

Zen Saying from Thoreau's Walden

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Zen Sayings from Thoreau's *Walden*

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This piece follows my earlier collections:

100 Zen Sayings from *The Old Man and the Sea* (1983)

150 Zen Sayings from *The Grapes of Wrath* (1984)

Zen Sayings from Ralph Waldo Emerson (I) (1985)

150 Zen Sayings from Whitman's 'Song of Myself' (1986)

Here I have picked out 262 Zen expressions from Henry David Thoreau's *Walden; or Life in the Woods* (1854). The number put at the end of each quotation indicates that of page in the Norton Critical Edition (W. W. Norton & Co. : New York, 1966).

Each extract in this collection is, so to speak, an original Zen saying written in English. Thoreau, who was quite ignorant of Zen, did not mean it at all, but it is quite obvious that there are various Zen viewpoints—what I call “Universalism,” “Individualism,” “Vitalism,” “Radical Humanism,” and some other aspects of Zen—vividly expressed in his own “native” language without any mixture of exoticism nor imitation at all. The Zen eye could see in each extract in this collection—one or more than one aspects of Zen.

For detailed information regarding Zen viewpoints, Zen sayings and capping phrases, see my introductions to:

A Zen Forest : Sayings of the Masters (New York & Tokyo :
Weatherhill, 1981)

*A Zen Harvest : Japanese Folk Zen Sayings—Haiku, Dodoitsu, &
Waka* (San Francisco : North Point Press, 1988)

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⟨ECONOMY⟩

- 1 It is, after all, always the first person that is speaking. [1]
- 2 My townsmen, whose misfortune it is to have inherited farms, houses, barns, cattle, and farming tools; for these are more easily acquired than got rid of. [2]
- 3 Better if they had been born in the open pasture and suckled by a wolf, that they might have seen with clearer eyes what field they were called to labor in. [2]
- 4 Why should they begin digging their graves as soon as they are born? [2]
- 5 The better part of the man is soon ploughed into the soil for compost. [3]
- 6 Laying up treasures which moth and rust will corrupt and thieves break through and steal. [3]
- 7 Most men...are so occupied with the factitious cares and superfluously coarse labors of life that its finer fruits cannot be plucked by them. [3]
- 8 The finest qualities of our nature, like the bloom on fruits, can be preserved only by the most delicate handling. [3]
- 9 Worst of all when you are the slave-driver of yourself. [4]
- 10 Public opinion is a weak tyrant compared with our own private opinion. [4]

- 11 The same sun which ripens my beans illumines at once a system of earths like ours. [6]
- 12 What distant and different beings in the various mansions of the universe are contemplating the same one at the same moment! [6]
- 13 Could a greater miracle take place than for us to look through each other's eyes for an instant? [6]
- 14 One generation abandons the enterprises of another like stranded vessels. [7]
- 15 There are as many ways as there can be drawn radii from one centre. [7]
- 16 All change is a miracle to contemplate. [7]
- 17 Man's body is a stove, and food the fuel which keeps up the internal combustion in the lungs. [8]
- 18 The luxuriously rich are not simply kept comfortably warm, but unnaturally hot. [9]
- 19 There are nowadays professors of hilosophy, but not philosophers. [9]
- 20 Those who find their encouragement and inspiration in precisely the present condition of things, and cherish it with the fondness and enthusiasm of lovers. [10]
- 21 Those who are well employed, in whatever circumstances. [10]

