

Roots of Vegetables Table Talks

菜根譚

洪自誠著

By Hong, Zi-Cheng

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Roots of Vegetables Table Talk

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§ Translator's Note §

Zi-Cheng Hong has written:

“The mouth is the door of the heart. If the mouth is not observed closely, it leaks the essence of the heart.

The mind is the foot of the heart. If the mind is not guarded strictly, it leads us astray.”

As for me, I will dine on the “roots of vegetables.” Through mindful eating, I will nurture my heart. When I speak, I will return to the air words whose substance reflects what has nourished them. The words of Zi-Cheng Hong are words that merit entrance to the heart; reflections on these words will speak well of the heart's very nature.

And when I walk, I will travel the paths that lead to understanding. In this way, the heart finds itself home on the journey, as well as at its end. Zi-Cheng Hong's thoughts offer such paths, such roads home.

I am both humbled and honored by my participation in this project.

Dr. Linda Elena Opyr

洪自誠曾寫：

「口乃心之門，守口不密，洩盡真機；

意乃心之足，防意不嚴，走盡邪路。」

對我來說，我會以「菜根」為餐。透過細意咀嚼，我便能培育我心。當我說話時，我還於空氣中的字句，都會是反影著曾被它滋潤的言語。洪自誠的文句，皆為金科玉律，字字直達人的心扉。而其字裡行間所反影出來的意義，都是說出人心的本然。

在我走路時，我會遊歷於能帶我到明白通達的道路。這樣，那個心便能在這旅途上找到它的家園，亦是它的終點。洪自誠的思維提供著這樣的道，這樣歸家的路。

由於能參加這翻譯工作，我既感謙遜亦感榮幸。

奧樸博士

Author

Zi-Cheng Hong, also known as Yin-Ming, has left few historical details about his life. Through his friend, Hong-Jian Yu, recording the prefix for this book in the Ming Dynasty History book, we know that the author was a secular of the late Ming Dynasty of approximately 1542.

This **Roots of Vegetable Table Talk** book enables us to realize that the essential philosophy of the author is composed of Confucianism's loyalty and forgiveness in dealing with people; Taoism's paradoxical advance from retreat; and Buddhism's non-attachment to self and others. The author's way of life is expounded through this book, which is fundamentally composed of the heavenly conscience and morals. They are the earnest precepts that show what mankind's genuine heart is. The book also depicts examples of earthly desires and worldly matters with simplicity and sincerity to show what mankind's genuine acts are.

Tong Iy, a Qing Dynasty scholar, has discussed the wording of this book's title: "A vegetable, which is a food, can be a daily necessity because it is tasty. The taste of the vegetable is, in fact, elicited from its roots. Thus, whoever plants a vegetable must richly nurture its roots, so that the taste of the vegetable will also be rich. In this book, the philosophy for living in and transcending this world is the talk of nurturing roots."

This statement truly expresses the essential intention of the author!

作者

作者洪自誠，字應明，在歷史上的資料非常貧乏。由於其友人于孔兼在明史中錄有與「菜根譚」一書題詞的事，我們才知到作者是明朝末萬曆〔一五四二〕年間的隱仕。

從「菜根譚」一書中，可知作者的精神是融合了儒家的忠恕待人、道家的以退為進和佛家的物我兩忘的思想。而全書既以天理道德為基，諄諄訓語以示人應有的真心；又以人情世態為本，平常懇摯以示人必有的真形來闡譯人生處世的哲學。

清朝學者，通理字達夫，論「菜根譚」三字本義，說：「菜之為物，日用所不可少，以有味也。但味由根發，故凡種菜者，必要厚培其根，其味乃厚。是此書所說入世味及出世味，皆為培根之論。」已能名確地表達出作者著這書的心意。

洗重慶書於紐約宗教哲學研究社二千零二年二月

※ 1 ※

棲守道德者，寂寞一時；
依阿權勢者，淒涼萬古。
達人觀物外之物，思身後之身；
寧受一時之寂寞，毋取萬古之淒涼。

Abiding by morality brings momentary loneliness; abiding by power brings everlasting dreariness.

Sages see more than just the materialistic surface of things and concern themselves more with matters beyond life. They willingly endure momentary loneliness, rather than suffer everlasting dreariness

※ 2 ※

涉世淺，點染亦淺；
歷事深，機械亦深。
故君子與其練達，不若朴魯，與其曲謹，不若疏狂。

Less experience with society subsequently defiles one's mind lightly;

More experience with the society subsequently corrupts one's mind deeply.

Thus, instead of being sophisticated, honorable people would rather be simple and genuine. Instead of vigilantly heedful, they would rather be free.

※ 3 ※

君子之心事，天青日白，不可使人不知；
君子之才華，玉韞珠藏，不可使人易知。

The intention of honorable people is clear as the sky that should be seen;
the talent of honorable people is as hidden as jewels that should not easily be seen.

Roots of Vegetable ▪ 9

※ 4 ※

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

People who can restrain themselves from seeking worldliness are pure; People who are surrounded by worldliness and can remain unstained are exceptionally pure.

People who don't want to know about worldliness are tactful; People who know about it, but refuse to use it, are brilliantly tactful.

※ 5 ※

耳中常聞逆耳之言，心中常有拂心之事，才是進德修行的砥石。
若言言悅耳，事事快心，便把此生理在毒中矣。

Though our ears often hear jarring words and our heart is often bothered by unpleasant matters, we should not be miserable. They are meant to be whetstones to cultivate our morality and behavior.

If every word is pleasant to our ears and every matter pleases our hearts, we must be careful. We submerge our life in deadly poison.

※ 6 ※

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

Gales and hurricanes frighten beasts; Gentle sun and balmy breezes nurture plants.

From this, we realize that within heaven and earth, there shouldn't be a day without benign atmosphere and within mankind's hearts, there shouldn't be a day without a happy spirit.

※ 7 ※

醜肥辛甘非真味，真味只是淡；
神奇卓異非至人，至人只是常。

The flavor of mellow, rich, spicy or sweet is not the genuine taste. The genuine taste is tasteless.

Special or outstanding people are not supreme beings. The supreme being is the ordinary human.

※ 8 ※

天地寂然不動，而氣機無息稍停；
日月盡夜奔馳，而貞明萬古不易。
故君子閒時要有吃緊的心思，忙處要有悠閒的趣味。

The sky and earth may be motionlessly still, but their energy never ceases for a moment;

The sun and moon may be endlessly revolving, but their brightness remains intact for eons.

Thus, honorable people, when leisurely, must prepare their minds for any crucial moment. When hectic, they must attain a relaxed demeanor.

※ 9 ※

夜深人靜，獨坐觀心，始覺妄窮而真獨露，每於此中得大機趣。

即覺真現而妄難逃，又於此中得大慚慚。

In the deep of the night, I meditate alone and start to feel that my wanton thought has ended and my genuine self is disclosed. Each time, I attain immense ecstasy.

However, even as my genuine self is manifested, my sense of emotion¹ is nevertheless not banished. At the same time, I attain immense unease.

Note¹: It is his feeling of happiness. Meditation is a vehicle for us to attain non-attachment in our mind for any emotional feeling.

※ 10 ※

恩裡由來生害，故快意時須早回首；

敗後或反成功，故拂心處莫便放手。

The seed of harm is borne from favorable conditions. Therefore, when everything goes our way, we must stop early to look back and reevaluate.

The seed of success is borne from defeat. Therefore, when everything goes against us, we must not stop short and give up.

※ 11 ※

藜口莧腸者，多冰清玉潔，袞衣玉食者，甘婢膝奴顏。

蓋志以澹泊明，而節從肥甘喪也。

People who live a simple lifestyle are more likely to carry themselves with dignity. Those who live a flashy lifestyle are more likely to appear ingratiating.

Basically, a brilliant aspiration is indifferent to fame. A corrupt person's character results from the cravings of greedy desire.

※ 12 ※

面前的田地要放得寬，使人無不平之嘆；
身後的恩澤要流得久，使人有不匱之思。

As we look forward in our lives, the ground that we use to stand upon for our principle must be broadened to let no one complain with unfairness.

As we look beyond our lives, the kindness that we leave behind must be perpetual to let no one worry about its insufficiency.

※ 13 ※

經路窄處，留一步與人行；
滋味濃的，減三分讓人嚐。
此是涉世一極安樂法。

When the path is narrow, leave space for the footsteps of others.

When the flavor is enticing, give one third of the portion for others.

These are the most harmonious and joyous ways to deal with our worldly matters.

※ 14 ※

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

In life, we don't need to go out of our way to succeed. Letting go of worldly matters, we will have conformed to the highest ideals.

In education, we don't need to go out of our way to gain special knowledge. Getting rid of the burdens of materialism, we will have surpassed the holiest of realms.

Roots of Vegetable ▪ 13

※ 15 ※

交友須帶三分俠氣，作人要存一點素心。

Making friends means we are obligated to stand up for a friend who is unjustly accused.

Being a human, a sincere heart is necessary for genuine friendship.

※ 16 ※

寵利毋居人前，德業毋落人後；

受享毋踰分外，修為毋減分中。

Don't be a front-runner in the pursuit of lusts and selfish desires; don't be a laggard behind in the cultivation of morality and karma.

Do not let the enjoyment of material possessions be greater than it ought to be.

Do not let the cultivation of mind and soul be less than it ought to be.

※ 17 ※

處事讓一步為高，退步即進步的張本；

待人寬一分是福，利人實利己的根基。

In dealing with worldly affairs, it is a brilliant tactic to yield a step to others.

