

Where Dragon Veins Meet: The Kangxi Emperor and His Estate at Rehe

Original Chinese source texts and translations

October, 2023

pp. 15–19:

Excerpt from Zhang Yushu, “Record of Traveling at the Invitation of the Emperor”

On the second day of the sixth month [July 19, 1708], the imperial entourage arrived by carriage at the Rehe Traveling Palace. On the eleventh day [July 28], I received an imperial edict commanding me to tour the rear park with senior Manchu officials and others. Entering at the main gate, we proceeded northeast, reaching a cliff. There was a three-bay hall, the name-tablet hung over the door lintel reading, “Pine Winds through Myriad Vales”. A couplet hung on columns by the entry reads: “The clouds roll up the color of a thousand peaks / The spring harmonizes with the sound of a myriad pipes.”

We climbed several tens of stone steps one set after another, then wound back around and descended. To the right, there was an eight-cornered pavilion from which one might drop a hook in the water. Crossing a bridge, we walked along a long dyke. At this point, His Majesty stood in a pavilion, and turning to address me and the other officials, said, “The form and appearance of this dyke is similar to that of a *lingzhi* fungus.” Now, the long dyke wound along in an unbroken line. Halfway, one branch extended out to divide the lake into three small bays, each forming a glorious realm. It is, in truth, comparable to a sort of *lingzhi*.

To its east is Colorful Painting of Cloudy Mountains; to its west is the imperial princes’ study. We proceeded straight ahead for a *li* and more and came to the place where the emperor resides. The name-tablet over the main gate reads: “Clear Ripples with Layers of Greenery.” Beyond the gate, in the midst of the residence, stands the imperial bed. Gazing

appreciatively over the broad and distant scene, a thousand cliffs and myriad valleys appeared within our sight.

Upon entering the gate, a short way to the west is Inviting the Breeze Lodge; the door-couplet reads: “Clouds stir the trees along the stream so that they invade the curtains of the study / Breezes bring grotto springs to moisten pools of ink.” Behind the lodge, there is a Buddhist hall, its name-board reading, “Fragrant Waters and Beautiful Cliffs.” The door-couplet reads: “There are mountains and rivers stretching to the Northern Pole Star / And a natural landscape to surpass that of West Lake.” To the side there is a multistoried hall whose name-board reads, “Moon Boat with Cloud Sails.” The door-couplet reads: “I suspect I have boarded a painted vessel and risen to heaven / I want to raise a light sail to enter into the mirror.” We wound around and arrived at the imperial throne. In front of the main hall a variety of flowers were planted in rows containing a great number of exotic varieties. There were five hydrangea bushes, each grafted with blossoms of five colors, something I had never seen before.

There is a stage opposite called A Sheet of Cloud, and at this time music was performed. Various Manchu officials sat in the eastern gallery, and I accompanied the various officials of the Hanlin Academy, who were seated in the western gallery. Inside a small kiosk was placed a couch made of wood. We proceeded immediately to the banquet, during which His Majesty bestowed numerous dishes upon us, as well as specially granting us a vessel of an imperial dish, pheasant potage. When the midday banquet concluded, the group rose, expressed thanks for the emperor’s favor, and went out. We thereupon boarded small boats and floated upon the lake. The broadest and most open part of the lake is generally similar to West Lake, yet its quiet seclusion and clear, pure beauty cannot be matched by West Lake.

On the bank were several towering trees, and an imperial attendant said that these were all saved at His Majesty’s personal command. An embankment has been built along the

trees, their dark and emerald greens shimmering back and forth, and their ancient trunks growing into even more gnarled shapes. Gazing into the distance from inside the boat, I cannot fully describe the glorious scenery. There are distant banks and winding currents that make the water feel supremely expansive; there are encircling cliffs and embracing rivers that create an ultimate sense of brilliant beauty. Ten thousand trees of concentrated green, vermilion towers like sunset's hue: one could say it is like a world within a painting, or like a world created by poetry, yet poems and paintings pale in comparison to this immortals' realm.

On the lake's eastern shore there is a sluice gate and the water of a hot spring enters from this spot. Where we went ashore, there is a lotus pond. By the edge of the pond there is a hall for enjoying cool air. To the right of the hall is a pavilion, a place for floating goblets along a winding stream. The name-board reads, "Water Clover Fragrance Bank," and the door-couplet reads, "The moon flows constantly on the pair of brooks / A thousand peaks naturally merge with the clouds." The sounds of springs from near and far are drawn here along a watercourse dredged according to the twists and turns of the land.

Following the lake water around several bends, we arrived again at the boat landing where we had first climbed ashore. We crossed a bridge and went out along our original path. This is the path through the magnificent scenery extending from the center of the park to the northeast.

