

SD 1

諸佛留藏經，
只為人難化。
不唯賢與愚，
4 箇箇心構架。
造業大如山，
豈解懷憂怕。
那肯細尋思，
8 日夜懷奸詐。

SD 2

嗟見世間人，
箇箇愛喫肉。
椀楪不曾乾，
4 長時道不足。
昨日設箇齋，
今朝宰六畜。
都緣業使牽，
8 非干情所欲。
一度造天堂，
百度造地獄。
閻羅使來追，
12 合家盡啼哭。

SD 1

All the Buddhas have left us their scriptures
 Only because humans are so hard to change.
 Not only the worthy and the foolish—

4 Each one of us has a deceptive heart.
 The karma we make is as huge as the hills,
 Yet we hardly know that we should worry.
 Never willing to look at things carefully,
 8 Day and night we embrace sin and falsehood.

SD 2

I sigh to see men in the world,
 Each one in love with eating flesh.
 Their plates and bowls are never dry,

4 Yet always they complain of dearth.
 Yesterday they held a feast for monks,¹
 This morning they slaughter beasts for food.
 All because karma drives them there—
 8 It's not what their nature desires!
 For every deed worthy of Heaven
 A hundred are worthy of Hell.
 Then Yama's guards will drag them off,²
 12 While their families sob in mourning.

1 A vegetarian feast give for monks was a standard way for lay believers to acquire merit.

2 Yama is the king of the Hell realms.

鑪子邊向火，
鑊子裏澡浴。
更得出頭時，
16 換却汝衣服。

SD 3

出家要清閑，
清閑即為貴。
如何塵外人，
4 却入塵埃裏。
一向迷本心，
終朝役名利。
名利得到身，
8 形容已顛頓。
況復不遂者，
虛用平生志。
可憐無事人，
12 未能笑得爾。

They'll face the fire of furnace Hells,
And they'll bathe in their boiling pots.
And just when they escape from them,
16 They're given a new suit to wear.¹

SD 3

In "leaving the home" you must be pure and calm:
Purity and calm must be valued.

What's the point for a man "beyond the dust"

4 To enter again into dust and filth?
Once his essential mind loses its way,
All day he toils for fame and profit.
And when fame and profit come to him
8 His body will be worn out.
Even more true for those who don't follow the Path,
Vainly employing their whole lives' will.
How sad—the one who has no affairs²
12 Can't bring himself to laugh at you.

1 That is, reincarnated.

2 The truly enlightened practitioner.

SD 4

養兒與娶妻，
養女求媒娉。
重重皆是業，
更殺眾生命。
聚集會親情，
總來看盤釘。
目下雖稱心，
罪簿先注定。

SD 5

得此分段身，
可笑好形質。
面貌似銀盤，
心中黑如漆。
烹猪又宰羊，
誇道甜如蜜。
死後受波吒，
更莫稱冤屈。

SD 4

Raise a son: you find him a good wife;
Raise a daughter: you seek a good match.
Heap upon heap of karmic burdens:
4 And still you take the lives of living beings.¹
You bring your relatives together,
And all of them come to look at the feast.
Though what they see will please their hearts,
8 A record is made of their sinful deeds.

SD 5

This body obtained—with its share of karma:
Delightful, what a fine physical form!
With face as lovely as a silver plate,
4 But black as lacquer in the heart.
Boil a pig, slaughter a sheep:
Boast that they taste as sweet as honey.
But after death, you receive your torture:
8 Don't complain then that you've been wronged!

1 Looking after a child involves enough planning and stress to produce bad karma; but if you slaughter animals at the wedding feast, you make it worse.

SD 6

佛哀三界子，
總是親男女。
恐沈黑暗院，
4 示儀垂化度。
盡登無上道，
俱證菩提路。
教汝癡眾生，
8 慧心勤覺悟。

SD 7

佛捨尊榮樂，
為愍諸癡子。
早願悟無生，
4 辨集無上事。
後來出家者，
多緣無業次。
不能得衣食，
8 頭鑽入於寺。

SD 6

Lord Buddha laments those of the Three Realms—
For all of them are his own sons and daughters.