Thus, to take a step backward can be to make a blueprint for advancement.

In dealing with people, it is a bliss to tolerate others a bit. Thus, to benefit others can be to create a foundation for self-enrichment.

※ 18 ※

蓋世功勞，當不得一個矜字；

彌天罪過，當不得一個悔字。

The greatest merit cannot defend conceit.

An atrocious crime cannot defeat repentance.

※ 19 ※

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

Fame and honor, which shouldn't be claimed solely by ourselves, should be shared with others so that we can prevent ourselves from harm in order to preserve our bodies.

Insult and dishonor, which shouldn't be pushed entirely upon others, should be accepted in part by us so that we can tarnish our shining in order to nurture our morality.

※ 20 ※

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

Dealing with matters, we must be mindful of leaving room for others and for ourselves. Therefore, Heaven will not feel annoyed by us because we consider others and Deity will not temper us because we eliminate conflict with others.

If we demand every matter to be completed in a fully perfect manner or exceeding all expectation, we will either create an internal chaos, or invite external turmoil.

Roots of Vegetable ▪ 15

※ 21 ※

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

In a family, there must be a common sincere faith and within our livelihood,
there must be a shared principle.

If we can be sincere, harmonious, lively and tactful in communication to make
everyone, parents and siblings, physically and mentally at peace and in mutual
understanding, our act is a million times better than our spending time alone to
meditate and indulge in introspection daily.

※ 22 ※

好動者，雲電風燈；嗜寂者，死灰槁木。
須定雲止水中，有鳶飛魚躍氣象，才是有道的心體。

People who are fond of a flashy lifestyle are like lightning in the cloud or fire in
the wind.

People who are fond of a solitary lifestyle are like burnt out coals or withered
trees.

In fact, the best condition for being is like the stillness of cloud or water, which
contains an air rife with the images of lively birds-flying or fish-leaping. This is
what the essential way of life is.

※ 23 ※

攻人之惡，毋太嚴，要思其堪受；
教人之善，毋過高，當使其可從。

Condemning someone for a mistake, we cannot be too strong. We must consider
the amount that the recipient can swallow.

Educating someone for a good deed, we cannot anticipate too high. We must
consider the amount that the recipient can follow.

※ 24 ※

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

The fecal grub that is extremely dirty can turn into a cicada and drink morning dew in the autumn breeze.

The putrid grass that lacks shine can turn into a firefly and glow with color under the summer moon.

Therefore, we should realize that the cleanliness always comes out of dirty and the brightness generates from gloom.

※ 25 ※

矜高倨傲，無非客氣，降服得客氣下，而後正氣伸；
情欲意識，盡屬妄心，消殺得妄心盡，而後真心現。

Conceit and arrogance are nothing but wicked air surfacing out of our body. Once our wicked air is subdued, our righteous air will then be revived.

Lust and subjective are all classified as improper thoughts in our mind. Once our improper thought is banished, our genuine self will then be revealed.

※ 26 ※

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

After a full meal, the desire to think of food is lost.

After an intimacy, the desire to think of the lust is gone.

Thus, if we can often take the regret of consequence to enlighten ourselves whenever we face perplexity, our mind will then be composed and our action will always be righteous.

Roots of Vegetable ▪ 17

※ 27 ※

居軒冕之中，不可無山林的氣味；
處林泉之下，須要懷廊廟的經綸。

As a government official, one cannot lack the sentiment of mountain and forest.

As a secluded person, one must remember statesmanship for government.

※ 28 ※

處世不必邀功，無過便是功；
與人不求感德，無怨便是德。

Dealing with worldly matters, there is no need to solicit reward for achievements.
No fault is already a reward.

Giving charity to others, there is no need to ask merit for return. No resentment is already a merit.

※ 29 ※

憂勤是美德，太苦則無以適性怡情；
澹泊是高風，太枯則無以濟人利物。

Working hard is a virtue. If unduly hard, it prevents us from molding our temperament and enjoying our lives.

Living simple is noble. If unduly boring, it prevents us from helping others and benefiting the world.

※ 30 ※

事窮勢蹙之人，當原其初心；
功成行滿之士，要觀其末路。

When people's careers hit the bottom and their fates are declining, we should weigh the fruits of labors with their original ambitions.

When people's careers have improved and their fates have risen, we should weigh the fruits of their labors at the end.

※ 31 ※

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

Wealthy people, who should be generous and full of kindness, on the contrary may be narrow minded and acrimony. Their poor and mean acts do not comport with their wealth. How can they enjoy their fortune?

Intelligent people, who should be humble and withhold their shining, on the contrary may elaborate and show off. Their foolish and inept behaviors do not comport with their intelligence. How can they not fail?

※ 32 ※

居卑，而後知登高之為危；
處晦，而後知高明之太靄；
守靜，而後知好動之過勞；
養默，而後知多言之為躁。

From being in a lowly position, we can realize how dangerous it is to climb up.

From being in a dark place, we see how startling it is to be bright.

From being tranquil, we are aware of how hard it is to be fond of action.

From being silent, we comprehend how impetuous it is to be talkative.

※ 33 ※

放得功名富貴之心下，便可脫凡；
放得道德仁義之心下，才可入聖。

Abolishing the heart of fame and wealth enables us to cease thinking of worldliness.

Transcending the mind of worldly ethnic values enables us to cross the threshold of noble land.

※ 34 ※

利欲未盡害心，意見乃害心之蠱賊；
聲色未必障道，聰明乃障道之藩屏。

Greed¹ is not entirely harmful to our hearts. Our stubborn perspective can be the root of all problems in our hearts.

Sensual desires² are not necessary an obstacle in our way of cultivation. Our cunning can be an obstruction for the passage of our enlightenment.

Note1: Greed is not a good behavior because people in general just use it for their own selves. However, if the greed is used in hope of helping others, such as to pacify the world, then it is a noble greed.

Note2: Sensual desire, in general, is regarded as thief of energy because it distracts us from being good human beings. However, if we indulge ourselves in a moderate fashion, it can calm our mind and is a harmonious sensual desire.

※ 35 ※

人情反覆，世路崎嶇。
行不去處，須知退一步之法；
行得去處，務加讓三分之功。

Human feelings are mercurial. The path of life is rugged.

When we cannot proceed in our way of life, we must know the strategy of taking a step backward.

When we can proceed smoothly, we must add an extra effort for tolerance.

※ 36 ※

待小人，不難於嚴，而難於不惡；
待君子，不難於恭，而難於有禮。

When dealing with mischievous people, it is not difficult to be strict with them.
Yet, it is hard not to dislike them.

When dealing with honorable people, it is not difficult to respect them. Yet, it is hard to give them felicitous propriety.

※ 37 ※

寧守渾噩而黜聰明，留些正氣還天地；
寧謝紛華而甘澹泊，遺個清名在乾坤。

It is preferable to observe simple and honest comportment and to abolish worldly wisdom, so that we can retain some righteous air within this Heaven and Earth.

It is preferable to bow out of a flashy lifestyle and willingly accept a simple life so that we can leave an honorable name in this universe.

※ 38 ※

降魔者，先降自心，心伏則群魔退聽；
馭橫者，先馭此氣，氣平則外橫不侵。

To subdue our evil habits, we must start from our heart first. Once our hearts are tamed, the evil minds will fade away.

To control our perverse temper, we must deal with our inner fiery air first. Once such air is subdued, even the external wicked air cannot intrude upon us.

※ 39 ※

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

Teaching students is like raising maiden daughters in your home. The greatest restriction is upon their times of going out and coming home. Furthermore, it must be their companions. If they interact with mischievous people, it is as if fine soil is sowed with bad seeds that will hardly ever grow fine crops.

※ 40 ※

欲路上事，毋樂其便而姑為染指，一染指便入萬仞；
理路上事，毋憚其難而稍為退步，一退步便隔千山。

In regard to sensual desires, we cannot be so fond of their convenience that we indulgently take part. Once taking part, we will fall into an abyss as deep as a million feet.

In regard to rational matters, we cannot be so afraid of their difficulty that we slightly withdraw. Once in withdrawal, we will be as far apart from the truth as a million mountains.

※ 41 ※

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

People who are attentive to detail may treat themselves, as well as others, luxuriously. Similarly in dealing with everything, they are always overly generous.

People who are mindless of detail may treat themselves, as well as others, with indifference. Similarly in dealing with all matters, they are always overly careless.

Thus, in daily life, the habitual fondness of honorable people cannot be too extravagant nor too apathetic.

※ 42 ※

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

They are wealthy, but I have benevolence. They have a title of nobility, but I have righteousness. This is the mindset of honorable people, how they prevent themselves from being harnessed by the power of authority.

Mankind can excel its own fate. Our composed ambition can alter our inner nature. This is the vision of honorable people, how they escape from the mounded destiny of the Lord.

※ 43 ※

立身不高一步立，如塵裡振衣，泥中濯足，如何超達；
處事不退一步處，如飛蛾投燭，羝羊觸藩，如何安樂。

Setting our goals in life no higher than the lifting of our foot is like dusting off our clothes in a filthy area or washing our dirty feet in muddy water. There is no way we can have a distinctive accomplishment.

Dealing with matters without leaving a space of one foot behind is like being a moth flying into candlelight, or a goat trapped in a fence. There is no way we can be comfortable moment.

※ 44 ※

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

Learners must compose their minds and focus in one direction.

For instance, while practicing our morality, if we pay attention to our career success and fame, the practice will never become a solid achievement.

