有利社会。

Exerting yourself to do a good job is a fine moral trait. But if you make yourself too miserable in the process, then your own ease of mind becomes impossible. Indifference to wealth and power is a noble quality. But if you are a bit too passive, then you will not be able to assist people or to benefit society.





【原文】

事穷势蹙之人，当原其初心；功成行满之士，要观其末路。

【今译】

对于事业艰难、情况窘迫的人，要理解他当初立下的抱负；对于事业成功、万事如意的人，要看其能否保持人生的晚节。

When judging a person who has encountered misfortune and hardships, it is necessary to understand the aspirations and ambitions he set out with. When judging a person who has achieved success, it is necessary to examine whether he maintains his moral integrity in his old age.



【原文】

富贵家宜宽厚，而反忌刻，是富贵而贫贱其性矣！如何能享？
聪明人宜敛藏，而反炫耀，是聪明而愚懵其病矣！如何不败？

【今译】

富贵人家要心地宽厚，相反却妒忌刻薄——这是人富贵了心性依然贫贱。他又怎么能享受富贵呢？聪明之人要收敛含蓄，相反却卖弄炫耀——这是聪明反被聪明误。他又怎么能事业不败呢？

A person of riches and rank should be magnanimous, and never be envious or stingy. Otherwise he would be acting like a mean person, and how then could he really enjoy his riches? By the same token, a person of learning should keep his talents concealed. If he makes a dazzling show of them, then he will be acting like a fool. How could he not come to grief?





【原文】

居卑而后知登高之为危，处晦而后知向明之太霭，宁静而后知好动之过劳，养默而后知多言之为躁。

【今译】

站在低矮之处，方知道高处有多危险；呆在昏暗之地，才觉得明亮非常刺眼；心中宁静之后，方懂得好动多么辛苦；内心沉默之余，才晓得话多令人烦躁不安。

You can only think of the danger of ascending to a high place after you have stood in a low place. It is only when you have experienced darkness that you realize how brightness can dazzle the eyes. After cultivating tranquillity, you then know how those who are fond of movement toil. Only a person who has fostered the art of taciturnity knows how annoying a babbler can be.





【原文】

放得功名富贵之心下，便可脱凡；放得道德仁义之心下，才可入圣。

【今译】

不受功名利禄诱惑，便可排除世俗杂念；摆脱仁义道德束缚，就能进入圣贤境界。

By casting out thoughts of wealth and rank from his heart, a man rids himself of the taint of the world. By removing the strictures of worldly virtue and morality from his heart, a man can enter the sublime realm of perfect beauty.





【原文】

利欲未尽害心，意见乃害心之蝨贼；声色未必障道，聪明乃障道之屏藩。

【今译】

名利欲望不一定都损害人的心性，主观偏见才是损害心性的根源；歌舞女色未见得都败坏人的品德，自作聪明方是追求真理的障碍。

Desire for fame and wealth does not necessarily harm the heart of a man with a true nature; it is the clinging to prejudice that is the root of harm to such a nature. Lasciviousness in itself does not necessarily prevent a man cultivating the Way; it is the employment of his intelligence that puts a barrier between him and the Way.



【原文】

人情反复，世路崎岖。行不去处，须知退一步之法。行得去处，务加让三分之功。

【今译】

人情冷暖无常，道路崎岖不平。走不过去的地方，要懂得退后一步；道路畅通的时候，一定要谦让三分。

Human relationships are fickle and the road of life is full of ups and downs. When you meet an impasse, you should understand how to retire one step. When you come to an open road, you should know how to make way for others.





【原文】

待小人不难于严，而难于不恶；待君子不难于恭，而难于有礼。

【今译】

对待品行不端之人，严厉并不难，难的是对其不要过分；对待品德高尚之人，尊敬并不难，难的是对其合乎礼法。

In dealing with mean people, the difficulty lies not in being too strict; but in avoiding a fastidious attitude. In dealing with noble-spirited people, the difficulty lies not in being deferential, but in observing the proprieties.



【原文】

宁守浑噩而黜聪明，留些正气还天地；宁谢纷华而甘澹泊，遗个清名在乾坤。

【今译】

宁愿保存天真纯朴的本性，而摒弃机巧欺诈的心思，以便将一些浩然正气还给大自然；宁可抛弃荣华富贵的生活，而怀有淡泊名利的清心，以便将一个纯洁美名留在天地间。

It is better to preserve the innate simplicity of one's nature and eschew sophistication, thereby leave a spirit of uprightness in the world. Likewise, it is better to turn one's back on luxurious living and take delight in the plain and pristine, and thereby leave a fine name to the world.





【原文】

降魔者先降自心，心伏则群魔退听；驭横者先驭此气，气平则外横不侵。

【今译】

若要降伏邪恶，先要降伏自己的内心，如果自心安定，身外的邪恶就不起作用；若要驾驭强横，先要驾驭自己的心气，如果自心平和，外面的强横就无机可乘。

To conquer the demons, you must first conquer the perversity in your own heart. Once you have done that, the demons will cower and be at your command. To rein in reckless tendencies, you must first control the impulses that lead to such tendencies. Once your heart is tranquil and your life force harmonious, elements from outside will no longer be able to disturb you.



【原文】

教弟子如养闺女，最要严出入谨交游。若一接近匪人，是清静田种下一不净的种子，便终身难植嘉禾矣。

【今译】

教育弟子犹如养育女儿，最重要的是出入交友一定要谨慎。一旦接近坏人，就像干净田中撒了一颗坏种子，永远不会长出好的稻谷。

Instructing one's juniors is like bringing up maidens: The most important thing is to teach them to be circumspect in making friends outside the home. Coming into contact with a bad person is like sowing a bad seed on good farmland — the whole crop will eventually be spoiled.





【原文】

欲路上事，毋乐其便而姑为染指，一染指便深入万仞；理路上事，毋惮其难而稍为退步，一退步则远隔千山。

【今译】

对于欲念之事，不要因为容易得到而随便参与。一旦参与进去，就像跌入万丈深渊，难以自拔；对于义理之事，不要因为难于完成就后退丝毫。一旦向后退缩，犹如相隔千山万水，难以接近。

When you have material gains to pursue, do not make hasty decisions to do so simply because of their easy accessibility. If you do, you will stumble into a deep pit out of which you will not be able to get out. When you seek the truth, do not make even the slightest retreat from any difficulties which the process may entail. If you do, you will find that you are separated from the object of your quest by a thousand mountains.



【原文】

念头浓者，自待厚，待人亦厚，处处皆浓；念头淡者，自待薄，待人亦薄，事事皆淡。故君子居常嗜好，不可太浓艳，亦不宜太枯寂。

【今译】

思想厚重者，对待自己厚重，对待别人也厚重，处处厚重；心思淡薄者，对待本人淡薄，对待他人也淡薄，事事淡薄。所以，品德高尚者，平常的爱好不要太强烈，也不要太冷漠。

A man whose thoughts are magnanimous treats both himself and others with consideration. Then magnanimity is everywhere. A man whose thoughts are mean treats both himself and others meanly. Then meanness is everywhere. Therefore, in pursuing his hobbies, a man of noble character should avoid passion as well as indifference.





【原文】

彼富我仁，彼爵我义，君子故不为君相所牢笼；人定胜天，志一动气，君子亦不受造化之陶铸。

【今译】

他有他的财富，我有我的仁，他有他的爵位，我有我的义。有修养者本来不受统治者高官厚禄的束缚。人定胜天，志向专一，就能调动气，有道德者也不受客观环境的改造。

Others have riches; I have a spirit of benevolence. Others have high rank; I have a sense of righteousness. A man of virtue should avoid the fetters of high rank and substantial emolument. Since man can prevail over Nature, with a firm will and devotion, a man of virtue can certainly build up his strength and refuse to be moulded by the forces that created the Universe.



【原文】

立身不高一步立，如尘里振衣，泥中濯足，如何超达？处世不退一步处，如飞蛾投烛，羝羊触藩，如何安乐？

【今译】

做人如果不能站得高一些，就像在尘土里抖动衣服，在泥水中洗脚，怎么能够高雅脱俗呢？进入社会如果不会退让着处事，就像飞蛾扑到了烛火、公羊角勾在了篱笆上，怎么能安全与快乐呢？

Striving to get on in the world without keeping some distance from it is like trying to shake the dirt off your clothes while shrouded by dust, or like washing your feet in a mud puddle. How can you be free of vulgarities and attain refinement? In your dealings with the world, if you are not good at making concessions you are like a moth flying into a candle flame or a ram caught by the horns in brambles. How can you find peace and contentment?





【原文】

学者要收拾精神，并归一路。如修德而留意于事功名誉，必无实诣；读书而寄兴于吟咏风雅，定不深心。

【今译】

做学问的人要聚精会神，集中一个目标。修德的时候，却想立功留名，必然不会有实际的造诣；读书的时候，却去吟诵诗词，一定不会有深刻的心得。

A man who pursues learning must collect his scattered thoughts and concentrate all his mental powers on his studies. In the cultivation of virtue, if his aim is simply to gain wealth and fame, then real ethical improvement becomes impossible. In pursuing scholarship, if his interest lies merely in reciting poems and rhymed verses, then a deep understanding of his subject of study becomes impossible.



【原文】

人人有个大慈悲，维摩、屠刽无二心也；处处有种真趣味，金屋、茅檐非两地也。只是欲闭情封，当面错过，便咫尺千里矣。

【今译】

人人有副大慈大悲的心肠，维摩诘菩萨与屠夫、刽子手的心原本没有两样；处处存在真正自然的趣味，金碧辉煌的大厦与茅草房子也不是截然不同的地方。只是贪欲关闭了慈悲之心，私情封闭了自然情趣。面对面时，错过了修善成佛的机会，那就是尺把远的歧路造成了千里之遥的距离。

Everyone possesses the capacity for great mercy. The saint Vimalakirti and butchers and executioners alike have this capacity. Everywhere in the world can be found the same genuine mood that accords with Nature — be it in a magnificent mansion or a humble cottage. It is just greed that destroys the capacity for great mercy, and fleshly emotions that lock up the genuine mood. Men miss the way to salvation when such an opportunity stares them in the face. A single step in the wrong direction leads them as far from the right path as if a thousand miles intervened.



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【原文】

进德修道，要个木石的念头，若一有欣羨，便趋欲境；济世经邦，要段云水的趣味，若有贪著，便堕危机。

【今译】

修身养性要有木石一样的坚强意志；如果见利喜欢，见名羡慕，就会沦落到贪欲滋生的境地。救民治国要有游方道人一样的淡泊情趣；倘若贪恋名利，追求物欲，就会堕入危机四伏的深渊。

Self-cultivation requires a mind impervious to outside allurements, as if it were made of wood or stone. Tempted by profit and fame, one will fall a victim to greed. One who wishes to save his people and benefit his country must have the temperament of a mendicant monk. One who seeks fame and wealth will be surrounded by hidden dangers.



【原文】

吉人无论作用安详，即梦寐神魂无非和气；凶人无论行事狠戾，即声音笑语浑是杀机。

【今译】

善良之人不仅言行安详，睡梦神态也是充满善意；凶恶之人不仅做事凶残，声音笑语也是杀气腾腾。

Not only are the actions and words of a good man peaceful and serene, even when asleep his facial expression is full of good will. As for the bad man, not only are his actions evil and violent, even his speech and voice betray murderous intent.





【原文】

肝受病则目不能视，肾受病则耳不能听。受病于人所不见，必发于人所共见。故君子欲无得罪于昭昭，必先无得罪于冥冥。

【今译】

肝脏有病，眼睛就看不清物体；肾脏染疾，耳朵就听不清声音。得病的原因往往发生在人们难以看见的地方，得病的症状一定出现在人们看得到的地方。所以，品德高尚者若要在人人看到的地方不犯错误，必先在谁都看不到的地方没有差池。

When the liver succumbs to disease, the eyes become dim. When the kidneys are disordered, the hearing becomes impaired. Although the root cause of the trouble always lies hidden in an undetected place, the symptoms are invariably there for all to see. Therefore, if a virtuous man does not want his faults manifested in places where all can see them, he must first ensure that there is nothing amiss with him in places hidden from the public.



【原文】

福莫福于少事，祸莫祸于多心。唯苦事者，方知少事之为福；唯平心者，始知多心之为祸。

【今译】

说到幸福，没有比少惹事更幸福的；谈起灾祸，没有比多心更招灾祸的。只有麻烦缠身的人才知道少惹麻烦是何等幸福，只有心态平和的人才明白多心就是灾祸。

No one is happier than he who has caused few troubles. On the other hand, no one invites more trouble than the person who is always suspicious of others. Only a troubled man knows that refraining from causing trouble brings happiness, and only a man with a tranquil mind knows that suspicion brings calamity.





【原文】

处治世宜方，处乱世宜圆，处叔季之世当方圆并用；待善人宜宽，待恶人宜严，待庸众之人当宽严互存。

【今译】

生在太平盛世，做人要正直不阿；身处动荡年代，处世要圆厚有礼。当国家行将衰亡的时候，要讲究原则性与灵活性相结合。对待好人要宽厚有礼，对待恶人要态度严厉，对待寻常之人要宽严并用。

In an era of peace, one needs to be “square”, which means being strict and upright. In an era of turmoil, one needs to be “rounded”, which means being flexible and tactful. When the state is rapidly declining, one needs to be both “square” and “round”. In dealing with good people, one should be tolerant; in dealing with bad people, one should be strict. In dealing with people in general, one needs to be both tolerant and strict.



【原文】

我有功于人不可念，而过则不可不念；人有恩于我不可忘，而怨则不可不忘。

【今译】

我对别人有德，不可念念不忘；我对别人有错，则要经常反省；别人对我有恩，不可轻易忘怀；别人对我有怨，则要置于脑后。

We should not always keep in mind the good deeds we have done for others. At the same time, we should often reflect on the harm we have done to others. By the same token, we should not forget the favours others have done for us, but should cast to the winds all resentment against others.





【原文】

施恩者，内不见己，外不见人，则斗粟可当万钟之报；利物者，计己之施，责人之报，虽百镒难成一文之功。

【今译】

施恩于人时，不分你我，只是当作义务尽力而为，那么即使只付出一斗米，也可受得起几万倍的报答。帮助别人时，斤斤计较，哪怕施舍再多的黄金，也难造就一钱的功德。

A true benefactor does not regard himself as doing good deeds, nor does he regard others as the recipients of his kindness. A Chinese peck of rice given in such a spirit is worth a granary. But when an alms-giver expects some requital for his largesse, even though he gives away a fortune, it is not worth a copper coin.



【原文】

人之际遇，有齐有不齐，而能使己独齐乎？己之情理，有顺有不顺，而能使人皆顺乎？以此相关对治，亦是一方便法门。

【今译】

人的客观遭遇各有不同，有一帆风顺的，也有磕磕绊绊的——怎么可让我独自一帆风顺呢？各人的内心感受也各有不同，有时感到顺情顺理的，也有时感到违情背理的——怎么能要求别人总是好心情呢？拿这个道理对症下药也是一种疏导人心的简便方法。

Every man has his own life experiences. With some, it is always plain sailing, while others encounter many hardships and failures. How can a person ensure that he alone will always be successful? Every man feels differently at different times. How can one expect others to be always in a good mood? This reasoning can be regarded as a convenient method for enlightening people.





【原文】

心地干净，方可读书学古。不然见一善行窃以济私，闻一善言假以覆短，是又藉寇兵而赍盗粮矣。

【今译】

心地纯洁无私，方可读书学习古代圣贤的品德。如若不然，看见古人的一件善事，就盗用来填补一己之欲望，听到古人的一句善言，就借用来掩盖本人之过失。这又是向贼寇提供武器、给强盗送去干粮了。

Only a person of pure moral character can appreciate the fine nature of the ancient sages through the study of ancient works. Otherwise, bad people would be able to appropriate the good deeds of the worthies of antiquity for their own nefarious ends, and quote their wise words to disguise their own evil actions. That would be equivalent to supplying weapons to enemies and victuals to bandits.



【原文】

奢者富而不足，何如俭者贫而有余；能者劳而伏怨，何如拙者逸而全真。

【今译】

穷奢极欲者，家中富有，却常有入不敷出之虞，他们哪里比得上生活节俭之人，家境虽穷，却吃穿有余？才干超群者，辛勤工作，却常常招致众人之怨，他们哪里比得上笨拙之人，安逸舒适，且能保全本性。

Those who indulge in luxury and extravagance always find it hard to make both ends meet. Far better off are the frugal people who, although they have not enough, feel that they have enough and to spare! A person of talent strives hard, and yet he only provokes widespread envy. Far better off is the bumpkin, who lives a comfortable life and preserves his innate nature!





【原文】

读书不见圣贤，如铅槩佣；居官不爱子民，如衣冠盗；讲学不尚躬行，为口头禅；立业不思种德，为眼前花。

【今译】

读书不悟圣贤之妙，犹如雇来替人抄书写字的先生。身居官位不爱百姓，恰似身着官服头戴官帽的盗贼。治学时不身体力行，那是嘴皮子上的功夫。立业时不重视修德，那是即开即谢的花朵。

He who studies without appreciating the insights of the wise men of old is no more than a copyist. He who holds office but loves not the common people is no more than a robber in official attire. Engaging in learning without refining one's conduct is behaving like a person who tries to liven up conversations by quoting phrases from the scriptures that he does not understand. A career pursued without storing up virtue is as transitory as flowers that bloom and die before one's eyes.



【原文】

人心有一部真文章，都被残篇断简封锢了；有一部真鼓吹，都被妖歌艳舞淹没了。学者须扫除外物，直觅本来，才有个真受用。

【今译】

每人心中都有一篇好文章，然而却被残篇断页封闭了。每人心中都有一部好乐曲，然而却被妖歌艳舞淹没了。对于求学之人，必须排除外物的诱惑，直接寻找人的本性，这样才能获得终生受用的真学问。

In everyone's heart there is a book of truth. But it is torn and incomplete, and its message is blurred. Deep in everyone's spirit is a beautiful melody, but it is drowned by lascivious chords. He who hankers after knowledge must reject all external temptations, and seek the essence of human nature. Only then will he be able to acquire really useful knowledge.





【原文】

苦心中，常得悦心之趣；得意时，便生失意之悲。

【今译】

为一事而付出心血，能够领略心旷神怡的乐趣；因一事而得意忘形，易于产生失魂落魄的悲伤。

Joy can often be found in fulfilling a painstaking job, and sorrow from an unexpected setback may arise after success has turned one's head.



【原文】

富贵名誉，自道德来者，如山林中花，自是舒徐繁衍；自功业来者，如盆槛中花，便有迁徙兴废；若以权力得者，如瓶钵中花，其根不植，其萎可立而待矣。

【今译】

一个人的富贵名誉，如果产生于道德修养之中，就像生于高山密林的野花，舒展大方，繁衍不绝；如果建立在功勋业绩之上，犹如培栽于花盆栅栏的花木，迁徙移植，时兴时废；如若得益于权力官位之威，恰似插在瓷瓶泥钵的折枝花草，植根全无，凋谢指日可待。

If a man's wealth, rank and reputation spring from the cultivation of lofty virtue, they are like wild flowers growing profusely in the mountains and forests; they will flourish naturally and freely. If they are a result of his accomplishments, they are like flowers cultivated in flowerpots or growing on wooden frames; they have a time to bloom and a time to wither. If they are the fruits of naked power, they are like flowers placed in vases and bowls; their roots are not deeply planted, and they will fade away in no time.





【原文】

春至时和，花尚铺一段好色，鸟且啜几句好音。士君子幸列头角，复遇温饱，不思立好言，行好事，虽是在世百年恰似未生一日。

【今译】

春天到了，天气顺和，就连花儿也要为大地增添几分景色，就连鸟儿也要为春光唱出悦耳歌声。知书达礼者有幸在考场上拔得头筹，进而暖衣饱食。此时，如果不想著几部好书，做一些好事，即使活上百岁，也跟一日未活相差无几。

When spring arrives the weather turns mild. Flowers blossom, carpeting the earth. The birds sing beautiful canticles of praise. Scholars rejoice to find their names on the lists of successful examination candidates. They are finely clad and eat their fill. At such a time, if they do not turn their attention to worthy words and deeds, even if they were to live one hundred years, it would be of no more significance than living for only one day.



【原文】

学者有段兢业的心思，又要有段潇洒的趣味，若一味敛束清苦，是有秋杀无春生，何以发育万物？

【今译】

做学问的人既要有谨慎小心的精神，也要有活泼洒脱的情趣。如果只讲拘束吃苦，这世界好像只有秋天的肃杀，而无春日的生机，靠什么来使万物发育生长呢？

Although a scholar should be circumspect in his behaviour, he should also have a lively and untrammelled spirit. What will happen if he exercises self-restraint to such an extent as to allow himself nothing other than a Spartan living? It will be just like having a world always in the grip of autumn's decay and bereft of spring's vigour. How then can the universe flourish?





【原文】

真廉无廉名，立名者正所以为贪；大巧无巧术，用术者乃所以为拙。

【今译】

真正廉洁者反而没有廉洁美誉，人造廉洁美誉的往往是那些贪婪之徒。真正能干者反而不用玩弄花招，玩弄花招的常常是那些笨拙之人。

The truly honest man, because he never angles for fame, does not have the reputation of being an honest man; only the greedy are eager for such a reputation. The truly capable man does not resort to showy tricks; only clumsy oafs do so.



【原文】

欹器以满覆，扑满以空全。故君子宁居无不居有，宁处缺不处完。

【今译】

重心倾斜的器具盛满了水就会倾倒，储蓄零钱的土罐空无一文才能保全。有修养者宁可安于贫贱，也不去自居富有；宁可有所不足，也不求志得意满。

The *qi* vessel tips over when it is filled with water. The *puman* moneybox stays whole only so long as it is not filled up with money. Therefore, a man of virtue prefers plain poverty to ostentatious wealth, choosing to live with relative paucity instead of extreme abundance.





【原文】

名根未拔者，纵轻千乘甘一瓢，总堕尘情；客气未融者，虽泽四海利万世，终为乘技。

【今译】

如果名利思想没有根除，纵然对国君的富贵不屑一顾，愿意过清苦生活，总要堕入世俗的境地。如果外来邪气没有化解，即使向善天下之人广施恩德，有利于千秋万代，终归称为多余的伎俩。

A man who has not uprooted his hankering for fame and fortune, even if he disdains enormous wealth and delights in plain living, will in the end descend to the level of the vulgar world. A man who has not eradicated all baleful external influences from his nature, even if his benevolence extends to all the world and for ten thousand generations, will show no more than futile gestures.



【原文】

心体光明，暗室中有青天；念头暗昧，白日下有厉鬼。

【今译】

如果襟怀坦白，即使身在暗室之中，内心也宛如青天白日一样光明磊落。倘若内心阴暗，尽管人在阳光之下，胸中又好似恶鬼缠身一般鬼鬼祟祟。

If a man's thoughts are bright and clear, then even if he is in a dark place his heart will be as shiny as daylight. But if his thoughts are sordid, then even if he walks in the sunshine his heart will be as though harbouring demons.





【原文】

人知名位为乐，不知无名无为之乐为最真；人知饥寒为虑，不知不饥不寒之虑为更甚。

【今译】

世人都知道名誉地位使人快乐，却不知道不争名不争利的快乐才是最为真切的快乐。世人都懂得挨饿受冻令人痛苦，却不了解不愁吃不愁穿的痛苦才是更难忍受的痛苦。

People know that fame and rank make men happy. But they do not know that the happiest men are those without fame and rank. People know that hunger and cold are what men worry about. But they do not know that there are other worries that could be worse.



【原文】

为恶而畏人知，恶中犹有善路；为善而急人知，善处即是恶根。

【今译】

做坏事唯恐别人知道，这种人尚有向善之心。做好事急于让人了解，好表现就是罪恶根源。

If a man does a bad thing and fears that others will find out, it shows that, despite his wickedness, he still has a conscience. If a man does a good deed and is anxious for others to know about it, it shows that in the midst of his benevolence lurks a tendency to evil.





【原文】

天之机缄不测，抑而伸，伸而抑，皆是播弄英雄、颠倒豪杰处。君子是逆来顺受，居安思危，天亦无所用其伎俩矣。

【今译】

上天的运动变化不可预测。压抑然后伸展，伸展然后压抑，都是对英雄豪杰的考验。有道德修养的人，逆境来临要学会泰然处之，安定之时要想到谨防危机。这样一来，上天也就没有办法难为他了。

The force that binds the universe is unpredictable. Sometimes it makes man struggle against adversity, and sometimes it grants him favourable circumstances. This shows that Heaven has the faculty of making or breaking heroes and other outstanding men. When a man of noble character meets a temporary setback, he exercises patience. When everything seems to be smooth sailing, he keeps in mind the possible approach of adversity. In this way, even the lord of Heaven cannot manipulate him.



【原文】

燥性者火炽，遇物则焚；寡恩者冰清，逢物必杀；凝滞固执者，如死水腐木，生机已绝；俱难建功业而延福祉。

【今译】

性情暴躁之人如同烈火一样炽热，不论遇到何事都会燃烧起来；刻薄无德之人犹如冰水一样冷清，不论碰到何物都会伤害一番；固执呆板之人就像死水朽木一般，没有一点活力。上述这些人都难以建功立业，长享幸福。

An irascible person is like a raging fire; whatever he encounters he wants to burn it up. A mean person is as cold as ice; whatever he meets he wants to harm. A stiff and stubborn person is like stagnant water or rotten wood; he has lost all vitality. No matter what they do, such people find success and happiness elusive.





【原文】

福不可邀，养喜神以为召福之本而已；祸不可避，去杀机以为远祸之方而已。

【今译】

幸福不可强求，保持愉快的精神作为争取幸福的根本就是了。灾祸不可逃避，消除害人的念头作为远离灾祸的方法就是了。

Man cannot seize happiness; it is only by preserving a happy frame of mind that the essence of happiness can be summoned. Man cannot flee disaster; it is only by eradicating all thoughts of harming others that evils can be kept at bay.