- 22 Most terribly impoverished class of all, who have accumulated dross, but know not how to use it, or get rid of it, and thus have forged their own golden or silver fetters. [10]
- 23 Every day our garments became more assimilated to ourselves, receiving the impress of the wearer's character. [14]
- 24 Dress a scarecrow in your last shift, you standing shiftless by, who would not soonest salute the scarecrow? [14]
- 25 If my jacket and trousers, my hat and shoes, are fit to worship God in, they will do. [15]
- 26 If there is not a new man, how can the new clothes be made to fit? [15]
- 27 Clothes are but our outmost cuticle and mortal coil. [16]
- 28 Clad so simply that he can lay his hands on himself in the dark. [16]
- 29 If an enemy take the town, he can, like the old philosopher, walk out the gate empty-handed without anxiety. [16]
- 30 Man wanted a home, a place of warmth, or comfort, first of physical warmth, then the warmth of the affections. [18]
- 31 If we were to spend more of our days and nights without any obstruction between us and the celestial bodies... [19]
- 32 He has set his trap with a hair spring to catch comfort and independence, and then, as he turned away, got his own leg into it. [22]

- 33 It [may] be the house that has got him. [22]
- 34 Our houses are such unwieldy property that we are often imprisoned rather than housed in them. [22]
- 35 The bad neighborhood to be avoided is our own scurvy selves. [22]
- 36 While civilization has been improving our houses, it has not equally improved the men who are to inhabit them. [22-23]
- 37 It has created palaces, but it was not so easy to create noblemen and kings. [23]
- 38 The luxury of one class is couterbalanced by the indigence of another. [23]
- 39 They think that they must have such a one as their neighbors have. [24]
- 40 Shall we always study to obtain more of these things, and not sometimes to be content with less? [24]
- 41 They required to be dusted daily, when the furniture of my mind was all undusted still. [24]
- 42 No dust gathers on the grass, unless where man has broken ground. [24]
- 43 It is the luxurious and dissipated who set the fashions which the herd so diligently follow. [24]

- 44 I would rather ride on earth in an ox cart with a free circulation, than go to heaven in the fancy car of an excursion train and breathe a *malaria* all the way. [25]
- 45 The very simplicity and nakedness of man's life in the primitive ages...left him still but a sojourner in nature. [25]
- 46 But lo! men have become the tools of their tools. [25]
- 47 I was more the friend than the foe of the pine tree, though I had cut down some of them, having become better acquainted with it. [28]
- 48 What of architectural beauty...has gradually grown from within outward, out of the necessities and character of the indweller, who is the only builder. [31]
- 49 "Carpenter" is another name for "coffin-maker." [32]
- 50 For the far more valuable education which he gets by associating with the most cultivated of his contemporaries no charge is made. [34]
- 51 To survey the world through a telescope or a microscope, and never with his natural eye. [34]
- 52 To study chemistry, and not learn how his bread is made. [34]
- 53 To discover new satellites to Neptune, and not detect the motes in his eyes. [34]
- 54 To be devoured by the monsters that swarm all around him, while contemplating the monsters in a drop of vinegar. [34]

- 55 Our inventions are wont to be pretty toys, which distract our attention from serious things. [35]
- 56 The swiftest traveller is he that goes afoot. [35]
- 57 This spending of the best part of one's life earning money in order to enjoy a questionable liberty during the least valuable part of it. [36]
- 58 You could have spent your time better than digging in this dirt. [36]
- 59 To select a fresh spot from time to time than to manure the old. [37]
- 60 I was not anchored to a house or farm, but could follow the bent of my genius, which is a very crooked one, every moment. [37]
- 61 Men are not so much the keepers of herds as herds are the keepers of men. [38]
- 62 One piece of good sense would be more memorable than a monument as high as the moon. [39]
- 63 I love better to see stones in place. [39]
- 64 More sensible is a rod of stone wall that bounds an honest man's field than a hundred-gated Thebes that has wandered farther from the true end of life. [39]
- 65 Wiser and manlier to have drowned in the Nile, and then given

his body to the dogs. [39]

66 A man may use as simple a diet as the animals, and yet retain health and strength. [41]

67 Thy frequently starve, not for want of necessaries, but for want of luxuries. [41]

68 The fall from the farmer to the operative as great and memorable as that from the man to the farmer. [43]

69 For what do we *move* ever but to get rid of our furniture, our *exuviae*? [44]

70 A lucky fox that left his tail in the trap. [44]

71 The man is at a dead set who has got through a knot hole or gateway where his sledge load of furniture cannot follow him. [45]