While studying, if we indulge ourselves in intellectual amusement, the study will never sit in our hearts.

Roots of Vegetable ▪ 23

※ 45 ※

人人有個大慈悲，維摩屠劊無二心也；
處處有種真趣味，金屋茅簷非兩地也。
只是欲閉情封，當面錯過，便咫尺千里矣。

Everyone has a merciful heart that is no different than a Buddha's or a butcher's.

Every place has its own nature of interest that is no different than a golden house or a cottage.

These essential feelings that are obscured by our desire and our emotion become unnoticed right in front of our eyes. They may be as close as a foot away, but seem a thousand miles afar.

※ 46 ※

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

Being able to advance to a higher realm of morality or to cultivate our way of life, we must have a wood-and-stone like desire. If we have one temptation, we submit ourselves into the materialistic world.

Having a chance to benefit the world and to govern a country, we must have a fondness for indifference to wealth and fame. If we have one greedy desire, we fall into the trap of crisis.

※ 47 ※

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

Kind people, no matter what they do, are always calm and at peace. Even in their dreams, the fairies or spirits that they dream are nothing but harmonious figures.

Unkind people, no matter what they do, are always ruthless and cruel. Even in their voice, the conversation or jokes that they speak of are fraught with dangerous conspiracy.

※ 48 ※

肝受病，則目不能視；
腎受病，則耳不能聽。
受病於人所不見，必發於人所共見。
故君子欲無得罪於昭昭，先無得罪於冥冥。

If our liver is malfunctioning, our eyes will be impaired and not be able to see. If our kidney is malfunctioning, our ears will be impaired and not be able to hear. The malfunctioning parts are unseen, but the symptoms of the sicknesses are everywhere exposed.

Thus, honorable people who hope not to commit sin openly should start amending their ways in the dark.

※ 49 ※

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

The most joyous aspect of joy is living in simplicity. The most unfortunate aspect of misfortune is living in complexity.

Only people toiling over their labor would realize that living in simplicity is a joy. Only people with subdued minds would realize that living in complexity is a misfortune.

※ 50 ※

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

Living in a peaceful world, we should be upright. Living in a chaotic world, we should be tactful. Living in a transitional era, both uprightness and tactfulness must be adopted.

Treating kind people, we should be generous. Treating wicked people, we should be strict. Treating mere mortals, both generosity and strictness should be present.

※ 51 ※

我有功於人不可念，而過則不可不念；
人有恩於我不可忘，而怨則不可不忘。

I should not remember the grace that I have shown, nor should I forget my faults towards others.

I should not forget the boons that people have shown, nor should I remember their resentments towards me.

※ 52 ※

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

When people who grant a boon to others neither focus on themselves inwardly nor distinguish themselves from others outwardly, their charity might be little; yet, it is worth a thousand times more than its appreciation.

When people who benefit others keep measuring each instance of their giving and anticipating a return for their kindness, their charity might be huge; yet, it is not worth more than a penny of its merit.

※ 53 ※

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

People's fates are either fair or unfair. Can I long for just myself to have a fair fate?

My reasons are either rational or irrational. Can I long for just others to be rational?

Using this dual-observation to cope with matters is a convenient remedy.

※ 54 ※

心地乾淨，方可讀書學古。

不然，見一善行，竊以濟私，聞一善言，假以覆短。

是以藉寇兵而竇盜糧矣。

A purified heart must be present in order to study and learn from the old.

Otherwise, we will be astute in studying a good deed and steal it to benefit our own greed; we will be astute in hearing a good phrase, and borrow it to cover up our own wrongdoing.

These acts not only provide weapons for robbers, but also supply them with food.

※ 55 ※

奢者，富而不足，何如儉者，貧而有餘；

能者，勞而府怨，何如拙者，逸而全真。

People of extravagance, who could be rich but always feel insufficient, cannot be compared to those people of frugality who could be poor but always have enough.

People full of ideas, who may work much but also get blamed a lot, cannot be compared to those people of simple minds who are at peace and remain intact.

※ 56 ※

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

Reading, but not being able to capture the essential meaning of books, this person is only a printer of books.

Governing, but not being able to have passion for one's citizens, this person is only a thief with an authority uniform.

Lecturing, but not being able to embody the philosophy, the words are only wisdom inside one's mouth.

Establishing a successful life, but not being able to nurture morality; such an achievement would be like the flower vanishing in a blink of an eye.

※ 57 ※

人心有一部真文章，都被殘篇斷簡封錮了；
有一部真鼓吹，都被妖歌艷舞湮沒了。
學者須掃除外物，直覓本來，才有個真受用。

Within everyone's heart, there is a genuinely sensational chapter that, however, is blocked with misleading and incomplete articles.

There is an authentic melodious music that, however, is buried by seductive songs and dance.

Thus, scholars must extirpate their sensuous desires in order to seek their true selves straightforwardly. This is the genuinely useful method.

※ 58 ※

苦心中，常得悅心之趣；
得意時，便生失意之悲。

Within a heart of bitterness, the heart of joy is often found after the problem is resolved.

Within a mind of elation, the mind of misery often surfaces when the problem is unfocused.

※ 59 ※

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

When wealth, nobility, fame and honor come from living in virtue, they are like the flowers in the mountains and forests that are destined to bloom and grow wildly.

When they come from achievement, they are like the flowers in a pot and garden that are bound with the vicissitudes of reallocation, desertion, flourish and deterioration.

When they come from force, they are like the flowers in a vase or bowl that cannot be rooted and are doomed to wither imminently.

※ 60 ※

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

When spring comes with the benign climate, flowers blossom to strew its
brilliant colors everywhere, and the birds sing its brilliant tunes to cheer this
world.

Some people who are fortunate to be leaders of society and earn a good living do
not seek to set an example with their words or deeds for the world. Even though
they may have a hundred years of age, it seems as if they have not lived for a day
of their lives.

※ 61 ※

學者有段兢業的心思，又要有段瀟灑的趣味。
若一時斂束清苦，是有秋殺無春生，何以發育萬物。

Scholars must have a set of sincere and careful mind. In a sense, they also need to
have another set of liveliness and unrestrained interest.

If too restricted and too frugal all the time, the air of the scholar will be rife with
Fall's solemnity and not Spring's liveliness, and then how will they nurture
others?

※ 62 ※

真廉無廉名，立名者正所以為貪；
大巧無巧術，用術者乃所以為拙。

Genuine integrity is nameless. People who deliberately establish themselves for
such fame are proof of their greedy desire.

Brilliant tactfulness has no strategy. People who deliberately use strategies prove
their ineptness.

※ 63 ※

欹器以滿覆，撲滿以空全，故君子寧居無不居有，寧處缺不處完。

A slanted pot is subsequently inverted when it is full of water. A one-entry piggy bank remains subsequently intact when it is empty of money.

Thus, honorable people would rather live for the realm of nothingness than the realm of fullness, so that they cannot fall easily. They would rather have a minor deficiency than be perfectly full of value, so that they cannot be broken easily.

※ 64 ※

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

Not able to eradicate an eagerness for fame, even though we can devalue all materialistic means and willingly live plainly, we are still harnessed with worldly desires after all.

Not able to subdue an arrogant air, even though we can shower a myriad of people with kindness and benefit countless generations to come, we just manipulate meaningless strategies in the end.

※ 65 ※

心體光明，暗室中有青天；
念頭暗昧，白日下有厲鬼。

Having a purified mind inside a murky room, one can still feel surrounded by the bright sky.

Having a murky mind under a bright sun, one can still feel surrounded by mean devils.

※ 66 ※

人知名位為樂，不知無名無位之樂為最真；
人知飢寒為憂，不知不飢不寒之憂為更甚。

All people recognize fame and authority as a joy, but they do not realize that the joy of not knowing fame and authority is the most genuine.

All people recognize hunger and cold as a distress, but they do not realize that the distress of not knowing hunger and cold is the worst.

※ 67 ※

為惡而畏人知，惡中猶有善路；
為善而急人知，善處即是惡根。

Though he has committed bad things, but worried about being discovered, amid this person's vicious heart, there is a trace of kindness.

Though he has committed good things, but hurried to be known, amid this person's kind heart, there is a seed of viciousness.

※ 68 ※

天之機緘不測，抑而伸，伸而抑，皆是播弄英雄，顛倒豪傑處。
君子是逆來順受，居安思危，天亦無所用其技倆矣。

The trend of fate that Heaven bestows on mankind is unpredictable. Human life can begin with a fall and then rise, or start with a rise and then fall. These are all the ways used to mislead heroes and make mighty people stumble.

When honorable people can accept life in times of trouble and prepare for danger in times of peace, even Heaven cannot play any tricks on them.

※ 69 ※

燥性者火熾，遇物則焚；
寡恩者冰清，逢物必殺；
凝滯固執，如死水腐木。
生機已絕，俱難建功業而延福祉。

People with impulsive temperaments are like intensive fires that burn anything they reach. People with little kindness are like freezing ice that kills anything it meets.

People who are mindful of vacuity and obstinacy are like dead water or wood. Their lack of vitality makes it difficult for them to accomplish anything and to bring felicity to themselves.

※ 70 ※

福不可徼，養喜神，以為召福之本而已；
禍不可避，去殺機，以為遠禍之方而已。

Fortune cannot be begged for. Nurturing the spirit of happiness is the principle of inviting fortune.

Misfortune cannot be avoided. Extirpating the idea of conspiracy is the remedy of distancing misfortune.