【原文】

十语九中，未必称奇，一语不中，则愆尤骈集；十谋九成，未必归功，一谋不成，则訾议丛兴。君子所以宁默勿躁，宁拙毋巧。

【今译】

讲了十句，九句正确，对你未必大加称赞；说了十句，一句有错，指责之声连成一片；十次谋划，九次成功，荣誉未必尽属于你；十次谋划，一次失败，各种非议蜂拥而至。因此，有道德修养者宁可保持沉默而不张狂浮躁，宁可看似笨拙而不自作聪明。

If out of ten utterances, nine are correct others will not necessarily call you a genius. They will, however, throw all the blame on you for the one utterance that proved incorrect. If you make ten plans and nine of them succeed, others will not necessarily praise you for your acumen. They will, however, excoriate you for the one plan that went wrong. Therefore, a real gentleman preserves his silence and eschews rash action, and prefers to seem stupid rather than wise.





【原文】

天地之气，暖则生，寒则杀。故性气清冷者，受享亦凉薄。唯和气热心之人，其福也厚，其泽也长。

【今译】

天地自然，有暖有冷。温暖，则万物生长；寒冷，则万物凋零。因此，性情冷漠之人，他享受的幸福也很浅薄。只有和气热心之人，他获得的幸福才会深厚、长久。

When the essence which pervades nature is warm it promotes the growth of the myriad things. When it is cold it tends to destroy the vitality of the myriad things. Therefore, when a man is cold in nature he receives little in the way of enjoyment. On the other hand, when a man is warm-hearted, he has lots of happiness and is the beneficiary of a constant stream of kindness.



【原文】

天理路上甚宽，稍游心，胸中便觉广大宏朗；人欲路上甚窄，才寄迹，眼前俱是荆棘泥涂。

【今译】

追求天理正义的路十分宽阔，稍稍用点心思，心胸就会豁然开朗。追求物质欲望的路非常狭窄，刚刚置身其中，眼前马上荆棘泥泞一片。

The path of heavenly principles is wide. Once you set your foot on this path, it takes only a bit of hard thinking for you to become fully enlightened. The path of human desire is narrow. Once you venture onto it you will see nothing but brambles and mud.





【原文】

一苦一乐相磨练，练极而成福者，其福始久；一疑一信相参勘，勘极而成知者，其知始真。

【今译】

从痛苦到欢乐，从欢乐到痛苦，反复磨炼，直至炼到最佳境界，此时得到的幸福才会长久。从怀疑到相信，从相信到怀疑，反复检验，直至检验到无瑕境界，此刻得到的知识才会真实。

Repeatedly tempering oneself through the interchange of weal and woe enables one to attain long-term happiness. Repeatedly testing and checking in a process of doubt to belief and from belief to doubt enables one to attain true knowledge.





【原文】

心不可不虚，虚则义理来居；心不可不实，实则物欲不入。

【今译】

心不可以不谦虚，只有谦虚，义理才常住心中；心不可以不充实，只有充实，物欲才不能侵犯。

Man must keep his mind wide open, so that righteousness can take up its dwelling there. At the same time, one must keep one's mind substantially filled, so that it can block the inroads of endless desires for material comforts.





【原文】

地之秽者多生物，水之清者常无鱼。故君子当存含垢纳污之量，不可持好洁独行之操。

【今译】

肮脏之处当有许多生物生长，清澈之水常常不见鱼儿游动。因此，有道德修养者应有容人犯错的气量，不要一味坚持孤芳自赏的行为。

Many life forms spring up in dirty places. Fish are rarely found in pristine water. Therefore, a virtuous man must be broad-minded and tolerant. He should not stand aloof while admiring his own purity.





【原文】

泛驾之马可就驰驱，跃冶之金终归型范。只一优游不振，便终身无个进步。白沙云：“为人多病未足羞，一生无病是吾忧。”真确论也。

【今译】

桀骜不驯的烈马经过训练可以驾车奔驰，跃出熔炉的金属最后回到铸模做成器具。可是人一旦悠闲自在而不振作精神，就一辈子也不会取得进步。白沙先生（陈献章）曾说：“为人多误不值得害羞，一生无过才令我愁。”这话说得真对呀。

An unruly horse can still be ridden after taming. Melted metals from the smelting furnace are returned to the mould. A man devoted to idleness and devoid of enthusiasm will make no progress as long as he lives. The hermit Baisha said, “Making mistakes is no cause for shame. What worries me most would be a lifetime without mistakes.” How true those words are!





【原文】

人只一念贪私，便销刚为柔，塞智为昏，变恩为惨，染洁为污，坏了一生人品。故古人以不贪为宝，所以度越一世。

【今译】

人的思想一旦转到贪图私利，刚毅的性格就会变得柔弱，聪明的头脑就会变得昏庸，仁慈的心肠就会变得狠毒，纯洁的心灵就会变得脏污，败坏了一生的人品。所以，古人将“不贪”二字视为修身养性之宝，凭此安然度过一生。

Once greed and selfishness dominate a man's mind, his previously steel-like nature will become soft and weak; his intelligence will become blocked and dulled; his benevolent nature will become vicious; his pure spirit will become muddied; and the virtue he has accumulated over a lifetime will become dissipated. That is why the ancients regarded "Be not covetous" as a precious precept for self-improvement. It was thus that they managed to overcome greed for material things and enjoyed peace and security throughout their lives.



【原文】

耳目见闻为外贼，情欲意识为内贼。只是主人翁惺惺不昧，独坐中堂，贼便化为家人矣！

【今译】

耳闻目睹的是外敌，感情欲望才是家贼。只要你时时提高警惕，保持清醒，占据主导地位，不论“外敌”还是“家贼”都会变成你家中的人手啊！

The ears can hear flattering sounds; the eyes can be dazzled by silver and gold. These effects are enemies encroaching from without, whereas carnal desires are robbers hidden within. You must maintain vigilance at all times against these enemies. Seat yourself in the central hall and equip yourself with a sober mind, and you will surely be able to turn your enemies into helpmates.





【原文】

图未就之功，不如保已成之业；悔既往之失，不如防将来之非。

【今译】

与其贪图没有把握的功劳，不如保全已经成就的事业。与其懊悔以前犯下的过失，不如预防将来可能出现的错误。

It is better to safeguard what you have already accomplished than to crave for exploits of the future. It is better to guard against further mistakes than to waste time regretting past ones.



【原文】

气象要高旷，而不可疏狂；心思要缜密，而不可琐屑；趣味要冲淡，而不可偏枯；操守要严明，而不可激烈。

【今译】

一个人的气度要恢宏广阔，但是不可放荡不羁；思想要细致周密，但是不可琐碎烦杂，情趣要清静淡泊，但是不可单调枯燥；言行要谨严光明，但是不可激动猛烈。

A man must be tolerant and broad-minded, but not unfettered and freewheeling. His thoughts must be meticulous and careful, but not trifling and cluttered. His temperament must be tranquil and plain, but not insipid and monotonous. His words and actions must be well-ordered and explicit, but not impulsive or extreme.





【原文】

风来疏竹，风过而竹不留声；雁渡寒潭，雁去而潭不留影。故君子事来而心始现，事去而心随空。

【今译】

风吹来，稀疏的竹林沙沙作响，风过后，林中仍然是寂静无声；雁飞来，寒冷的深潭雁影长长，雁飞离，水中依旧是一片晶莹。有道德修养者，事情来临，心思方开始活动，事过境迁，心思又恢复宁静。

When the wind blows through a clump of scattered bamboos it makes a swishing sound. But as soon as it has passed, it leaves no sound behind, and silence reigns once more among the bamboos. When a goose flies over a pond in winter its reflection is seen on the water. But as soon as the goose has passed its reflection vanishes. So the mind of a real gentleman starts to work only when an event takes place or a problem arises. Once the matter becomes a thing of the past, his mind returns to stillness and repose.





【原文】

清能有容，仁能善断，明不伤察，直不过矫，是谓蜜饯不甜，海味不咸，才是懿德。

【今译】

清廉而能有涵养，仁慈而又善于判断，明白而不苛察，刚直而不过分，就像蜜饯而不一味地甜腻，像海味而不单纯地生咸，这才是做人的美德。

To be honest and clean oneself and yet have patience and tolerance towards others; to have a benevolent heart, and yet show discernment at the same time ; to have clear insight, and yet have the forbearance to refrain from over-harsh judgements; to be upright and outspoken, and yet have the self-control not to exceed the proper limits — all these add up to proper conduct. Just as candied fruit should not be too sweet and seafood should not be too salty, a person's conduct should be pleasing but just right.





【原文】

贫家净扫地，贫女净梳头，景色虽不艳丽，气度自是风雅。士君子一当穷愁寥落，奈何辄自废弛哉？

【今译】

贫苦人家应该把地打扫干净，贫家女儿应该把头梳洗干净——外观虽然不够华丽，气度却是高雅不俗。如果有道德的读书人碰到穷困潦倒、怀才不遇的境况，怎么可以就自暴自弃呢？

The poor man sweeps his floor until it is spotless. The poor woman combs her hair until it is neat and tidy. Neither produces a wonderful sight, but these actions bespeak a sensibility of elegance. So how can a man of learning get downhearted when he encounters poverty and misfortune, and abandon his ambitions?





【原文】

闲中不放过，忙处有受用；静中不落空，动处有受用；暗中不欺隐，明处有受用。

【今译】

闲暇之时不放过宝贵时光，忙碌起来就会受益匪浅；平静之时不忘记充实自己，做起事来就会受益匪浅；独处之时能做到光明磊落，众人之中就会受益匪浅。

When at leisure do not let precious time slip idly by. You will discover the great value of such advice in your busy days. In times of tranquillity do not forget to improve yourself. You will see the importance of this when you get down to work. If you can resist all temptations when you are alone, your behaviour in public will be impeccable.





【原文】

念头起处，才觉向欲路上去，便挽从理路上来。一起便觉，一觉便转，此是转祸为福、起死回生的关头，切莫轻易放过。

【今译】

邪念泛起之时，刚察觉往欲路上走，就要将其拉回正路。邪念刚一泛起即可发觉，一经发觉就立即扭转，这才是变祸为福、起死回生的重要时刻。此时此刻绝对不可轻易放过。

As soon as you find your thoughts deflecting to the path of material desires, switch them immediately back to the path of preserving your essential nature. As soon as you become aware of an evil thought flitting through your mind, turn away from it. That way you can turn disaster into a blessing and snatch life from the jaws of death. On no account should you lightly miss such opportunities.



【原文】

静中念虑澄澈，见心之真体；闲中气象从容，识心之真机；淡中意趣冲夷，得心之真味。观心证道，无如此三者。

【今译】

平静之中，人的内心清澈明亮，这时可以看到人心的本来面目；悠闲之中，人的气度从容自然，这时可以发现人心的真正动机；淡泊之中，人的志趣谦和平易，这时可以发现人心的真正意趣。大凡考察人心，检验真理，这三个方面恐怕是最重要的了。

In stillness, a person's thoughts are as clear as water, and his true heart can be seen to the bottom. In carefree moments, a person's mettle and bearing are unhurried, and his real motive can be recognized. In a life devoid of wealth and fame, a person's attitude is modest and amiable, and his temperament and taste can be discovered. Nothing matters more than these three respects in examining the nature of man and the soundness of his principles.





【原文】

静中静非真静，动处静得来，才是性天之真境；乐处乐非真乐，苦中乐得来，才是心体之真机。

【今译】

安静环境中的宁静，并非真的宁静，劳作运动中能够静下来，才是人性世界的境界；在欢乐的地方保持欢乐，并非真正的欢乐，在苦难之中还能乐观起来，才是心体的生命力所在。

If you are able to keep quiet in a noiseless place, that kind of quietness does not count for much; only the quietness that is obtained from hard work accords completely with man's nature. If you are able to keep happy on a joyous occasion, that is not happiness in the real sense; only the happiness gained in misery is the source of vitality for man's body and soul.



【原文】

舍己毋处其疑，处其疑，即所舍之志多愧矣；施人毋责其报，责其报，并所施之心俱非矣。

【今译】

牺牲自我，就不要疑惑不定，疑惑不定会使你的牺牲精神大打折扣；为人做好事，就不要寻求报答，寻求报答会就连你做好事的动机也不对了。

In making a sacrifice, it is important not to have an indecisive mind. Such a mind can inflict a great deal of shame on your spirit of self-sacrifice. When bestowing alms do not expect any return from the recipient — that would only spoil your original charitable heart.





【原文】

天薄我以福，吾厚吾德以迓之；天劳我以形，吾逸吾心以补之；天厄我以遇，吾享吾道以通之。天且奈我何哉？

【今译】

假如上天给我的福分不多，我就多做善事以此迎接福分的到来；假如上天要折磨我的身体，我就用保持心灵的安宁来补救身上的疲劳；假如上天要使我遭遇困厄，我就用我追求的真理来摆脱困境。上天对我又能如何呢？

If Heaven has not granted me enough happiness I keep increasing my store of virtue to supplement this small portion. If Heaven inflicts hardship and suffering upon me I will seek ease of mind to make amends for it. If Heaven sends disasters my way I will try to pull through by pursuing the truth. So what, then, can Heaven do to me?



【原文】

贞士无心徼福，天即就无心处牖其衷；俭人着意避祸，天即就着意中夺其魄。可见天之机权最神，人之智巧何益？

【今译】

好人不刻意去追求幸福，上天就在他无意之处引他实现梦想；小人一心躲避灾祸，上天就在他用心之际使其失去精神。可见上天的机制权谋最为神秘难测，人类的这点智慧才能又有什么用呢。

The man of steadfast morals does not pray for happiness, but Heaven, without him knowing it, fulfils his heart's desires. The vicious man is most concerned with escaping calamities, but as he takes steps to do so Heaven deprives him of his senses and leaves him defenceless. From this, we can see that the ingenuity and power of Heaven is unfathomable. What is the use of man's puny efforts and craftiness?





【原文】

声妓晚景从良，一世之烟花无碍；贞妇白头失守，半生之清苦俱非。语云：“看人只看后半截。”真良言也。

【今译】

风尘女子晚年嫁人，昔日的放荡生活无甚妨碍。贞洁妇女老年失节，半生守寡的艰难付诸东流。俗话说：“看人只看后半截。”这真是一句至理名言。

If, in later life, a courtesan marries into a good family, her past life is no embarrassment. If a woman who has been upright and chaste all her life loses her personal integrity in her later years, all the virtue she has stored up is thrown away. A proverb goes: "When judging a man, look at his later years." This is truly perspicacious advice!



【原文】

平民肯种德施惠，便是无位的公相；士夫徒贪权市宠，竟成有爵的乞人。

【今译】

普通百姓若是培养品德、多做好事，结果他就像没有名位的王公宰相一样有地位有影响；士大夫如果只是贪图权势、邀官取宠，他就成了有地位的叫化子，必然受到人们的鄙视。

If an ordinary person secretly stores up virtue and does charitable deeds he is as influential as a duke or minister despite his lack of fame and position. If a noble grandee does nothing but seek greater patronage, power and wealth, he is nothing more than a beggar with a titled rank.





【原文】

问祖宗之德泽，吾身所享者是，当念其积累之难；问子孙之福祉，吾身所贻者是，要思其倾覆之易。

【今译】

若问祖宗留下了什么恩德，看看我们现在享用的就明白了，要知道祖宗积累这些恩德有多艰难；要问后代会享受什么幸福，看看我们现在留下的就清楚了，要想到后代消耗这些家业有多容易。

When we consider that the merits which we benefit from today were earned by our forefathers, we should reflect on the difficulties they had to undergo in order to acquire those merits. When we wonder what happiness our descendants will enjoy, we should consider how easy it will be for them to squander the legacy we bequeath to them.



【原文】

君子而诈善，无异小人之肆恶；君子而改节，不及小人之自新。

【今译】

有道德者若要假装行善，那就等同于小人恣意作恶；有道德者若要改变操守，那就不如小人悔过自新。

A supposedly virtuous man who pretends to do good deeds is no better than a selfish scoundrel. When a virtuous man abandons his moral principles, he is not worth as much as a mean person who has turned over a new leaf.





【原文】

家人有过，不宜暴怒，不宜轻弃。此事难言，借他事隐讽之；今日不悟，俟来日再警之。如春风解冻，如和气消冰，才是家庭的型范。

【今译】

家人有了过错，不应当大发脾气，也不该轻易放弃。倘若此事难以明白，可借他事婉言相劝。如果今天没有觉悟，改日警告亦无不可。要像春风化冻一般，更似暖气消冰一样，这样才是家庭教育的典范。

When a family member makes a mistake, one must not fly into a rage; nor should one gloss over the mistake as if nothing had happened. If it is difficult to thrash the matter out, one may use an analogy to enlighten the offender. If this still fails to smooth out the problem, it is acceptable to wait until another, and more suitable, time to admonish the transgressor. Just like the spring wind that thaws the frost and the zephyr that melts the ice, this is a model for home education.



【原文】

此心常看得圆满，天下自无缺陷之世界；此心常放得宽平，天下自无险侧之人情。

【今译】

若是心里觉得圆满，天下当然没有缺憾的世界；若将内心放宽摆平，天下自然没有险恶邪僻的人情。

If every person made a habit of looking upon everything as flawless, then everything in the world would naturally become perfect. If every person made a habit of making his heart expansive and tranquil, then men's evil and harmful feelings would naturally disappear.





【原文】

澹泊之士，必为浓艳者所疑；检饬之人，多为放肆者所忌。君子处此，固不可少变其操履，亦不可露其锋芒。

【今译】

淡泊名利的人，必然会被热中名利的人所猜忌；谨慎检点的人，肯定会遭到胆大妄为的人所嫉恨。有道德者在这样的环境中，固然不可改变自己的道德品行，也不能和别人针锋相对。

It is inevitable that the man who seeks not fame and wealth should arouse the jealousy of a man who is avid for such things. It is inevitable that he who is circumspect in speech and conduct should provoke the dislike of reckless or audacious persons. In such circumstances, a virtuous man should not compromise his principles or his conduct in the slightest, nor should he adopt a pugnacious attitude toward them.



【原文】

居逆境中，周身皆针砭药石，砥节砺行而不觉；处顺境内，眼前尽兵刃戈矛，销膏靡骨而不知。

【今译】

身处困难环境之中，周围好像都是治病的良药，磨炼了人的气节品行而不察觉；身处顺利环境之中，眼前尽是杀人的凶器，使人油干灯尽粉身碎骨也不知道。

When you face trying circumstances, everything that you encounter has the effect of bitter medicinal herbs and the stone needles used in acupuncture. These needles and medicines serve to refine your character and conduct, although you do not realize it. When you are experiencing smooth sailing, it is as if the path ahead were strewn with weapons, which harm you bit by bit until you are finally destroyed. At such times a man can be compared to lamp oil, which is gradually consumed until there is none left, although he is unaware of it.





【原文】

生长富贵丛中的，嗜欲如猛火；权势似烈焰。若不带些清冷气
味，其火焰不至焚人，必将自烁矣。

【今译】

对于生长在富贵之家的人，嗜好欲望犹如猛火，权力地位就像
烈焰。如果不带些清廉冷静的志趣，那火焰即使不烧毁别人，也会
烧毁自己。

When people grow up in the households of wealthy families, their
love of luxury and covetousness are like a raging fire, and their reliance
on their power is like a searing flame. If they do not temper themselves
with honest and plain aspirations, the fierce fire will consume
themselves, if not others as well.



【原文】

人心一真，便霜可飞，城可陨，金石可镂。若伪妄之人，形骸徒具，真宰已亡，对人则面目可憎，独居则形影自愧。

【今译】

人的真诚感情可以感天动地，夏天可以下雪，城墙可以哭倒，金石可以雕花。至于虚假妄为的人，自有一副人形，灵魂已经灭亡，对着人时让人觉得面目可憎，独自生活也觉得对不起自己的影子。

When a man's mind reaches the point of perfect sincerity he can move Heaven and Earth: Snow can fall in summer, city walls can crumble, and adamantine rock can be carved. The false man is nothing but an empty shell; he has lost his innate nature and is hateful in the sight of others. When he is alone, he is consumed with self-loathing.





【原文】

文章做到极处，无有他奇，只是恰好；人品做到极处，无有他异，只是本然。

【今译】

文章写到最完美的地步，其实并无别的奇妙，只是写得恰到好处；人品达到最崇高的境界，实在没有别的特殊，只是露出本来样子。

When a piece of writing reaches the acme of perfection, it is not because it contains some miraculous ingredient, but because it is written in exactly the right way. When a man refines his moral character to the point of perfection, he does so not with the aid of any magic formula, but by letting his pure inborn nature shine forth.



【原文】

以幻境言，无论功名富贵，即肢体亦属委形；以真境言，无论父母兄弟，即万物皆吾一体。人能看得破，认得真，才可以任天下之负担，亦可脱世间之缰锁。

【今译】

身处梦幻的尘世，不仅功名富贵变化无常，就连躯体四肢也是上天赋予；摆脱尘世的羁绊，不只是父母兄弟与我同在，就连世上万物都与我结为一体。人如果能够看破世俗的厉害，认清真实的境界，才能担得起天下的重任，也可以摆脱人世间的名缰利锁。

In this dusty world of illusions, not only are rank and wealth fleeting, but our very bodies are only lent to us for a short time by the universe. In the realm of the Way, when the last vestige of the material world has been eliminated, not only are family members joined as one, but everything in the universe is too. Only if a man can see through the world of things and perceive the world of the pure Way can he undertake the heavy burden of saving the world and succouring its people, and shake off the material fetters of rank and wealth.





【原文】

爽口之味，皆烂肠腐骨之药，五分便无殃；快心之事，悉败身丧德之媒，五分便无悔。

【今译】

美味可口的佳肴，都是伤害肠胃、腐蚀筋骨的毒药，少吃点才没有灾祸；称心如意的享乐，尽属损伤身体、丧失品德的媒介，少做点才不会后悔。

Tasty foods are like poison that perforates your intestines and erodes your bones. So long as you only eat until you are half full no harm will ensue. Pleasure seeking damages your body and morality. Enjoy a little bit of it, and you will have no regrets afterwards.



【原文】

不责人小过，不发人阴私，不念人旧恶。三者可以养德，亦可以远害。

【今译】

不指责别人的小过，不揭发别人的阴谋，不计较旧日的冤仇。这三条原则可以涵养自己的品德，也可以远离祸害。

Do not take others to task for minor transgressions. Do not reveal others' shameful secrets. Do not nurse old grievances. By sticking to these three precepts one will refine one's moral character and keep harm at bay.





【原文】

士君子持身不可轻，轻则物能挠我，而无悠闲镇定之趣；用意不可重，重则我为物泥，而无潇洒活泼之机。

【今译】

读书明理的人对待自己需要稳重，如果不够稳重，别人就能扰乱我，就不会有悠闲镇定的情趣；遇事不能用心太重，如果用心太重，就被外物牵着走，就不会有潇洒活泼的生机。

The learned man should behave with discretion. If he fails to do so, he will make himself vulnerable to external distractions, and will be unable to engage in leisurely and untroubled pursuits. When he applies his mind to something, he should avoid being obsessed with it. If he fails to do so, he will become a slave of the external forces and will not be able to enjoy unrestrained and lively pleasures.



【原文】

天地有万古，此身不可得；人生只百年，此日最易过。幸生其间者，不可不知有生之乐，亦不可不怀虚生之忧。

【今译】

天地拥有万年寿命，我可没有万年长的寿命；人生只有百年光阴，这种日子最容易度过。有幸生活在这百年光阴之间的人，有生之年的快乐不可不知，虚度此生的忧虑不可没有。

The universe lasts forever, but a man cannot live through all eternity. His lifespan is about 100 years, and even these 100 years pass quickly. If a man is fortunate to live long enough, he should taste the happiness of life, and at the same time keep in mind that to fritter away his days would be deplorable.





【原文】

怨因德彰，故使人德我，不若德怨之两忘；仇因恩立，故使人知恩，不若恩仇之俱泯。

【今译】

怨恨因为感激的对比而突出，所以让人感激我，不如把感激和怨恨都忘掉；仇恨由于恩情的对比而成立，所以让人酬谢我，不如让恩情和仇恨都消亡。

Resentment is aroused when a man fails to receive rewards for a favour he has done others. So, instead of expecting rewards, he should forget about them, and therefore his resentment as well. Hatred is aroused when a man fails to see gratitude that he thinks others owe him. So, instead of thinking about it, he should destroy the seeds of hatred along with expectations of gratitude.



【原文】

老来疾病，都是壮时招的；衰后罪孽，都是盛时造的。故持盈履满，君子尤兢兢焉。

【今译】

老来发作的病，都是壮年时期导致的；衰老时遭受的罪，都是鼎盛时期造成的。当生命和事业鼎盛的时候，有道德的人尤其谨慎小心。

The ailments of old age have their roots in the prime of life. The hardships and suffering which come after the decline of one's career have their roots in its acme of success. That is why a man of virtue is especially careful in his heyday.





【原文】

市私恩，不如扶公议；结新知，不如敦旧好；立荣名，不如种隐德；尚奇节，不如谨庸行。

【今译】

与其私下买好，不如扶持公开舆论；与其结识新人，不如增进故旧情感；与其追求虚名，不如暗中积些阴德；与其标榜特殊品德，不如小心日常行事。

Trying to curry favour with individual is not as good as promoting public morality. Making new friends is not as good as consolidating old friendships. Creating a vainglorious reputation for oneself is not as good as quietly cultivating virtues. Advocating flamboyant behaviour and extraordinary deeds is not as good as acting cautiously in everyday life.



【原文】

公平正论，不可犯手，一犯，则贻羞万世；权门私窦，不可著脚，一著，则沾污终身。

【今译】

公正持平的正确舆论，绝对不可触犯，一旦触犯，就会世代蒙受耻辱；达官显贵的营私场所，绝对不可涉足，一旦涉足，就会终生成为污点。

Never transgress against public opinion which is in line with righteousness; to do so is to bring everlasting shame on oneself. Do not set foot in places where power is wielded for private gain; to do so is to sully yourself for life.





【原文】

曲意而使人喜，不若直躬而使人忌；无善而致人誉，不若无恶而致人毁。

【今译】

做违心事而让人高兴，不如挺直腰板而让人嫉恨；没做好事而让人称赞，不如没做坏事而遭人诋毁。

It is better to incur hatred by one's upright conduct than to please others by perverting your morals. It is better to incur slander by refraining from evil deeds than to earn praise by unjust behaviour.