On the twenty-eighth day of the month [August 14], we again received an imperial command to tour the park, this time exploring the beauties of the northwest section. Proceeding north from the eastern side gate, we again passed Pine Winds through Myriad Vales, and from the long embankment came to Clear Ripples with Layers of Greenery. After a time, we set out from the main gate, going straight past Moon Boat with Cloud Sails and, walking underneath a covered passage, we reached A Sheet of Cloud. Taking our seats again

in the western gallery, we were given an imperial banquet and watched entertainments, again receiving a special gift of a soup from the imperial table. When we finished eating, we rose.

His Majesty issued instructions that, as the lotus blossoms were in full bloom, we could all observe them together. We boarded boats and passed by the boathouse. When I looked into the distance, I saw a dividing embankment. The glimmering lake was a brilliant void that stretched without end. What is called A Pair of Lakes Like Flanking Mirrors can be seen from here. The lotuses in the western portion of the lake were burgeoning. Among them was one variety, the color of which was perfectly gorgeous. Its seeds were obtained from the Aohan Confederacy. Blossoms and leaves float together on the water's surface, reflected upside down in the lake, forming the most novel and beautiful scene. The remainder, whether closer or further away, grew in randomly distributed clumps, their delicate fragrance surrounding us. It was truly a grand sight.

We climbed ashore where the land was open and flat, with both cultivated fields and groves of trees. Crossing over a small bridge, we followed the winding base of the mountain. The mountain peaks are covered with dark green vines and ancient mosses, plants untold centuries old. Eventually, we arrived at a gate set in an opening in the mountains, beyond which is known as Lion Valley. The gate spans across a ridge, which is called West Ridge. Below the gate is a small viewing pavilion, its name-board reading "Untrammelled Thoughts by the Hao and Pu Rivers." There are two sets of couplets. One reads: "Through the window, the color of the trees joins with the purity of the mountains / Outside the door, the glistening mountain mist bears traces of the water's brilliance." The other reads: "In the still of the wilderness, the *qi*-energy of the mountains gathers / In the sparse forest, winds and dew endure." Sitting here to rest for a while, one truly feels that "this is another world, not the world of men."

Behind this mountain are Hazelnut Glen and Pine Valley. We returned before having a chance to go there. Proceeding south we came to the Temple of the Dragon King, while still further south there is a path paved with stones with various grasses growing here and there. During the spring, pear blossoms appear here in great profusion, such that it is extolled as a seasonal scenic spot. We walked in the mountains for roughly ten-odd *li*. The slope of the trail rose and fell and twisted and turned. Sometimes the trail broke off, sometimes it continued. These unusual precincts were formed by Nature.

We returned to the long bridge and the stone steps. Along this northwestern route we gained a broad stretch of fine vistas. We once again climbed aboard a boat, headed to the western side gate and climbed ashore. We all expressed our gratitude for His Majesty's beneficence by the bank of the lake.

The so-called Sixteen Scenes are Clear Ripples with Layers of Greenery, which is the main gate to the imperial throne; *Lingzhi* Path on an Embankment to the Clouds, which is the long embankment; Long Rainbow Sipping White Silk, which is the long bridge; Warm Currents and Balmy Ripples, which is the place where the warm spring enters; Pair of Lakes Like Flanking Mirrors, which is the place where two lakes are separated by an embankment; Pine Winds through Myriad Vales, which is the hall on the hill at the entrance to the park; Scent of Lotuses by a Winding Stream, which is the place for floating wine goblets; Morning Mist by the Western Ridge, which is the pass at the mouth of West Ridge; Sunset at Hammer Peak, which is a distant view of that peak to the west of the park; Fragrant Islet by Flowing Waters, which is a small pavilion next to the stone steps; Southern Mountains Piled with Snow, which is a range of peaks within the park; Golden Lotuses Reflecting the Sun, which is the several *mu* of golden lotus on the western banks that were seen; Pear Blossoms Accompanied by the Moon, which is where pear blossoms form a scene of surpassing beauty in springtime; Orioles Warbling in the Tall Trees, which is a place along the banks where

there are many tall trees; Observing the Fish from a Waterside Rock, where one can fish with hook and line anywhere along a stone jetty; and An Immense Field with Shady Groves, which is a place of exceedingly luxuriant fields and trees.