Roots of Vegetable ▪ 33

※ 71 ※

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

When nine sayings out of ten are correct, this is not necessarily proclaimed a wonder. It takes only one incorrect saying to arouse all the blame and resentment.

When nine strategies out of ten are successes, this is not necessarily destined for an award. It takes only one unsuccessful strategy to arouse all criticism and contemplation.

Thus, honorable people would rather be silent than impulsive, and rather look dull than adroit.

※ 72 ※

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

The air of Heaven and Earth: warmth is for growth and cold is for death.

Thus, the cold and dour people's enjoyment of their lives is relatively bleak and slim.

Only those warm and kind people's fortunes are relatively dense; their showers of grace are longer.

※ 73 ※

天理路上甚寬，稍游心，胸中便覺廣大宏朗；
人欲路上甚窄，才寄跡，眼前俱是荊棘泥塗。

The road of Heavenly conscience is so broad that once our heart has wandered there, our mind is spontaneously broadened and brightened.

The road of worldly desires is so narrow that once our body has resided there, our eyesights are spontaneously beset with thorns and mud.

※ 74 ※

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

When the endurance for alternating joys and pains is ultimately practiced, it will become a fortune, a perpetual fortune.

When the pondering of doubts and trusts is ultimately ruminated, it will become knowledge, a genuine knowledge.

※ 75 ※

心不可不虛，虛則義理來居；
心不可不實，實則物欲不入。

Our heart must be vacated for humbleness so that righteousness can come and reside.

Our heart must be solid with honesty so that the greed cannot come and penetrate.

※ 76 ※

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

The filthy grounds always have life. The clean waters often have no fish.

Thus, honorable people must have the capacity to forbear filthiness and must not adhere to the lofty behavior of cleanliness.

※ 77 ※

泛駕之馬可就馳驅，躍冶之金終歸型範。只一優游不振，便終身無個進步。

白沙云：「為人多病未足羞，一生無病是吾憂。」真確論也。

The wild horse can be harnessed to ride. The liquefied metal can be molded into shape.

If people only want to be unbridled without ambition, they will never improve anything in their lives.

Scholar Sar Par said, “It is not a shame to be aware of one’s blemishes, but it is a worry to know that one has no blemish at all!” These are genuine statements.

※ 78 ※

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

Only one partial thought of greed is needed for the characteristic strength of a person to consequently soften to weakness. His intelligence is consequently altered to ineptness. His kindness is consequently altered to viciousness. His pure mind is consequently corrupted to foulness. The morals and deeds in this person’s life are ruined.

Thus, ancient sages cherished the not-greedy as treasures and guided them through their entire lives.

※ 79 ※

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

The sensuous temptations that enter our ears and eyes are considered external thieves. The sensuous desires from our minds and thoughts are considered internal thieves.

If we are careful not to be misled by those temptations and prevent those desires from penetrating our heart, the thieves will be transmuted and become assets for our inner growth.

※ 80 ※

圖未就之功，不如保已成之業；
悔既往之失，不如防將來之非。

Coveting an unobtainable credit is no better than maintaining the established accomplishment.

Repenting a past error is no better than preventing a future mistake.

※ 81 ※

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

The air that we wear must be aloof, but not unconstrained.

The thought that we think must be meticulous, but not over particular.

The sentiment that we have must be plain, but not lethargic.

The comportment that we manifest must be strict, but not compulsive.

Roots of Vegetable ▪ 37

※ 82 ※

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

When the wind breezes through a bush of bamboo, the bamboo stops sounding as soon as the wind has passed.

When the geese fly over a cold pond, the pond stops reflecting the shadows of the geese as soon as they have gone.

Thus, honorable people would show their minds of attachment when matters surface; Likewise, their minds detach from them as soon as the matters have resolved.

※ 83 ※

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

Have integrity, but still have the capacity for forbearance;
Have benevolence, but still have the precision for determination;
Have straightforwardness, but still have the sensibility for observation.
Have uprightness, but still have the moderation for affection.

These are called a mild sweet honey drink or a mild salted seafood. They are in fact the best virtues.

※ 84 ※

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

A poor family can sweep the floor clean or a poor lady can comb her hair neat.
These scenes may not be glamorous, but their air is naturally rife with elegance.

Thus, when people are in financial strait and struggle alone, why do they often become emotional laggards?

※ 85 ※

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

To have spare time, but not waste it, will provide a valuable lesson in time of haste.

To have quiet moments, but not be empty, will provide a beneficial lesson in time of action.

To be in the dark, but not cheat, will be a beneficial lesson in time of exposure.

※ 86 ※

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

As soon as a thought rises and we comprehend that it bounds toward the road of desire, we should draw it back on the path of conscience.

Awaken as soon as it rises; steer away as soon as it awakens. This process hinges on turning misfortune to fortune, or bringing back life from death. We shouldn't carelessly let our mind excel.

Roots of Vegetable ▪ 39

※ 87 ※

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

Amid serenity, when our mind is as clear as water, we can discover the genuine essence of our heart.

Amid leisure, when our air is rife with relaxation, we can understand the genuine will of our heart.

Amid simplicity, when our interest is harmoniously humble, we can possess the genuine sentiment of our heart.

To search our heart for a path in life, nothing can compare to these three methodologies.

※ 88 ※

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

Being able to feel serene in a serene environment is not genuine serenity. Serenity, which is attained under a relentless aspect, is the true phenomenon of our human nature.

Being able to feel joy in a joyful environment is not genuine joy. Joy, which is attained under a bitter aspect, is the true will of our mind.

※ 89 ※

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

Volunteering yourself does not go with skepticism. Being skeptical makes the motive of your volunteering dishonorable.

Almsgiving to others cannot be a longing for gratitude. Longing for gratitude turns the heart of your almsgiving insincere.

※ 90 ※

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

Heaven lessens my fortune, but I thicken my virtue to welcome it;
Heaven hammers me physically, but I ease my heart to supplement it;
Heaven hinders my opportunity, but I nurture my way of life to broaden it.
And so, how can Heaven do anything to me!?

※ 91 ※

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

Although honorable people have no intentions to pray for fortune, Heaven, however, endows their motives within their non-intention.

Although vicious people deliberately try to avoid misfortune, Heaven, however, claims their lives within their deliberation.

From this, we can realize how powerful Heaven's subtle authority is. And how meaningless our human subtle wit is.

※ 92 ※

聲妓晚景從良，一世之烟花無礙；
貞婦白頭失守，半生之清苦俱非。
語云：「看人只看後半截。」真名言也！

As prostitutes convert themselves to become decent people in their old ages, the revelry that has gone through their entire lives is condoned;

As chaste women break their vows in their old ages, the inhibitions that have gone on for half their lives were in vain.

There is a saying, "To see people is to see the late half of their lives." That is genuine wisdom!

※ 93 ※

平民肯種德施惠，便是無位的卿相；
仕夫徒貪權市寵，竟成有爵的乞人。

Mere mortals, who can cultivate morals and grant boons, are considered to be government officials without a rank.

Government officials, who only care for power and the selling of favoritism, are considered to be street beggars with governmental rank.

※ 94 ※

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

When we measure our ancestor's magnanimity, the answer is whatever we can enjoy. Thus, we should realize how difficult it is to be accumulated.

When we measure our descendant's fortune, the answer is whatever we do. Thus, we should realize how easy it is to be devastated.

※ 95 ※

君子而詐善，無異小人之肆惡；
君子而改節，不及小人之自新。

An honorable person who pretends to have kindness is no different than the vicious lad with his rampaging mischief.

An honorable person, who is converted, is not comparable to a vicious lad who has repented.

※ 96 ※

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

If a family member makes a mistake, it is not suitable to be outraged or to indifferently give up. If the matter is too difficult to be resolved in words, we can use other similar matters to vaguely correct it.

If today the mistake is not realized, we can wait for another day to caution that person again.

This is as if the spring breeze mellows the cold or the benign air melts the ice. This is how a model family should be.

※ 97 ※

此心常看得圓滿，天下自無缺陷之世界；
此心常放得寬平，天下自無險側之人情。

To always see from the heart with optimism under the sky, our world is spontaneously free of flaw.

To always position the heart with leniency under the sky, our human relationship is spontaneously free of vice.

※ 98 ※

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

People indifferent to fame and honor are always under suspicion from those who are eager for worldly desires. People who are conscious of their own deeds and speech are always a threat to those who are unbridled.

Under these circumstances, honorable people not only do not change a bit of their own behavior and principle, but also do not reveal their distinctive brightness!

※ 99 ※

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

When we are traveling upstream, around us are different medicines or remedies that can cultivate our dignity and behavior unconsciously.

When we are going downstream, within sight are hidden dangerous weapons that can deprave our bodies and souls without notice.

※ 100 ※

生長富貴家中，嗜欲如猛火，權勢似烈焰，
若不帶些清冷氣味，其火燄不至焚人，必將自爍矣。

When living in an affluent and eminent family, the craving for desire is like a raging fire and the greed for power is like a raging flame. If there is no cooling off to soothe the fire, which may not threaten others, they still may burn themselves.

※ 101 ※

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

When your heart attains the ultimate genuine sincerity, nature will cry in the form of frost for you at the moment of your injustice. The castle will fall for your bitterness, and diamonds can be chiseled for your sincere persistence.

For those hypocritical people who still possess a physical body, they all seem to have souls that are dead already. Facing people, they show their disgusting appearances. Living alone, they feel ashamed of their existence.