72 Tottering under a bundle which contained his all. [45]

73 If I have got to drag my trap, I will take care that it be a light one and do not nip me in a vital part. [45]

74 I have no gazers to shut out but the sun and moon, and I am willing that they should look in. [45]

75 When a man dies he kicks the dust. [46]

76 My greatest skill has been to want but little. [47]

77 To maintain one's self on this earth is not a hardship but a

pastime, if we will live simply and wisely. [48]

78 As many different persons in the world as possible. [48]

79 Very careful to find out and pursue *his own* way. [48]

80 The sailor or the fugitive slave keeps the polestar in his eye.
[48]

81 To cooperate, in the highest as well as the lowest sense,
means *to get our living together*. [48]

82 The devil finds employment for the idle. [49]

83 You must have a genius for charity as well as for any thing
else. [49]

84 He is of such brightness that no mortal can look him in the
face, and then, and in the mean while too, going about the
world in his own orbit, doing it good. [50]

85 His goodness must not be a partial and transitory act, but a
constant superfluity, which costs him nothing and of which he
is unconscious. [52]

86 Do not let your left hand know what your what your right
hand does, for it is not worth knowing. Rescue the drowning
and tie your shoe-strings. [53]

87 Let us first be as simple and well as Nature ourselves. [53]

88 Dipel the clouds which hang over our own brows, and take up
a little life into our pores. [53]

89 Do not stay to be an overseer of the poor, but endeavor to become one of the worthies of the world. [53]

⟨WHERE I LIVED, AND WHAT I LIVED FOR⟩

90 Wherever I sat, there I might live, and the landscape radiated from me accordingly. [55]

91 A man is rich in proportion to the number of things which he can afford to let alone. [55]

92 It makes but little difference whether you are committed to a farm or the country jail. [56]

93 To brag as lustily as chanticleer in the morning, standing on his roost. [57]

94 The morning wind forever blows, the poem of creation is uninterrupted; but few are the ears that hear it. [57]

95 Olympus is but the outside of the earth every where. [57]

96 An abode without birds is like a meat without seasoning. [57-58]

97 I found myself suddenly neighbor to the birds; not by having imprisoned one, but having caged myself near them. [58]

98 We are wont to imagine rare and delectable places in some remote and more celestial corner of the system, behind the constellation of Cassiopeia's Chair, far from noise and disturbance. [59]

- 99 My house actually had its site in such a withdrawn, but forever new and unprofaned, part of universe. [59]
- 100 There was a shepherd that did live,
And held his thoughts as high
As were the mounts whereon his flocks
Did hourly feed him by. [59]
- 101 Every morning was a cheerful invitation to make my life of equal simplicity, and I may say innocence, with Nature herself. [59]
- 102 I got up early and bathed in the pond; that was a religious exercise, and one of the best things which I did. [59-60]
- 103 Renew thyself completely each day; do it again, and again, and forever again. [60]
- 104 Something cosmical about it; a standing advertisement...of the everlasting vigor and fertility of the world. [60]
- 105 The morning, which is the most memorable season of the day, is the awakening hour. [60]
- 106 All memorable events...transpire in morning time and in a morning atmoshere. [60]
- 107 All intelligences awake with the morning. [60]
- 108 Moral reform is the effort to throw off sleep. [60]
- 109 The millions are awake enough for physical labor; but only one

in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. [60-61]

110 To be awake is to be alive. [61]

111 Reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us in our soundest sleep. [61]

112 The unquestionable ability of man to elevate his life by a conscious endeavor. [61]

113 To live deliberately, to front only the essential facts of life. [61]

114 If I could...not, when I came to die, discover that I had not lived. [61]

115 I did not wish to live what was not life, living is so dear. [61]

116 Simplicity, simplicity, simplicity! [61]

117 Let your affairs be as two or three, and not a hundred or a thousand. [61]

118 Simplify, simplify. Instead of three meals a day, if it be necessary eat but one; instead of a hundred dishes, five; and reduce other things in proportion. [62]