He fears that they're sunk in a pit of darkness,

4 So shows various forms to convert and to save.

Then all shall climb the unsurpassable Way,

All realize the road of Enlightenment.

I instruct you, you foolish living beings:

8 With a wise heart you should toil to awaken.

SD 7

The Buddha cast aside honor, glory and pleasure,
For he pitied all ignorant beings.

Early he vowed to realize Non-Birth,

4 So to manage the greatest matter of all.

But later all those who "leave their homes,"

Mostly because they have no trade

And cannot obtain clothing or food,

8 Hide their heads inside a temple.¹

1 Present-day monks become so only to support themselves and not to engage in compassionate practice.

SD 8

嗟見世間人，
永劫在迷津。
不省這箇意，
修行徒苦辛。

SD 9

我詩也是詩，
有人喚作偈。
詩偈總一般，
4 讀時須子細。
緩緩細披尋，
不得生容易。
依此學修行，
8 大有可笑事。

SD 10

有偈有千萬，
卒急述應難。
若要相知者，
4 但入天台山。

SD 8

Alas, I see the people of the world:
For endless kalpas, losing their path.
They don't examine this Meaning;¹
Their practice is only bitter toil.

SD 9

Yes, my poems are poems—

Though some might call them *gāthas*.

Poem or *gātha*—it's all the same;

- 4 When you read verse you must be careful.
Slowly pore over them as you read,
And don't let yourself get lazy.
Rely on this to study cultivation,
- 8 And you'll find it quite delightful!

SD 10

There are millions of *gāthas*:

It should be hard to explain them too quickly.

So if you want someone who understands you,

- 4 Just enter the Tiantai Mountains.

1 The true significance of the Dharma. Compare HS 105 and HS 172.

巖中深處坐，
說理及談玄。
共我不相見，
8 對面似千山。

SD 11

世間億萬人，
面孔不相似。
借問何因緣，
4 致令遭如此。
各執一般見，
互說非兼是。
但自修己身，
8 不要言他己。

SD 12

男女為婚嫁，
俗務是常儀。
自量其事力，
4 何用廣張施。
取債誇人我，
論情入骨癡。

On a cliff sit in an isolated place,
Discuss principle and debate mysteries.
But if we don't share our vision,
8 Though face to face, it's though a thousand hills part us.

SD 11

All the billions of people in the world:
None of their faces are the same.
I ask what are the causes and conditions
4 That have brought them to be so?
Each one holds to his own views;
They argue with each other on what is wrong and right.
Instead, just cultivate your own self;
8 You mustn't speak of "him" or "me."

SD 12

Men and women go off and get married,
Their social duties a constant habit.
But you should measure your own capacities;
4 Useless to advertise yourselves.
Collecting debts, boasting of your contests,
In affairs, you're stupid right to the bone.

殺他雞犬命，
8 身死墮阿鼻。

SD 13

世上一種人，
出性常多事。
終日傍街衢，
4 不離諸酒肆。
為他作保見，
替他說道理。
一朝有乖張，
8 過咎全歸你。

SD 14

我勸出家輩，
須知教法深。
專心求出離，
4 輒莫染貪淫。
大有俗中士，
知非不愛金。
故知君子志，
8 任運聽浮沈。

You'll take the lives of chickens and dogs,
8 And when you die, fall into Avīci Hell.

SD 13

One kind of man in the world:
He's always meddling to an extreme.
All day hanging around on the street,
4 Never leaving the wine shops.
If you act as his guarantor
And talk to him about the rules,
When one day he commits a crime,
8 Blame for his actions will fall on you.

SD 14

I urge those who leave the household:
You must profoundly know the Teachings.
Concentrate wholly on liberation,
4 Never stain yourselves with greed or lust.
There are always some laymen
Who know wrong and do not cherish gold.
So you should know the will of a good man:
8 Follow fate, rise and fall with the flood.