※ 102 ※

文章作到極處，無有他奇，只是恰好；
人品作到極處，無有他異，只是本然。

When articles are written to the ultimate realm, there is no distinctive technique, just suitably right.

When temperament is attained to the ultimate realm, there is no extraordinary behavior, just naturally authentic.

※ 103 ※

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

Speaking of illusion, regardless of fame, or wealth, even our bodies are merely images of this world.

Speaking of reality, regardless of parents, or siblings, even everything is a part of my whole.

If people can see through the falsehood to the genuine meaning of life, they cannot only sustain the world's responsibility, but can also be free of the world's constraints.

※ 104 ※

爽口之味皆爛腸腐骨之藥，五分便無殃；
快心之事悉敗身喪德之媒，五分便無悔。

The food that is stimulating ruins the intestines and decays the bones, but taken in doses of five percent does not cause disaster.

The entertainment that is obsessive dishonors and demoralizes, but enjoyed in amounts of five percent does not cause regret.

※ 105 ※

不責小人過，不發人陰私，不念人舊惡。
三者可以養德，亦可以遠害。

Not condemning people's tiny mistakes, not revealing people's private secrets, not memorizing people's old mischief. These three principles will not only nurture our virtue, but also distance danger.

※ 106 ※

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

The comportment of honorable people should not be careless; otherwise, all matters will turn into a bother and prevent us from having a relaxed sentiment.

The intention cannot be weighted; otherwise, we will be muddied by all matters and lose carefree liveliness.

※ 107 ※

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

The universe can last forever. However, our bodies cannot be retained.

A human life can last for a hundred years. However, each day drifts so quickly away.

People, who are fortunate to live within a life span, not only have to know the joy of having life, but also have to embrace the worry of wasting time during their revels.

※ 108 ※

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

Bitterness can be manifested from virtue if we anticipate praise. There is nothing better than forgetting both virtue and bitterness.

Hatred can emerge from gratitude if we anticipate recognition. There is nothing better than banishing both gratitude and hatred.

※ 109 ※

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

Being sick at an old age is caused by the time of our prime.

Being accused in the downfall is generated by the time of our embellishment.

Thus, in the time of well being, honorable people ought to be exceptionally careful.

※ 110 ※

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

Investing self-interested kindness is not better than helping the public welfare.

Making new friends is not better than rekindling an old friendship.

Fishing for eminent title is not better than establishing silent virtue.

Admiring odd behavior is not better than having a careful and moderate comportsment.

※ 111 ※

公平正論不可犯手，一犯則貽羞萬世；
權門私竇不可著腳，一著則沾污終身。

Do not thrust your hand into publicly acknowledged remarks. Once you have thrust your hand, you will be shamed for eons.

Do not place your step into a private, authoritative and illegal party. Once you have stepped in, you will be stained for life.

※ 112 ※

曲意而使人喜，不若直躬而使人忌；
無善而致人譽，不若無惡而致人毀。

Twisting your principle to flatter others is worse than making others fear your straightforward comportment.

Having no good deed to receive people's honor is worse than being dishonored for no fault.

※ 113 ※

處父兄骨肉之變，宜從容不宜激烈；
遇朋友交遊之失，宜剴切不宜優游。

Becoming entangled in the rifts of a family, we must be calm and patient, instead of impulsive and fiery.

Finding mistakes in friends, we must sincerely rebuke them, instead of taking things lightly and carelessly.

※ 114 ※

小處不滲漏，暗處不欺隱，末路不怠荒，才是個真正英雄。

People, who don't carelessly handle even the tiniest matters; who don't secretly fool themselves even in a hidden room; who don't forget their noble ambitions even at the worst of their predicaments; are true heroes.

※ 115 ※

千金難結一時之歡，一飯竟致終身之感；
蓋愛重反為仇，薄極反成喜也。

In time of need, a thousand pounds of gold cannot buy a period of happiness, but a bowl of rice can result in a life-long gratitude.

Hence, a warped love can elicit enmity. A little compassion can ironically become a mutual joy.

※ 116 ※

藏巧於拙，用晦而明；寓清於濁，以屈為伸，
真涉世之一壺，藏身之三窟也。

Hiding our cleverness behind our clumsiness is as paradoxical as manifesting our brightness through our constraint.

Maintaining our clarity within foulness is as paradoxical as stretching ourselves through withdrawal.

These are the lifeboats for our social lives and the multiple burrows for our hiding places.

※ 117 ※

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

The sign of a failed plight is elicited within a person's conceit.

The sign of subtle vicissitude is manifested within a matter of turmoil.

Thus, honorable people who live in decency at least have a mind for preparing for a crisis. When enmeshed in alteration, they ought to be patiently rigid to seek success.

※ 118 ※

驚奇喜異者，無遠大之識；
苦節獨行者，非恆久之操。

Admiring weird or abnormal behavior is not a far-reaching perception.

Aspiring to ascetic and soldier-like practice is not a sustainable behavior.

※ 119 ※

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

When our surging anger and impetuous desire erupt at the peak, we are all well aware that they are prevailing, but we still ironically commit the probable error.

Who is the one aware of it and who is the one committing it?

At this point, if we can soothe our minds and change, the devils of our minds are then ironically turned into a merciful deity.

※ 120 ※

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

Don't trust partially, so you will not be deceived by swindlers.

Don't be conceited, so you will not be enslaved by your ego.

Don't use your particular strength to tease other peoples' weakness.

Don't feel intimidated before other peoples' strength because of your ineptness.

※ 121 ※

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

For others' weakness, we should heedfully educate and conceal their ineptness. If we impulsively reveal it, we attack others' weakness with our weakness.

For others' stubbornness, we should kindly educate and admonish their ineptness. If we feel despairingly annoyed, we temper others' stubbornness with our stubbornness.

※ 122 ※

遇沉沉不語之士，且莫輸心；
見悻悻自好之人，應須防口。

Coming across quiet and reticent people, you don't set your heart out.

Confronting raging and conceited people, you must watch your mouth.

※ 123 ※

念頭昏散處要知提醒，念頭吃緊時要知放下；
不然恐去昏昏之病，又來憧憧之擾矣。

When our minds are at the point of confusion, we must be aware and sober.

When our minds are intense, we must be aware and let go.

Otherwise, we could have gotten rid of the blemish of our dreariness, but the anxiety of the dilemma might still seep in.

※ 124 ※

霽日青天，倏變為迅雷震電；
疾風怒雨，倏轉為朗月晴空。
氣機何嘗一毫凝滯？
太虛何嘗一毫障塞？
人之心體亦當如是。

Gentle sun and clear sky can capriciously change to a clap of thunder with trembling lightning.

Gale and hurricane can suddenly change to a clear moon with a bright sky.

Nature, in fact, has not been standing still, and has not been obscured and blocked either.

As to our human nature, it should behave the same way.

※ 125 ※

勝私制欲之功，有曰識不早力不易者，有曰識得破忍不過者，
蓋識是一顆照魔的明珠，力是一斬魔的慧劍，兩不可少也。

The faculty of vanquishing partiality and subduing desire, some say, is not discerned early. Therefore they find it difficult to sustain. Or some say that they know it, but find it difficult to endure.

Basically, cognition is a shining pearl that signifies evil. The strength of determination is a wisdom sword used to kill devils. We must have both of them.

※ 126 ※

覺人之詐不形於言，受人之侮不動於色，
此中有無窮意味，亦有無窮受用。

If you are aware of someone's swindling but make no verbal remark immediately or being insulted, display no impulsive action, these acts not only contain subtle meaning, but also have countless beneficial factors.

※ 127 ※

橫逆困窮是鍛鍊豪傑的一副爐鎚，
能受其鍛鍊則身心交益，不受其鍛鍊則身心交損。

The predicament of unexpected difficulties and financial straits is a set of furnace and hammer used to temper mighty people.

The one who can endure the hammering will benefit mentally and physically.

The one who cannot will be damaged mentally and physically.

※ 128 ※

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

Our body is a tiny universe. If we make no mistakes for our happiness and anger, as well as for proper rules for our likes and dislikes, we have the skill of principle of the universe.

The universe is a broad parent. If we make people not resentful and do not bring disasters upon everything, we have the cordial peaceful climate of the universe.

※ 129 ※

害人之心不可有，防人之心不可無，此戒疏於慮也；
寧受人之欺，毋逆人之詐，此警傷於察也。
二語並存精明而渾厚矣。

Do not possess a heart of desire to hurt others and do not lack a heart for defending yourself. These maxims warn those who are inept regarding how to interact with people.

It is preferable to be bullied than be a bully. It is preferable to be cheated than be a cheat. These maxims warn those who are overly sensitive regarding how to interact with people.

If both of the mottoes are observed, mankind's sensibility and lenity are attained.

※ 130 ※

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

Don't give up your vision because of massive doubts.

Don't disregard other suggestions because of your rein to your subjectivity.

Don't be warped with petty kindness to damage your immense integrity.

Don't borrow public remarks to satisfy your private bias.

※ 131 ※

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

Regarding kind people, don't be close to them so quickly. It is not suitable to praise them in advance because there is a fear of drawing the treacheries of slander.

Regarding vicious people, don't cut them off so carelessly. It is not suitable to attack them first because there is a fear of revenge.

※ 132 ※

青天白日的節義，自暗屋漏室中培來；
旋乾轉坤的經綸，自臨深履薄處繅出。

The strength of character that is as bright as the sun and sky can be nurtured from living in a poor and gloomy wretched home.