119 Simplicity of life and elevation of purpose. [62]

120 Why should we live with such hurry and waste of life? [62]

- 121 They take a thousand stitches to-day to save nine to-morrow.
[62]
- 122 He lives in the dark unfathomed mammoth cave of this world,
and has but the rudiment of an eye himself. [63]
- 123 We never need read of another. One is enough. [63]
- 124 If you are acquainted with the principle, what do you care for
a myriad instances and applications? [63]
- 125 To a philosopher all *news*, as it is called, is gossip, and they
who edit and read it are old women over their tea. [63]
- 126 What news! how much more important to know what that is
which was never old! [64]
- 127 Shams and delusions are esteemed for soundest truths, while
reality is fabulous. [63]
- 128 Petty fears and petty pleasures are but the shadow of the
reality. [64-65]
- 129 We think that that *is* which *appears* to be. [65]
- 130 Say what that thing really is before a true gaze, and they
would all go to pieces in your account of them. [65]
- 131 Men esteem truth remote, in the outskirts of the system,
behind the farthest star, before Adam and after the last man.
[65]

- 132 All theses times and places and occasions are now and here.
[65]
- 133 God culminates in the present moment. [65]
- 134 Whether we travel fast or slow, the track is laid for us. Let us
spend our lives in conceiving then. [65]
- 135 Let us spend one day as deliberately as Nature. [65]
- 136 Let company come and let company go, let the bells ring and
the children cry. [65]
- 137 Let us...wedge our feet downward through the mud and slush
of opinion, and prejudice, and tradition, and delusion, and
appearance... till we come to a hard bottom and rocks in
place, which we can call *reality*. [66]
- 138 Then begin, having a *point d'appui*, below freshet and frost
and fire, a place where you might found a wall or a state, or
set a lamp-post safely. [66]
- 139 If we are really dying, let us hear the rattle in our throats and
feel cold in the extremities. [66]
- 140 I see the sandy bottom and detect how shallow it is. Its thin
current slides away, but eternity remains. [66]
- 141 I would drink deeper; fish in the sky, whose bottom is pebbly
with stars. [66]
- 142 The intellect is a cleaver; it discerns and rifts its way into the
secret of things. [66]

143 My head is hands and feet. I feel all my best faculties concentrated in it. [66]

⟨READING⟩

144 It was I in him that was then so bold, and it is he in me that now reviews the vision. [67]

145 Books must be read as deliberately and reservedly as they were written. [68]

146 To discern from that remoteness the treasures of antiquity. [68-69]

147 What the Roman and Grecian multitude could not *hear*, after the lapse of ages a few scholars *read*, and a few scholars only are still reading it. [69]

148 There are the stars, and they who can may read them. [69]

⟨SOUNDS⟩

149 My life itself was become my amusement and never ceased to be novel. [76]

150 Follow your genius closely enough, and it will not fail to show you a fresh prospect every hour. [76]

151 Housework was a pleasant pastime. [76]

152 It was pleasant to see my whole household effects out on the grass, making a little pile like a gypsy's pack, and my three-

- legged table, from which I did not remove the books and pen and ink, standing amid the pines and hickories. [76]
- 153 So much more interesting most familiar objects look out of doors than in the house. [76]
- 154 A bird sits on the next bough, life-everlasting grows under the table, and blackberry vines run round its legs; pine cones, chestnut burs, and strawberry leaves are strewn about. [76]
- 155 Every path but your own is the path of fate. Keep on your own track, then. [80]
- 156 No yard! but unfenced Nature reaching up to your very sills. [86]
- 157 Sturdy pitch-pines rubbing and creaking against the shingles..., their roots reaching quite under the house. [86]
- 158 A pine tree suapped off or torn up by the roots behind your house for fuel. [86]
- 159 Instead of no path to the front-yard gate in the Great Snow,—no gate—no front-yard,—and no path to the civilized world! [86]