SD 15

寒山住寒山，
拾得自拾得。
凡愚豈見知，
4 豐干却相識。
見時不可見，
覓時何處覓。
借問有何緣，
8 向道無為力。

SD 16

從來是拾得，
不是偶然稱。
別無親眷屬，
4 寒山是我兄。
兩人心相似，
誰能徇俗情。
若問年多少，
8 黃河幾度清。

SD 15

Cold Mountain lives on Cold Mountain;
Shide's always Shide.

How could the common fools know us by sight?

4 But Fenggan knows us well.

When they look for us they can't see us;
When they peer at us we can't be found.

If you ask us what karmic bonds we share:

8 On *our* path we generate no karma.

SD 16

Once upon a time I was a foundling,¹
So my name isn't coincidental.

And I have no other kith and kin;

4 Cold Mountain is my brother.

The two of us are alike in mind:

Neither can follow a vulgar nature.

And if you ask how old we are:

8 How many times has the Yellow River been clear?

1 "Picked up," a reference to Shide's name.

SD 17

若解捉老鼠，
不在五白貓。
若能悟理性，
4 那由錦繡包。
真珠入席袋，
佛性止蓬茅。
一群取相漢，
8 用意總無交。

SD 18

運心常寬廣，
此則名為布。
輟已惠於人，
4 方可名為施。
後來人不知，
焉能會此意。
未設一庸僧，
8 早擬望富貴。

SD 17

As for knowing how to catch a rat—

You won't get that from a calico cat.

As for waking to Reality—

4 You can't pull that out of a fine silk purse.
 The true pearl is inside a straw bag,
 The Buddha Nature stops in a rustic hut.
 All of you fellows who judge by appearance:
 8 Your efforts are utterly pointless.

SD 18

The impulse for giving should always be generous;

This might be called “charity”;

Being selfless, but kindly to others;

4 This could be termed “giving.”¹
 Lately, people don't know this;
 How could they understand this idea?
 Even before they've brought in some common monk,
 8 They already hope for wealth and status.²

1 Compare the structure here to HS 79.

2 Well-off families patronized monks in the hope to obtain merit that would bring positive material benefit; this is not the proper motive that should underlie *dāna* or *bushi*, one of the Six Perfections (the two characters *bu* and *shi* are translated as “charity” and “giving” here).

SD 19

獮猴尚教得，
 人何不憤發。
 前車即落院，
 4 後車須改轍。
 若也不知此，
 恐君惡合殺。
 比來是夜叉，
 8 變即成菩薩。

SD 20

君不見
 三界之中紛擾擾，
 只為無明不了絕。
 一念不生心澄然，
 無去無來不生滅。

SD 21

故林又斬新，
 刍源谿上人。
 天姥峽關嶺，
 4 通同次海津。

SD 19

Even a monkey can be taught,
 So why should men not rouse themselves?
 If the cart in front falls into a pit,
 4 The cart behind should change its path.
 If you can't understand this,
 Then I'm afraid your wickedness will bring your demise.¹
 Those who were demons previously,
 8 Can change and become bodhisattvas!

SD 20

Haven't you seen—
 The Three Realms thrown into turmoil,
 All because the ignorant don't know how to stop.
 If a single thought does not arise, the mind is clarified:
 No going and no coming, no arising and no destruction.

SD 21

The home forest is refreshed again
 For the man standing by Shan Creek's source.
 Tianmu Mountain: its passes, gorges, peaks
 4 Press hard upon the ocean side.²

1 Compare HS 144, ll. 15–18.

2 Tianmu Mountain and neighboring Shan Creek are part of the Tiantai range. They are particularly famous in literature through the poetry of Xie Lingyun and Li Bai.

