

(*round*) as the rising moon. As a boy (*collecting-sand age*) he was sweet as the odour of cinnamon or the vanilla tree. When he grew up he thoroughly mastered the *Fan* and *Su*; ¹⁶ the nine borders ¹⁷ were filled with (*bore*) his renown, the five prefectures (*or* palaces) together resounded his praise.

At early dawn he studied the true and the false, and through the night shone forth his goodness; the mirror of his wisdom, fixed on the true receptacle, remained stationary. He considered the limits of life, and was permanently at rest (*in the persuasion that*) the vermilion ribbon and the violet silken tassels are the pleasing bonds that keep one attached to the world; but the precious car and the red pillow, these are the means of crossing the ford and escaping the world. Wherefore he put away from him the pleasures of sense, and spoke of finding refuge in some hermit retreat. His noble brother Chang-tsi was a master of the law, a pillar and support of the school of Buddha. He was as a dragon or an elephant (*or* a dragon-elephant) in his own generation, and, as a falcon or a crane, he mounted above those to come. In the court and the wilderness was his fame exalted; within and without was his renown spread. Being deeply affectionate, they loved one another, and so fulfilled the harmony of mutual relationship (*parentage*). The master of the law was diligent in his labour as a student; he lost not a moment of time, and by his studies he rendered his teachers illustrious, and was an ornament to his place of study. His virtuous qualities were rightly balanced, and he caused the perfume of his fame to extend through the home of his adoption. Whip raised, he travelled on his even way; he mastered the nine divisions of the books, and swallowed (*the lake*) Mong; ¹⁸ he worked his paddles across the dark ford; he gave his attention to

¹⁶ That is, the books of the legendary period of Chinese history, from 2852 B.C. to 2697 B.C.

¹⁷ *Or the nine islands (K'iu-kao-tsai-in)*, concerning which there is

a passage in the *Shi King*.—Jul. p. lii.

¹⁸ To swallow the lake Mong is a metaphorical way of saying he had acquired a vast erudition.—Jul.