〈SOLITUDE〉

- 160 The whole body is one sense, and imbibes delight through every pore. [86]
- 161 No very black melancholy to him who lives in the midst of Nature and has his senses still. [88]

- 162 While I enjoy the friendship of the seasons...nothing can make life a burden to me. [88]
- 163 Such sweet and beneficent society in Nature, in the very pattering of the drops, and in every sound and sight around my house, an infinite and unaccountable friendliness all at once like an atmosphere sustaining me. [88]
- 164 This whole earth which we inhabit is but a point in space. [89]
- 165 The perennial source of our life, whence in all our experience we have found that to issue, as willow stands near the water and sends out its roots in that direction. [89-90]
- 166 For the most part we allow only outlying and transient circumstances to make our occasions. [90]
- 167 We seek to perceive them, and we do not see them; we seek to hear them, and we do not hear them; identified with the substance of things, they cannot be separated from them. [90]
- 168 Virtue does not remain as an abandoned orphan; it must of necessity have neighbors. [90]
- 169 By a conscious effort of the mind we can stand aloof from actions and their consequences; and all things, good and bad, go by us like a torrent. [90]
- 170 Either the driftwood in the stream, or Indra in the sky looking down on it. [90-91]

- 171 The presence and criticism of a part of me, which...is not a part of me, but spectator, sharing no experience, but taking note of it; and that is no more I than it is you. [91]
- 172 We are for the most part more lonely when we go abroad among men than when we stay in our chambers. [91]
- 173 Solitude is not measured by the miles of space that intervene between a man and his fellows. [91]
- 174 The farmer can work alone in the field or the woods all day, hoeing or chopping, and not feel lonesome, because he is employed. [91]
- 175 Am I not partly leaves and vegetable mould myself? [93]
- 176 The only thoroughly sound-conditioned, healthy, and robust young lady that ever walked the globe, and wherever she came it was spring. [93]

〈THE BEAN-FIELD〉

- 177 Removing the weeds, putting fresh soil about the bean stems, and encouraging this weed which I had sown, making the yellow soil express its summer thought in bean leaves and blossoms rather than in wormwood and piper and millet grass, making the earth say beans instead of grass. [105]
- 178 It was no longer beans that I hoed, nor I that hoed beans. [106]
- 179 The night-hawk circled overhead in the sunny afternoons...like a mote in heaven's eye. [106]

- 180 A sound as if the heavens were rent, torn at last to very rags and tatters, and yet a seamless cope remained. [106]
- 181 From my clearing only the same everlastingly great look that it wears daily, and I saw no difference in it. [108]
- 182 No compost or laetation whatsoever comparable to this continual motion, repastination, and turning of the mould with the spade. [108]
- 183 The sun looks on our cultivated fields and on the prairies and forests without distinction. [111]
- 184 In his [the sun's] view the earth is all equally cultivated like a garden. [111]
- 185 This broad field which I have looked at so long looks not to me as the principal cultivator, but...to influences more genial to it, which water and make it green. [111]

⟨THE VILLAGE⟩

- 186 Not till we are lost, in other words, not till we have lost the world, do we begin to find ourselves, and realize where we are and the infinite extent of our relations. [115]
- 187 The virtues of a superior man are like the wind; the virtues of a common man are like the grass; the grass, when the wind passes over it, bends. [116]

⟨THE PONDS⟩

- 188 The fruits do not yield their true flavor to the purchaser of them, nor to him who raises them for the market. [116]
- 189 It is a vulgar error to suppose that you have tasted huckleberries who never plucked them. [116]
- 190 Unbroken harmony, far more pleasing to remember than if it had been carried on by speech. [116]
- 191 When your thoughts had wandered to vast and cosmogonical themes in other spheres, to feel this faint jerk, which came to interrupt your dreams and link you to Nature again. [117]
- 192 I caught two fishes...with one hook. [117]
- 193 All our Concord waters have two colors at least, one when viewed at a distance, and another, more proper, close at hand. [118]
- 194 In clear weather, in summer, they appear blue at a little distance, especially if agitated, and at a great distance all appear alike. [118]
- 195 Walden is blue at one time and green at another, even from the same point of view. Lying between the earth and the heavens, it partakes of the color of both. [118]
- 196 A single glass of its water held up to the light is as colorless as an equal quantity of air. [119]
- 197 A lake is the landscape's most beautiful and expressive feature. It is earth's eye; looking into which the beholder measures the depth of his own nature. [125]