灣深曲島間，
森森水雲雲。
借問嵩禪客，
8 日輪何處暾。

SD 22

自笑老夫筋力敗，
偏戀松巖愛獨遊。
可歎往年至今日，
任運還同不繫舟。

SD 23

一入雙溪不計春，
鍊暴黃精幾許斤。
鑪竈石鍋頻煮沸，
4 土甌久蒸氣味珍。
誰來幽谷餐仙食，
獨向雲泉更勿人。
延齡壽盡招手石，
8 此棲終不出山門。

In the depths of the bay, the far off isles,
 The vast waters lost in mist.
 I ask Meditation Master Song;
 8 Where is the sun that shines so dim?¹

SD 22

A laugh at myself, an old man with sinews powerless;
 But with fond affection for piney cliffs and a love of lonely rambling.
 What's amazing: from former years up until today,
 Turning myself over to fate just like an unmoored boat.²

SD 23

Once I entered Double Springs, countless years went by;³
 There I refined and dried many a pound of Solomon's Seal.⁴
 In stove and furnace, in stoneware cauldron I boiled it several times;
 4 In earthen crocks I steamed it long until vapor and taste were refined.
 Who comes now to my remote valley to taste this immortal food?
 I'm alone amid the clouds and the streams, there's no one here at all.
 My long life will come to an end here by the Beckoning Stone;⁵
 8 Roosting here, I'll never depart the temple's mountain gate.

1 This poem is somewhat garbled. Xiang Chu cites an apocryphal Chan story about a recluse named Song Toutuo 嵩頭陀, who awakened Shanhui 善慧 to his true nature while he was fishing.

2 The two lines of the last couplet are taken from HS 123 and HS 182.

3 This refers to two streams in the Tiantai area: Youxi 猶溪 and Xiandaxi 縣大溪.

4 Literally, "Yellow Essence": a combination of polygonatum species used as a cure in traditional Chinese medicine.

5 Zhiyi 智顗 (the founder of Tiantai Buddhism) dreamed that he saw a magical monk beckoning him by a boulder at Tiantai. He took this as a sign that he should move there.

SD 24

躡躅一群羊，
沿山又入谷。
看人貪竹塞，
4 且遭豺狼牧。
元不出孳生，
便將充口腹。
從頭喫至尾，
8 飴餧無餘肉。

SD 25

銀星釘稱衡，
綠絲作稱紐。
買人推向前，
4 賣人推向後。
不顧他心怨，
唯言我好手。
死去見閻王，
8 背後插掃箒。

SD 24

A flock of sheep is wandering about,
Is following the hills and entering valleys.
Their shepherd is set on his gambling games¹

4 When he encounters jackals and wolves in pursuit.²
They weren't raised by the wolves at all,
But now they fill wolves' mouths and bellies!
Devoured from their heads down to their tails,

8 With not a leftover in sight.

SD 25

Silver weights fastened from the steelyard,
Green threads serve as the steelyard cord.³
Buyers push themselves in front,
4 Sellers thrust themselves behind.
No heed have they for the wrongs of others,
Only say, "I'm pretty good at this."
After they die, they'll see King Yama;
8 He'll stick them with a broom-tail.⁴

1 Accepting the variant 博篋 for 竹塞.

2 Accepting the variant 逐 for 牧.

3 This is a description of the measuring scales used in the marketplace.

4 Cause them to reincarnate as animals.

SD 26

閉門私造罪，
 準擬免灾殃。
 被他惡部童，
 4 抄得報閻王。
 縱不入鑊湯，
 亦須臥鐵牀。
 不許雇人替，
 8 自作自身當。

SD 27

悠悠塵裏人，
 常道塵中樂。
 我見塵中人，
 4 心多生慇顧。
 何哉慇此流，
 念彼塵中苦。

SD 26

You shut the door, commit your sins in private,
Intending that way to avoid calamity.
But the boy who copies your evil deeds
4 Writes it all down, reports it to Yama.¹
Even if you don't enter the boiling cauldron,
You'll be laid out on the iron bed.
You can't hire someone to take your place—
8 Your deeds will be on your own head.

SD 27

How many the people in the dust,
Always talking about their dusty delights!
I see these people in the dust,
4 And so often I feel sorry for them.
How can I feel sorry for people like that?
I remember that there's pain in that dust as well.

1 A Buddhist folk belief holds that there are two scribes whose job it is to write down both the good and evil deeds of each person and to report them to Yama, king and judge of the underworld.