The philosophy of ism that is like stunning epoch-making can be elicited from pondering as carefully as from tiptoeing around a deep valley and on a sheet of ice pond.

※ 133 ※

父慈子孝，兄友弟恭，
縱作到極處，俱是合當如此，著不得一毫感激的念頭。
如施者任德，受者懷恩，便是路人，便成市道矣。

Even if we can ultimately demonstrate each duty: the parents' mercifulness, the descendant's filial piety, the elder brother's brotherhood, or the younger brother's respects, it is expected that we behave that way and should not bear a sense of gratitude. As a giver expects a return, or a recipient anticipates having to pay back, the bonding of family is corrupted to a street bonding, and passion is corrupted to be a market bargain value.

※ 134 ※

有姘必有醜為之對，我不誇姘，誰能醜我？
有潔必有污為之仇，我不好潔，誰能污我？

Beauty must contain its opposite, ugly. If I do not boast my beauty, who will make us ugly?

Cleanliness must contain the opposite, foulness. If I do not incline to cleanliness, who will make us dirty?

※ 135 ※

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

A warm and cold demeanor is much more distinctive in the wealthy and eminent than the poor.

An envious or jealous mind is much more vicious among siblings and relatives than among strangers.

Amid this kind of predicament, we must defend ourselves with insensitivity so that we can delay and soothe our impulses. Otherwise, we will enmesh ourselves in the snare of the bothersome every day.

※ 136 ※

功過不容少混，混則人懷惰墮之心；
恩仇不可太明，明則人起攜貳之志。

Accomplishment or failure cannot be treated improperly. Thus treated, people would embrace a demoralized heart.

Gratitude and enmity cannot be shown meticulously. Thus shown, people will bear a treacherous mind.

※ 137 ※

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

The rank of eminence is not suitable too prominently because it can become dangerous.

The capability to work is not suitable to exhibit to the extreme because it can lead to one's downfall.

Demeanor is not suitable to too loftily a behavior because it can draw slander and damage.

※ 138 ※

惡忌陰，善忌陽。
故惡之顯者禍淺，而隱者禍深；
善之顯者功小，而隱者功大。

Viciousness is dangerous in the dark and grace is improper in the light.

Hence, an obvious viciousness causes light damage but the hidden one results in deep disaster.

A noticeable grace has surface merit but the unseen one causes huge benefit.

※ 139 ※

德者才之主，才者德之奴。

有才無德，如家無主而奴用事矣，幾何不颯颯猖狂。

Virtue is the master of talent. Talent is a servant of virtue.

Having talent without virtue is like having the servant in control of a house without a master.

How can the menial servants not go frantic?

※ 140 ※

鋤奸杜倖，要放他一條去路。

若使之一無所容，譬如塞鼠穴者，一切去路都塞盡，則一切好物俱咬破矣。

When digging up treacheries or silencing wise-guys, we must leave them an exit.

If there is no place for them to go, it would be like blocking a rat hole entirely and leaving all intact goods to be bitten.

※ 141 ※

當與人同過，不當與人同功，同功則相忌；

可與人共患難，不可與人共安樂，安樂則相仇。

It is fitting to have the capacity to share mistakes with each other. It is inappropriate to be mindful of sharing rewards with each other because they can manifest a threat.

It is fitting to have the capacity for sustaining survival with each other. It is inappropriate to be mindful of sharing well-being with each other because this can manifest enmity.

※ 142 ※

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

If learned people are too poor to be able to help others with materials, they can instruct a word in a way to awaken those who are perplexed. Or, they can instruct a word in a way to rescue those who are wrongly accused.

These are also unaccountable merits and virtues.

※ 143 ※

饑則附，飽則颺；
燠則趨，寒則棄。人情通患也。

Being hungry leads to a propensity for dependency, but satisfying one's stomach leads to a propensity for taking flight.

Running after wealth and running away from poverty are all commonly committed relationship problems.

※ 144 ※

君子宜淨拭冷眼，慎勿輕動剛腸。

Honorable people ought to clean out the blockage from their eyes to have a composed observation. They absolutely cannot be motivated by their inflexible demeanor.

※ 145 ※

德隨量進，量由識長。
故欲厚其德，不可不弘其量；
欲弘其量，不可不大其識。

The improvement of virtue is dependent upon one's capacity.

The advancement of capacity is dependent upon one's learning.

Therefore, in order to increase our virtue, capacity must grow.

In order to extend our capacity, our cognition must broaden.

※ 146 ※

一燈螢然，萬籟無聲，此吾人初入冥寂時也；
曉夢初醒，群動未起，此吾人初出混沌處也。
乘此而一念迴光，炯然返照，始知耳口鼻皆桎梏，而情欲嗜好悉機械矣。

In dimmed light with silence prevailing everywhere, our bodies and hearts should begin to enter a stage of rest.

In an awakened dawn without action exhibited anywhere, our bodies and hearts should begin to emerge from the stage of deceptive unconsciousness.

In this disinterestedly conscious state of mind, I look within myself and realize that my ears, eyes, mouth and nose are all constrained tools of burden and that my emotional and sensuous desires are all senseless, machine-like mechanisms.

※ 147 ※

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

People of introspection, every thing that they touch is a helpful medicine.

People of complaint, every thought that they think is a harmful weapon.

Regarding the above, one is thought to open up passages for kindness; the other one is the source for viciousness. They are as distanced as the sky is to the earth.

※ 148 ※

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

Careers and writings will follow our bodies into decay, but the sage spirit can last forever unchanged.

Eminence and wealth can change hands for generations to come, but the noble strength of a character can last without change.

Honorable people should believe this and should not shift from right to wrong.

※ 149 ※

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

The setting of a fishnet can ironically cause geese to be enmeshed.

The greed of the mantis focusing on its prey can cause a bird to go after him.

This is like a conspiracy of conspiracy or an instance producing another instance. Regarding this, what is the point of being witty and cunning.

※ 150 ※

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

Being a person without a sense of sincerity is the same as being a pretty pillow that is hollow inside.

Being in a society without tactful liveliness is the same as being a wooden person that encounters hitches everywhere.

※ 151 ※

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

Water without ripples is naturally placid. Mirror without a veil is naturally clear.
Thus, our hearts need not be cleaned because by eradicating its wanton thoughts,
the clarity will manifest by itself.

Happiness needs not be sought because by relieving its pain, the happiness will
remain by itself.

※ 152 ※

有一念犯鬼神之禁，
一言而傷天地之和，
一事而釀子孫之禍，最宜切戒。

One cogitation could violate the sacredness of spirits and deities.

One word could damage the harmony of heaven and earth.

One deed could cause disasters for your descendants.

Therefore, we must carefully exhort ourselves.

※ 153 ※

事有急之不自明者寬之或自明，毋噪急以速其忿；
人有操之不從者縱之或自化，毋躁切以益其頑。

A matter that is hurried could change to a muddle, yet alleviating it a little may
cause it to clear by itself. There is no use hurrying it to elevate the tension.

People who are coerced could change to disobey; yet relaxing it a little may
result in introspection. There is no need irritating them to increase their
stubbornness.

Roots of Vegetable ▪ 61

※ 154 ※

節義傲青雲，文章高白雪。
若不以德性陶鎔之，終為血氣之私技能之末。

Strength of character and righteousness is more prestigious than imperial ranking.
Sensational writing is loftier than a masterpiece.

However, if we do not use ethical temperament to handle it, our prestigious character is nothing but an impulsive volition and our lofty writing ability is a waste of skill.

※ 155 ※

謝事當謝於正盛之時，
居身宜居於獨後之地。

A desirable retirement should be at the time of one's peak in career.

A desirable residency should be behind the front area.

※ 156 ※

謹德須謹於至微之事，
施恩務施於不報之人。

One who cares about virtue must start with the tiniest matter.

One who gives grace must render to those incapable of repaying.

※ 157 ※

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

Befriending city people is no better than making friends with hermits.

Knocking on the eminent door is no better than visiting a simple family.

Hearing the street gossip is no better than listening to folk songs.

Criticizing modern people's immoral mistakes is no better than narrating ancient people's moral words and deeds.

※ 158 ※

德者事業之基，未有基不固而棟宇堅久者。

Virtue is the foundation of accomplishment. There is no construction that can sustain and last without a stable foundation.

※ 159 ※

心者後裔之根，未有根不植而枝葉榮茂者。

Heart is the root of forthcoming descendants. There is no branch or leaf that can be exuberant without nurtured roots.

※ 160 ※

前人云：「拋卻自家無盡藏，沿門持鉢效貧兒。」

又云：「暴富貧兒休說夢，誰家灶裡火無煙？」

一箴自昧所有，一箴自誇所有，可為學問切戒。

There is a saying that says, “Give up your own immense fortune so that you can hold a bowl to imitate a monk begging.”

Another one is “A poor lad who suddenly has become rich shouldn’t boast of his fortune because he is not the only one can afford to cook in an oven.”

The above sayings are used to warn those who overlook their fortune and those who boast of their fortune. As educated people, we must exhort ourselves to learn from these.

※ 161 ※

道是一種公眾物事，當隨人而接引；

學是一個尋常家飯，當隨事而警惕。

Tao is a public asset that we must adapt to each person’s conditions and guide him through.

Learning is a general meal that we must adapt to each matter’s condition and learn from it.

※ 162 ※

信人者，人未必盡誠，己則獨誠矣；
疑人者，人未必皆詐，己則先詐矣。

People that believe in others who may not be entirely sincere are already sincere.