- 198 Every leaf and twig and stone and cobweb sparkles now at mid-afternoon as when covered when covered with dew in a spring morning. [126]
- 199 It is a mirror which no stone can crack, whose quick-silver will never wear off, whose gilding Nature continually repairs; no storms, no dust, can dim its surface ever fresh. [126]
- 200 How can you expect the birds to sing when their groves are cut down? [129]
- 201 It is itself unchanged, the same water which my youthful eyes fell on; all the change is in me. It has not acquired one permanent wrinkle after all its ripples. [129]
- 202 I cannot come nearer to God and Heaven
Than I live to Walden even. [129-30]
- 203 Give me the poverty that enjoys true wealth. Farmers are respectable and interesting to me in proportion as they are poor. [132]

〈BAKER FARM〉

- 204 Catch shiners with fish-worms, and bait the perch with them. [138]
- 205 Remember thy Creator in the days of thy youth. [138]
- 206 Let not to get a living be thy trade, but thy sport. Enjoy the land, but own it not. [138]

207 When we changed seats in the boat luck changed seates too.
[139]

208 Thinking to live by some derivative old country mode in this
primitive new country, —to catch perch with shiners. [139]

⟨HIGHER LAWS⟩

209 I found in myself, and still find, an instinct toward a higer...
spiritual life...and another toward a primitive rank and savage
one, and I reverence them both. [140]

210 Fishermen, hunters, woodchoppers, and others, spending their
lives in the fields and woods, in a peculiar sense a part of
Nature.... She is not afraid to exhibit herself to them. [140]

211 We are most interested when science reports what those men
already know practically or instinctively, for that alone is a
turn *humanity*, or account of human experience. [140]

212 No humane being, past the thoughtless age of boyhood, will
wantonly murder any creature, which holds its life by the same
tenure that he does. [141]

213 The hare in its extremity cries like a child. [141]

214 He goes thither at first as a hunter and fisher, until at last, if
he has the seeds of a better life in him, he distinguishes his
proper objects, as a poet or naturalist it may be, and leaves
the gun and fish-pole behind. [141-42]

215 The true harvest of my daily life is somewhat as intangible
and indescribable as the tints of morning or evening. It is a

- little star-dust caught, a segment of the raindow which I have
clutched. [144]
- 216 One looks, and one does not see; one listens, and one does not
hear; one eats, and one dose not know the savor of food. [145]
- 217 Not that food which entereth into the mouth defileth a man,
but the appetite with which it is eaten. [145]
- 218 Listen to every zephyr for some reproof, for it is surely there,
and he is unfortunate who does not hear it. [145]
- 219 Many an irksome noise, go a long way off, is heard as music,
a proud sweet satire on the meanness of our lives. [145-46]
- 220 That in which men differ from brute beasts...is a thing very
inconsiderable; the common herd lose it very soon; superior
men preserve it carefully. [146]
- 221 How happy's he who hath due place assigned
To his beasts and disaforested his mind! [146]
- 222 Any nobleness begins at once to refine a man's features, any
meanness or sensuality to imbrute them. [147]
- 223 Those same stars twinkle over other fields than these. [148]

⟨BRUTE NEIGHBORS⟩

- 224 Such an eye was not born when the bird was, but is coeval
with the sky it reflects. [151]
- 225 She [the wood-cock]...would leave her young and circle round

and round me, nearer and nearer till within four or five feet, pretending broken wings and legs, to attract my attention, and get off her young. [151]