【原文】

处父兄骨肉之变，宜从容，不宜激烈；遇朋友交游之失，宜剀切，不宜优游。

【今译】

碰到家庭出现纠纷，应该从容不迫，不要情绪激昂；遇到朋友出现过失，应该恳切规劝，不要姑息纵容。

When unexpected troubles break out between family members, keep calm instead of being upset. When a friend errs, be sure to give him kind advice and help him mend his ways; do not let him go his own way.





【原文】

小处不渗漏，暗处不欺隐，末路不怠荒，才是个真正英雄。

【今译】

做人要细小地方没毛病，背人地方不骗人，人生末路不懈怠，这样做才是一个真正的英雄。

The true hero does not neglect small details; nor does he commit trickery even though he is hidden from men's sight; nor does he slacken his efforts even when beset by seemingly insuperable difficulties.



【原文】

千金难结一时之欢，一饭竟致终身之感。盖爱重反成仇，薄极反成喜也。

【今译】

一掷千金难结交短时间的真心朋友，一顿茶饭竟换来一辈子的感恩不尽。爱得过深有时会反目为仇，淡薄至极反而会满心欢喜。

One thousand pieces of gold will not earn a moment of true friendship, but a simple kindness like offering a meal may earn a lifetime's gratitude. Love, if taken to extremes, can arouse enmity, while no deep affection is required to generate great satisfaction.





【原文】

藏巧于拙，用晦而明，寓清于浊，以屈为伸，真涉世之一壶，藏身之三窟也。

【今译】

把能干掩藏在笨拙的外表下，凭借表面隐晦而保持内心精明，把清纯包含在混沌的现象里，把委屈退缩作为伸展的基础——这真是渡过社会河流的救生葫芦，也是保护自己的三个藏身洞窟。

Adopt a semblance of stupidity in order to disguise your real talents. Hide your acumen under the cover of seeming dullness. Put on a mask of muddiness in order to conceal your real clarity. Use the method of temporary retreat to make later advance. These are invaluable tactics for self-preservation. To get along in the world is just like crossing a treacherous river; you need a gourd to keep you afloat. Even a wily hare has three burrows.





【原文】

衰飒的景象就在盛满中，发生的机缄即在零落内。故君子宜操一心以虑患，处变当坚百忍以图成。

【今译】

衰落萧瑟的景象往往潜伏于鼎盛圆满之中，发芽生长的机运常常存在于衰败凋零里面。所以，有道德修养的人平安无事之时要有忧患意识，面临变故则要有长期忍耐的坚强决心以争取成功。

The factors of decay are already latent in times of greatest prosperity, and a new lease of life starts to exist at a time when everything is in decay. So, during peaceful and abundant times a man of virtue pays attention to the possibility of disaster striking. Conversely, during troubled times he redoubles his fortitude and maps out the course of his future success.





【原文】

惊奇喜异者，无远大之识；苦节独行者，非恒久之操。

【今译】

喜欢奇怪爱好特殊的人，没有远大的见识；苛求自己一意独行的人，不是持久的操守。

A person who is fascinated by wonders and novelties is one who cannot have far-reaching knowledge. A person who is uniquely self-demanding will not be able to preserve his virtue for very long.



【原文】

当怒火欲水正腾沸处，明明知得，又明明犯着。知的是谁，犯的又是谁？此处能猛然转念，邪魔便为真君矣。

【今译】

当怒火升腾、欲水横流的时候，明明知道不对，又明明继续犯错。知道不对的是谁，明知故犯的又是谁？在这种关键地方能猛然回头，扰乱人心的邪魔就会变成道德高尚的真君。

When a man becomes angry like a raging fire and his desires bubble up like boiling water, he knows full well that this is not right; nevertheless, he persists in his folly. Who is it that knows this frame of mind is wrong? And who is it that, knowing it is wrong, deliberately makes him commit such inanity? If the man can turn round at such a moment, then the “demon” who is leading him astray can be transformed into the “master” who reflects the man’s original true nature.





【原文】

毋偏信而为奸所欺，毋自任而为气所使，毋以己之长而形人之短，毋因己之拙而忌人之能。

【今译】

不要因为偏听偏信而被坏人所欺骗，不要因为刚愎自用而受意气所驱使，不要拿自己的长处和别人的短处相比较，不要因为自己笨拙而嫉妒别人能干。

Do not listen only to one side or you will be easily fooled by evil people. Do not be blinded by self-conceit and driven by self-will. Do not use your strong points to belittle others. Do not let your own mediocrity make you jealous of others' abilities.





【原文】

人之短处，要曲为弥缝，如暴而扬之，是以短攻短；人有顽固，要善为化诲，如忿而疾之，是以顽济顽。

【今译】

看到别人短处，要婉言给予帮助，如果到处宣扬，那是以己之短处攻击他人之短处；发现别人顽固，要耐心化解开导，如果生气痛恨，那是以己之顽钝助长他人之顽钝。

It is necessary to use tactful methods to help a person overcome his faults. If you use a confrontational and clamorous approach, you will be using your own shortcomings to counter his. It is necessary to employ subtle methods to reform a stubborn person. If you simply get angry and bitter you will simply be using your own stubbornness to counter his.





【原文】

遇沉沉不语之士，且莫输心；见悻悻自好之人，应须防口。

【今译】

遇到城府很深、不大说话的人，暂时不要说真心话；碰到愤愤不平、自以为是的人，说话应该小心。

When meeting an astute person who is not willing to converse much, do not rush to reveal your thoughts to him. When meeting a person who is puffed up with pride, be careful what you say.





【原文】

念头昏散处，要知提醒；念头吃紧时，要知放下。不然，恐去昏昏之病，又来憧憧之扰矣。

【今译】

思想纷乱注意力不集中的时候，要知道振作精神集中注意力；精神过分紧张的时候，要懂得将问题暂时放得下。如果只知道精神专注而不懂得思想放松，恐怕刚治好困惑纷乱的毛病，又招致思虑不息的麻烦。

When your mind is befuddled you must concentrate and gather your thoughts together. When you feel too much tension, you must relax by putting the matter on hand aside. If you only know how to concentrate but not how to relax, then your confusion will be replaced by mental instability.





【原文】

霁日青天，倏变为迅雷震电；疾风怒雨，倏转为朗月晴空。气机何尝一毫凝滞？太虚何尝一毫障塞？人之心体，亦当如是。

【今译】

晴日蓝天，转眼雷电轰鸣；狂风暴雨，转眼明月当空。自然规律的运转何曾有过一时一刻的停息？宇宙精气的流动何曾有过一丝一毫的障碍？人的心性亦该如此。

A clear, rainless sky can suddenly change into one dominated by thunder and lightning. A sky full of blustery wind and pelting rain can suddenly change into a scene of charming moonlight. Can the movements of nature ever cease even for a moment? Can even one iota of the essence of the universe ever be blocked up? The nature of man is also like this.



【原文】

胜私制欲之功，有曰识不早、力不易者，有曰识得破、忍不过者，盖识是一颗照魔的明珠，力是一把斩魔的慧剑，两不可少也。

【今译】

说起克服私念、制服物欲的功夫，有人说认识不及时而且无力改变，有人说认识虽透彻但是坚持不了。认识是让魔鬼原形毕露的明珠，力量是斩杀邪魔的智慧之剑，二者缺一不可。

Some men claim they are too late in discerning their selfish desires and lack the strength to conquer them. Other men say that although they have developed a keen perception of their selfish desires, nevertheless fail to withstand the temptations of the flesh. Therefore, we say that such power of perception is like a bright pearl with which we can spy out the demons in our hearts, and the strength out of a firm will is a splendid sword that can drive out those same demons. We must never allow either our perception or our strength to diminish.





【原文】

觉人之诈，不形于言，受人之侮，不动于色，此中有无穷意味，亦有无穷受用。

【今译】

发觉别人欺诈，不要在言语中表现出来；蒙受别人侮辱，不要在表情上有所改变。这样不动声色有说不尽的奥妙，也有说不尽的好处。

When you find that someone has cheated you, do not announce it. When someone insults you, do not let your countenance betray your annoyance. This will furnish you with an inexhaustible source of good humour and advantages.



【原文】

横逆困穷是锻炼豪杰的一副炉锤，能受其锻炼，则身心交益，不受其锻炼，则身心交损。

【今译】

遭遇挫折、生活窘迫，是锻炼英雄豪杰的熔炉和铁锤。接受这种锻炼，有益身心健康；没有这种锻炼，身心均有损害。

A life of hardship, frustration and penury is a furnace and anvil upon which outstanding men are shaped. Such trials benefit both body and mind. Without them both body and mind tend to deteriorate.





【原文】

吾身一小天地也，使喜怒不愆，好恶有则，便是燮理的功夫；天地一大父母也，使民无怨咨，物无氛疹，亦是敦睦的气象。

【今译】

我身宛如一个小小的天地，如果欢喜愤怒不出差错，爱好憎恶都有标准，这就是调理和谐的造化功夫；天地好像一个伟大的家庭，要使民众没有怨恨和感叹，万物没有凶险和灾祸，这也是敦厚和睦的家庭气象。

Man's body is like a small cosmos. So long as his joy and anger are not excessive, and his love and hatred are not lopsided, there will be order and harmony. In the universe, heaven and earth are the mother and father. For a spirit of benevolence and harmony to prevail in the universe, there must be no hatred or resentment among people, and no calamities or dangers among living beings.



【原文】

害人之心不可有，防人之心不可无。此戒疏于虑也；宁受人之欺，毋逆人之诈，此戒伤于察也。二语并存，精明而浑厚矣。

【今译】

害人之心不可有，防人之心不可无——此话告诫人们不要思想麻痹；宁可受别人欺骗，不可先猜谁会骗人——此话劝告人们不要窥察失常。两句话同时铭记心中，就称得上精明又敦厚。

“One must never scheme against others, but one must always be wary of others.” This is a warning against loss of vigilance. “It is better to risk being cheated than always to assume beforehand that others are out to cheat you.” This is a warning against premature or faulty judgements about others. Keep these two admonitions side by side in your mind, and you will be regarded as a man of keen sagacity and upright virtue.





【原文】

毋因群疑而阻独见，毋任己意而废人言，毋私小惠而伤大体，毋借公论以快私情。

【今译】

不要因众人怀疑而放弃自己的见解，不要因固执己见而拒绝别人的意见，不要因占小便宜而损伤做人的道理，不要借社会舆论而使自己私心满足。

Do not discard your views just because others doubt them. Do not stick stubbornly to your own opinions while rejecting out of hand those of others. Do not harm the general interest for private ends. Do not try to muster public opinion to achieve your own satisfactions.



【原文】

善人未能急亲，不宜预扬，恐来谗潜之奸；恶人未能轻去，不宜先发，恐遭媒孽之祸。

【今译】

结交好人，不可急于亲近，也不要事先张扬，以免招致恶意的中伤；摆脱恶人，不可轻易离开，也不要先揭其恶，以免遭受坏人的陷害。

When making friends with good men, you should not suddenly become close to them. Nor should you make your intentions widely known prematurely. That way you risk incurring the slander of evil men. When pushing bad people from you, you should not lightly banish them from your presence. Nor should you prematurely disclose their misdeeds. That way you risk allowing mischief-makers to stir up trouble.





【原文】

青天白日的节义，自暗室漏屋中培来；旋转乾坤的经纶，自临深履薄处纒出。

【今译】

光明磊落的人格节操，从独处于黑暗屋角时的自律中培养出来；扭转乾坤的治国才能，从如临深渊如履薄冰的小心谨慎中积累出来。

An upright and virtuous personality, which shines like broad daylight, is fostered in a dark hut with a leaky roof. The art of ruling the world is formed and gradually perfected with the same great caution and circumspection with which a man walks along the edge of a precipice or on a lake covered with a thin sheet of ice.





【原文】

父慈子孝，兄友弟恭，纵做到极处，俱是合当如此，着不得一丝感激的念头。如施者任德，受者怀恩，便是路人，便成市道矣。

【今译】

父亲对儿子慈祥，儿子对父母孝顺，兄长对弟弟爱护，弟弟对兄长尊敬，即使做到尽善尽美的地步，也都是应该这样做的，无需一丝一毫的感激。倘若家庭成员之间出现了我要你感恩戴德、你对我知恩图报这样一种情景，那么家人也就成了路人，骨肉之亲也就成了买卖关系。

The father is kind to his children. The children are filial to their parents. Elder brothers cherish younger brothers, who in turn respect their elder brothers. Even if such conduct reaches the acme of perfection, it is no more than what ought to be done; it is not a matter of gratitude. If a father congratulates himself on being kind to his children, and if the children want to measure their rewards for his kindness, then family members become strangers and kinship ties are reduced to the level of market transactions.





【原文】

有妍必有丑为之对，我不夸妍，谁能丑我？有洁必有污为之仇，我不好洁，谁能污我？

【今译】

有美好的就会有丑陋的与之对比——我不自夸美好，又有谁能丑化我呢？有纯洁的就会有肮脏的与之对立——我不自夸纯洁，又有谁能污辱我呢？

If there is beauty there must be ugliness. If I do not boast of my beauty, how can anyone call me ugly? The counterpart of cleanliness is filthiness. If I do not boast of my cleanliness, how can anyone call me dirty?



【原文】

炎凉之态，富贵更甚于贫贱；妒忌之心，骨肉尤狠于外人。此处若不当以冷肠，御以平气，鲜不日坐烦恼障中矣。

【今译】

世态人情的冷暖变化，富贵人家比贫贱人家表现得更为厉害；猜疑嫉妒的思想态度，亲人的比常人的伤害更深。遇到这种情况，倘若不以冷静的态度应付，不以平和的心境控制，很少有人不天天陷于烦恼忧虑之中的了。

The fickleness of human relationships is more striking among the rich than among the poor. Suspicion and jealousy are more painful between kindred than between strangers. Thus, if people cannot face such a painful situation with a cool head and a peaceful mind, they can hardly escape being in a constant state of vexation.





【原文】

功过不容少混，混则人怀惰堕之心；恩仇不可太明，明则人起携贰之志。

【今译】

对功过不可丝毫含混，一旦含混不清，别人就会懒惰而不求上进；对恩怨不可过于显露，如果过于显露，别人就会有离心离德的想法。

There should be no ambiguity as regards others' merits and failures. Otherwise, people will become slack and cease to strive to advance. However, favours done for others and grudges held against others should not be too clear-cut. Otherwise, people will shy away from you.





【原文】

爵位不宜太盛，太盛则危；能事不宜尽毕，尽毕则衰；行谊不宜过高，过高则谤兴而毁来。

【今译】

一个人的爵禄官位不可太得意，得意就有危险；一个人的才干本事不可用尽，用尽就无后劲；一个人的道德品质不可名声太高，名声太高就会招来诽谤。

A man should beware of reaching too high a position, for he might bring danger upon himself. A man's accomplishments should not be too perfect, for that is the point at which decline sets in. A man should avoid too high a reputation for his virtues, for that provokes gossip and slander.





【原文】

恶忌阴，善忌阳，故恶之显者祸浅，而隐者祸深；善之显者功小，而隐者功大。

【今译】

坏事怕隐瞒，好事怕张扬。坏事做在明处就祸小，坏事做在暗处就祸大。好事做在明处则功小，好事做在暗处则功大。

It would be harmful for someone to cover up his bad deeds, or publicise his good behaviour. Evil done openly brings about little harm; the worst evil is that done hidden from the public gaze. Good done in public is not worth much; good done secretly produces the greatest benefit.





【原文】

德者才之主，才者德之奴。有才无德，如家无主而奴用事矣，几何不魍魎猖狂？

【今译】

道德是才干的主人，才干是道德的奴仆。有才无德，就像家中没有主人，只有奴仆当家。这种情况，有几家不是小人成精胡作非为呢？

Virtue is the master of talent, and talent is the servant of virtue. Talent without virtue is like a household without a master and run entirely by the servants. How many masters are there who have their houses run entirely by the servants and yet without making a havoc of their homes?





【原文】

锄奸杜倖，要放他一条去路。若使之一无所容，譬如塞鼠穴者，一切去路都塞尽，则一切好物俱咬破矣。

【今译】

清除邀宠的小人，要放他一条生路。倘若让他彻底没有存身之处，就像堵老鼠洞的人，把一切出路都堵死了，结果一切好的东西就会被老鼠咬坏。

When driving out venal officials and flattering courtiers, it is vital to allow them some way of escape: If you hem them in too tightly, leaving them no way out, it is like cornering a rat, leaving it with no hole to dart into. The result will be that the rat will chew up all your treasured possessions.



【原文】

当与人同过，不当与人同功，同功则相忌；可与人共患难，不可与人共安乐，安乐则相仇。

【今译】

应当与别人共担过失，不可与别人共享功劳，共享功劳就会双方相互嫉妒；应当与别人共历磨难，不可与别人共享安乐，共享安乐会使双方相互仇视。

You can help others shoulder the blame for faults, but you cannot share the kudos of achievement with others. Sharing the kudos of achievement with others leads to mutual jealousy. You can bear hardships with others, but you cannot share comforts with others. Seeking to share comforts with others leads to mutual enmity.





【原文】

士君子贫不能济物者，遇人痴迷处，出一言提醒之，遇人急难处，出一言解决之，亦是无量功德。

【今译】

读书明理的人因为贫困而不能帮助别人，遇到有人执迷不悟，说一句话让他清醒过来；碰到有人危急困难，说一句话让他解脱困境，这也都是功德无量的事情。

A learned man who is poor has no way to assist other people by means of material wealth. But when he meets a person who is confused and has lost his way in life, he should say the right words to open his eyes to the truth. When he meets a person who is struggling with difficulties, he should say the right words to solve his problems. This constitutes boundless beneficence.



【原文】

饥则附，饱则飏，燠则趋，寒则弃，人情通患也。

【今译】

饿了就投靠别人，饱了就远走高飞，暖和的地方就跑过去，寒冷的地方就扭头不顾，这是人情上的通病。

When we are hungry we seek relief from others. When we have full stomachs we shun others. If there is a warm shelter, we all flock to it. If there is a freezing shanty, we all turn our backs on it. This is a common flaw in human nature.





【原文】

君子宜净拭冷眼，慎勿轻动刚肠。

【今译】

有道德修养者要擦亮冷静的眼睛，小心不要暴露刚正的思想。

The virtuous man makes his gaze ever cooler and brighter; on no account does he lightly assert his upright nature.



【原文】

德随量进，量由识长，故欲厚其德，不可不弘其量，欲弘其量，不可不大其识。

【今译】

人的道德随着气量的扩大而提高，人的气量随着见识的增长而扩大。所以要使道德高尚，就不能不使气量宽宏，要使气量宽宏，就不能不使见识增长。

Virtue increases along with magnanimity; magnanimity arises from the increase in man's knowledge. Therefore, if you wish to increase your virtue you must make yourself more magnanimous, and to do so you must increase your knowledge.





【原文】

一灯荧然，万籁无声，此吾人初入宴寂时也；小梦初醒，群动未起，此吾人初出混沌处也。乘此而一念迴光炯然反照，始知耳目口鼻皆桎梏，而情欲嗜好悉机械矣。

【今译】

一盏灯亮着微光，四周围寂静无声，这是我们刚要进入休息睡眠状态的时候；梦境刚刚醒来，各种生物都还没有活动，这是我们开始脱离一团模糊状态的时候。趁着此时，像阳光反照一样反省自己，我们就会知道耳目口鼻是束缚心智的枷锁，情欲嗜好是扰乱本性的工具。

When the candle flame flutters weakly and there is no sound on earth, it is time for us to go to sleep. In the dawn, when one has just woken from sleep and nothing is yet astir, it is time for us to start the day with a sober mind. If we take advantage of such a time to reflect upon ourselves, like sunlight shining on our souls, we will then realise that our ears, eyes, mouths and noses are fetters upon our understanding, and that our carnal desires and addictions are instruments for confusing our true natures.



【原文】

反己者，触事皆成药石；尤人者，动念即是戈矛。一以辟众善之路，一以浚众恶之源，相去霄壤矣。

【今译】

经常自我反省的人，每件事情都会成为警醒自己的良药；经常怪罪别人的人，每个念头都会成为刺伤别人的戈矛。自我反省是开辟多做善事的途径，指责别人是疏通多种罪恶的根源。两种思想境界的距离——一个在天上一个在地下呀。

A person who engages in self-reflection turns everything he comes into contact with into a good tonic which keeps him alert. But a man who is always blaming others turns every single thought into a spear with which to harm others. Self-reflection is like blazing a trail to all good things, whereas blaming others is like opening up a channel to the wellspring of all evils: The two are as far apart as Heaven and Earth.





【原文】

事业文章随身销毁，而精神万古如新；功名富贵逐世转移，而气节千载一日。君子信不当以彼易此也。

【今译】

事业文章随着躯体死亡而消失，只有精神永垂不朽；功名富贵随着时代变迁而转移，只有气节永恒不变。有道德修养者不该以精神换取事业文章，不该用气节换取功名富贵。

Accomplishments and hallowed writings perish with their creators. The spirit, however, is everlasting. Official position, wealth and fame change with the passage of time, but moral integrity remains constant. The virtuous man must on no account sacrifice his spirit in pursuit of accomplishments and literary fame, nor moral integrity for wealth and power.



【原文】

鱼网之设，鸿则罹其中；螳螂之贪，雀又乘其后。机里藏机，变外生变，智巧何足恃哉！

【今译】

张网本为捕鱼，不料蛤蟆落在其中；螳螂已很贪心，岂知黄雀窥视其后。机关之内有机关，变故之外出变故，智慧计谋怎么可以完全依靠呢！

When a trap is set for fish it sometimes happens that a frog blunders into it. A mantis stalks a cicada, only to fall prey to the unseen finch following it. There are wheels within wheels, and cataclysms can occur outside cataclysms. Of what value or reliability are man's wisdom and schemes?





【原文】

作人无点真恳念头，便成个花子，事事皆虚；涉世无段圆活机趣，便是个木人，处处有碍。

【今译】

做人倘若没有一点真诚之心，就成了美化脸面的装饰——事事都是假的；处世如果没有一点圆通灵活的机灵劲，就是个毫无生气的木头——处处都是障碍。

A person bereft of sincerity is like the facial makeup a woman wears; everything he does is mere empty show. When dealing with the world, if a person does not approach matters with a flexible and nimble mind, he will become a lifeless and wooden object, and encounter obstacles everywhere.



【原文】

水不波则自定，鉴不翳则自明。故心无可清，去其混之者而清自现；乐不必寻，去其苦之者而乐自存。

【今译】

没有波动，水面自然平静，没有灰尘，镜子自然明亮。心灵本来不必清洗，除去使其混浊的因素，清亮自然出现；快乐不必费力寻求，排除让人苦恼的因素，快乐自然存在。

When there are no waves on the surface of the pond, the water is naturally still. When the dust is cleaned from a mirror, it is naturally bright. Therefore, it is not necessary to clean your heart; just get rid of muddy and misleading thoughts, and your pure spirit will naturally emerge. Likewise, it is not necessary to seek happiness; just get rid of the pain in your heart, and happiness will naturally abide there.





【原文】

有一念犯鬼神之禁，一言而伤天地之和，一事而酿子孙之祸者，最宜切戒。

【今译】

一个想法触犯鬼神的禁忌，一句话语损伤世间的祥和，一事情酿成后代的灾祸。这样的事最要高度警惕，引以为戒。

There are times when a single thought can transgress the taboos of the gods and ghosts, when one word can mar the harmony of the universe, when one action can bring disaster upon one's descendants. One should be especially vigilant against such things.



【原文】

事有急之不明者，宽之或自明，勿躁急以速其忿；人有操之不从者，纵之或自化，毋操切以益其顽。

【今译】

事有越急越不明真相的，缓一缓或许就自然清楚了——不要烦躁急迫使其更加气愤。人有管他反而不听从的，放开他或许自己就懂事了——不要管得太严使其更加顽固。

There are some things which, when we are anxious to understand them, become more obscure the harder we try to grasp them. But if you allow them to take their own course, they may become clearer. Therefore it follows that we should guard against impatience so as not to upset others. There are some people who, the more you try to guide them, the more rebellious they become. But if they are allowed to develop in their own way their stubbornness may melt away of its own accord. Therefore, we should not press them, and thereby make them even more stubborn.





【原文】

节义傲青云，文章高白雪，若不以德行陶熔之，终为血气之私，技能之末。

【今译】

气节正义傲视达官贵人，文章高雅胜过《阳春白雪》，如果不用道德品行去陶冶规范，最后只能成为气血冲动的个人表现、技能表现的细枝末节。

Even though you are so righteous that you can look down upon those of rank and wealth, and even though your literary works surpass the classics in refinement and elegance, if such accomplishments do not arise from the moulding of your virtue, such rectitude amounts to no more than a momentary surging of vigour in an individual, and such literary works no more than paltry scribbling.





【原文】

谢事，当谢于正盛之时；居身，宜居于独后之地。

【今译】

一个人若想辞职引退，当在事业发达的时候；一个人若要安身归隐，应居住在最没人要的地方。

A person should consider retiring when his career is at its zenith and his fortunes are at their height. When considering where to live as a recluse, a person should choose a place most undesirable in the eyes of all others.





【原文】

谨德，须谨于至微之事；施恩，务施于不报之人。

【今译】

修养品德要注意细致微小之事，给人恩惠要做给无力报答之人。

When being punctilious about upright conduct, be sure to be so even in the most trifling affairs. When doing charitable deeds, do so to benefit people who cannot repay you.



【原文】

交市人，不如友山翁；谒朱门，不如亲白屋；听街谈巷语，不如闻樵歌牧咏；谈今人失德过举，不如述古人嘉言懿行。

【今译】

与其结交市井商人，不如跟山民野老交友；与其巴结官宦人家，不如跟平民百姓亲近；与其打听街谈巷议，不如听樵夫牧童歌唱；与其谈论今人品德过错，不如讲古人美好言行。

It is better to associate with the hermits of the wilds than make philistines one's intimates. It is better to be close to ordinary people and poor scholars than to frequent the mansions of the mighty. It is better to listen to the songs of woodcutters and herdsmen than to pay attention to street corner gossip. It is better to chat about the fine words and deeds of the ancients than to gossip about the decadence and failings of the moderns.