SD 28

無去無來本湛然，
不居內外及中間。
一顆水精絕瑕翳，
光明透滿出人天。

SD 29

少年學書劍，
叱馭到荊州。
聞伐匈奴盡，
4 婆娑無處遊。
歸來翠巖下，
席草翫清流。
壯士志未騁，
8 猦猴騎土牛。

SD 30

三界如轉輪，
浮生若流水。
蠹蠹諸品類，
4 貪生不覺死。

SD 28

No goings, no comings, originally tranquil;
No dwelling within or without, or at the point between.
A single crystal of purity without flaw or crack;
Its light penetrates and fills up the worlds of men and gods.

SD 29

In my youth I studied books and swordsmanship;
Bent on saving the state, I drove toward Jingzhou.¹
There I heard the campaigns against the Xiongnu were done,
4 So I lingered, aimless, no place to go.
I went home again to the foot of azure cliffs,
Made grass my mat, delighted in the clear streams.
Before a man in his prime can pursue his will,
8 He's reduced to a monkey riding a clay ox.

SD 30

The Three Realms are like a turning wheel;
This floating life like flowing water.
All living beings are squirming together,
4 Greedy for life and ignorant of death.

1 Jingzhou was the district in the central Yangtze valley that often served as a strategic lynchpin for military campaigns. This resonates oddly with the next line, with its mention of the Xiongnu; but the poet is likely gesturing toward places where military activity is common. “Bent on saving the state I drove” is literally “I shouted at the carriage driver.” The allusion here refers to Wang Zun of the Han dynasty, who commanded his driver to take him over a dangerous mountain road while he served as Regional Inspector of Yizhou. His predecessor, Wang Yang, had refused to take the same road, because he felt he should preserve his own life for the sake of his ancestors. The term came to be used to describe those who placed loyalty to the state above their own lives and private concerns.

汝看朝垂露，
能得幾時子。

SD 31

閑入天台洞，
訪人人不知。
寒山為伴侶，
4 松下噉靈芝。
每談今古事，
嗟見世愚癡。
箇箇入地獄，
8 早晚出頭時。

SD 32

古佛路淒淒，
愚人到却迷。
只緣前業重，
4 所以不能知。
欲識無為理，
心中不掛絲。
生生勤苦學，
8 必定覩天師。

Just look at the morning dew—
How long can it last?

SD 31

I idly enter Tiantai grottoes
To visit someone, though no one knows.
Hanshan is my companion;

4 Under the pines we dine on magic fungi.
Always we chat about matters new and ancient,
Sighing that the world is so foolish.
One by one they enter into hell,
8 And when will they ever get out of it?

SD 32

The path of past Buddhas is drear and chill,
Fools who come to it are lost.
All because their karmic burden is heavy,

4 They are unable to learn of it.
If you want to know how to be free of karmic action,
No garments may hang about your heart.
From life to life study with all your might,
8 Then you'll certainly see the Celestial Teacher.

SD 33

各有天真佛，
號之為寶王。
珠光日夜照，
玄妙卒難量。
盲人常兀兀，
那肯怕灾殃。
唯貪淫泆業，
此輩實堪傷。

SD 34

出家求出離，
哀念苦眾生。
助佛為揚化，
令教選路行。
何曾解救苦，
恣意亂縱橫。
一時同受溺，
俱落大深坑。

SD 33

Each has a naturally authentic Buddha;
We name it the Prince of Jewels.
The light of this pearl shines day and night;
4 Its dark mysteries impossible to measure.
But the blind are always muddled,
Unwilling to fear disaster and calamity.
Only greedy for a karma of excess,
8 This gang is really pitiable.

SD 34

Those who have left their home seek escape,
And think with pity of the suffering of living things.
They help the Buddhas to spread the message of salvation,
4 Causing all to choose the right path to take.
But when have they ever understood how to relieve suffering?
Doing as they please, wildly going in all directions.
All at once they will drown together,
8 All falling in the great deep Pit.