People that distrust others who may not be entirely deceitful are already deceitful.

※ 163 ※

念頭寬厚的如春風煦育，萬物遭之而生；
念頭忌刻的如朔雪陰凝，萬物遭之而死。

The lenient and kind thought is similar to a spring breeze or sunshine, nurturing everything that they come across to grow.

The envious and acrimonious thought is similar to autumn snow under a dark cloud, suffocating what it comes across to die.

※ 164 ※

為善不見其益，如草裡東瓜，自應暗長；
為惡不見其損，如庭前春雪，當必潛消。

The merit of comporting virtue is unnoticeable as if winter melons inside the weeds grow naturally.

The damage of committing viciousness is unnoticeable as if spring snow on the front lawn vanishes absolutely.

※ 165 ※

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

When meeting a longtime friend, our air of emotion needs to show even more enthusiasm.

When dealing with a tedious tiny matter, our will of heart needs to show even more attention.

When caring for old and weak people, our kindness of propriety needs to be even greater heedful.

※ 166 ※

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

Diligence should be for people dedicated to the virtue of righteousness. However, mere mortals utilize it to spend on their poverty.

Frugality should be for people indifferent to material and profit. However, mere mortal seize it to cover their misery.

The precepts are for honorable people to observe, but ironically they are utilized by mischievous people as their personal profit-making tools.

It is a real pity!

※ 167 ※

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

People who rely on emotional interests to do things can have surges and ebbs.
This is not an uncompromising rolling wheel at all.

People who rely on sensational understandings to comprehend things can have enlightenment and perplexity. This is not an everlasting illuminated light after all.

※ 168 ※

人之過誤宜恕，而在己則不可恕；
己之困辱宜忍，而在人則不可忍。

People's mistakes are apt to be forgiven. If from us, we should not forgive ourselves and we must solve it.

Our insult is apt to be tolerated. If to other people, we should not tolerate insults and must help them.

※ 169 ※

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

The capability of letting go of worldly matters is extraordinary. People who intend to be extraordinary are not extraordinary, but weird.

Not conforming yourself to others is lofty. People who disassociate from others for loftiness are not lofty, but prejudiced.

※ 170 ※

恩宜自淡而濃，先濃後淡者，人忘其惠；
威宜自嚴而寬，先寬後嚴者，人怨其酷。

Kindness to others should travel from lightness to exuberance. If exuberance precedes lightness, people will forget the kindness.

Authority over others should travel from strictness to lenience. If lenience precedes strictness, people will resent the cruelty.

※ 171 ※

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

A heart of nothingness will elicit enlightenment. Not resting the heart, but seeking enlightenment is similar to pushing aside water to seek the moon.

Thoughts of cleanliness will manifest a cleansing heart. Not ceasing the thought, but seeking the light of a heart is similar to seeing yourself through a dusty mirror.

※ 172 ※

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

My eminence causes people to flatter me. The flattering is for my official rank and title.

My poverty causes people to insult me. The insult is for my ragged clothes and shoes.

In fact, they do not intend to flatter me, so why I should feel happy?

They do not intend to insult me, so why I should feel mad?

※ 173 ※

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

“For the rat, we often drop rice; for the moth, we stop the burning light.”

These are the ancient people’s intentions that are a vital source of mankind’s continuing propagation.

Without this, we are a so-called body of wood or soil.

※ 174 ※

心體便是天體，

一念之喜，景星慶雲；

一念之怒，震雷暴雨；

一念之慈，和風甘露；

一念之嚴，烈日秋霜。

何者少得，只要隨起滅，廓然無礙，便與太虛同體。

Our heart is a celestial body and a thought of happiness is the same as the picturesque stars setting and charming clouds.

A thought of madness is the same as the trembling thunder and pouring rain.

A thought of mercifulness is the same as the benign wind and timely dew.

A thought of cruelty is the same as the blazing sun and autumn frost.

We have nothing less than the universe if we let our emotion rise and fall like running in a plain without obstacles. Thus, we are in the same realm of the universe.

※ 175 ※

無事時心易昏冥，宜寂寂而照以惺惺；

有事時心易奔逸，宜惺惺而主以寂寂。

When nothing happens, it causes our heart to be perplexed and idle easily. It is suitable to use the equanimity of our mind for introspection.

When something happens, it causes our heart to be impulsive and lose easily. It is suitable to use our introspective mind to dominate our equanimity.

※ 176 ※

議事者身在事外，宜悉利害之情；
任事者身居事中，當忘利害之慮。

Critical people should place themselves out of the situation so that they can suitably apprehend the situation for advantage or disadvantage.

Working people should submerge themselves into the situation so that they can forget their concern for advantage or disadvantage.

※ 177 ※

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

If honorable people hold an important role in an authoritative area, their behavior must be strict and straightforward and their emotion must be rife with harmony and friendly air.

There is no need for conforming yourself slightly to ally the gang of treachery, nor is there a need for undue and radical comments to incite their wicked and vicious mischief.

※ 178 ※

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

People who promote strength of character and righteousness are often defamed for their strength of character and righteousness.

People who glorify ethical teachings often incur condemnation for their ethical teaching.

Thus, honorable people do not get themselves close to vicious matters nor do they establish themselves for the fame of kindness.

Only retaining the harmonious spirit is the jewel of living.

※ 179 ※

遇欺詐之人，以誠心感動之；
遇暴戾之人，以和氣薰蒸之；
遇傾邪私曲之人，以名義氣節激礪之。
天下無不入我之陶冶中矣。

Coming across swindling people, we use our heart's honesty to touch them.

Coming across raging people, we use our harmonious air to nurture them.

Coming across wicked and crooked people, we use righteousness and the strength of character to inspire them.

In this way, everyone will be within our cultivation.

※ 180 ※

一念慈祥，可以醞釀兩間和氣；
寸心潔白，可以昭垂百代清芬。

One thought of mercy can brew a harmonious air throughout the Heaven and earth.

The inches of a cleansing heart can have a delightful fragrance that lingers through eons.

※ 181 ※

陰謀怪習，異行奇能，俱是涉世禍胎。
只一個庸德庸行，便可以完混沌而召和平。

Hidden strategies, weird customs, odd behaviors or abnormal tactics are all disastrous breeding for living in society.

Only moderate morality and moderate behavior are enough to merge us in this primal nature and inspire peace on earth.

※ 182 ※

語云：「登山耐側路，踏雪耐危橋。」

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

There is a saying: "Climbing up mountains, one must forbear cliff lanes.
Treading on snowy paths, one must forbear broken bridges."

The character forbearance contains an extremely subtle meaning.

For instance, if there is no forbearance to sustain ourselves, when facing the crooked and dangerous social demeanors and the up and down trials of life, we may fall into the pitfalls covered with weeds.

※ 183 ※

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

Boasting accomplishment, or glorifying prose are the acts of relying on other forms to establish oneself.

This means not understand that our heart is cleansing in nature and cannot vanish. Thus, even without an inch of an accomplishment or a deserved glorifying word, we still naturally possess the source of being upright human being.

※ 184 ※

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

Wanting to take our leisure in the midst of a pressing moment, we must have a previous idea of leisure during spare time.

Wanting to obtain equanimity in the midst of tumult, we must have a previous idea of equanimity during serene time.

Otherwise, we would alter our sentiment because of changing situations and we would follow the trials of situations to chaos.

※ 185 ※

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

Not obscuring our heart of conscience, not ceasing our passion to others, not exhausting materials and manpower, are three principles that can establish a heart of conscience for Heaven and earth. They can establish an everlasting life for mankind and can establish a perpetual fortune for descendants.

※ 186 ※

居官有二語，曰「唯公則生明，唯廉則生威」；
居家有二語，曰「唯恕則情平，唯儉則用足」。

There are two guidelines for government officials: “Only impartiality can elicit brightness. Only integrity can elicit authority.”

There are two guidelines for living in a family: “Only forgiveness can elicit an emotional equanimity. Only frugality can elicit sufficient usage.”

※ 187 ※

處富貴之地，要知貧賤的痛癢；
當少壯之時，須知衰老的辛酸。

In the position of wealth and eminence, we must realize the pain and yearning for the poor and inferior.

In time of youth and strength, we must realize the difficulty and bitterness of the weak and old.

※ 188 ※

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

Observing ourselves cannot be unduly clean. We must be able to forbear every insult and filth.

Dealing with people cannot be unduly meticulous. We must be able to accept every good, vicious, clever and stupid aspect.

※ 189 ※

休與小人仇讎，小人自有對頭；
休向君子諂媚，君子原無私惠。

Do not engage in enmity with mischievous people who naturally have their own rivals.

Do not engage in flattery towards honorable people who basically have no partiality.

※ 190 ※

縱欲之病可醫，而勢理之病難醫；
事物之障可除，而義理之障難除。

The sickness of unbridled desires can be cured, but the sickness of obstinate, biased perceptions is difficult to alter.

The obstacle of materialistic obscurity can be removed, but the obstacle of misleading righteous cognition is difficult to erase.

※ 191 ※

磨礪當如百煉之金，急就者非邃養；
施為宜似千鈞之弩，輕發者無宏功。

Trials of life should be seen as the process of tempering gold. If hurriedly done, the process will not nurture a depth of temperament.

Ambition of life should be seen as the process of having a strong bow. If hurriedly drawn, the process will not create a lengthy accomplishment.

※ 192 ※

寧為小人所忌毀，毋為小人所媚悅；
寧為君子所責備，毋為君子所包容。

I'd rather be begrudged and slandered by mischievous people than flattered by them.