【原文】

德者事业之基，未有基不固而栋宇坚久者。

【今译】

道德品质乃人生事业的基础，基础不牢，任何高楼大厦都是不能经久耐用的。

Morality is the underpinning of achievement. If the foundations are infirm, the edifice will not last long.



【原文】

心者后裔之根，未有根不植而枝叶荣茂者。

【今译】

心地善良乃子孙后代繁衍的根苗，没有根未扎住而枝叶能够繁荣茂盛的。

Whether your heart is good or not determines whether your descendants prosper or not. Well-planted roots are what branches and leaves need to thrive.





【原文】

前人云：“抛却自家无尽藏，沿门持钵效贫儿。”又云：“暴富贫儿休说梦，谁家灶里火无烟”一箴自昧所有，一箴自夸所有，可为学问切戒。

【今译】

从前有人说：“抛弃家中无尽财，沿街要饭穷光蛋。”又说：“穷人暴富莫说梦，谁家灶里无炊烟？”这两句话，一句是救治妄自菲薄的人，一句是救治自夸其富的人。对此，做学问的人要认真引以为戒。

There is an old saying which tells about people who “cast away their family wealth and go about begging with a begging bowl.” Another adage goes: “An upstart should not brag and boast like a madman talking in his sleep. Is there any household without smoke spiralling from its kitchen chimney?” The first warns us against not knowing ourselves; the second warns us against conceit. We scholars should draw important lessons from them.



【原文】

道是一重公众物事，当随人而接引；学是一个寻常家饭，当随事而警惕。

【今译】

“道”是一件公众事情，应该根据各人不同而适当引导；“学”好像是家常便饭，应当根据事情不同而自觉领悟。

The Tao is something that concerns all people. Different people need different guidance. Study is like everyday homely fare. A man should strive to enhance his understanding of different subjects according to actual circumstances.





【原文】

信人者，人未必尽诚，己则独诚矣；疑人者，人未必皆诈，己则先诈矣。

【今译】

相信别人的人，尽管别人未必都很诚实，自己首先就是个诚实之人；怀疑别人的人，虽然别人未必都在欺诈，自己首先就怀有欺诈之心。

He who has faith in others must be himself an honest man, even though others may not be all honest. He who is suspicious of others must have some dishonest ideas himself, even though others may not be all dishonest.



【原文】

念头宽厚的，如春风煦育，万物遭之而生；念头忌刻的，如朔雪阴凝，万物遭之而死。

【今译】

思想宽宏厚道的人，像春风一般温暖抚育成长，万物碰到它就会生机盎然；心胸狭隘苛刻的人，如冰雪一般阴冷凝结，万物碰到它就会凋零衰亡。

A man of magnanimity is like the spring zephyr, which warms and enlivens all things. A jealous man is as bleak as the blizzard, which blights everything it comes into contact with.





【原文】

为善不见其益，如草里冬瓜，自应暗长；为恶不见其损，如庭前春雪，当必潜消。

【今译】

做好事一时看不出有什么增进，可是品德就像草丛中的冬瓜自然会悄悄生长。做坏事暂时看不出有多大损害，可是品德就像庭院中的春雪肯定要暗暗消融。

The benefit accruing from good deeds may not be immediately apparent, but the fruit of benevolence is like a melon in the grass; it grows without being noticed. The consequences of evil deeds may not be clear at first, but one's good character will surely melt away like spring snow in the courtyard.



【原文】

遇故旧之交，意气要愈新；处隐微之事，心迹宜愈显；待衰朽之人，恩礼当愈隆。

【今译】

遇到过去多年的朋友，情谊要更加深厚；处理不大公开的事情，心地要更加坦荡；对待年迈力衰的老人，照顾和礼节要更加周到。

When meeting an old friend, your feelings should be even more tender than before. In handling esoteric matters, you should be more magnanimous and fair-minded than before. When meeting the old and frail, you should be extra courteous and respectful.





【原文】

勤者敏于德义，而世人借勤以济其贫；俭者淡于货利，而世人假俭以饰其吝。君子持身之符，反为小人营私之具矣，惜哉！

【今译】

勤奋者应当注重道德原则，然而世上有人却凭借“勤奋”摆脱自己的困境；俭朴者应当淡泊财货私利，然而世上有人却凭借“俭朴”掩饰自己的吝啬。有道德之人修养身心的准则，反而成了小人的谋私工具，真可惜呀。

The truly hardworking man strives to improve his nature and virtue. But there are some people who are diligent simply in order to escape from poverty. Truly thrifty people are indifferent to wealth and selfish gain. But there are some people who utilise thrift to disguise their own niggardliness. How lamentable it is that what a virtuous man uses for self-cultivation should be abused by blackguards as tools for self-enrichment!



【原文】

凭意兴作为者，随作则随止，岂是不退之轮？从情识解悟者，有悟则有迷，终非常明之灯。

【今译】

靠冲动投身事业的人，往往是时做时停，怎么可能始终向前呢？凭感觉领悟真理的人，常常是时明时惑，终归不是永久明亮的灯。

People who do things upon impulse are likely to stop doing things upon impulse. How can they make steady progress? A man whose comprehension is based merely upon feelings is just as likely to be deceived as to gain wisdom. For him, there is no such thing as a constantly lit lamp.





【原文】

人之过误宜恕，而在己则不可恕。己之困辱宜忍，而在人则不可忍。

【今译】

别人的过失错误应当原谅，而自己的则不可原谅；自己的困厄耻辱应该忍耐，别人的则不可不管。

We should forgive the transgressions of others, but not those of ourselves. We should be patient in the face of our own sufferings and humiliations, but not in the face of those inflicted upon others.



【原文】

能脱俗便是奇，作意尚奇者，不为奇而为异；不合污便是清，绝俗求清者，不为清而为激。

【今译】

能摆脱世俗堪称奇伟，如果刻意追求奇伟，那就不是奇伟而是怪异；不同流合污就是清高，倘若一味追求清高，那就不是清高而是偏激。

He who can shuffle off the commonplace is an outstanding person. But he who makes a fetish of being different from others is not outstanding, but eccentric. Not being contaminated by the mainstream is called purity. But shunning all connection with the mainstream in order to seek purity is not purity; it is extremism.





【原文】

恩宜自淡而浓，先浓后淡者，人忘其惠；威宜自严而宽，先宽后严者，人恐其酷。

【今译】

给人恩惠，应该是先少后多，如果先多后少，别人就会忘得到的好处；树立权威，应该是由严到宽，倘若先宽后严，别人就会害怕你严酷无情。

When being benevolent to others, start by doing them small favours, and later bestow great kindness. If your kindness goes from bountiful to meagre, others will easily forget what they have received. When exerting authority, be severe at first, and later be more tolerant. If your authority starts off weak and increases in harshness, you will incur resentment.



【原文】

心虚则性现，不息心而求见性，如拨波见月；意净则心清，不了意而求明心，如索镜增尘。

【今译】

心中没有杂念，本性就能显现，倘若心不安静而要了解本性，结果就像划动水波去看月亮——徒劳无功；意念扫除干净，心里就会清澈，倘若意念不除而去照心灵，结果如同拿镜照人却添尘土——难照清楚。

Only when there are no impure thoughts in your mind can you discern your true nature. To seek one's true nature while still enmeshed in erroneous thoughts is like disturbing the surface of the water while trying to see the moon's reflection. When all thoughts are pure, the heart then becomes clear. Without ousting the worldly concerns that afflict the mind, not only will it be vain to seek one's true nature, it will make that nature even more obscure.





【原文】

我贵而人奉之，奉此峨冠大带也；我贱而人侮之，侮此布衣草履也。然则原非奉我，我胡为喜？原非侮我，我胡为怒？

【今译】

我地位高贵因而有人奉承我——这是奉承我的高官显位；我地位低贱因而有人欺侮我——这是欺侮我的平民身分。看来，他们根本不是奉承我，我为什么高兴呢？他们也不是欺侮我，我为什么要发怒呢？

If I have rank and power, people flatter me. But the fact is that they are simply fawning on my fine official robes. If I am in a lowly station in life, people browbeat me. But the fact is that it is my humble attire that they are sneering at. So if the toadies are not actually flattering me, why should I be smug? And if the bullies are not actually bullying me, why should I feel aggrieved?





【原文】

“为鼠常留饭，怜蛾不点灯。”古人此等念头，是吾人一点生生之机。无此，便所谓土木形骸而已。

【今译】

“为鼠活命常留饭，可怜飞蛾不点灯。”古人这种慈悲心肠是我们人类运动不息的一点生机。倘若人类没有这种慈悲心肠，就跟泥塑木雕的躯壳一样罢了。

An old saying goes, “Leave scraps of food out so that the mice don’t starve, and blow out the candle so that the poor moths don’t burn to death.” This merciful attitude of the ancients is what enables mankind to propagate and flourish. Without such a kind heart, a man is no more than a soulless empty shell.





【原文】

心体便是天体，一念之喜，景星庆云；一念之怒，震雷暴雨；一念之慈，和风甘露；一念之严，烈日秋霜。何者少得？只要随起随灭，廓然无碍，便与太虚同体。

【今译】

人心就像天体。一个欢喜的念头就像亮星和彩云一样祥和吉利，一个愤怒的念头就像炸雷和暴雨一样猛烈突然，一个慈爱的念头就像和风和甘露一样滋养生物，一个严酷的念头就像烈日和秋霜一样使生物枯槁凋零。喜怒慈严，哪一种感情能少得了呢？只要随时发生随时消灭，没有丝毫障碍，人心就和大自然一样运行不息了。

Man is basically just like Heaven. When he is happy, he is like Heaven when the auspicious star and clouds of good fortune appear; when he is angry, he is like Heaven when a thunderstorm is raging; when he is benevolent, he is like Heaven when it sends a gentle breeze and sweet dew; when he is stern, he is like Heaven when it produces the blazing sun or the harsh autumnal frost. How can man do without any of his emotions — his happiness, anger, benevolence and sternness? So long as his emotions follow a natural course — now rising, now dying away — and so long as there are no obstacles blocking the way, man's heart will keep on beating in the way the cosmos keeps on moving.

【原文】

无事时心易昏冥，宜寂寂，而照以惺惺；有事时心易奔逸，宜惺惺，而主以寂寂。

【今译】

无事的时候，心容易昏暗不明——这时应该沉静下来，用清醒的状态照亮内心；有事的时候，心容易到处乱跑——这时应该清醒一下，以沉静的心态控制思维。

When one is unoccupied, the mind easily becomes befogged. At such times one should accentuate stillness to clarify the thoughts and seek enlightenment. When one is busy, the mind easily becomes agitated. At such times one should sober up and master oneself with calmness of thought.





【原文】

议事者，身在事外，宜悉利害之情；任事者，身居事中，当忘利害之虑。

【今译】

评论事情的人身在实际环境之外，应该了解利害得失的真实情况；实际做事的人身在实际环境之中，应该忘记利害得失的种种顾虑。

People who make comments on a matter are on the outside. They ought to understand the true situation regarding gains and losses. People who are handling the matter are on the inside. They should cast aside all considerations of gains and losses.





【原文】

士君子处权门要路，操履要严明，心气和易，毋少随而近腥膻之党，亦毋过激而犯蜂螫之毒。

【今译】

读书明理的人一旦身处权力要害部门，办事要严格且是非分明，待人要和蔼且平易近人。不要趋炎附势而与奸党为伍，也不要过于偏激而遭小人毒手。

When a scholar is in a position of power and authority he must be strict and upright in performing his duties. He must be cordial and accessible in his dealings with people. He must not curry favour with the powerful, nor must he associate with those who use their position and influence for private ends. At the same time, he must not go to extremes in upholding his principles; otherwise he may fall a victim to the treacherous schemes of vile persons.





【原文】

标节义者，必以节义受谤；榜道学者，常因道学招尤。故君子不近恶事，亦不立善名，只浑然和气，才是居身之珍。

【今译】

讲究气节的人，必然因气节而受人诽谤；标榜道学的人，经常因道学而受人指责。所以，有道德修养的人平日不应涉嫌坏事，也不应沽名钓誉。只有浑然一片的平和气质才是立身处世的法宝。

A person who flaunts his high moral principles and standards will certainly set slanderous tongues wagging. A person who boasts of his knowledge about Neo-Confucianism will often be the object of censure. So while a virtuous man keeps clear of wrongdoing, he should also refrain from seeking a prominent reputation. He should concentrate on preserving his inner purity and calmness. This is the best way to conduct oneself in society.



【原文】

遇欺诈之人，以诚心感动之；遇暴戾之人，以和气熏蒸之；遇倾邪私曲之人，以名义气节激励之：天下无不入我陶冶中矣。

【今译】

遇到奸诈狡猾的人，要用赤诚之心感动他；遇到狂暴乖戾的人，要用平和之气影响他；遇到搞邪门歪道的人，要用名誉气节激励他。做到这些，天下人没有不接受我的教育和熏陶的。

When you meet a sly and crafty man, use sincerity to make him change his ways. When you meet a violent and perverse man, use a spirit of calmness and benevolence to win him over. When you meet an unrighteous and self-seeking man, use your fine reputation and integrity to change him. In this way there will be nobody in the world whom you cannot mould under your influence.





【原文】

一念慈祥，可以酝酿两间和气；寸心洁白，可以昭垂百代清芬。

【今译】

一个念头慈祥，可以培养人间的和气；内心纯洁干净，可成榜样百世流芳。

A kind thought can help bring harmony to humanity. A pure heart can bequeath its noble virtue to generation after generation.



【原文】

阴谋怪习，异能奇行，俱是涉世祸胎。只有一个庸德庸行，便可以完混沌而召和平。

【今译】

背人的计谋、怪异的习气，出众的才能、奇特的行为——这些都是社会中招灾惹祸的根源。其实，只要有一个普通品德、普通言行，就可以保全纯朴的本性而带来和谐与平安。

Secret plotting, eccentric manners, singular talents and extraordinary behaviour are the wellsprings of calamity in the mundane world. It is only by means of commonplace virtue and actions that one can preserve intact one's natural essence and lead a peaceful and stable life.





【原文】

语云：“登山耐侧路，踏雪耐危桥。”一“耐”字极有意味，如倾险之人情，坎坷之世道，若不得一耐字撑过去，几何不堕入榛莽坑堑哉？

【今译】

常言说：“登山要耐得住斜坡路，踏雪须耐得住高架桥。”一个“耐”字很有意味。例如倾危险恶的人情、坎坷不平的世道，如果不是一个“耐”字支撑过去，有多少人不会掉进丛生杂草和小坑大沟里呢？

There is a saying which goes: “If you wish to climb a mountain you must endure the perilous path; if you wish to tread the snows you must endure the sky bridge.” The word “endure” is full of significance. How many men, when faced with the stark evil of the world as they trudge along life’s tortuous path, encounter disaster because they fail to cling tight to “endurance”?





【原文】

夸逞功业，炫耀文章，皆是靠外物作人。不知心体莹然本来不失，即无寸功只字亦自有堂堂正正作人处。

【今译】

炫耀功业，卖弄文章——都是靠身外之物做人。殊不知，只要心地纯洁，本性依旧，即使一生没有立下寸功，没有写出半字，也有堂堂正正做人之处。

A person who brags of his accomplishments and shows off his literary creations is relying on external things to play his role as a human being. In actual fact, it is only when a person has retained the shining purity of his inner nature that he can live and work as an honest man, even though he has not accomplished anything in his whole life nor written a single word.





【原文】

忙里要偷闲，须先向闲时讨个把柄；闹中要取静，须先从静处立个主宰。不然，未有不因境而迁，随事而靡者。

【今译】

繁忙时要抽出空闲，须事先在空闲中找到控制的关键；喧闹中要保持心静，要提前在安静处确定一个主宰。否则，人人都会随着环境变化而转移，随着事情的到来而慌乱。

If you wish to obtain a moment's relaxation in a period of rush and hurry, you must learn how to seize it beforehand. If you wish to obtain a moment's peace and quiet in the midst of noise and clamour, you must master the art of grasping tranquillity beforehand. If you do not make such preparations, then you will always have to change according to circumstances and may get into a panic at any event that takes you by surprise.



【原文】

不昧己心，不拂人情，不竭物力，三者可以为天地立心，为生民立命，为子孙造福。

【今译】

不违背良心，不拂逆人情，不耗尽财力。做到这三点无异于为人类确立理想，为民众选择命运，为子孙创造幸福。

Do not go against the promptings of your conscience. Do not pervert your ordinary human feelings. Do not use up your financial resources. Following these three exhortations is equivalent to setting up an ideal for people on earth, helping them to take their destiny into their own hands and create happiness for their posterity.





【原文】

居官有二语，曰：“唯公则生明，唯廉则生威。”居家有二语，曰：“唯恕则情平，唯俭则用足。”

【今译】

做官有两句格言。一是“公正无私就能明察秋毫”，二是“廉洁清正就能产生威信”。居家过日子也有两句格言。一是“宽厚就平安和睦”，二是“节俭则用度丰足”。

There are two precepts to be followed while serving in public life. The first is that fair judgements can only be made with an impartial mind. The second is that true authority only attaches to upright officials. In governing a household there are likewise two precepts to be followed. The first is that peace and harmony reign where forbearance prevails. The second is that thrift ensures abundance of supplies.





【原文】

处富贵之地，要知贫贱的痛痒；当少壮之时，须念衰老的辛酸。

【今译】

身处富裕尊贵的地位，要关心穷人下人的痛痒；正当年轻力壮的时候，须同情年老力衰的辛酸。

When you are enjoying riches and prestige, always be aware of the hardships of people in straitened and humble circumstances. When you are in the prime of youth, be ever sympathetic to the difficulties and pains of the old folks.





【原文】

持身不可太皎洁，一切污辱垢秽要茹纳得；与人不可太分明，一切善恶贤愚要包容得。

【今译】

评价自己不能要求太纯洁，对一切污辱毁谤之词要能忍受得了；与人交往不能取舍太分明，对一切好坏聪愚之人要能包容得下。

In exercising self-discipline, do not seek such purity as to be free of all taint. Be prepared to tolerate insult and slander. Do not be too selective in choosing people you will associate with, but be prepared to accept a mixture of fine qualities and degenerate ones.





【原文】

休与小人仇讎，小人自有对头；休向君子谄媚，君子原无私惠。

【今译】

不要与卑鄙小人结仇，小人自然有冤家和对头；不要向高尚的君子讨好，君子原本无私下的好处。

Do not incur the enmity of people of low character; they have their own foes. Do not toady to accomplished men; they do not bestow favours as ordinary people do.





【原文】

纵欲之病可医，而势理之病难医；事物之障可除，而义理之障难除。

【今译】

放纵情欲的疾病可以医治，认识形势真理的病难以治疗；有形的物质障碍可以搬掉，道德障碍难以清除。

Disorders brought about by giving rein to one's carnal desires are simple to put right, but those which arise from mistaken perception of circumstances and trends are difficult to rectify. Barriers formed of material things are easy to clear away, but barriers to understanding are difficult to dismantle.





【原文】

磨砺当如百炼之金，急就者非邃养；施为宜似千钧之弩，轻发者无宏功。

【今译】

磨炼身心犹千锤百炼的钢铁，草率完成的修养必定不深；做事如像拉千钧之力的强弓，轻轻一拉就射的不会收到大功。

Tempering one's body and mind must be done in the same way as smelting gold one hundred times; to do it in a hurried and careless way would result in a flawed and substanceless shell. Embarking on an enterprise is like drawing a mighty crossbow; a light tug on the string will not enable the bolt to hit the target.





【原文】

宁为小人所忌毁，毋为小人所媚悦；宁为君子所责备，毋为君子所包容。

【今译】

宁受卑鄙小人猜疑毁谤，不让卑鄙小人讨好迷惑；宁受有德之人责备训斥，不被有德之人包涵容忍。

In your conduct you should prefer the distrust and slander of the unworthy to their flattery. By the same token, you should prefer the censure of the upright man to his forgiveness.



【原文】

好利者逸出于道义之外，其害显而浅；好名者窜入于道义之中，其害隐而深。

【今译】

见利忘义者背离道德正义之外，其危害显著而浮浅；沽名钓誉者混入道德正义之中，其危害隐蔽而深重。

A man who pursues profit to the neglect of righteousness does evil which is obvious to all and so the harm he causes is not serious. The man who fishes for fame and cloaks his wrongful deeds in a shroud of virtue and good conduct does evil which is hidden and thus the harm he causes is serious.





【原文】

受人之恩虽深不报，怨则浅亦报之；闻人之恶虽隐不疑，善则显亦疑之。此刻之极，薄之尤也，宜切忌之。

【今译】

受别人恩惠再多也不思报答，对别人有怨再少也要去报复；听到别人的坏事没弄清楚也不怀疑，听到别人的好事非常明显也有疑虑。这的确是刻薄无情之极，世人应引以为戒。

To receive bountiful kindness and not to think of repaying the bestower; to suffer a slight injustice and be determined to seek redress; to hear vague details of someone else's wrongdoing and to harbour no doubt about it; and to be sceptical about an obviously good deed. All these are the hallmarks of a man of low character. People must be on guard against and keep away from him.



【原文】

谗夫毁士，如寸云蔽日，不久自明；媚子阿人，似隙风侵肌，不觉其损。

【今译】

爱说坏话的人诋毁读书人，如同小片浮云遮住太阳——不久太阳自会重现光明；溜须拍马的人奉承其他人，就像缝隙吹风侵袭皮肤——不知不觉却十分伤人。

Calumny uttered against men of rectitude is like a wisp of cloud which floats in front of the sun; the sun will soon shine forth bright and clear again. But flattery is like a baleful wind infiltrating a cranny and invading the body; its harm is unperceived.





【原文】

山之高峻处无木，而溪谷回环则草木丛生；水之湍急处无鱼，而渊潭停蓄则鱼鳖聚集。此高绝之行，褊急之衷，君子重有戒焉。

【今译】

山岭高陡险峻处没有树木，溪流曲折环绕处草木丛生；水流湍急处没有游鱼，深潭蓄水处鱼鳖成群。这就好比高傲无人的行为和狭隘急躁的心胸一样，有修养的人尤其要引以为戒。

Trees do not grow on a mountainside which is too steep, but the winding river valleys are lush with vegetation. No fish linger in swift torrents, but in deep pools there is plenty of aquatic life. These analogies are a warning to virtuous men against narrow-mindedness as well as a supercilious attitude



【原文】

建功立业者，多虚圆之士；僨事失机者，必执拗之人。

【今译】

建功立业的人，大多是谦虚灵活之士；败坏事情而错过机会的人，一定是刚愎自用之人。

Men of achievement are mostly modest and flexible. Those who are pig-headed and refuse to listen to others' opinions invariably fail to seize opportunities, with the result that their ventures come to nothing.





【原文】

处世不宜与俗同，亦不宜与俗异；作事不宜令人厌，亦不宜令人喜。

【今译】

处世不应随顺习俗，也不要标新立异；做事不应令人生厌，也不要令人欢喜。

In conducting yourself in society, you should not blindly follow social conventions, nor should you strain after novelty. In whatever you do, try not to arouse the disgust of others, nor go out of your way to gain their favour.





【原文】

日既暮而犹烟霞绚烂，岁将晚而更橙橘芳馨，故末路晚年君子更宜精神百倍。

【今译】

太阳即将落山，可是天边的晚霞尤其绚烂夺目；一年快要结束，可是满山的橙橘更是芳香醉人。到了晚年有道德的人更应当抖擞精神，奋发有为。

As the sun is about to set, the western sky takes on a brilliant rosy hue. The autumn grows late, yet orange blossoms are more fragrant than in any other season. So, in his old age the virtuous man finds his spirit refreshed and ready for outstanding achievements.





【原文】

鹰立如睡，虎行似病，正是他攫人噬人手段处。故君子要聪明不露，才华不逞，才有肩鸿任钜的力量。

【今译】

老鹰站着好像睡觉，猛虎行路宛如生病——这正是它们抓人吃人的有力手段。所以，有道德的人要聪明不外露，才华不炫耀——如此才有担当大任的足够力量。

The eagle stands as if asleep on its perch. The tiger prowls as if afflicted with illness. It is in these postures that they prepare to seize and gobble up their prey. In like manner, the virtuous man should refrain from making a display of his mental acuity and abilities. He will then be in a position to shoulder weighty burdens.



【原文】

俭，美德也，过则为悭吝，为鄙啬，反伤雅道；让，懿行也，过则为足恭，为曲谨，多出机心。

【今译】

节俭是一种美好的品德，如果过分节俭，就是不够大方，就是过分吝啬，反而是有害文雅的行为；谦让是一种有益的品行，如果过分谦让，就是低声下气，就是委曲小心，多半有机巧虚假的用心。

Thrift is a fine quality, but if it is taken to extremes it becomes niggardliness and results in a flaw in one's otherwise sterling conduct. Modesty too is a splendid trait, but if it is taken to extremes it becomes cringing subservience, and one ends up being suspected by others of having a treacherous mind.





【原文】

毋忧拂意，毋喜快心，毋恃久安，毋惮初难。

【今译】

不要为事不如意而忧愁，不要为顺利痛快而高兴，不要因长久安定而产生依赖，不要因开头困难而有所害怕。

Do not fret when things do not go as you wish them to; do not rejoice when all is smooth sailing; do not expect stable times to last long; and be not dismayed when difficulties crop up at the beginning of your ventures.



【原文】

饮宴之乐多，不是个好人家；声华之习胜，不是个好士子；名位之念重，不是个好臣士。

【今译】

经常大吃大喝的，肯定不是好人家；热中名声光彩的，绝对不是好书生；一心追求官职地位的，一定不是好官吏。

A family given to excessive carousing and banqueting is not a good family. A scholar who is too attracted to fame and vanity is not a good scholar. An official who puts too much store by exalted rank is not a good official.





【原文】

世人以心肯处为乐，却被乐心引在苦处；达士以心拂处为乐，终为苦心换得乐来。

【今译】

一般人把心里愿意的事情当作快乐，结果却顺着这一心愿走向痛苦；通达的学者将困难挫折当作快乐，最后却因为这一苦心获得快乐。

People generally regard the things that please them as pleasures. But a mind besotted with pleasure will in the end plunge into an abyss of misery. The enlightened man regards difficulties and setbacks as pleasures. Eventually bitterness changes into felicity.