SD 35

常飲三毒酒，
昏昏都不知。
將錢作夢事，
4 夢事成鐵圍。
以苦欲捨苦，
捨苦無出期。
應須早覺悟，
8 覺悟自歸依。

SD 36

雲山疊疊幾千重，
幽谷路深絕人蹤。
碧澗清流多勝境，
時來鳥語合人心。

SD 37

後來出家子，
論情入骨癡。
本來求解脫，
4 却見受驅馳。

SD 35

Always they drink the wine of Three Poisons,
Benighted, all of them unaware.
Using money to pay for their dreams,
4 Dreams that turn into an Iron Cage.¹
With suffering they try to relieve suffering,
Yet this relief will never take place.
From the start they ought to struggle to wake up—
8 Awakening that comes from Taking Refuge.²

SD 36

Cloudy mountains, rank upon rank, how many thousand layers!
Secluded valley—the road deep, cut off from human traces.
The jade stream flows clearly through a realm of many marvels;
From time to time, the chattering of birds matches with my mood.

SD 37

Monks of this latter time:
To tell the truth, they're stupid to the bone.
Originally they sought Liberation,
4 But now they bustle about at the tasks they get.

1 A term for Hell.

2 For Taking Refuge, see HS 1 and note.

終朝遊俗舍，
禮念作威儀。
博錢沽酒喫，
8 翻成客作兒。

SD 38

若論常快活，
唯有隱居人。
林花長似錦，
4 四季色常新。
或向巖間坐，
旋瞻見桂輪。
雖然身暢逸，
8 却念世間人。

SD 39

我見出家人，
總愛喫酒肉。
比合上天堂，
4 却沈歸地獄。

All day traveling to laymen's homes,
Paying respects, chanting sutras, performing rituals.
They get their pay, then go drinking,
8 Acting just like hired laborers.

SD 38

If you discuss what'll make you always happy,
There's only the life of the recluse.
The trees in flower are always like brocade;
4 In all four seasons, their colors are ever renewed.
Sometimes I sit on the cliffs,
Gazing long at the cinnamon moon-wheel.¹
Although the body's free and easy,
8 Yet I still think of people in the world.

SD 39

I see those who have become monks:
All of them love to drink wine and eat meat.
Originally they acted with Heaven-bound conduct,
4 But then sank into a path toward Hell.

1 A reference to the cinnamon tree that grows on the moon. Compare HS 68.

念得兩卷經，
欺他道鄙俗。
豈知鄙俗士，
8 大有根性熟。

下五首與前長偈語句同

SD 40

我見頑鈍人，
燈心柱須彌。
蟻子齧大樹，
4 焉知氣力微。
學咬兩莖菜，
言與祖師齊。
火急求懺悔，
8 從今輒莫迷。

SD 41

君見月光明，
照燭四天下。
圓暉掛太虛，
4 穎淨能蕭灑。

Chanting their two chapters of sutras,
 They cheat the people of the marketplace.
 But how could they know that among those marketplace people
 8 Are many who have roots of merit that have matured?

The following five poems have lines in common with the long gātha quoted above.¹

SD 40

I see those foolish men,
 A tiny wick supporting Mt. Sumeru.
 Ants gnawing away at a mighty tree,
 4 Unaware how weak their power is.
 Training to eat their stalks of grass,
 Saying they're the same as their masters.
 You must seek to confess your sins right now!
 8 Don't always be lost as you are now.

SD 41

Have you seen the brilliance of the moon?
 A shining candle illuminating all the earth.
 Its round radiance hangs in the Great Void,
 4 Sleek and clean, as clear as this.

1 That is, the verse that comes at the end of the biographical note on Shide.

人道有虧盈，
我見無衰謝。
狀似摩尼珠，
8 光明無晝夜。

SD 42

余住無方所，
盤泊無為里。
時陟涅槃山，
4 或覩香林寺。
尋常只是閑，
言不干名利。
東海變桑田，
8 我心誰管你。

SD 43a

左手握驪珠，
右手執慧劍。
先破無明賊，
神珠自吐燄。

People say it waxes and wanes,
 But I see that it has no fading or withering.
 Its form is like the *manī* pearl;
 8 Bright light no matter day or night.