I'd rather be condemned and rebuked by honorable people than tolerated by them.

※ 193 ※

好利者逸出於道義之外，其害顯而淺；
好名者竄入於道義之中，其害隱而深。

People, who are covetous of money, evade the outer boundary of moral righteousness and their damage is conspicuous and shallow.

People, who yearn for fame, seep below the boundary of moral righteousness and their damage is unnoticeable and deep.

※ 194 ※

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

We could receive kindness deeply without showing gratitude. On the contrary, we revenge other's petty resentment.

We could hear notoriety vaguely without skepticism, On the contrary, we feel skeptic over conspicuous merit.

※ 195 ※

讒夫毀士，如寸雲蔽日，不久自明；
媚子阿人，似隙風侵肌，不覺其損。

People of slander and fabrication are like a few inches of cloud, obscuring the sun that will soon be bright.

People of flattery or who curry favor are like a bad wind, attacking our skin that will unnoticeably get damaged.

※ 196※

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

The summit of a high mountain has no tree. However, the sides of the winding stream and valley grow grass and trees exuberantly.

The rapid water current has no fish. However, the deep pond with placid water retains fish and marine life.

These analyze that the extreme lofty behavior and overly radical ambition seize no life. Honorable people must seriously exhort themselves for that.

※ 197※

建功立業者，多虛圓之士；
僨事失機者，必執拗之人。

People of established merit and accomplishment are generally humble and tactful.

People who create problems and miss chances are all stubborn and inflexible.

※ 198※

處世不宜與俗同，亦不宜與俗異；
作事不宜令人厭，亦不宜令人喜。

In society, it is inappropriate to conform yourselves to vulgarity and it is also not suitable to be an outcast in the community.

In business, it is inappropriate to get people annoyed and it is also not suitable to make others happy through flattery.

Roots of Vegetable ▪ 75

※ 199 ※

日既暮而猶煙霞絢爛，歲將晚而更橙橘芳馨。
故末路晚年君子更宜精神百倍。

In a sunset, the rosy cloud is extraordinary. At the year's end, the fragrance of oranges is a distinctive smell.

Thus, in old age, honorable people should exceptionally strengthen their energy in high spirits.

※ 200 ※

鷹立如睡，虎行似病，正是牠攫人噬人手段處。
故君子要聰明不露，才華不逞，才有肩鴻任鉅的力量。

Eagles stand like they are sleeping and tigers walk like they are sick. These are the strategies for catching and biting prey.

Thus, honorable people do not show off their intelligence or boast of their talents. They then will have the strength to carry on and be responsible to their immense missions.

※ 201 ※

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

Frugality is a wonderful virtue, but working unduly, it changes to a misery, or an inferior acrimony and ironically damages such elegant exhibition.

Humility is a wonderful behavior but working unduly, it becomes servile, or overly heedful and often is used for conspiracy.

※ 202 ※

毋憂拂意，毋喜快心，毋恃久安，毋憚初難。

Don't feel distress for disappointment; don't feel happy for accomplishment; don't presume upon a long period of well being; don't feel frightened for the beginning of difficulty.

※ 203 ※

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

Having frequent festive entertaining, they could not be a decent family.
Faring distinctively better in amusement, they could not be decent students.
Concerning honorary fame and rank, they are not decent government officials.

※ 204 ※

世人以心肯處為樂，卻被樂心引在苦處；
達士以心拂處為樂，終為苦心換得樂來。

Mere mortals hope to follow the desire of their hearts for happiness, but their reveling hearts, however, lure them the bitterness.

Sages hope to challenge the disappointment of their hearts for happiness, but their sincere hearts, however, exchange them the happiness.

※ 205 ※

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

Living in a perfect environment is like carrying water in a cup that is full, but not yet ready to spill. It is a dread to add another drop of water.

Living in an edge of a blade is like bending a wood that is weak, but not yet ready to snap. It is a dread to add another press of strength.

※ 206 ※

冷眼觀人，冷耳聽語，冷情當感，冷心思理。

Observe people with composed eyes;
Listen people with composed ears;
Monitor events with composed emotion.
Rationalize matter with composed mind.

※ 207 ※

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

The hearts of benevolent people are broad and suave. Therefore, their fortune is dense with perpetual prosperity, and everything is displayed in a climate rife with comfort.

The minds of mean people are narrow and hasty. Therefore, their fortune is shallow with little prosperity, and everything comes down to a circumstance of hurry.

※ 208 ※

聞惡不可就惡，恐為讒夫洩怒；
聞善不可即親，恐引奸人進身。

Don't feel angry immediately after hearing bad remarks, for fear that you could be a target for slanderous people to relieve their anger.

Don't feel good immediately after hearing good remarks; for fear that you could lure treacherous people to sneak themselves in.

※ 209 ※

性躁心粗者一事無成；
心和氣平者百福自集。

Impulsively tempered and carelessly minded people cannot get one thing accomplished.

Harmoniously tempered and composedly minded people will have every fortune naturally established.

※ 210 ※

用人不宜刻，刻則思效者去；
交友不宜濫，濫則貢諛者來。

When managing people, it is not suitable to be harsh. People who want to serve will leave.

When making friends, it is not suitable to be reckless. People who bring flatter will come.

※ 211 ※

風斜雨急處要立得腳定；
花濃柳艷處要著得眼高；
路危徑險處要回得頭早。

Within windy and stormy altercations, our feet must be able to stand firm for our position.

Among charming and exotic temptations, our vision must be able to remain lofty for our composure.

Coming across the edge of a blade, our will must be able to turn us back quickly for retreat.

※ 212 ※

節義之人濟以和衷，纔不啟忿爭之路；
功名之士承以謙德，方不開嫉妒之門。

People with volition and righteousness must regulate themselves with a harmonious heart, so that the path of frustration and indignation will not be opened.

People associated with government officials must observe themselves with humble virtue, so that the door of jealousy and threat will not be opened.

※ 213※

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

Learned people who become government officials cannot accept anything without moderation and must maintain a distance between people to eliminate cunning people.

Once retired, they cannot stand aloof and must maintain no distance between people to harmonize their neighborhoods.

※ 214※

大人不可不畏，畏大人則無放逸之心；
小民亦不可不畏，畏小民則無豪橫之名。

We must be awed by sage people. In awe, we will have no unbridled hearts.

We must be awed by mere mortals. In awe, we will have no tyrannical names.

※ 215※

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

When a matter becomes difficult, we should think of those who are more unfortunate than us, so that our resentment will naturally disappear.

When our heart becomes lazy, we should think of those who are better than us, so that our spirit will naturally be stimulated.

※ 216※

不可乘喜而輕諾；
不可因醉而生嗔；
不可乘快而多事；
不可因倦而鮮終。

Don't make an impulsive promise in your happiness.
Don't derive your hatred from your drunkenness.
Don't provoke problems in your revels.
Don't give up because of your weariness.

※ 217※

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

The essence of study is studying books with the understanding that the content can send our hands and legs into convulsions. Thus, we are not muddled with superficial facts.

The faculty of observation is observing matters with the understanding that our focus can merge our spirit and the essence of the matter into oneness. Thus, we are not muddled with the superficial intuition.

※ 218※

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

Heaven gives a person intelligence to educate mass ignorance, but he ironically uses his talents to display other people's ineptness.

Heaven gives a person wealth to rescue mass despair, but he ironically manipulates his fortune to oppress other people's poverty.

Heaven really tortures mankind; doesn't it? !

※ 219※

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

Supreme beings concern not that they concern not. Fools know not that they know not. These two type of beings; we can study with them and share accomplishments with them.

However, except for those middle range mortals, the more ideas of thinking and knowledge they have, the more measuring and skepticism they have. Thus, everything seems to have a difficult start.

※ 220 ※

口乃心之門，守口不密，洩盡真機；
意乃心之足，防意不嚴，走盡邪路。

The mouth is the door of the heart. If the mouth is not observed closely, it leaks the essence of the heart.

The mind is the foot of the heart. If the mind is not guarded strictly, it leads us astray.

※ 221 ※

責人者，原無過於有過之中，則情平；
責己者，求有過於無過之內，則德進。

One who rebukes others should forgive the other's mistake, as if there isn't a mistake. His emotion is then in equanimity.

One who condemns himself should look within as if there is a mistake. His virtue is then advanced.

※ 222 ※

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

Children are the embryos of mighty people and students are the embryos of government officials.

During this period, if there is not enough of a fuse for fire, the situation will not temper any fine tool. As they grow up in society or in government service, they eventually will not transmute themselves to have a great faculty for performing their duties.

※ 223 ※

君子處患難而不憂，當宴遊而惕慮；
遇權豪而不懼，對惇獨而驚心。

Honorable people don't feel distress amid adversity and are cautiously concerned during their revels.

They are not afraid of encountering despotic authority, but are extremely empathic when confronting the infirm widow.

※ 224 ※

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

Although the blossoms of peaches and plums are lurid, they are incomparable to the unflappable and uncompromising greenish pine and cedar.

Although pears and almonds are sweet, they are incomparable to the fragrant and refreshing orange and tangerine.

It is true that the lurid does not last as long as the plain. The early-ripened fruit is incomparable to the later accomplished one.

※ 225 ※

風恬浪靜中，見人生之真境；
味淡聲希處，識心體之本然。

Within the environment of benign wind and placid water, we see the true realm of our lives.

Within the influence of simple meal and less attraction, we realize the authenticity of our hearts.