【原文】

居盈满者，如水之将溢未溢，切忌再加上一滴；处危急者，如木之将折未折，切忌再加一搦。

【今译】

处在丰盛圆满境地的人，就像水将要溢出又尚未溢出——此时万万不可再添一滴；处在危险急难境地的人，就像木将要折断又尚未折断——此时万万不可再按一把。

A man who has all that his heart desires is like a vessel full to the brim; a single drop more and the liquid will spill. A man in a crisis is like a piece of wood under extreme tension; another iota of pressure and it will snap.





【原文】

冷眼观人，冷耳听语，冷情当感，冷心思理。

【今译】

要用冷静的眼光看人言行，要用冷静的耳朵听人讲话，要用冷静的心情对待感情，要用冷静的头脑思考事理。

With calm eyes gauge your fellow men; with calm ears listen to their words; with a calm heart deal with emotional matters; with a calm mind find the reason in things.





【原文】

仁人心地宽舒，便福厚而庆长，事事成个宽舒气象；鄙夫念头迫促，便禄薄而泽短，事事得个迫促规模。

【今译】

仁爱之人心怀宽广舒展，因而就福泽深厚、喜庆长久，事事都有宽松舒展的气象；卑贱之人思想紧迫急促，所以就报酬很少、受益短暂，事事弄得紧迫急促的样子。

A man of accomplished humanity has a magnanimous and expansive heart. He is prosperous and eternally blessed, and everything he does is tinged with magnanimity and expansiveness. But a mean-spirited man lives a deprived life, because his vision is narrow, and everything he does is cramped and straitened.





【原文】

闻恶不可就恶，恐为谗夫泄怒；闻善不可即亲，恐引奸人近身。

【今译】

听说一件坏事，不要立即表示厌恶，恐怕被进谗言小人用来泄私愤；听说一件好事，不能马上就表示亲近，恐怕会引做假的奸人到你身旁。

When you hear that someone has done evil, do not rush to condemn him, for it may be that an enemy of his is merely slandering him. When you hear that someone has done good, do not rush to be close to him, for it may be a ruse used by a wicked man to lure you.





【原文】

性躁心粗者一事无成，心和气平者百福自集。

【今译】

急躁粗心的人，一事无成，心性平和的人，万事如意。

A person who is rash and careless will botch everything he attempts, whereas a man who is calm and peaceful will find blessings accruing to him one after the other.





【原文】

用人不宜刻，刻则思效者去；交友不宜滥，滥则贡谀者来。

【今译】

用人不该很苛刻，很苛刻会使想为你效力的人离你而去；交友不该没选择，没选择会使阿谀讨好的人来到身边。

In your dealings with men do not be too acerbic, otherwise people who could be helpful to you will drift away. In making friends do not be too indiscriminate; that way, you will gather false flatterers around you.



【原文】

风斜雨急处要立得脚定，花浓柳艳处要著得眼高，路危径险处要回得头早。

【今译】

风大雨急的地方，要站稳脚跟；花盛树密的地方，要眼光高远；险象环生的地方，要及早回头。

In times of storm and stress, set your feet firm. When your affairs are running at their smoothest, let your gaze roam afar. When life's road becomes bumpy and dangerous, make sure to turn back in time.





【原文】

节义之人济以和衷，才不启忿争之路；功名之士承以谦德，方不开嫉妒之门。

【今译】

崇尚节义的人，再增加和善的修养，才不会争强好胜；追求功名的人，应当有谦虚的美德，才不会发生嫉妒。

A person who advocates upright conduct should temper his character with pleasantness in order to avoid clashes with others. A person who seeks high honours and rank should cultivate the virtue of modesty in order not to fall a victim to envy.





【原文】

士大夫居官，不可竿牍无节，要使人难见，以杜倖端；居乡不可崖岸太高，要使人易见，以敦旧好。

【今译】

士大夫在朝为官，对要求荐引书信不可毫无节制，要使人觉得难以接近，以杜绝侥幸钻营；士大夫告老还乡，不可摆谱端架子，要使人觉得容易接近，以加强以往交情。

When enjoying official rank, you must not be easily accessible when granting interviews to those seeking letters of recommendation; that way you will nip in the bud the efforts of flatterers to seek advancement through sheer luck. When returning to your native place after retirement, you should be highly approachable instead of keeping aloof, so as to strengthen old ties of friendship.





【原文】

大人不可不畏，畏大人则无放逸之心；小民亦不可不畏，畏小民则无豪横之名。

【今译】

对身处高位者不可不敬畏，这样可使自己没有放任自流的思想；对地位卑微者不可不敬畏，这样可使自己没有恃强凌弱的恶名。

It is essential to regard those in high office with awe, so that one does not slip into carelessness and irreverence. It is essential also to treat people of low station with reverence, so that one does not get an obnoxious reputation as a bully.





【原文】

事稍拂逆，便思不如我的人，则怨尤自消；心稍怠荒，便思胜似我的人，则精神自奋。

【今译】

事情稍有不顺的时候，想一想还有不如自己的人，这样就不会怨天尤人了；思想稍有松懈的时候，想一想还有胜过自己的人，这样自然就精神振奋了。

When things are not going as well as you would wish, call to mind those who are in an even worse situation. Then your resentment will disappear. When you find your spirits flagging, think of those who have made achievements surpassing your own. Then your mental zest will be revived.





【原文】

不可乘喜而轻诺，不可因醉而生嗔，不可乘快而多事，不可因倦而鲜终。

【今译】

不可乘高兴随便许诺，不可因酒醉而乱发脾气，不可乘着得意而自找麻烦，不可因疲倦而不把事情做完。

You must not make rash promises just because you are in a good mood. You must not fly into a rage on the excuse that you are drunk. You must not let conceit turn your head and land you in trouble. You must not abandon a task on the pretext of weariness.





【原文】

善读书者，要读到手舞足蹈处，方不落筌蹄；善观物者，要观到心融神洽时，方不泥迹象。

【今译】

善于读书的人，要读到手舞足蹈的时候，这样才不会停留在文字的表面；善于观察事物的人，要观察到心领神会的地步，这样才不会拘泥于外在的表象。

A person who is good at studying is able to understand the essence of a book to the extent that his hands and feet dance with delight; only then can he avoid being satisfied by merely getting the literal meanings of the words. A person who is good at observing phenomena will continue his observations until he gets into the innermost substance of the object; only then can he avoid a judgment based on superficial features.





【原文】

天贤一人以诲众人之愚，而世反逞所长以形人之短；天富一人以济众人之困，而世反挟所有以凌人之贫。真天之戮民哉！

【今译】

上天让一个人贤明，为的是让他教育众人克服愚昧，而世上一些人却卖弄个人的长处笑话别人的短处；上天让一个人富有，为的是让他帮助众人摆脱贫困，而世上一些人却倚仗自己的财富欺压别人的贫苦。难道上天真是要这样惩罚老百姓吗？

Heaven makes a man wise so that he can teach and enlighten the masses of ignorant folk. But there are men who go around displaying their talent and learning simply to show how deficient the others are in these qualities. Heaven makes a man rich so that he can help to relieve the poverty of the masses of common people. But there are men who use their wealth to bully the poor. Does Heaven really intend to punish the masses of the people in this way?



【原文】

至人何思何虑，愚人不认不知，可与论学，亦可与建功。唯中才之人，多一番思虑知识，便多一番臆度猜疑，事事难与下手。

【今译】

修养最高的人，没有任何思虑，天生愚蠢的人，没有任何知识。这两种人可以与其一道讨论学问，也可同其共建功劳。只有才能中等的人，多一分思虑和知识，就多一分主观臆测和胡乱猜疑，事事难以共同合作。

People of supreme virtue and wisdom have nothing to worry about; people who are innately stupid are constantly muddled in their minds, unable either to perceive or understand. You can study and work together with these two types of people. People who are innately gifted with only mediocre intellects have a certain degree of perception and understanding. Such people are subjective in their appraisals and suspicions, and it is difficult to collaborate with them.





【原文】

口乃心之门，守口不密，泄尽真机；意乃心之足，防意不严，走尽邪路。

【今译】

口是心的门户，对其把守不严，真实动机就会泄露光；意识是心的腿脚，对其防范不严，走的就都是邪路。

The mouth is the doorway of the heart. If it is not closely guarded, your true motives and intentions will spill out. Thoughts are the feet of the heart. If the thoughts are not well controlled you may find yourself travelling the road to damnation.





【原文】

责人者，原无过于有过之中，则情平；责己者，求有过于无过之内，则德进。

【今译】

要求别人的时候，要在有过之中发现正确的地方，这样就无偏颇不平；要求自己时候，要在无过之中寻找有过的地方，这样就会增进品德。

If a person who takes another to task can find something blameless in the other's transgression, he will be a fair-minded man. If a person can search for something blameworthy in the midst of his innocent deeds, one will steadily improve one's conduct as a result.





【原文】

子弟者，大人之胚胎；秀才者，士夫之胚胎。此时若火力不到，陶铸不纯，他日涉世立朝，终难成个令器。

【今译】

小孩是未来的大人，秀才是未来的士大夫。培育时如果功夫下得不够，陶冶教育不好，将来走向社会或者进入朝廷，终究难以成为优秀人才。

A child is an adult of tomorrow. A successful candidate at the imperial examination of the lowest level can be a high official of tomorrow. If proper education is not given at the early stage, neither the man in society nor the official at court will be of much use to the country.



【原文】

君子虽处患难而不忧，当宴游而惕虑；遇权豪而不惧，对茆独而惊心。

【今译】

有修养的人身处忧患灾难而不发愁，面对欢宴玩乐而顿生警惕；遇到权贵豪强而并不害怕，看见孤独老人而十分同情。

When a virtuous man finds himself in dire straits he is not worried; it is feast and leisure that worry him and make him vigilant. When he encounters with the rich and powerful he is undaunted, but when he meets old folks living in solitude, he never fails to show his sympathy.





【原文】

桃李虽艳，何如松苍柏翠之坚贞？梨杏虽甘，何如橘黄橘绿之馨冽？信乎！浓夭不及淡久，早秀不如晚成也。

【今译】

桃李开花虽然鲜艳，怎比得上苍松翠柏的坚贞？梨杏果实虽然甘甜，怎比得上黄橙绿橘的清香？浓艳的不如清淡的持久，早开花不及晚成熟。这个道理的确不错啊。

Peach and plum blossoms have a deep and fine lustre, but how can they compare to the integrity of evergreens like the pine and cypress, which flourish all the year round? Pear and apricot trees bear lush, sweet fruit, but how can they compare to the delicate fragrance of the orange or tangerine. What is gorgeous quickly fades; what is plain lasts long. Flowers that bloom early are inferior to those that come to fruition late. How profound this truth is!



【原文】

风恬浪静中，见人生之真境；味淡声希处，识心体之本然。

【今译】

风平浪静中，才能领会人生的真实境界；吃得清淡听得少，才能体会内心的本来面貌。

It is only when you are living amidst calm and stillness that you can perceive the real topography of human life. It is only by living on coarse fare and spending your days devoid of distractions that you can acquire knowledge of the real aspect of the human nature.





【原文】

谈山林之乐者，未必真得山林之趣；厌名利之谈者，未必尽忘名利之情。

【今译】

谈论隐居山林快乐的人，其实未必真正领悟了隐居山林的趣味；厌恶追求名利言论的人，实际未必完全抛掉了追求名利的欲望。

It does not always follow that those who are constantly talking about the delights of the hermit's life really understand the bliss of such a life. And it does not always follow that those who profess to find talk of rank and wealth distasteful have completely banished from their minds all thoughts of rank and wealth.



【原文】

钓鱼，逸事也，尚持生杀之柄；弈棋，清戏也，且动战争之心。可见喜事不如省事之为适，多能不若无能之全真。

【今译】

钓鱼本是悠闲乐事，可是钓鱼人依然掌握着生杀大权；下棋本是清高游戏，可是下棋人依然动的是打仗取胜的脑筋。可见愿做事不如省事更舒适，本事多不如没本事更能保全人的真性。

Seated by the waterside fishing is a pleasant and leisurely occupation, but you still wield the power of life and death. Chess is a refined pastime, but the spirit of combat still resides in your heart. So, delight in action is not as good as eschewing action, and possession of talent is not as good as lack of talent in preserving man's basic essence!





【原文】

莺花茂而山浓谷艳，总是乾坤之幻境；水木落而石瘦崖枯，才见天地之真吾。

【今译】

莺鸟齐鸣，百花盛开，山谷景色浓艳，这终究是大自然的虚幻境界。河水低浅，树木凋零，石崖光秃干枯，这才见大自然的真实自我。

In spring the birds sing, the flowers blossom and the mountains and valleys put on their best gowns. But this is nothing but an illusory world, cloaked in the myriad things by Nature. But in autumn the mountain streams dry up, revealing the naked rocks, the trees wither and the cliffs are bald and bare. This is the time when Nature shows her real face.



【原文】

岁月本长，而忙者自促；天地本宽，而卑者自隘；风花雪月本闲，而劳攘者自冗。

【今译】

岁月原本悠长，可是忙碌的人自觉紧张；天地宽广无边，可是见识低下的人却感到狭窄；风花雪月本有闲情逸趣，可是手忙脚乱的人看见了反觉得添乱。

Time is, in its essence, boundless; it is busy, harassed people who feel the pressure caused by lack of time. The world is infinitely vast; it is petty-minded people who think that it is small and cramped. The delights of Nature are there for people's enjoyment; but people in a frantic rush see them as sources of trouble.





【原文】

得趣不在多，盆池拳石间烟霞俱足；会景不在远，篷窗竹屋下风月自賒。

【今译】

真正享受佳趣不在于饱览自然风光，一汪池水，几块怪石，欣赏烟霞之妙也完全够了；真正领略景色不在于远游湖山胜景，篷窗之下，竹屋内外，风光月色也富富有余。

To enjoy the beauties of Nature one does not have to travel to dozens of renowned spots; a pond of clear water and a few rocks of strange shape can contain all the delights of natural landscapes. To grasp the subtlety of Nature, it is not necessary to journey to awesome mountains or beautiful lakes; it is sufficient to sit quietly in a humble cottage and let the breeze brush your cheek and the moonlight shine upon you.



【原文】

听静夜之钟声，唤醒梦中之梦；观澄潭之月影，窥见身外之身。

【今译】

听见寂静夜晚的钟声，可以唤醒人生大梦；观看清澈潭水的月影，可以探究心灵真谛。

The sound of a temple bell on a still midnight can waken the great dream of life. Like the moon seen in a limpid pool, the spirit can be glimpsed outside the flesh.





【原文】

鸟语虫声，总是传心之诀；花英草色，无非见道之文。学者要天机清澈，胸次玲珑，触物皆有会心处。

【今译】

鸟说话，虫歌唱，一向是传达思想的秘诀；花添彩，草着绿，无非是了解自然规律的文章。学者要心灵清澈如水、胸怀通透明亮，这样才能碰到任何事情都有所领悟。

The cries of birds and the chirping of insects express their innermost feelings. The splendour of flowers and the hues of grasses are invariably the revelations of the laws of Nature. When a learned man's spirit is bright and his heart is clear, he can draw inspiration from whatever he comes into contact with.





【原文】

人解读有字书，不解读无字书；知弹有弦琴，不知弹无弦琴。以迹用，不以神用，何以得琴书之趣？

【今译】

一般人会读有字书，不会读无字书；会弹有弦琴，不会弹无弦琴。只靠外在条件发挥作用，不靠内在精神发挥作用，这样怎么能真正了解琴和书的趣味呢？

People can only read books written by using the forms of letters; they cannot read books written without using the forms of letters. They only know how to play lutes equipped with strings; they do not know how to play lutes without strings. When they use things they do so by relying on their outer forms, they cannot use them by means of grasping their inner spirits. Reading and playing the lute in this way, how can they penetrate to the core of excellence of these things?





【原文】

心无物欲，即是秋空霁海；坐有琴书，便成石室丹丘。

【今译】

内心没有物质欲望，如同秋天一样高爽、晴海一样开朗；身边有琴有书，就像隐居在山洞中一样。

If you have no desire for material gain, your mind will be as broad and bright as a cloudless autumn sky or a vast expanse of sea on a sunny day. Then, with your lute and books to keep you company, you will feel as free from all worldly cares as a hermit living in a mountain cave.





【原文】

宾朋云集，剧饮淋漓乐矣，俄而漏尽烛残香销茗冷，不觉反成呕咽，令人索然无味。天下事率类此，奈何不早回头也？

【今译】

宾朋聚会，尽情狂饮，快乐无比。转眼之间夜深灯残，檀香熄灭，香茶渐冷，不知不觉就变成恶心呕吐，令人索然无味。天下的事大多如此，为什么不及早回头呢？

Crowds of guests and riotous feasting make one merry enough. But late at night the candles have burned down, the incense is extinguished and the fragrant tea is cold, the wine lees are repulsive and weariness sets in. The world is like this: why not turn back in good time?





【原文】

会得个中趣，五湖之烟月尽入寸里；破得眼前机，千古之英雄尽归掌握。

【今译】

领略了真正的乐趣，五湖的风光景色就都进到了心底；看穿了眼前的奥秘，历史上的英雄人物就都能为我所用了。

If you can ascertain the joy that is in everything in the mundane world, then you will enjoy supreme bliss, as if forever viewing the scenery of the Five Great Lakes. If you can unravel the mysteries of our days, then you will be able to grasp the secret of success of all the heroes of ancient times.



【原文】

山河大地已属微尘，而况尘中之尘；血肉之躯且归泡影，而况影外之影。非上上智，无了了心。

【今译】

山河大地已属宇宙尘埃，何况人是尘世之中的尘埃？血肉身躯终将归为泡影，何况名位是泡影之外的泡影？没有超凡的智慧，就不会有这样透彻明白的思想。

The mountains, the rivers and the land are seen as no more than a tiny speck of dust in the universe, so how much smaller must a man seem! If bodies made of flesh and blood are reduced to no more than bubbles at last, then how much more fleeting must position and power, which are outside the body, seem! But only a man of supreme wisdom can have such clarity of perception to understand this.





【原文】

石火光中争长竞短，几何光明？蜗牛角上较雌论雄，许大世界？

【今译】

在火石碰撞发出的火光中竞争长短，能有多少光明？在蜗牛触须的尖上比较胜负，能占多大世界？

When light is as fleeting as a spark struck from flint, how much light is there to fight over? When the world is as tiny as a snail's horn, how much territory can you wrest?





【原文】

寒灯无焰，敝裘无温，总是播弄光景；身如槁木，心似死灰，不免坠在顽空。

【今译】

寒冷的灯光没有光焰，破烂的皮衣不能保暖，它们不过是在拖延时光；身体像枯死的树木，心灵像烧尽的干灰，不免堕入愚昧的空洞。

A candle that is burning out has no flames. A garment that is worn out can no longer keep the body warm. There is little use for their existence. If a person has a body like rotten wood, and a heart like dying ashes, he will have no place to go except to disappear into the void.





【原文】

人肯当下休，便当下了。若要寻个歇处，则婚嫁虽完，事亦不少。僧道虽好，心亦不了。前人云：“如今休去便休去，若觅了时无了时。”见之卓矣。

【今译】

人要想当时不干，那就当时可以停止。如果想找个歇口气的地方，那么儿女的婚姻嫁娶即使都办好了，后面的事情也还不少。当和尚道士虽好，思想也没有彻底解决。古人说：“如今若想不干就不干，彻底完事时候则没有。”这就是不同凡响的见解了。

When a man is engaged in some task, he should desist as soon as he wants to do so. If he is seeking an opportunity to rest, then the situation will be like marriage: although the process is completed there is no shortage of things to do afterwards. To become a Buddhist monk or a Taoist priest is a fine thing, but worldly concerns are not completely expunged from the heart. The ancients said, "If you want to stop working and stop straight away, it will be impossible to get things done to fruition." How enlightened these words are!



【原文】

从冷视热，然后知热处之奔驰无益；从冗入闲，然后觉闲中之滋味最长。

【今译】

从冷静时的生活反观当初的热闹生活，就会觉得热闹时的奔忙毫无益处；从烦乱进入清闲，就会感到清闲中的生活滋味最深长。

In moments of calm take time to reflect on the hustle and bustle, and you will realize how futile it was. If you take a moment's respite at a time when you are busy, you will realize how meaningful the taste of leisure is.





【原文】

有浮云富贵之风，而不必岩栖穴处；无膏肓泉石之癖，而常自醉酒耽诗。

【今译】

有视富贵如浮云的风度，就不必隐居在山洞里；无游山玩水病入膏肓的毛病，就常常独自沉醉于饮酒作诗中。

A man with a spirit which regards riches and power as no more than the scudding clouds has no need to sequester himself in remote mountains and pursue the hermit's life. A person who is not enraptured with the scenery of mountains and streams may still enjoy life by drinking wine and reciting poetry from time to time.





【原文】

竞逐听人，而不嫌尽醉；恬淡适己，而不夸独醒。此释氏所谓“不为法缠，不为空缠，身心两自在”者。

【今译】

既然是争名逐利由他去，那就不要嫌人家都醉了；既然用恬静淡泊来调养，那就不要夸耀只我一人才清醒。正所谓佛家之言：“不被事物现象所束缚，不被因缘条件所羁绊，身体心灵都自由自在。”

If others want to go chasing after fame and wealth, let them; there is no need to resent the fact that their minds are besotted with such things. If your own mind is calm and self-composed, and is not driven by impulse to seek fame and fortune, there will be no need to boast that you alone are sober-minded. This is what Buddhism teaches about not being confused by superficial phenomena and not being fettered by predestined relationships, and as a consequence liberating both body and mind.





【原文】

延促由于一念，宽窄系之寸心；故机闲者一日遥于千古，意广者斗室宽若两间。

【今译】

时间长短在于人的主观看法，空间大小在于人的内心感受。因此，对于心境悠闲的人，度过一天胜似千年；对于思想开阔的人，居于斗室宽广如天地。

Whether time is long or short depends on subjective conception. Likewise, whether space is broad or narrow depends on how your mind perceives it. Therefore, to a person whose mind is at leisure the space of a single day can be longer than a thousand years. To a person of broad mental horizons a tiny hovel can seem as vast as the very universe itself.



【原文】

损之又损，栽花种竹，尽交还乌有先生；忘无可忘，焚香煮茗，总不问白衣童子。

【今译】

物质享受减了又减，就是栽花种竹，最后也都交还大自然；世俗之事忘无可忘，一心拜佛闲居，总不问世俗间的事情。

Reduce the number of things you need to do in order to enjoy life until all that is left is raising flowers and planting bamboos. Even these will eventually be returned to nature. Concerning worldly things, forget them and then forget again until there is nothing left to forget. Only burning ceremonial incense and boiling contemplative tea will remain part of an unworldly life.





【原文】

都来眼前事，知足者仙境，不知足者凡境；总出世上因，善用者生机，不善用者杀机。

【今译】

面对眼前的一切事情，知足的人就像神仙，不知足的人就是凡夫俗子；面对世上的种种关系，善用的人就走向生路，不善用的人就走上绝路。

A person who is contented with things that come to pass lives like an immortal. A person who is discontented with things that come to pass lives as a philistine. Those who can properly handle the various relationships in the world survive; those who fail to do so perish.



【原文】

趋炎附势之祸，甚惨亦甚速；栖恬守逸之味，最淡亦最长。

【今译】

奔走权贵依附高官的祸害，来得惨也快；坐享恬静保持安逸的趣味，最清淡也最长久。

Toadying to the powerful brings the swiftest and most tragic disaster. The enjoyment of tranquillity and peace when one is indifferent to fame and gain is everlasting.





【原文】

松涧边携杖独行，立处云生破衲；竹窗下枕书高卧，觉时月侵寒毡。

【今译】

在松树掩映的山涧旁，手拄拐杖独自散步，停下脚步，但见云雾腾腾，吹拂破旧僧衣；在竹条镶嵌的窗子下，头枕书籍高卧床榻，一觉醒来，只觉月光清冷，侵透薄薄毛毡。

By day, walking alone with a staff through the pine-covered gully, a man pauses, and the mists from the mountain crevices wind round his tattered robe. By night, sleeping beneath a window made of bamboo slats, head pillowed on a book, he wakes, and sees the chilly moonlight on the flimsy blanket.





【原文】

性欲火炽，而一念及病时便兴似寒灰；名利饴甘，而一想到死便味如嚼蜡。故人常忧死虑病，亦可消幻业而长道心。

【今译】

性欲似火烧一样炽烈，可是一想到纵欲近色产生的病痛，兴头立刻变得灰烬一般冰冷；名利如饴糖一样甘甜，可是一想到争名逐利会导致死亡，口中变得像嚼蜡一样无味。所以，人经常忧虑病痛死亡，这也可以消除幻想、增长访道求仙之心。

Lust is as intense and hard to bear as a flame. But when one thinks of how abandoning oneself to lust can bring about illness and suffering, the fire of desire can immediately turn into a heap of cold ashes. Fame and fortune are as enticing as delicious sweets. But when one thinks of how striving for name and gain can result in death, then they at once become tasteless. Therefore, if you constantly bear in mind suffering and death you will eradicate lust and craving for fame and wealth from your heart, and strengthen your desire for enlightenment.





【原文】

争先的路径窄，退后一步，自宽平一步；浓艳的滋味短，清淡一分，自悠长一分。

【今译】

与别人争抢的道就拥挤狭窄，后退一步，道路自然宽阔平坦一步；吃浓肥刺激的食物就滋味短暂，清淡一分，口中味道就会悠长一分。

When everybody is struggling to get ahead on a narrow road, the way seems even more congested. But if, at such a time, you step back a pace you will immediately find that the way has become a bit more spacious. Rich and pungent food may be stimulating for a few moments, but it is plain dishes that leave a nice aftertaste.