SD 42

Where I dwell is Nowhere Place;
 I linger in the village of Karmic Freedom.
 At times I climb Nirvana Hill,
 4 Or enjoy myself in temples of fragrant trees.¹
 Typically I find nothing but leisure,
 My speech indifferent to fame and profit.
 As the eastern sea turns to mulberry fields,²
 8 My mind, who will bother with you then?

SD 43a³

Left hand grasps the dragon pearl,
 Right hand holds the sword of wisdom.
 First I smash the robbers of ignorance—
 Then the divine pearl emits a blaze of its own.

1 Possibly alluding to the comparison of the scent of fragrant trees to the teaching of the Dharma that is occasionally found in Buddhist texts.

2 A common expression referring to the inevitable change of the world over time.

3 SD 43 is without a doubt two separate poems. The first four lines are rather close rhetorically to the quatrain HS 299. The second four lines (which have nothing in common with the first four) begin with a lament for human folly—the most common recurring opening in the corpus.

SD 43b

傷嗟愚癡人，
貪愛那生歟。
一墮三途間，
始覺前程險。

SD 44

般若酒泠泠，
飲多人易醒。
余住天台山，
4 凡愚那見形。
常遊深谷洞，
終不逐時情。
無思亦無慮，
8 無辱也無榮。

此下與寒山詩大同小異語意相涉

SD 45

自從到此天台寺，
經今早已幾冬春。
山水不移人自老，
見却多少後生人。

SD 43b

Alas, how sad these fools!
They never grow tired of their covetousness.
Once they've fallen into the three evil paths,
They'll first know the dangers of their former course.

SD 44

How clear and cold is the wine of wisdom!
Those who drink deep will easily sober up.
I live at Tiantai Mountain—

- 4 How could I reveal myself to the foolish and common?
I often ramble in deep valleys and caves,
Never pursue the style of the time.
No worries and no concerns,
- 8 No shame and no glory either.

The poems below share their meanings with some of Hanshan's poems; they are largely the same, with small differences.

SD 45

From when I arrived at this Tiantai temple
Until now, I've already lived several winters and springs.
The landscape never changes, but people do grow old;
And now I see quite a few people younger than me.¹

¹ This is almost identical to HS 212. One wonders whether the only significant change ("realm" in HS, "temple" in SD) occurred because Shide was said to reside at Guoqing Temple.

SD 46

平生何所憂，
此世隨緣過。
日月如逝波，
4 光陰石中火。
任他天地移，
我暢巖中坐。

SD 47

嗟見多知漢，
終日枉用心。
岐路逞嘍囉，
4 欺謾一切人。
唯作地獄滓，
不修來世因。
忽爾無常到，
8 定知亂紛紛。

SD 46

What do I have to worry about in this existence?
I pass through this world following my karma.
Days and months pass like departing waves,
4 Time is just a flash from a flint stone.
Let Heaven and Earth change as it may,
But I'll delight in sitting here on my cliff.¹

SD 47

I sigh to see those know-it-alls
Who vainly employ their mind all day,
Showing off their clever words at the crossroads,
4 Cheating everyone they meet.
They only become the dregs of Hell,
Don't cultivate the karma of the life to come.
When Impermanence comes upon them,
8 Certainly things will be thrown into chaos.²

1 Almost identical to ll. 3–8 of HS 171.

2 The same as HS 238 with minor variants.

SD 48

迢迢山徑峻，
萬仞險隘危。
石橋莓苔綠，
時見白雲飛。
瀑布懸如練，
月影落潭暉。
更登華頂上，
猶待孤鶴期。

SD 49

松月冷颼颼，
片片雲霞起。
匼匝幾重山，
縱目千萬里。
谿潭水澄澄，
徹底鏡相似。
可貴靈臺物，
七寶莫能比。

SD 48

Far far away, on mountain range steep,
And ten thousand fathoms high through a blocked precipice:
The moss grows green on Stony Bridge,
4 And sometimes I see white clouds drift by.
A waterfall hangs like a bolt of silk,
And moon's reflection sinks in the pool's light.
Again I climb Hua Peak—
8 Still waiting for a meeting with a lone crane.¹