⟨HOUSE-WARMING⟩

226 They [the stumps] warmed me twice, once while I was splitting them, and again when they were on the fire. [167]

⟨FORMER INHABITANTS; AND WINTER VISITORS⟩

227 The well... could never be burned. [173]

228 A farmer, a hunter, a soldier, a reporter, even a philosopher, may be daunted; but nothing can deter a poet, for he is actuated by pure love. [177]

229 How blind that cannot see serenity! [178]

⟨WINTER ANIMALS⟩

230 When the ponds were firmly frozen, they afforded not only new and shorter routes to many points, but new views from their surfaces of the familiar landscape around them. [179]

⟨THE POND WINTER⟩

231 Heaven is under our feet as well as over our heads. [187]

232 The perch swallows the grub-worm, the pickerel swallows the perch, and the fisherman swallows the pickerel; and so all the chinks in the scale of being are filled. [188]

- 233 As our points of view, as, to the traveller, a mountain outline varies with every step, and it has an infinite number of profiles, though absolutely but one from. [192]
- 234 Even when cleft or bored through it is not comprehended in its entirety. [192]
- 235 At the advent of each individual into this life, may we not suppose that such a bar has risen to the surface somewhere? [193]
- 236 A portion of Walden which in the state of water of water was green will often, when frozen, appear from the same point of view blue. [196]
- 237 A bucket of water soon becomes putrid, but frozen remains sweet forever? [196]

⟨SPRING⟩

- 238 The shallow water is being warmed more rapidly than the deep. [198-99]
- 239 The day is an epitome of the year. The night is the winter, the morning and evening are the spring and fall, and the noon is the summer. [199]
- 240 What is man but a mass of thawing clay? [203]
- 241 The earth is...living poetry like the leaves of a tree, which precede flowers and fruit...; compared with whose great central life all animal and vegetable life is merely parasitic. [204]

- 242 Our human life but dies down to its root, and still puts forth
its green blade to eternity. [205]
- 243 Birds fly with song and glancing plumage, and plants spring
and bloom, and winds blow, to correct this slight oscillation of
the poles and preserve the equilibrium of Nature. [207]
- 244 A single gentle rain make the grass many shades greener.
[207]
- 245 Blessed if we lived in the present always, and took advantage
of every accident that befell us. [207]
- 246 No companion in the universe, —sporting there alone, —and to
need none but the morning and the ether with which it
played. [209]
- 247 Nature is so rife with life that myriads can be afforded to be
sacrificed and suffered to prey on one another. [210]
- 248 The impression made on a wise man is that of universal
innocence. [210]

⟨CONCLUSION⟩

- 249 Direct your eye right inward, and you'll find
A thousand regions in your mind
Yet undiscovered. Travel them, and be
Expert in home-cosmography. [211]
- 250 The surface of the earth is soft and impressible by the feet
of men; and so with the paths which the mind travels. [214]

- 251 A living dog is better than a dead lion. [215]
- 252 Not important that he should mature as soon as an apple-tree or an oak. [215-16]
- 253 The fault-finder will find faults even in paradise. [217]
- 254 The setting sun is reflected from the windows of the almshouse as brightly as from the rich man's abode. [217]
- 255 A quiet mind may live as contentedly there, and have as cheering thoughts, as in a palace. [217]
- 256 Things do not change; we change. [217]
- 257 If I were confined to a corner of a garret all my days, like a spider, the world would be just as large to me while I had my thoughts about me. [217]
- 258 I delight to come to my bearings, —not walk in procession with pomp and parade, in a conspicuous place, but to walk even with the Builder of the universe. [218]
- 259 To travel the only path I can, and that on which no power can resist me. [218]
- 260 We are acquainted with a mere pellicle of the globe on which we live. Most have not delved six feet beneath the surface, nor leaped as many above it. [220]
- 261 We know not where we are. [220]

262 The sun is but a morning star. [221]