【原文】

忙处不乱性，须闲处心神养得清；死时不动心，须生时事物看得破。

【今译】

若要繁忙时不犯错误，闲暇时应将心神调养得清纯如水；若要临死时不伤心痛苦，活着时就要看透人生无常。

If you wish to preserve your mind untroubled in hectic times, you must train your spirit to be pure and clear in times of leisure. If you want to be composed and fearless in the face of death, you must get a thoroughgoing grasp of things, and know clearly that where there is life there is also death.





【原文】

隐逸林中无荣辱，道义路上无炎凉。

【今译】

在隐士很多的地方，不讲光荣与耻辱；在追求道义的正路上，没有人情的冷暖与厚薄。

Among hermits there is neither worldly esteem nor worldly disgrace; along the path of justice there should be no favouring of some and rejecting of others.





【原文】

热不必除，而除此热恼，身常在清凉台上；穷不可遣，而遣此穷愁，心常居安乐窝中。

【今译】

燥热无法驱除，可是除去燥热带来的烦恼，身体就会感到经常呆在清凉台上；贫穷难以改变，可是排遣掉贫穷带来的忧虑，心就会觉得经常停留在安乐窝中。

There is no need to make efforts to get rid of parching heat; all you have to do is expel vexing thoughts about parching heat from your mind. Then you will always feel as if you are on a breeze-cooled terrace. There is little you can do in coping with poverty; but you can drive out distressing thoughts about poverty from your mind. If you do so, even if you live in a freezing hovel you will always feel as if you are living in a comfortable nest.





【原文】

进步处便思退步，庶免触藩之祸；着手时先图放手，才脱骑虎之危。

【今译】

前进时要有后退的准备，这样或许可以避免羊角撞篱笆的祸害；下手时要想好放手的时机，这样将来才能摆脱骑虎难下的危险。

At times when you are making great strides forward in your undertakings, keep in mind the fact that at some time in the future matters may not go so smoothly, and you must think of a way to step backward. This is perhaps the only way for you to avoid the disasters which are inherent in both advance and retreat. When you set your hand to a task, it is best to first figure out a good way to wind it up. This is perhaps the only way for you to avoid the problem of "riding a tiger" (it is dangerous to dismount).





【原文】

贪得者分金恨不得玉，封公怨不得侯，权豪自甘乞丐；知足者藜藿旨于膏粱，布袍暖于狐貉，编民不让王公。

【今译】

贪得无厌的人，有了金子却嫌没宝玉，封了公爵还怨未封侯——这种人身为高官富豪，却甘愿沦为乞丐；知足常乐的人，吃着野菜羹却认为美过肥肉精米，穿着布袍却觉得暖于狐皮大衣——这种人身为平民百姓，却比王公还要快乐。

Even if you give a mean-spirited person gold, he will resent the fact that he has not been given jade. Even if you raise him to the rank of duke, he will resent the fact that he has not been appointed a marquis. Such people, no matter how exalted in wealth and power, still have the mentality of beggars and are never satisfied. A man contented with his lot in life, on the other hand, may eat plain food and find it more delicious than sumptuous dishes, and find the garb of the common people warmer than robes of fox and ermine. Despite his humble station, he will be happier than princes and dukes.





【原文】

矜名不若逃名趣，练事何如省事闲。

【今译】

炫耀名声不如逃避成名有趣；办事干练不如少些事情悠闲。

It is better to conceal one's fame than to trumpet it abroad. It is better to do little and find peace and relaxation than to busy oneself trying to become well-versed in the world's affairs.





【原文】

嗜寂者，观白云幽石而通玄；趋荣者，见清歌妙舞而忘倦。唯自得之士，无喧寂无荣枯，无往非自适之天。

【今译】

喜好清静的人，看到白云幽石，便能领悟玄妙道理；追逐名声的人，欣赏轻歌曼舞，便会忘记疲倦在身。只有保持天然本性的人，才不分热闹和寂寞、显要和冷落，才能无所不适、自在逍遥。

A person who is inclined to quietude can penetrate the mystery of the Way just by gazing at the clouds in the sky and the hidden rocks in the gullies. A person who pursues honour and fame finds relief from fatigue in the enjoyment of fine singing and dancing. Only he who preserves his natural essence will find a world naturally congenial to himself wherever he goes. And he will feel carefree and happy in whatever circumstances — whether being busy in high office or being idle in solitary obscurity.





【原文】

孤云出岫，去留一无所系；朗镜悬空，静噪两不相干。

【今译】

孤独的云彩飘离山峦，离开或留下都没有任何牵挂；如镜的明月高悬空中，宁静或吵闹都和它没有关联。

When a patch of cloud floats among mountain peaks, it cares not whether it hovers or drifts. The serenity of the bright moon hanging in the night sky has no connection whatsoever with worldly flurry.



【原文】

悠长之趣，不得于醖酲，而得于啜菽饮水；惆怅之怀，不生于枯寂，而生于品竹调丝。故知浓处味常短，淡中趣独真也。

【今译】

趣味悠长，并非出自美酒佳肴——粗茶淡饭令人回味无穷；心情悲伤，并非来自寂寞生活——美妙声色让人懊恼重重。由此看出，美食声色趣味短暂，恬淡清静意味深长。

A truly pleasing taste is found not in rich and rare dishes, but in plain food and drink. Heartache is not a product of a life of solitude, but a life of gaiety often brings vexation and anxiety. Therefore, be aware that sensuous delights are ephemeral, and true enjoyment is only to be found in a cloistered life and simple tastes.





【原文】

禅宗曰：“饥来吃饭倦来眠。”诗旨曰：“眼前景致口头语。”极高寓于极平，至难出于至易；有意者反远，无心者自近也。

【今译】

禅宗说：“饿了吃饭困了睡觉。”作诗的秘诀则说：“眼前的景致，口头的语言。”都是把最高深的道理包含在最平常的语言之内，最困难之事诞生于最简单之中；有意去做，难以如愿，无心去做，反倒成真。

The Chan (Zen) Buddhist sect teaches: “When you are hungry, eat; when you are tired, sleep.” The secret of composing poetry is “Take the scene in front of your eyes, and express it in colloquial language.” The loftiest and most profound truth has its original home in the most commonplace, and the most difficult accomplishment emerges from the easiest. A man who determines to accomplish something ends up far from doing so, while a man who has no intention of accomplishing it comes nearest to doing so.





【原文】

水流而境无声，得处喧见寂之趣；山高而云不碍，悟出有人无之机。

【今译】

河水流动，岸边却听不到声音，由此可以领略闹中取静的趣味；山峰高耸，白云飘动却不受阻碍，从中可以明白出实入虚的玄妙。

The people who live on the banks of the rivers do not hear the sound of the water as it flows past them. From this we can appreciate the profound truth that it is possible to achieve tranquillity in the midst of turmoil. No matter how high the mountains are, they do not hinder the passage of the clouds. From this we can appreciate the subtle mystery of emergence from the solid and entry to the empty.





【原文】

山林是胜地，一营恋便成市朝；书画是雅事，一贪痴便成商贾。盖心无染著，欲境是仙都；心有系恋，乐境成苦海矣。

【今译】

山林本是优美的地方，可是一迷惑不舍，山林就会变成集市和官场；书画原是文雅的事情，可是一贪心痴迷，文人就会变成市侩商人。所以，心灵没有污染，尘世就宛如仙境；内心迷恋名利，仙境就变成苦海了。

Mountains and forests are places of beautiful scenery, but once people flock to them, they turn into market places. Calligraphy and painting are things of elegance, but once people start to covet them, refined scholars become shrewd merchants. So long as the heart is not contaminated with aspirations for fame and wealth, then even though one lives in the mundane world filled with base desires it will be like living in Paradise. But once one's heart is beguiled by the temptations of fame and wealth, this fairyland will become a real sea of suffering.



【原文】

时当喧杂，则平时所记忆者，皆漫然忘去；境在清宁，则夙昔所遗忘者，又恍而现前。可见静噪稍分，昏明顿异也。

【今译】

在喧闹嘈杂的时候，平时所记的事情就全都糊里糊涂地忘掉了；在清静安宁的地方，过去已忘的事情就又忽然明白地显现在眼前。可见安静和吵闹稍加分别，明白和糊涂顿时就不一样了。

When you find yourself in the midst of clamour and confusion, many of the things in your memory are all completely forgotten. When you are in a state of repose, the things that have slipped your mind in the past all suddenly appear vividly in your brain. Thus, it is plain that a slight difference in your circumstances makes a big difference in the degree of clarity of your mind.





【原文】

芦花被下，卧雪眠云，保全得一窝夜气；竹叶杯中，吟风弄月，躲离了万丈红尘。

【今译】

盖着用芦花絮成的被子，住在高山野岭，能保全一团清明纯净的浩然之气；端着喝竹叶青酒的酒杯，吟咏风光月影，躲开了尘土滚滚飞扬的世俗社会。

With a quilt stuffed with reed catkins for a blanket, sleep beneath the clouds and surrounded by snow. This way, you will be able to retain the purity of your heart. With a cup of local wine, recite poetry extolling nature. Then you will distance yourself from the world of men and their din.





【原文】

袞冕行中，著一藜杖的山人，便增一段高风；渔樵路上，著一袞衣的朝士，转添许多俗气。故知浓不胜淡，俗不如雅也。

【今译】

在达官显贵的行列中，安插进一位拄着藜杖的山村老人，就会增加一股高雅风度；在打鱼砍柴的道路上，安插进一位衣冠华丽的官方人士，反而平添许多庸俗气息。由此可知，华贵胜不过清淡，庸俗真不如高雅。

Allowing a country recluse with his rude walking stick into the ranks of officials in all their finery would raise the refined tone of the gathering. An official dressed in all his robes of state who joined a group of fishermen or woodcutters on the road would only make the company even more uncouth. So we can see from this that riches and ostentation are not as good as plainness and simplicity, and vulgarity cannot compare to refinement.





【原文】

出世之道，即在涉世中，不必绝人以逃世；了心之功，即在尽心内，不必绝欲以灰心。

【今译】

脱离尘世的方法，是在为人处世的活动中，不必拒绝交往以逃避尘世；纯洁心灵的功夫，就在充分用心的过程中，不必断绝欲望使心如死灰。

The way to transcend the mean world is to temper oneself in the course of dealing with people; there is no need to retire from the world and stop associating with people. The way to purify one's mind lies in fully exercising its powers; there is no need to turn it into dead ashes by eschewing completely all worldly thoughts.



【原文】

此身常放在闲处，荣辱得失谁能差遣我；此心安在静中，是非利害谁能瞞昧我。

【今译】

我的身体常放在清闲的地方，谁能用荣辱得失来支使我呢？我的思想常放在安静的地方，谁能在是非利害上瞞住我呢？。

If my body is often in a state of leisure, no considerations of either glory and shame or gain and loss can sway me. If my mind is constantly in a state of stillness, no considerations of right and wrong or benefit and harm can confuse me.





【原文】

竹篱下，忽闻犬吠鸡鸣，恍似云中世界；芸窗中谛听蝉吟鸦噪，方知静里乾坤。

【今译】

在竹篱旁，忽听狗在叫鸡打鸣，恍惚到了天仙住的世界；在书房里，细听蝉声响乌鸦叫，方才领略安静时的境界。

Lingering by the bamboo fence, I hear the bark of dogs and the cluck of hens. Suddenly I feel as though I am in the land of the immortals. From outside my study window come the chirping of crickets and the cawing of crows. Then I realize that in silence there is another world.



【原文】

我不希荣，何忧乎利禄之香饵？我不竞进，何畏乎仕宦之危机？

【今译】

我不贪图荣华富贵，何必担心功名利禄的诱惑呢？我不争抢仕途前程，何必害怕官场沉浮的危险呢？

If I care not for fame and riches, why should material gains and similar things trouble me? If I do not struggle along the road that leads to high official position, what terrors can the vicissitudes of official life hold for me?





【原文】

徜徉于山林泉石之间，而尘心渐息；夷犹于诗书图画之内，而俗气潜消。故君子虽不玩物丧志，亦常借境调心。

【今译】

徘徊在山林泉石间，尘世之心渐渐平息；流连在诗书图画中，世俗之气暗暗消退。所以，有修养的人虽然不能玩物丧志，也经常借此调养身心。

Wandering among mountains and forests, springs and rocks, cravings for fame and fortune are wafted from the mind. In poetry, calligraphy and painting one effortlessly finds contentment and worldly stirrings pass away unnoticed. Thus, the virtuous man, without indulging in sensuous pleasures and losing his lofty aspirations, often finds a place where he can foster both body and mind.





【原文】

春日气象繁华，令人心神骀荡，不若秋日云白风清，兰芳桂馥，水天一色，上下空明，使人神骨俱清也。

【今译】

春天的气象繁茂华丽，令人心旷神怡，却不如秋天天高气爽，兰桂芳香，水天一色，蔚蓝空明，让人身心两方面都清爽无比。

In the spring the gorgeous brocade-like scene makes people light-hearted. But spring cannot compare to autumn, with its snowy clouds and clear breezes, the fragrance of orchids and osmanthus, and the sky and the water merging into the same colour. In autumn the sky and the earth are vast and bright, bringing to the body and spirit a freshness without compare.





【原文】

一字不识而有诗意者，得诗家真趣，一偈不参而有禅味者，悟禅教玄机。

【今译】

一个大字不曾认识却说话富有诗意，那才叫得到了诗歌的真趣；一篇偈语不曾参悟却有参过禅的味道，那才叫领悟了禅宗的奥妙机关。

A person who, knowing not a single letter, speaks words full of poetic cadences has reached the inner genius of the poet. A person who, having learned not a single Buddhist chant, speaks words full of Buddhist wisdom has plumbed the arcane mysteries of Buddhism.





【原文】

机动的，弓影疑为蛇蝎，寝石视为伏虎，此中浑是杀机；念息的，石虎可作海鸥，蛙声可当鼓吹，触处俱见真机。

【今译】

奸诈之心躁动不安的人，酒杯中的弓影被疑为蛇蝎，躺着的石头被看作趴着的老虎，这里面全是杀气腾腾的念头；杂念平息的人，石雕的老虎被看作翱翔的海鸥，青蛙的叫声被当作吹奏的音乐，到处都看得见活泼的生气。

A person with a wicked and restless mind tends to see ghosts and spirits everywhere. He imagines the reflection of a bow in his wine cup to be a snake, and the rock half-hidden in the undergrowth to be a lurking tiger: Whatever he looks upon has a sinister connotation. On the other hand, a person with a tranquil and trusting mind gazes upon a rock and sees a seagull, where others see a tiger. The raucous clamour of frogs is sweet music to him, and whatever he comes into contact with assumes an auspicious aspect.





【原文】

身如不系之舟，一任流行坎止；心似既灰之木，何妨刀割香涂？

【今译】

身体如同没系缆绳的一叶扁舟，随波逐流，遇坎而止，听凭自然；心灵恰似碎裂的一块木头，刀切斧剁，油抹香涂，又有何妨？

The body is like an untethered boat; it drifts with the current until it bumps against the shore. The heart is like a cracked piece of wood; it does not care whether it is to be chopped up or smeared with oil and perfume.



【原文】

人情听莺啼则喜，闻蛙鸣则厌，见花则思培之，遇草则欲去之，但以形气用事；若以性天视之，何者非自鸣其天机，非自畅其生意也？

【今译】

听到黄莺叫就高兴，传来青蛙鸣就讨厌，看到鲜花就想培育，见着野草就想拔除，这都是单凭外在的形象气质决定问题。如果从自然规律来看，黄莺与青蛙，哪一个不是在抒发自己的天性？鲜花与野草，哪一个不是在展现自己的生机？

It is normal for people to find the cry of the oriole pleasant and the croak of the frog irksome. It is also normal for people to cultivate flowers when beholding them and to eradicate weeds when seeing them. These are simply our reactions to external images and things. If we examine the basic essence of things, we will recognize that the oriole and the frog alike utter cries prompted by their innate natures, and both flowers and weeds flourish at the dictate of their vital springs.





【原文】

发落齿疏，任幻形之凋谢；鸟吟花开，识自性之真如。

【今译】

头发脱落，牙齿稀疏，任凭寄托的人身逐渐衰败；小鸟啼鸣，鲜花开放，由此认识事物的规律永恒长在。

Hair and teeth fall, out in accordance with the vicissitudes of the flesh. From the songs of the birds and the blooming of the flowers we can realize that the law of nature is everlasting.





【原文】

欲其中者，波沸寒潭，山林不见其寂；虚其中者，凉生酷暑，朝市不知其喧。

【今译】

内心充满欲望，寒冷的水潭也会波浪沸腾，在高山和树林中也不觉寂静；内心没有杂念，最热的夏天也有凉爽感觉，在官场和集市上也不觉吵闹。

A heart filled with desires could create surging waves on a frozen pond. A person with such a heart would not find tranquillity even in the depths of the mountains and forests. On the other hand, a man whose heart contains no distracting thoughts would find even the dog days cool, and would not notice the hubbub even in a crowded market.





【原文】

多藏者厚亡，故知富不如贫之无虑；高步者疾颠，故知贵不如贱之常安。

【今译】

财富聚得多的人丢失得也多，由此得知富人不如穷人无忧无虑；步子迈得大的人摔得也快，由此得知当官不如百姓长久平安。

When a man accumulates a great store of wealth, he becomes susceptible to losing a large fortune. From this we can know that a rich man has more worries than a poor man. When a man ascends to a lofty position too quickly, it is hard for him to avoid toppling to the ground. From this we can know that a man of high rank does not rest as easy as a commoner.



【原文】

读易晓窗，丹砂研松间之露；谈经午案，宝磬宣竹下之风。

【今译】

清晨在窗户下阅读《周易》，圈点用的丹沙是用松林间露水所研磨；午间在书案旁谈论佛经，远扬的磬声宣示着竹林的清风。

Reading the *Book of Changes* by an open window in the early morning, use the dew dripping from the pine trees to make cinnabar ink with which to underline passages of outstanding wisdom. At noon, standing by the study table expounding on Buddhist Scriptures, tap the jade chimes and let their tinkling be carried far and wide by the wind in the bamboos.





【原文】

花居盆内终乏生机，鸟落笼中便减天趣。不若山间花鸟错集成文，翱翔自若，自是悠然会心。

【今译】

花栽盆内终究少了自然生机；鸟进笼子于是少了天然情趣。不如在山里面，花开鸟飞呈现一派天然文采，翱翔自若，自然而然在轻松愉快中就有所觉悟。

When a flower is planted in a pot it may wax luxuriant, but in the end it will lack the vitality of natural growth. When a bird is housed in a cage it may sing as before, but its natural exuberance will be decreased. The captive flower and bird will not be like the flowers and birds which mingle freely in the mountains and form that natural tableau which so delights people's hearts. It is the freedom and contentment of the wild bird's soaring flight that enables a person to grasp the zest of Nature.



【原文】

世人只缘认得我字太真，故多种种嗜好种种烦恼。前人云：“不复知有我，安知物为贵？”又云：“知身不是我，烦恼更何侵？”真破的之言也。

【今译】

世人只因为把“我”字看得太重，因而有了种种嗜好，生出种种烦恼。前人说：“不再知道有我在，怎能知道外物珍？”前人又说：“知道肉身不是我，烦恼安能侵犯我？”这真是打中要害的话。

The unenlightened man is self-centred, and therefore has many addictions and at the same time many worries. It was said in olden times: “If you don’t keep reflecting on your own existence, how can you consider the objects outside you as important?” Again: “If you recognize that your fleshly body is not your real self, how can worries enter your mind?” Really words that hit home.





【原文】

自老视少，可以消奔驰角逐之心；自瘁视荣，可以绝纷华靡丽之念。

【今译】

从年老看年轻时，可以消除追名逐利你争我夺的想法；从衰败看显耀时，可以断绝豪华繁盛奢侈糜烂的念头。

When an old man looks back on his youthful days, it is easy for him to banish the desires for fame and gain from his mind. When a frustrated man looks back on his past honours and achievements, it is easy for him to cast aside all dreams of luxury and opulence.





【原文】

人情世态，倏忽万端，不宜认得太真。尧夫云：“昔日所云我而今却是伊，不知今日我又属后来谁？”人常作如是观，便可解却胸中罣矣。

【今译】

人情冷暖，瞬息万变，大可不必过于认真。邵雍说：“昔日说的我，如今变成他，不知今日我，明日成何人？”人倘若经常能这样看待问题，心中烦恼就会抛向九霄云外。

The ways of man and the world change in the twinkling of an eye, so they must not be taken too seriously. In the words of Shao Yong: “What was previously called ‘I’ has now become ‘He’. I wonder who today’s ‘I’ will afterwards become?” If a man would often reflect thus, he would be able to dispel cares from his breast.





【原文】

热闹中着一冷眼，便省许多苦心思；冷落处存一热心，便得许多真趣味。

【今译】

热烈喧闹之中保持一副冷静眼光，就会省去许多愁苦心思；冷淡寂寞之处怀有一腔热情，就会得到许多真正乐趣。

If you can view all matters with sober eyes when caught up in the hustle and bustle of worldly strivings, you will be able to eradicate the troublesome thoughts that cause you anguish. If you can preserve the warmth of vitality in your heart when the world seems a cold and desolate place, you will be able to find many sources of true joy.



【原文】

有一乐境界，就有一不乐的相对待；有一好光景，就有一不好的相乘除。只是寻常家饭素位风光，才是个安乐的窝巢。

【今译】

有一个快乐境界，就有一个不快乐的和它相对；有一份美好光景，就有一份不好的和它相制约。只有家中便饭、平民生活，才是绝好的安乐窝。

Wherever there is happiness, there also must be its counterpart in sorrow. Wherever there is a fine scene, there also must be an unpleasant sight. Therefore, by eating homely fare and being contented with your lot, you will find paradise.





【原文】

帘栊高敞，看青山绿水吞吐云烟，识乾坤之自在；竹树扶疏，任乳燕鸣鸠迎送时序，知物我之两忘。

【今译】

高卷门窗帘子，看青山绿水云雾缭绕，由此认识大自然多么自在；竹树枝叶茂盛，任小燕斑鸠迎送季节变化，这才觉得外物与自我浑然一体。

Open the curtain and gaze upon the green mountains and pure streams enveloped in fleecy clouds; then you will appreciate how untrammelled and self-contained Nature is. Contemplating the jade-green bamboos and the lush trees and how the swallows and turtledoves herald the changes in the seasons, you will feel that you and the world are one.



【原文】

知成之必败，则求成之心不必太坚；知生之必死，则保生之道不必过劳。

【今译】

懂得有成必有败，成功的渴望就不应过于强烈；懂得有生必有死，保健的努力就不必过于操劳。

If a person realizes that as long as success exists so does failure, he will not be so desirous of success. If he knows that where there is life there must also be death, he will not waste too much energy seeking to prolong life.





【原文】

古德云：“竹影扫阶尘不动，月轮穿沼水无痕。”吾儒云：“水流任急境常静，花落虽频意自闲。”人常持此意，以应事接物，身心何等自在！

【今译】

古代高僧说过：“竹影扫过台阶灰尘依旧不动，月亮穿透池水没有任何痕迹。”一位儒家学者曾说：“水流尽管湍急，环境照常安静，花落虽然频繁，意境依然悠闲。”人们若是常以这种心态待人处事，身心该有多么自在！

An exalted Buddhist monk of ancient times once said, “The flickering shadow of a bamboo on steps cannot remove the dust from them. Moonbeams shining on a pond leave no traces on the water.” A Confucian scholar commented, “Even with torrents raging and roaring, the quiet surroundings remain undisturbed. Notwithstanding flower petals that fall in showers, an atmosphere of leisure and peace prevails.” If you take this attitude towards the world, you will always feel comfortable and relaxed.





【原文】

林间松韵，石上泉声，静里听来识天地自然鸣佩；草际烟光，水心云影，闲中观去见乾坤最上文章。

【今译】

寂静中听到林间松涛响、山中泉水鸣，可以领略大自然的悦耳声响；安闲中看到草上雾气多、湖中白云飘，可以饱览世界上最美的文章。

In utter repose, hearing the tune of waving pine branches, or the tinkling of a brook over pebbles, one senses that these are the murmurings of Nature. With an undisturbed mind, gazing at the heavy fog hovering over the boundless prairie or the reflections of clouds flickering on a still lake, one can perceive the exquisitely beautiful pattern of Nature.





【原文】

眼看西晋之荆榛，犹矜白刃；身属北邙之狐兔，尚惜黄金。语云：“猛兽易伏，人心难降；谷壑易填，人心难满。”信哉！

【今译】

眼看西晋大地荆棘丛生，有人还在炫耀武功；明知将要葬身北邙山上，有人还在吝惜黄金。古语说：“猛兽容易降伏，人心难以制服，山谷深沟易平，人心难以满足。”真是如此啊。

As the former territory of the State of Western Jin has already become a land of briars and brambles, men still glory in their military exploits. Knowing that after death their bodies will be buried in the high mountains, there to be carrion for foxes and rabbits, men still struggle for riches. An old saying goes: "Wild beasts are easy to tame, but men's hearts are difficult to control; valleys can be filled up without much ado, but it is difficult to fulfil men's desires." How true those words are!



【原文】

心地上无风涛，随在皆青山绿水；性天中有化育，触处见鱼跃鸢飞。

【今译】

如果内心里没有大风大浪，走到哪里都有青山绿水；如果本性中有好生的仁爱心，到处都能看见老鹰飞鱼儿跳。

If your innermost heart is at rest, wherever you go you will be in the midst of green mountains and limpid streams. If your innate nature has achieved enlightenment, wherever you go you will see fish leaping and birds flying.





【原文】

峨冠大带之士，一旦睹轻蓑小笠飘飘然逸也，未必不动其咨嗟；长筵广席之豪，一旦遇疏帘净几悠悠焉静也，未必不增缱恋。人奈何驱以火牛，诱以风马，而不思自适其性哉？

【今译】

头戴高帽腰系宽带的儒生，看到身披轻便蓑衣头戴小巧斗笠的平民飘飘然非常闲逸，往往会生出感叹；经常举办盛大酒宴的富豪，一旦遇到窗明几净的人家悠悠然非常安静，未必不增加眷恋。人们为什么诱使自己像火牛那样猛冲、像神马那样飞奔，而不想更舒展自己的天性呢？

When the grandee in his splendid attire sees how leisurely and poised an ordinary person is, although clad in peasant garb, he cannot help but sigh with envy. When a wealthy man gorging himself on a sumptuous feast catches sight of the carefree and happy family life of humble people living in their clean, neat hut, he cannot help but feel a pang of nostalgia. Why do people harness themselves like animals in order to pursue wealth and fame? This is like tying flaming torches to the tails of cattle to make them stampede or spurring horses to gallop at a lightning speed. They would be far better off living in accordance with their innate natures.