SD 49

The pine-tree moon is windblown and chill;
Shred by shred the roseate clouds rise.
The many layers of hills, clustered together,
4 Stretch to vision's limit for countless miles.
The valley pool water is clear
Like a mirror to its very depths.
The mind is a thing to be treasured—
8 How could a Seven-Jeweled Pagoda compare?²

1 That is, recognized by the Transcendents as one of their own.

2 A version of HS 264, with the first couplet moved to end and with variants.

SD 50

世有多解人，
愚癡學閑文。
不憂當來果，
4 唯知造惡因。
見佛不解禮，
覩僧倍生瞋。
五逆十惡輩，
8 三毒以為鄰。
死去入地獄，
未有出頭辰。

SD 51

人生浮世中，
箇箇願富貴。
高堂車馬多，
4 一呼百諾至。
吞併他田宅，
準擬承後嗣。
未逾七十秋，
8 冰消瓦解去。

SD 50

There are men with “great understanding”
 Who foolishly study idle texts.

They do not worry about future results,

4 Only know how to create evil causes.

When they see the Buddha they can’t pay him homage;
 When they view a monk they grow even more angry.

The Five Perversions, the Ten Evil Acts,

8 The Three Poisons they take as neighbors.

And once they die, they enter Hell,
 And they’ll never emerge again.¹

SD 51

Human life in this floating world:

Everyone wants to be rich:

With lofty hall, many horses and carriages,

4 A hundred assents to every summons.

Swallowing up others’ fields and homes,

Planning to pass it on to descendants.

But before seventy autumns have passed,

8 The ice melts and the tiles shatter.²

1 A version of HS 91. The third couplet is close to the third couplet of HS 137.

2 Lines 4, 7, and 8 appear with slight changes in HS 85.

SD 52

水浸泥彈丸，
思量無道理。
浮漚夢幻身，
4 百年能幾幾。
不解細思惟，
將言長不死。
誅剝壘千金，
8 留將與妻子。

SD 53

雲林最幽棲，
傍澗枕月谿。
松拂盤陀石，
4 甘泉涌淒淒。
靜坐偏佳麗，
虛巖矇霧迷。
怡然居憩地，
8 日

以下缺

SD 52

It's like water soaking mud clods:
When you think about it, it makes no sense.
Like floating froth this illusory dream body;
4 Out of a hundred years how long can it last?
You don't know how to think deeply about it—
Just say that you'll live forever.
You scrape together your pile of gold
8 Merely to leave it to your wife and kids.

SD 53

Cloudy forest—the most secluded place to rest;
I keep to the stream, rest on the moonlit creek.
Pine trees brush the level stone,
4 Sweet springs well up in clarity.
I calmly take pleasure, only favoring beauty here,
Lost in the shrouding mists on this empty cliff.
I joyfully take my rest in this place,
8 The sun . . .¹

The rest of the text is missing.

1 Nearly identical to ll. 3–6 of HS 267.

SD 54

可笑是林泉，
數里少人煙。
雲從巖嶂起，
4 瀑布水潺潺。
猿啼暢道曲，
虎嘯出人間。
松風清颯颯，
8 鳥語聲關關。
獨步繞石澗，
孤陟上峰巒。
時坐盤陀石，
12 倦仰攀蘿沿。
遙望城隍處，
惟聞鬧喧喧。

此首係別本增入

SD 54

How delightful this forest stream—
For several miles no smoke from human fires.
Clouds arise from cliffs and steeps,

4 While water murmurs in the torrent.
Gibbons chatter, singing a song of the Way;
Tigers roar as they come out among men.
The clear pine-wind whistles and roars,
8 And the speech of birds twitters around me.¹
Alone, I tread round the stony creek,
Solitary, climb the peaks and hills.
At times I sit on the level stones;
12 Looking skyward I ascend, clambering up vines.
I gaze afar at the city walls
And only hear their clamor and din.

This poem has been added from another edition.

1 These four lines also appear in HS 165. See also the note to line 3 of that poem.