新学
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【原文】

鱼得水游而相忘乎水，鸟乘风飞而不知有风，识此可以超物累，可以乐天机。

【今译】

鱼得水而游，却忘记了水的存在；鸟乘风而飞，却不知道风的帮助。知道这一点就可以超脱外物的牵累，可以领略天然的生机。

When a fish swims in the water, it forgets that it is the water that is helping it to swim; when a bird soars aloft on the wind, it forgets that it is the wind that is helping it to fly. Realizing this enables one to cast off the bonds of exterior things and taste the joys of nature.





【原文】

狐眠败砌，兔走荒台，尽是当年歌舞之地；露冷黄花，烟迷衰草，悉属旧时争战之场。盛衰何常？强弱安在？念此令人心灰！

【今译】

狐狸栖息的残垣断壁，兔子出没的废亭荒台，都是当年欣赏轻歌曼舞的地方；露水打湿黄花的郊外，雾气笼罩衰草的野地，都是过去英雄争霸的战场。兴盛和衰落怎能永恒不变？强者和弱者又在哪里？想到这些令人真意气消沉啊！

The ruins of battlements where the fox slumbers, and the abandoned pavilions and terraces where the rabbit scampers were once scenes of gaiety and feasting. The misty plains covered in sere grass and soaked in chilly dew were once sites where heroes battled. Neither prosperity nor decline can last forever. Where are the weak and the strong of those days now? This thought causes men's hearts to shrink within them.





【原文】

宠辱不惊，闲看庭前花开花落；去留无意，漫随天外云卷云舒。

【今译】

得宠受辱心不惊，悠闲地观看庭前花开花落；为官退隐不在乎，漫不经心随着天上云彩聚散屈伸。

In the course of your career, do not be disturbed whether you are in favour or out of favour with your superiors; watch the flowers as they bloom and droop outside your door. Pay no heed to whether you remain in or are removed from office. Be as nonchalant as the clouds drifting in the sky, and be as flexible as the manner in which they gather and disperse.





【原文】

晴空朗月，何处不可翱翔？而飞蛾独投夜烛；清泉绿果，何物不可饮啄？而鸱鸢偏嗜腐鼠。噫！世之不为飞蛾、鸱鸢者，几何人哉？

【今译】

晴天明月，何处不可翱翔？飞蛾却单单直扑夜间的烛火；清泉鲜果，什么不可享用？猫头鹰却偏偏爱吃腐烂的老鼠。可叹啊！当今世上不做飞蛾或者猫头鹰的人又有多少呢？

In the clear and boundless night sky, there is ample room for a winged insect to soar, but the moth flies straight to the burning candle. The pure spring water and fresh fruit are everywhere to be enjoyed, but the owl prefers the decayed carcasses of rats! Alas, how many people are there in the world who are not like the moth and the owl?





【原文】

才就筏便思舍筏，方是无事道人；若骑驴又复觅驴，终为不了禅师。

【今译】

才上竹筏就想离开竹筏，这样的人才真是通达无碍摆脱物累的高僧大德；如果骑着驴还要找驴，这样的人终归是没有觉悟的谈禅法师。

A person who, having just got on to a raft to cross a river, is contemplating getting off the raft is a person who has attained enlightenment and is untrammelled by external things. A person who, while riding a donkey, is still thinking of finding another donkey to ride is a monk who does not understand the Buddhist doctrines.





【原文】

权贵龙骧，英雄虎战，以冷眼观之，如蚁聚膻，如蝇竞血；是非蜂起，得失猥兴，以冷情当之，如冶化金，如汤消雪。

【今译】

显贵邀宠如龙争，英雄角逐似虎斗，用冷静的眼光看起来，渺小得好像蚂蚁抢运肉、苍蝇争吃血；是非议论蜂拥起，得失评议无其数，用冷淡的情感来面对，容易得好像熔炉化金属、热水融冰雪。

To a bystander gazing with undisturbed eyes, the strutting grandee and the swaggering hero are no more than ants swarming over bad meat or mosquitoes vying to suck a drop of blood. When contention arises over right and wrong and debates on profit and loss spring up like the spines on a hedgehog, so long as you can handle them with a tranquil mind the controversies will vanish just as a furnace melts gold and hot water gets rid of snow.





【原文】

羈锁于物欲，觉吾生之可哀；夷犹于性真，觉吾生之可乐。知其可哀，则尘情立破；知其可乐，则圣境自臻。

【今译】

如果受物欲束缚，便会觉得我这一生可悲；如果陶然于真性，便会觉得我这一生快乐。知道物欲产生悲哀，世俗情怀便会立即破除；知道真性带来欢乐，清高境界便会自己到来。

A person who is bound by the fetters of worldly desires feels that life is tragic, but a person who gets to know his true and pure nature feels that life is full of joy. Realization of the tragedy of the bonds of desire immediately dispels all mundane attachments, and the knowledge of the joy of grasping one's true and pure nature can lead one to the realm of the blessed.





【原文】

胸中既无半点物欲，已如雪消炉焰冰消日；眼前自有一段空明，时见月在青天影在波。

【今译】

胸中没有半点物欲，就已经像雪化在火炉中，冰消在太阳下；眼前本有一腔纯洁光明，常见月亮挂在蓝天上，月影出现在水波里。

When there is no longer even one iota of desire for external things left in your heart, it is as if snow has been melted on a stove or ice has been thawed by the warmth of the sun. When you see the reflection of the moon in water you know that it is the image of the true moon hanging in the sky.





【原文】

诗思在灞陵桥上，微吟就，林岫便已浩然；野兴在镜湖曲边，独往时，山川自相映发。

【今译】

诗情出现在送别友人的灞陵桥头，刚轻声吟咏完毕，密林深谷就已蔚为大观；游兴产生于景色优美的镜湖水湾，独自前往时，青山和绿水交相辉映。

Poetic inspiration wells from an enchanting natural spot like Baling Bridge where people bid farewell to departing friends. The moment one murmurs a few lines, the forests and gullies already present a spectacular sight. The yearning for travel comes about in a magnificent setting like those of Jinghu Lake or the Qu River. When you go there all alone, you will find the surrounding green hills mirrored in the emerald water — and everything there becomes intoxicating.





【原文】

伏久者飞必高，开先者谢独早；知此，可以免蹭蹬之忧，可以消躁急之念。

【今译】

窝得久的鸟必然飞得高，先开放的花一定谢得早。明白这个道理，可以免去仕途失意的忧虑，可以消除烦躁焦急的念头。

A bird that has been resting for a long time soars to a great height once it takes to flight. A flower which is in a hurry to bloom will inevitably fade and wither before the others. Keeping this in mind will help you avoid worries and frustrations about your official career; it will also help erase feelings of restlessness and anxiety.





【原文】

树木至归根，而后知花萼树叶之徒荣；人事至盖棺，而后知子女玉帛之无益。

【今译】

叶落归根之际，才知道花萼树叶不过是白白繁荣滋长了一回；人死入土之时，方懂得生儿育女多蓄财宝并没有什么好处。

When we see the leaves fall from the trees in winter and turn into mud, we realize that they flourished for a time, but all in vain. When we see a man being put in his coffin, we realize that things we have most treasured, such as abundance of wealth and offspring, count for very little.





【原文】

真空不空，执相非真，破相亦非真，问世尊如何发付？在世出世，徇欲是苦，绝欲亦是苦，听吾侪善自修持！

【今译】

既要进入超越色相意识的真空境界，又要进入保持纯真的不空境界，执着于表象不是真，完全否定表象也不是真，请问佛爷应该如何处置？既生活在尘世，又想摆脱尘世，顺从欲望是痛苦，禁绝欲望也是痛苦，只有靠我们自己好好修炼把握。

People want to transcend the limits of sensation and knowledge and yet try to preserve purity of heart. To cling to the external forms of things or try to totally negate them — either way shows that you have not tempered oneself to the point of reaching the realm of the True. Ask the Buddhist patriarchs how this can be. People live in the vulgar world and at the same time try to transcend it. They find that the pursuit of worldly desires brings pain, but the rejection of them also brings pain. That is why self-cultivation is always necessary.



【原文】

烈士让千乘，贪夫争一文，人品星渊也，而好名不殊好利；天子营国家，乞人号饔飧，分位霄壤也，而焦思何异焦声？

【今译】

建功立名者，千乘之国可以拱手相让，贪图无厌者，一文钱也要与人相争，两者人品虽然天差地别，可是一个好名，一个好利，在各有贪好上并无差异；天子治理国家，乞丐大声要饭，两者身份地位虽然一个天上一个地下，可是一个焦虑，一个焦声，在各有焦急上有甚么不同呢？

A man of lofty ambitions and great attainments may give away a vast fortune for nothing, whereas a mean-spirited man will fight for a copper. Although their characters are as different as Heaven and Earth, their desires — one for fame and the other for wealth — are not much different. The emperor ruling the country and the beggar crying out for scraps are as unlike in their situations as Heaven and Earth, yet what difference is there between the emperor's worried frown and the beggar's anguished wail?





【原文】

饱谙世味，一任覆雨翻云，总慵开眼；会尽人情，随教呼牛唤马，只是点头。

【今译】

尝够了世态炎凉，任凭他玩弄怎样手段，总懒得睁眼看看；看透了人情冷暖，随便他如何称呼对待，都只是点头而已。

A person who has tasted to the full all the flavours of the world does not feel like opening his eyes to find out what tricks others are up to. A person who has penetrated the ways of the world does not pay any attention to whatever appellations others may give him, but only nods his head aimlessly.



【原文】

今人专求无念而终不可无，只是前念不滞，后念不迎，但将现在的随缘打发出去，自然渐渐入无。

【今译】

现在的人一定要心无欲念，可是总也做不到。其实，只要旧的念头不滞留心中，新的念头不迎接进来，只要将现在随缘而起的思绪打发出去，自然就会慢慢进入清静无欲的境地。

People today are eagerly seeking to get rid of desire from their hearts, but do not succeed in doing so. As a matter of fact, it is easy to enter the state of no desire so long as the previous desire does not linger in their hearts, a new desire is not allowed in, and any thoughts that may stimulate a desire are expelled.





【原文】

意所偶会便成佳境，物出天然才见真机。若加一分调停布置，趣味便减矣。白氏云：“意随无事适，风逐自然清。”有味哉！其言之也。

【今译】

心意偶然有所领会，这是最佳境界；事物出于天生如此，这才见到自然真趣。倘若有一分人为的搬动布置，趣味就减了。唐代诗人白居易说：“心意无事最闲适，风吹自然而清爽。”他说得真是意味深长啊！

An image which the mind grasps naturally becomes a beautiful land, and a thing which arises in the course of nature bares its mystery. If there is even the slightest trace of artificial adornment, its flavour is lessened. The Tang Dynasty poet Bai Juyi said, “An unoccupied mind gives the greatest comfort and ease. Only a natural breeze can really refresh.” How profound this utterance is!





【原文】

性天澄彻，即饥食渴饮，无非康济身心；心地沉迷，纵谈禅演偈，总是播弄精魂。

【今译】

天性纯净清澈，即便饿了吃饭渴了喝水，无不增进身心健康；心地沉陷迷惑，即使是谈禅理，参话头，总归是白白耗费精神。

If your spirit is unsullied, to eat when you are hungry and drink when you are thirsty will be enough to keep both your body and mind healthy. But if your spirit is contaminated, even though you study the scriptures and chant prayers, in the end you will be doing no more than idly toying with your mind and soul.





【原文】

人心有个真境，非丝非竹而自恬愉，不烟不茗而自清芬。须念净境空，虑忘形释，才得以游衍其中。

【今译】

人心中有个真正的境界，没有丝弦竹管的音乐却自觉恬淡愉快，没有抽烟喝茶却自觉清新芳香。必须想着纯洁的境界、虚灵的空间，烦恼都忘掉，躯体多放松，这样才能优哉游哉，乐在其中。

With an enlightened mind, even though no music plays, you can still feel contented and happy, and even though there is no scent of incense or fragrant tea, you are regaled with refreshing odours. Just think upon the Pure Land of Buddha, and all vexations will disappear from your mind. Cast aside all fleshly concerns, and you may wander entranced in the Realm of the Blessed.





【原文】

金自矿出，玉从石生，非幻无以求真；道得酒中，仙遇花里，虽雅不能离俗。

【今译】

黄金从矿井中开采出来，美玉从石头中剥离诞生，没有表象的虚幻就无法找到本质的真实；喝酒可以悟道，赏花能够遇仙，即便很高雅的事也不能脱离世俗。

Just as gold comes from ore and jade from rock, so can truth only be sought from one's tangible surroundings. One can attain the mystery of the Way from the wine cup, or meet immortals while looking at flowers. Thus, although one seeks the noble it cannot be done in isolation from the material world.





【原文】

天地中万物，人伦中万情，世界中万事，以俗眼观纷纷各异，以道眼观种种是常，何须分别？何须取舍？

【今译】

天地中的万物，人际社会的万情，世界上的万事，以世俗眼光看，纷纭复杂，各不相同，但是以觉悟者的眼光看，各种各样的不同都属于正常现象，为什么要加以区别？为什么要有所取有所舍呢？

The myriad things of the world, the myriad human relationships and the myriad affairs of the cosmos are all different from each other. This is the perspective of the man in the street. But seen through the eyes of one who has found the Way, in essence they are all the same. Where is the need to distinguish between them, and to choose or reject?



【原文】

神酣布被窝中，得天地冲和之气；味足藜羹饭后，识人生淡泊之真。

【今译】

酣睡在粗布被窝中，可获得天地间阴阳平衡的和气；吃饱了粗茶淡饭后，能认识人生淡泊的真趣。

Sleeping soundly wrapped in a rough quilt one can grasp the spirit of harmony of the universe. Living on plain rations one can appreciate the true worth of a simple life.





【原文】

缠脱只在自心，心了则屠肆糟廛，居然净土。不然纵一琴一鹤一花一卉，嗜好虽清，魔障终在。语云：“能休，尘境为真境；未了，僧家是俗家。”信夫！

【今译】

能否摆脱世俗纠缠，关键只在内心；内心彻底觉悟，即便身在屠宰场酒糟房，也能如同念佛净土一般清静。不然的话，即便弹琴养鹤，观赏花卉，嗜好虽然清雅，内心物欲依然存在。古话说：“能不追求物欲，世俗社会就是仙佛境界；没有彻底觉悟，出家和尚也是凡夫俗子。”确实是这样啊！

Whether you stay entangled in the bonds of the world or free yourself from them depends entirely on the state of your own mind. If you have attained complete enlightenment, you can be in a slaughterhouse or wine cellar and still feel that you are living in the Pure Land. Otherwise, even though you spend your time playing a lute, raising cranes or appreciating flowers, these elegant pursuits will still not be able to banish yearnings for material comforts from your mind. An old saying goes: “If you can rid yourself of all worldly desires, the commonplace world becomes a Paradise. But if you cannot grasp the truth of Buddhism and cast off mundane longings, then even if you don a monk’s robes and dwell in a temple you will still be an unenlightened person.” Indeed, it is so!

【原文】

斗室中万虑都捐，说甚画栋飞云，珠帘卷雨；三杯后一真自得；
唯知素琴横月，短笛吟风。

【今译】

身居斗大房间，把千万种思虑都丢开，还说什么华丽的栋梁、珍贵的窗帘高耸入云呢？喝完三杯美酒，自然体验到一份真情，只知道凭借简朴的素琴、短小的竹笛可以欣赏风光月色。

Seated in a tiny room in a humble cottage, I find that all troublesome thoughts of the mundane world disappear; why then should I long for luxurious mansions? After three cups of wine I grasp the secret of maintaining my true nature in repose, and only think of the music of lute and pipe while reciting poetry under the moon.





【原文】

万籁寂寞中，忽闻一鸟弄声，便唤起许多幽趣；万卉摧剥后，忽见一株擢秀，便触动无限生机。可见性天未曾枯槁，机神最易触发。

【今译】

什么声音都没有的时候，忽听一只鸟在叫，唤起许多优雅情趣；各种花卉都凋谢了以后，偶见一枝花欣欣向荣，顿感充满无限生机。可见天性不曾泯灭、活力最易触发。

Amid the silence of Nature I suddenly hear the cry of a bird, and it stirs up in my heart a feeling of superb elegance. When all the flowers are fading, suddenly I catch sight of one which is still freshly blooming, and I am filled with a feeling of boundless vitality. So I know that the original essence never withers and that the divine spark instils life into everything it touches.



【原文】

白氏云：“不如放身心，冥然任天造。”晁氏云：“不如收身心，凝然归寂定。”放者流为猖狂，收者入于枯寂。唯善操心者，把柄在手，收放自如。

【今译】

唐代大诗人白居易说过：“不如放开身心，任凭天命决定。”宋代的晁补之说：“不如收敛身心，凝神回到寂静。”其实，放开身心易于狂放不羁，收敛身心又会陷进死寂。只有善于调理自心的人，才能牢牢掌握机关，收放都运用自如。

The Tang Dynasty poet Bai Juyi said, “Leave the body and mind to their own devices, and man’s fate to Heaven.” But Chao Buzhi, a man of letters in the Northern Song Dynasty, remarked: “It is best to keep the body and mind on a tight rein. Gather your scattered thoughts, and you will be able to restore quietude.” In actual fact, people who allow their bodies and minds to do whatever they will, often become unbridled and wanton, whereas those who keep strict control of them often find themselves stagnant and sluggish. Only those who know how to handle their inner selves properly are able to restrain or let their bodies and minds go at the proper times.



静
子
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【原文】

当雪夜月天，心境便尔澄澈；遇春风和气，意境亦自冲融；造化人心混合无间。

【今译】

面对白雪满地、皓月当空，心境也会清爽明净；遇到春风浩荡、气象祥和，情绪也会平和舒畅。此时自然与人心已经浑然融为一体。

Gazing on the pale moon hanging in the sky on a snowy night, your heart feels just as limpid. When the free-and-easy spring breeze blows, your heart feels just as airy and joyful. At such times it can be truly said that Nature and men's hearts blend as one.



【原文】

文以拙进，道以拙成，一拙字有无限意味。如桃源犬吠、桑间鸡鸣，何等淳庞！至于寒潭之月、古木之鸦，工巧中便觉有衰飒气象矣。

【今译】

作文要朴拙才能进步，修道要朴拙才能成功。犬吠深林中，鸡鸣桑树颠。陶渊明诗的境界何等淳厚质朴！至于寒潭之月、古木之鸦，就在精致巧妙中让人感到是一种衰败凄凉景象。

Simplicity not only produces better essays, it also makes self-cultivation successful. How much purity and simplicity there is in the lines "The barking of dogs in the inner court and the crowing of chickens on the mulberry tree tops." Whereas, from the lines "The moon's reflection in the cold pool and the crows in the ancient trees" we get a feeling of dreary decay.





【原文】

以我转物者，得固不喜，失亦不忧，天地尽属逍遥；以物役我者，逆固生憎，顺亦生爱，一毛便生缠缚。

【今译】

由我驾驭外物，得到固然不喜出望外，失去也不忧心忡忡，天地间任我逍遥自在；由外物驾驭我，不顺利固然产生怨恨，顺利又产生贪爱，区区小事便会产生束缚。

When you use your own powers to manipulate things outside yourself, you neither feel pleased when you accomplish something, nor do you feel downcast when you fail. Such a person never loses his equilibrium of mind no matter what situation he finds himself in. But when you let exterior things control you, then when things go contrary to your desires resentment wells up in your heart, and when things go in your favour you become deeply attached to them. In such a situation even a tiny thing can become a fetter binding you.



【原文】

理寂则事寂，遣事执理者，似去影留形；心空则境空，去境存心者，如聚膻却蚋。

【今译】

道理没了，相关的事情就没了，如果丢开相关的事情却坚持原来的道理，犹如留下人却要去掉影子一样是做不到的；心思空灵，相应的境界就空灵，如果离开凡境却留凡心，就像堆放着羊肉却要蚊虫退开一样也是做不到的。

When the idea of a thing is extinguished, the thing itself is extinguished. But when a person banishes a thing, and yet clings to the idea of it, this is like trying to get rid of the shadow while keeping the shape — the shape will still preserve its shadow. When the heart is made void (free from worldly thoughts), the environment it finds itself in will also become void. A person, who wishes to make his environment void without making his heart void first, is like a man who puts out a piece of carrion and tries to drive the mosquitoes and flies away — it will not succeed.





【原文】

幽人清事总在自适，故酒以不劝为欢，棋以不争为胜，笛以无腔为适，琴以无弦为高，会以不期约为真率，客以不迎送为坦夷，若一牵文泥迹，便落尘世苦海矣！

【今译】

隐居之人，清雅之事，关键全在怡然自得。所以，喝酒以不劝酒为乐，下棋以不争输赢为好，笛韵要不操作而会欣赏，琴音要不弹奏而善倾听，相会不期而至才见真情，请客要以不迎送为平平常常。如果一拘泥于繁文缛节，就会落入尘世苦海而难以自拔。

The recluse finds satisfaction in everything he does to kill time: He finds the greatest pleasure in drinking wine when no one urges him to; he revels in playing chess without rivalry; he finds flute music without a player most entertaining, and a zither without strings producing the sweetest sound. To him chance meetings are the best, and guests who need neither welcoming nor seeing off are the most candid. To engage in any of these pursuits while rigidly adhering to mundane reasoning and formality condemns one to the sea of bitterness which is the world.





【原文】

试思未生之前有何象貌，又思既死之后作何景色，则万念灰冷，一性寂然，自可超物外，游象先。

【今译】

试想一想人在出生之前是何面貌，再想一下人死之后是何光景，这样就会心灰意冷使天性恢复安静，就可以自然超脱于物质世界之外，遨游在原始混沌的世界中。

If you try to contemplate what you were like before you were born and what you will be like after you die, all your thoughts and yearnings will disappear; all that will remain will be the unchanging stillness of your basic essence. Then you can transcend the world of things and roam in the world before the creation of the myriad things.





【原文】

遇病而后思强之为宝，处乱而后思平之为福，非蚤智也；幸福而先知其为祸之本，贪生而先知其为死之因，其卓见乎！

【今译】

得病之后才想到身体健康宝贵，动乱之后才想到太平日子幸福，这实在不是先见之明；享福而且先懂得福是祸的根苗，贪生而且预想到生是死的原因，那才是卓越的见解。

To realize how precious health is after one has fallen ill, to appreciate the blessings of peace after having encountered turmoil — this cannot be called foresight. To be happy and perceive that happiness is the root cause of disaster, to crave life and perceive that life is the cause of extinction — this shows a high degree of perspicacity!





【原文】

优人傅粉调朱，效妍丑于毫端，俄而歌残场罢，妍丑何存；弈者争先竞后，较雌雄于著子，俄而局尽子收，雌雄安在？

【今译】

演员涂脂抹粉，画笔端勾出美丑脸谱，转眼间唱完散场，美丑又在哪里；棋手猜先开局，走子中一决胜负，转眼间棋局结束棋子收起，胜负又在何方？

Actors use cosmetics and brushes to change their faces as they will, painting them to look attractive or hideous. But in the twinkling of an eye the performance is over; where now are the beauty and ugliness? Chess players strain every nerve to defeat their opponents. But in the twinkling of an eye the game is over; where now are the victory and defeat?





【原文】

风花之潇洒，雪月之空清，唯静者为之主；水木之荣枯，竹石之消长，独闲者操其权。

【今译】

风送花香的潇洒，月映雪光的清亮，只有内心宁静的人才是如此感受的主人；园林池沼的盛衰，竹林石笋的兴废，唯有心境悠闲的人才能掌握它的命运。

The grace of flowers caressed by the breeze and the brightness of the moon on a snowy night can only be fully appreciated by one who has cultivated stillness of the mind. The expansion and shrinking of the groves and ponds, and the growth and decay of bamboos and rockeries can only be mastered by a person who has cultivated the art of utter relaxation.



【原文】

田父野叟，语以黄鸡白酒则欣然喜，问以鼎食则不知；语以缁袍短褐则油然乐，问以袞服则不识。其天全，故其欲淡，此是人生第一个境界。

【今译】

跟农夫野老谈起炖鸡米酒，他们就津津乐道，说到宫廷美食，他们就全然不知道；谈起长袍短袄，他们就眉飞色舞，问到锦绣官服，他们就根本不认识。他们的天然本性不曾受到破坏，所以欲望淡薄。这是人生的最佳境界。

Mention plain boiled chicken and unrefined wine to country fellows, and their eyes will light up with joy. But tell them of sumptuous banquets, and their eyes will dull with a complete lack of comprehension. Discuss coarse rustic garb, and they will beam with pleasure. But quiz them about the gaudy robes worn by officials, and they will shake their heads in bewilderment. So we can understand that, as they have kept their original natures intact, their desires have been kept at a rudimentary level. This is the ultimate realm of pleasure human life should reach.





【原文】

心无其心，何有于观？释氏曰观心者，重增其障；物本一物，何待于齐？庄生曰齐物者，自剖其同。

【今译】

心已经不再思虑，有什么理由还要观察心性？佛家主张“观心”，反为修身增加障碍；物本来是一样的物，有什么理由要等着使他齐同？庄子所谓“齐物”，其实是自己先把相同的东西劈开了。

When your mind has been cultivated to the point at which it harbours no more worldly thoughts, what purpose does introspection serve? The Buddhist admonition to spend time looking deeply into the mind can only impede self-cultivation. The myriad things are identical in their essence, so what is the point of making special efforts to treat them equally? Zhuang Zi's doctrine of the unity of all things in fact assumes distinctions where no distinctions exist.



【原文】

笙歌正浓处，便自拂衣长往，羨达人撒手悬崖；更漏已残时，犹然夜行不休，笑俗士沉身苦海。

【今译】

奏乐唱歌起劲时，拂袖走开一去不回——明白之人紧要关头悬崖勒马，真叫人羡慕；夜深人静的时刻，仍为名利奔走不停——庸俗之士身陷苦海不能自拔，实在是可笑。

A man who can adjust his clothing and depart without regret just when the revelry is at its height is an enlightened man who knows how to rein in his horse at the edge of the precipice. He arouses universal admiration. A man who is still caught up in scheming for fame and wealth even deep into the night is an unworthy fellow who is sinking in the sea of bitterness. He provokes only scornful laughter.





【原文】

把握未定，宜绝迹尘嚣，使此心不见可欲而不乱，以澄悟吾静体；操持既坚，又当混迹风尘，使此心见可欲而亦不乱，以养吾圆机。

【今译】

修行未成、难以自制之时，应当远离世俗社会，不见外物，心不迷乱，这样身心方能清纯悟彻；修行已成、意志坚定之日，应当回到世俗社会经受考验，虽见外物，也心不迷乱，从而培养自己功德圆满的本事。

If your efforts to cultivate your mind and improve your conduct are not very successful, and you still lack the ability to master worldly desires, you should shun vulgar society so that things that will arouse lowly desires may not confuse your mind. This will keep you tranquil and pure. When your efforts come to a successful conclusion, equipping you with the ability to withstand worldly temptations, you should return to society, for your mind will not be led astray by exposure to mean desires. This is the way to achieve perfection in cultivating your virtues and merits.



【原文】

喜寂厌喧者往往避人以求静。不知意在无人便成我相，心着于静便是动根。如何到得人我一视、动静两忘的境界？

【今译】

好静不好闹的人，常常躲到无人之处以求安静。殊不知，只想排除他人就陷入了重视肉身的烦恼中。一心求静，本身就是躁动根源，这样做又怎能达到把人和我一视同仁、把动和静不加区分的境界呢？

Those who love quietude and hate noise often flee from the world of men, and seek solitude. They do not realize that by doing so, they have burdened themselves with fresh worries, which stem from a pursuit to exclude others, an effort that attaches too much importance to the physical existence of human beings. Seeking quietude causes anxiety to move away. So how can we in this case cultivate the ability to treat others like ourselves and forget all distinction between motion and stillness?





【原文】

山居胸次清洒，触物皆有佳思：见孤云野鹤而起超绝之想，遇石涧流泉而动澡雪之思，抚老桧寒梅而劲节挺立，侣沙鸥麋鹿而机心顿忘。若一走入尘寰，无论物不相关，即此身亦属赘旒矣。

【今译】

住在山里，胸襟清爽，碰到什么都会产生好想法：看见飘动的云、自在的鹤，就生出超脱世俗的念头；遇到山涧流水，就动了洗浴干净的心思，抚摸苍老的桧树、抗寒的梅花就感到气节坚贞，和沙鸥、麋鹿作伴就忘掉了勾心斗角。如果回到人间社会，即使不说有外物牵挂，自己也成了别人手里的漂亮点缀。

Living in the mountains with a fresh mind, everything one comes into contact with can give rise to beautiful ideas and impressions. Gazing upon a wisp of leisurely cloud or a flock of wild cranes can stimulate sublime thoughts. Coming across a gurgling stream or babbling brook can induce yearnings to dispel all foulness from both body and mind. Caressing a juniper or plum tree can in an instant spur the gushing forth of notions of sturdy integrity. With gulls and deer for companions, all traces of scheming and trickery vanish from the mind. But once back in worldly society, one not only becomes ensnared by external things, but also becomes an ornament for others.

【原文】

兴逐时来，芳草中撒履闲行，野鸟忘机时作伴；景与心会，落花下披襟兀坐，白云无语漫相留。

【今译】

兴致随季节到来，脱掉鞋子，脚踏芳草信步而行，野鸟忘了危险，前来与我作伴；风景与心灵交融，敞开胸襟，花枝下席地而坐，白云不说话，却把我挽留。

When a feeling of delight comes over you, walk at leisure barefoot in the fragrant grass. Then the wild birds will forget all human treachery and snares, and flutter and play along with you. When you blend with your surroundings and sit lost in thought beneath tree branches laden with blossoms, with your outer garment loosened, the silent clouds seem to be asking you to stay longer.





【原文】

人生福境祸区皆念想造成，故释氏云：“利欲炽燃即是火坑，贪爱沉溺便为苦海，一念清静烈焰城池，一念警觉船登彼岸。”念头稍异，境界顿殊，可不慎哉？

【今译】

人生是福还是祸，都是自己的思想造成的。释迦牟尼说：“利欲烧心就是火坑，贪心不止便是苦海。如果有寻求清静的念头，烈焰就会变为水池；如果有警觉物欲的念头，船就会靠岸。”念头稍有不同，思想境界顿时大不一样，能不慎重吗？

Happiness and sadness both spring from the mind. Thus, according to Buddhist teaching: “Greed is like a raging fire; it is a fiery pit. To immerse oneself in avarice and covetousness is to sink one’s body into a sea of bitterness, whereas seeking quietude can change the fiery pit into a cooling moat, and guarding against greed can guide the boat to shore.” From this, we can see that even a minute shift in thought can immediately change the world we find ourselves in. Does it not follow that we should exercise the utmost vigilance over our thoughts?





【原文】

绳锯木断，水滴石穿，学道者须加力索；水到渠成，瓜熟蒂落，得道者一任天机。

【今译】

绳锯木断，水滴石穿，学道者需要加倍努力探寻；水到渠成，瓜熟蒂落，得道者全凭自然修成正果。

With time, a rope can saw through a block of wood, and dripping water can bore a hole in a rock. In the same way, he who cultivates the Way must constantly exert himself in his explorations. Where water flows, a channel is formed. When a melon ripens, it falls off its stem. Thus, the person who wishes to master the Way only has to persevere in self-cultivation, and he will eventually become accomplished.





【原文】

机息时便有月到风来，不必苦海人世；心远处自无车尘马迹，何须痼疾丘山。

【今译】

追名逐利的动机停息后，就会有月光皎洁、春风拂面的感觉，不必将人生看作苦海；思想远大的地方，看不到飞扬的车尘、凌乱马蹄印，为什么要死守着山丘呢？

When worldly plotting and striving for advantage are banished from the heart, you will appreciate the beauty of the bright and clear moonlight and spring breeze. There is no need to regard human life as a sea of bitterness from which there is no escape. All one has to do is remove one's heart far from the vulgar world, and the clamour of everyday things will no longer be heard — there is no need to go and live as a hermit in the hills.





【原文】

草木才零落，便露萌颖于根底；时序虽凝寒，终回阳气于飞灰。肃杀之中，生生之意常为之生，即是可见天地之心。

【今译】

草木刚刚凋谢，根底处又见新芽冒尖；虽然时值寒冬，葭灰飞动可见阳气终于回暖。萧索严酷的气氛中，运动不息的生机常在。由此可以看出天地之心是仁慈好生的。

When vegetation withers and dies, new shoots appear in the place it used to be. Even when the winter season comes around, everything outside becomes cold, but the warm weather will return when the reed ashes move about in the flutes. When the myriad things are locked in dreariness, signs of unceasing growth are everywhere in evidence. From this we can perceive Nature's love of life.





【原文】

雨后观山色，景象便觉新妍；夜静听钟声，音响尤为清越。

【今译】

雨后观山景，便觉清新优美；夜静听钟声，格外清脆响亮。

View mountain scenery after a shower of rain, and you will find that it looks especially beautiful. Listen to the sound of a bell tolling in the dead of night, and you will find that it sounds exceptionally clear.





【原文】

登高使人心旷，临流使人意远；读书于雨雪之夜，使人神清；舒啸于丘阜之巅，使人兴迈。

【今译】

登高远望，让人心胸开阔；临水沉思，令人意兴悠远；雪夜读书，使人神气清爽；山顶长啸，叫人兴致高迈。

Ascending a lofty peak helps to broaden one's mental outlook; contemplating a rushing stream helps one's thoughts to wander afar. Reading a book on a snowy night helps to refresh the spirit; facing Heaven and calling out from the summit of a mountain fills a man with vigour.





【原文】

心旷则万钟如瓦罐，心隘则一发似车轮。

【今译】

心胸旷达的人，把万钟米粮那样丰厚的俸禄视同瓦罐一样贱；心胸狭窄的人，把发丝般那样细小的东西当作车轮一样大。

To a person with a magnanimous heart, a lucrative salary is worth no more than a heap of broken crockery. But to a narrow-minded person, something as petty as a hair seems to be as big as a cartwheel.



【原文】

无风月花柳不成造化，无情欲嗜好不成心体。只以我转物，不以物役我，则嗜欲莫非天机，尘情即是理境矣。

【今译】

没有清风明月、红花绿柳，就没有大自然的兴衰变化；没有七情六欲、兴趣嗜好，就不是正常的心灵实体。关键是要让自己支配外物，莫让外物奴役自己。做到这一步，嗜好欲望也就成了上天赋予的悟性，世俗情欲也就是砥砺天理的境界。

Just as Nature cannot exist without the wind, the moon, flowers and willows, neither can a body, which has spirit, exist without emotions, desires, addictions and predilections. But it is only when you control external things and are not controlled by them that your addictions will all be inspired by Heaven and your worldly desires be governed by its principles.





【原文】

就一身了一身者，方能以万物付万物；还天下于天下者，方能出世于世间。

【今译】

根据自我彻底觉悟自我本质的人，才能够把万物交付给万物；把天下还给天下的人，才能做到身在世俗社会而心却脱离世俗社会。

It is only when a person thoroughly understands himself that he can let the myriad things develop in accordance with their own natures. It is only when a person returns the world to the people can he leave behind the vulgar environment and enter the Buddhist Paradise.



【原文】

人生太闲则别念窃生，太忙则真性不见。故士君子不可不抱身心之忧，亦不可不耽风月之趣。

【今译】

人生过于安闲，杂念就会暗暗滋生；过于忙碌，本性就会消失殆尽。所以崇高的人，既不能不怀有保持身心健康的忧虑，也不能不时时领略清风明月的妙趣。

If life is too leisurely, extraneous notions cannot help but spring up and multiply; if you are too busy, you will lose your natural essence. Therefore, it is impossible for a noble-minded person not to worry about things that threaten his body and mind; likewise, it is impossible for him not to appreciate the mystery of Nature.





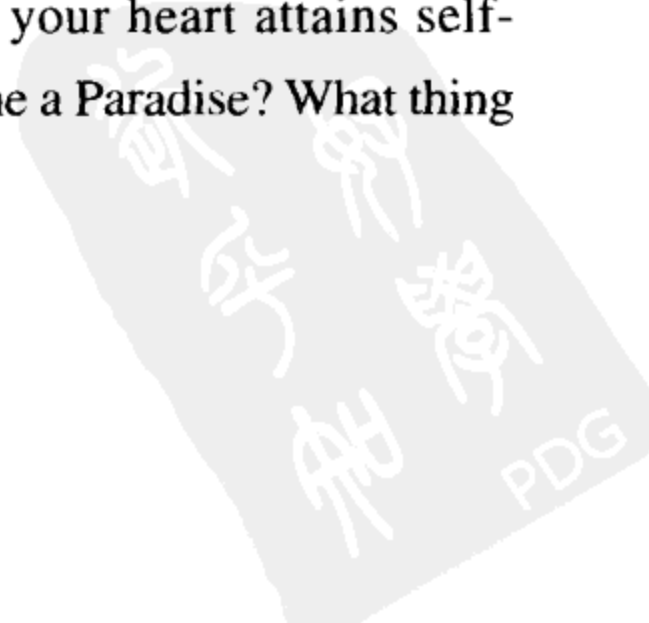
【原文】

人心多从动处失真。若一念不生，澄然静坐，云兴而悠然共逝，雨滴而冷然俱清，鸟啼而欣然有会，花落而潇然自得。何地非真境？何物无真机？

【今译】

人心多因为动而失去纯真。倘若杂念不生，静心而坐，看白云飘起，心意就悠然与之同去，观雨点滴落，心就随滴水的声响一起感到清凉，听飞鸟啼鸣，心中就欣然有所领悟，瞧花朵飘落，心情就恬静自得。这样一来，什么地方不是仙境？什么东西没有生机？

Men's hearts often lose their original pure essence because of restlessness. If, divested of all distractions, you can sit in complete silence and watch the clouds rise and float by, your heart will become carefree and float afar with them. Watching the raindrops, you will have an acute sensation of your heart becoming refreshed and renewed. Listening to the songs of the birds, you will find your heart becoming refreshingly enlightened. Gazing on the falling flowers, you will experience a beautiful and calm feeling as your heart attains self-composure. And so, what place cannot become a Paradise? What thing is devoid of vitality?





【原文】

子生而母危，镪积而盗窥，何喜非忧也；贫可以节用，病可以保身，何忧非喜也；故达人当顺逆一视，而欣戚两忘。

【今译】

孩子出生导致母亲难产，钱攒多了导致盗贼想偷，哪一件喜事不是愁事？家贫可注意节俭，生病可注意养生，哪一件坏事又不是好事呢？心胸豁达之人应当把顺利和不顺利一样看待，忘记欣喜和忧愁的不同。

The birth of a child may bring danger to the mother; a hoard of coins may attract the unwelcome attention of robbers. Thus, we can see that where there is something to rejoice over, there is also always something to worry about. Poverty can help to cultivate a thrifty character; frequent bouts of illness can teach us to take care of our bodies. Thus, we can see that where there is misfortune, there is also something to congratulate ourselves about. Therefore, the man with a broad mind should look upon both fortune and adversity with an equally calm eye, and be unmoved by either joy or sorrow.





【原文】

耳根似飘谷投响，过而不留，则是非俱谢；心境如月池浸色，空而不著，则物我两忘。

【今译】

耳朵听事像狂风在山谷里丢下响声，只是经过而不停留，就可以做到没有是非；思想境界要像月亮在水池中浸泡颜色，空灵而不实在，就可以做到外物和我都彼此相忘。

Voices pass over the ears like wind rushes through the mountain gorges. As soon as the gust passes nothing is left behind. If we can apply this principle to the question of right and wrong in the world, then such commonplace concepts disappear. Our innermost thoughts are like the reflection of the moon on water; they vanish as completely as the moon does from the water. In the same way, we should forget about the self as well as external things.



【原文】

世人为荣利缠缚，动曰尘世苦海，不知云白风清，川行石立，花迎鸟笑，谷答樵讴，世亦不尘，海亦不苦，彼自尘苦其心尔。

【今译】

世人被名利观念束缚，动不动就说人生是苦海，却不懂得白云翠谷，流水立石，花儿迎着飞鸟开放，山谷回应着樵夫歌唱。人世并非到处尘土飞扬，海也不都是苦的，那些人是自己折磨自己的心灵罢了。

When people's hearts are ensnared in the bonds of fame and gain, at every turn the world appears as a sea of bitterness. Surely you must know that all you have to do is cast off such fetters, and pay attention to the call of the white clouds and green valleys, the flowing streams and towering rocks, the blooming flowers and the twittering birds, and the song of the woodcutter echoing in the hills. Then you will no longer feel that the world is a place filled with the clamour of strife and the scramble for riches. What you thought was a sea of bitterness will no longer be so, because it was you yourself who plunged your heart into the cauldron of contention.



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【原文】

花看半开，酒饮微醉，此中大有佳趣。若至烂漫酩酊，便成恶境矣。履盈满者宜思之。

【今译】

看花要在半开的时刻，酒应喝到略有醉意，此时最有美妙的情趣。如果只知道烂漫盛开、烂醉如泥，就太煞风景了。人生事业正在圆满极盛阶段的人应当想想这个道理。

To appreciate flowers, it is best to observe them when they are half-open. When savouring wine, drink only until you are half tipsy. This is the way to attain full enjoyment. If you gaze upon flowers in the full riot of their colour, or drink until you are completely intoxicated, revulsion will set in. People who have reached the pinnacle of their careers should ponder this truth deeply.



【原文】

山肴不受世间灌溉，野禽不受世间豢养，其味皆香而且冽。吾人能不为世法所点染，其臭味不迥然别乎！

【今译】

山间野菜无需人工灌溉，野外飞禽不用人工饲养，它们的味道都清香鲜美。同样，我们这些人要是不被世俗习气污染变坏，气质味道不就大不一样了吗？

Edible plants which grow in the mountains are not tended artificially. Wild birds are not raised artificially. Yet their flavour is unsurpassed. If we remain unspotted by the vulgar world and its habits, our natures will be far from those of the common herd.





【原文】

栽花种竹，玩鹤观鱼，亦要有段自得处。若徒留连光景，玩弄物华，亦吾儒之口耳、释氏之顽空而已，有何佳趣？

【今译】

栽花种竹，赏鹤观鱼，也要有段使自心觉悟的地方。如果只知迷恋自然的风光、欣赏漂亮的东西，那就不过是儒家所说的批评不触动思想的“口耳之学”和佛家所批评的死抱着虚无不放的“顽空”，有什么美妙之处？

Planting flowers and bamboos, sporting with cranes and admiring fish, these things should all be done in a way that helps to enlighten the mind. If one merely gazes bemused at the wonders of Nature one will be no better than what the Confucianists call the “petty man,” whose learning is superficial, or what the Buddhists call the “lesser vehicle,” which in its search for truth has no formula for the salvation of the world. What sublime mystery can there be in that?



【原文】

山林之士，清苦而逸趣自饶，农野之人，鄙略而天真浑俱。若一失身市井狙佞，不若转死沟壑神骨犹清。

【今译】

隐居山林的读书人，生活清苦，却富有闲逸的情趣；田野耕作的农民，低贱粗豪，却完全保留着纯朴天性。如果沦落市井与奸商为伍，还不如累死在深山荒野，可以留得一身清白。

Although a hermit's life is a spartan one, it is replete with fulfilment and satisfaction. The peasant in the wilds may live a rude and ignorant existence, but he preserves his natural essence intact. If a man who has renounced the world returns to the everyday pursuits of ordinary people and becomes a grasping trickster, he would have been better off to die in the wilderness, where his soul and body would have preserved their purity.





【原文】

非分之福，无故之获，非造物之钓饵，即人世之机阱。此处著眼不高，鲜不堕彼术中矣。

【今译】

不是自己应得的幸福、无缘无故的收获，如果不是老天爷试验你的钓饵，就是人们设计陷害你的圈套。这种地方不看得高一点，那就很少有不掉进那些阴谋手段中的了。

When a person gets more happiness than he deserves and receives unearned bounty, this is either an enticement of Nature or a snare set by the mundane world to lead him to disaster. There are not a few unwary men who fall for others' tricks in this way.



【原文】

人生原是一傀儡，只要根蒂在于一线不乱，卷舒自由，行止在我，一毫不受他人提掇，便超出此场中矣！

【今译】

人生好比是一个木偶，只要控制得提线不乱，收卷舒展自由，行进停止也由自己决定，丝毫不受别人摆布，就可以跳出木偶剧场了。

Man's life is like a puppet play; so long as the strings are unhampered and you yourself are in control of those strings, then you are master of your own life, without the slightest manipulation by anyone else. Moreover, you will be able to escape the bonds of the vulgar world.





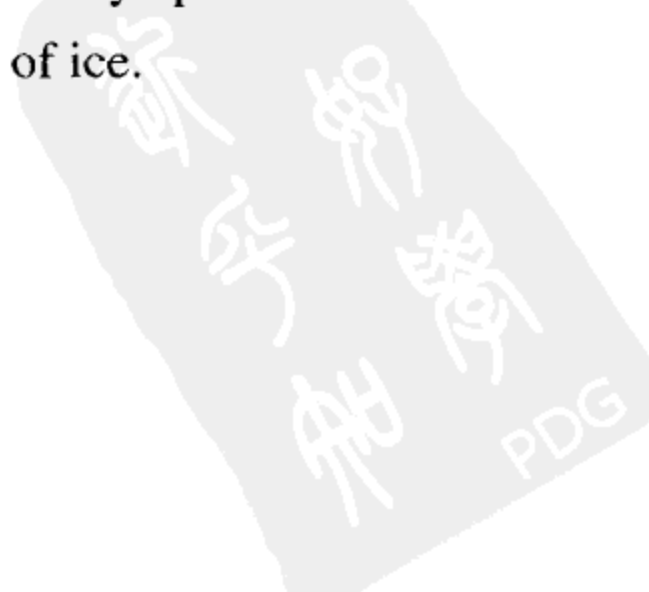
【原文】

一事起则一害生，故天下常以无事为福。读前人诗云：“劝君莫话封侯事，一将功成万骨枯。”又云：“天下常令万事平，匣中不惜千年死。”虽有雄心猛气，不觉化为冰霰矣。

【今译】

办起一件事情就会生出一件相应的坏事，所以天下人常把无事看成福。前人有诗说：“劝您莫谈封侯拜将事，一将立功千万人死亡。”前人又说：“常让天下万事太平，不惜宝剑千年不用。”读了这些诗句，再有雄心壮志，也会化为细碎的雪粒了。

When advantage appears, disadvantage emerges too. Therefore, people often regard refraining from activity as happiness. An ancient poem goes: "I would advise my lord to shun discussing warfare and the acquisition of fiefdoms, because one general's victory leaves thousands of men's bones to rot." There is also the saying: "If only peace and disengagement could come to the Empire, it would be no matter of regret if the sword rusted in its scabbard for a thousand years." Upon reading these lines, even a valiant and fiery spirit would not help becoming as cold and desolate as a drop of ice.



【原文】

淫奔之妇矫而为尼，热中之人寂而入道。清净之门常为淫邪之渊藪如此。

【今译】

淫荡私奔之女，假托名义而成尼姑；热中名利之人，理想破灭而入道门。纯洁干净的寺庙道观常常成为淫邪之徒聚集的场所，原因就是如此。

A lascivious woman may pretend to be remorseful and become a nun. A man who has pursued fame and fortune all his life may become disillusioned and retire to a Taoist temple. Thus, the convent and the shrine, which are havens far removed from the vulgar world, may become refuges for the wicked.



【原文】

波浪兼天，舟中不知惧，而舟外者寒心；猖狂骂坐，席上不知警，而席外者咋舌。故君子虽在事中，心要超事外也。

【今译】

波浪滔天，船中之人不知害怕，船外之人却是胆战心惊；酒醉大骂，席中之人不觉惊讶，席外之人却是直吐舌头。所以，有才德之人虽然置身事中，思想却要超出事外。

When the waves tower to the sky, the people inside the boat remain unperturbed, whereas the people outside are terrified. When a hullabaloo breaks out at a feast, those seated inside the feasting chamber are not alarmed in the least; it is the people outside who are seized with consternation. Thus, a wise man projects his mind outside the situation he finds himself in.



【原文】

人生减省一分，便超脱了一分。如交游减便免纷扰，言语减便寡愆尤，思虑减则精神不耗，聪明减则混沌可完。彼不求日减而求日增者，真桎梏此生哉！

【今译】

人生在世事事宜减省，减省一分，就超脱一分。例如，减少交往，就可以避免各种干扰，减少说话，就会少生过失，减少思虑，精神就没有损耗，减少聪明，可以保全天性。那些不要求事情每天减少、反而要求每天增加的人，真是束缚自己一辈子啊！

By cutting back on his activities, a man increases his ability to transcend the vulgar world by so much. For instance, by narrowing the circle of his friends he saves himself much to-ing and fro-ing, and by becoming a man of few words he reduces his chances of making mistakes. Moreover, by being sparing with his thoughts he saves wear and tear on his spirit, and by setting less store by cleverness he retains more of his natural essence. Those who do not seek daily to reduce their activities, but instead strive to increase them are forging manacles for themselves!





【原文】

天运之寒暑易避，人世之炎凉难除；人世之炎凉易除，吾心之冰炭难去。去得此中之冰炭，则满腔皆和气，自随地有春风矣。

【今译】

气候的寒暑容易躲过，社会的炎凉难以消除；社会的炎凉容易消除，我心中好恶对立难以排解。如果能够除掉心中的好恶对立，那就满腔都是一团和气，自然也就随地都有春风了。

It is easy to avoid the cold and the heat as the seasons change, but the inconstancy of human relations is difficult to eradicate. Even if it were easy to expunge it, the feelings of attachment and aversion in our hearts would still be difficult to get rid of. For if we could banish such feelings our whole being would be filled with the amiability which gives birth to the myriad things, and then it would be as if the breath of spring were blowing over the whole Earth.





【原文】

茶不求精而壶也不燥，酒不求冽而樽也不空；素琴无弦而常调，短笛无腔而自适；纵难超越羲皇，亦可匹侑嵇阮。

【今译】

茶不求精美，只要壶中不干；酒不求清醇，只要杯中常满。手抚无弦琴可以调心，指按无孔笛可以怡神。即使很难超过羲皇上人，也能比得上嵇康阮籍。

When drinking tea, it is not important to sip fine blends; what is important is to make sure that the teapot is never dry and that there is always tea to drink. When drinking wine, it is not important to savour the mellow products of famous vats; what is important is to make sure that the wine cup is never empty and that there is always wine to drink. Laying your hands on a lute, even though it has no strings, can soothe your mind. Holding a simple flute, even though it has no holes, can refresh your brain. Thus, although it would be difficult to surpass the wisdom of the ancient mythical emperor Fu Xi, by putting themselves in conformity with Nature, people could perhaps reach the level of Ji Kang and Ruan Ji, two of the sages widely admired in the Three Kingdoms Period of the 3rd century.

静子琴
船
PDG



【原文】

释氏随缘，吾儒素位，四字是渡海的浮囊。盖世路茫茫，一念求全则万绪纷起，随遇而安则无人不得矣。

【今译】

佛教主张随缘，顺应客观的因缘条件，儒家讲究素位，根据现在的地位办事。“随缘”“素位”是人生渡海的法宝。这是因为人生之路漫长曲折，一个求全的念头，就会引起千头万绪的事情；无论遇到怎样的环境条件都能适应与满意，那就处处都会自有乐趣。

Buddhism encourages people to let things follow their natural course; Confucianism teaches people to be contented with the present state of things. These two principles are the lifebelts which enable men to cross the sea of suffering. The roads of the vulgar world are vast and boundless; to seek perfection is to stir up a multitude of desires and problems. If you can adapt yourself with satisfaction to any situation that arises, then wherever you go you will find contentment.