Among the mountains and forests of the emperor's realm, there are none so extraordinary and magnificent as these; among the gardens of the emperor's realm, there are none so grand and vast. From first to last, every detail of the design was executed according to our Sagacious Emperor's instructions. When it was still unfinished, none knew of its unsurpassable scenic beauty. Now it is completed, and everyone maintains that not a thing could be improved upon. In its broad contours, the design follows what is natural in the place, and the construction proceeded without altering the landscape. It was designed in accord with the form of the land. Consideration was given to what was appropriate to the earth itself, and the places for human activities were situated within this. In governing All Under Heaven, there is no other way than this.

扈從賜遊記

六月初二日，駕至熱河行宮。十一日有旨，同滿大臣等遊觀後苑。由正門入，向東北行至山崖。有殿三楹，額曰萬壑松風，聯曰：雲卷千峯色；泉和萬籟吟。歷石磴數十層，紆折而下，右有八角亭可垂釣。過橋循長隄行，時上在亭中，顧謂臣等曰：此隄形勢有類靈芝。蓋長隄綿互蜿蜒，至中道別出一支分為三沱，各踞勝境，實與芝相類也。其東則雲山罨畫。西則皇子讀書之所。直行里許，至駐蹕之地。正門額曰澄波疊翠，門外居中設御榻。眺覽曠遠，千巖萬壑，俱在指顧間。入門少西為延薰山館，聯曰：雲移溪樹侵書幌；風送巖泉潤墨池。館後有佛堂，額曰水芳巖秀，聯云：自有山川開北極；天然風景勝西湖。旁有樓額曰雲帆月舫，聯云：疑乘畫櫂來天上；欲挂輕

帆入鏡中。轉至御座，正殿前羣花列植，極多異種。繡球五本，分五色，目中所未見也。對面有臺，曰一片雲，於是臺上設音樂，滿諸臣坐於東廊，臣偕翰林諸臣坐西廊，小榭內設木榻。即宴，賜食數器，又特賜御膳野雞羹一器。及午宴罷，羣起謝恩出，遂登舟泛湖。湖之極空曠處，與西湖彷彿，其清幽澄潔之勝，則西湖不及也。岸有喬木數株，近侍云此皆奉上命所留。隨樹築隄，蒼翠交映，而古翰更具屈蟠之勢。舟中遙望，勝概不可殫述。有遠岸縈流，極其浩淼者；有巖迴川抱，極其明秀者。萬樹攢綠，丹樓如霞，謂之畫境可，謂之詩境亦可，而詩與畫遜真境遠矣。湖東岸一闌，溫泉水從此入。登岸則有荷池。池上有涼殿，殿右有亭，為曲水流觴之地，額曰蘋香汎，聯云：雙澗常流月；千峰自合雲。遠近泉聲，皆隨地勢曲折疏導而得之。循湖水數折，復至初乘舟處登岸，渡橋由舊道而出，此苑中東北一路勝概也。至二十八日，復奉命再遊，則尋西北之勝。從東掖門北行，仍經萬壑松風，由長隄至澄波疊翠。時從正門行，直過雲帆月舫，循廊下行至一片雲處。仍坐西廊房賜食觀樂，復特賜御案羹湯，食畢而起。傳諭荷花盛開，可同觀之。登舟過藏舟塢，對望隔一隄，湖光空明無際，所謂雙胡夾鏡者，於此地見之。湖西蓮甚盛，內有一種，色至鮮妍者，從敖漢部落得其種。花與葉俱浮水面，倒影湖中，最為奇麗。其他或遠或近，叢生散佈，清芬環匝，真巨觀也。登岸，地勢平行，有田疇，有林木，過小橋數折，沿山趾而行。山巔蒼藤古蘚，不知幾百年物。比至關口，關以外為獅子峪。關踞嶺上，是為西嶺。關下一軒，額曰濠濮間想。有二聯，一曰：窗間樹色連山淨；戶外嵐光帶水明。一曰：野靜山氣歛；林疏風露長。坐憩數刻，真覺別有天地非人間也。其山後榛子峪、松樹峪，不及往而返。南行則為龍王廟，又南則迤邐石徑，雜以叢卉，春月梨花甚繁，稱一時之勝。山行約十數里，坡陀委折，時斷時續，黃境天成。回至長橋石

磯，而西北一路彷彿得一勝概矣。復乘舟指西掖門登岸，偕於岸旁謝恩。所謂十六景者：一曰澄波疊翠，則御座正門也；一曰芝徑雲隄，則長隄也；一曰長虹飲練，則長橋也；一曰暖流暄波，則溫泉所從入也；一曰雙湖夾鏡，則兩湖隔隄處也；一曰萬壑松風，則入門山崖之殿也；一曰曲水荷香，則流觴處也；一曰西嶺晨霞，則關口西嶺也；一曰錘峰落照，則遠望苑西一峰也；一曰芳渚臨流，即石磯旁之小亭也；一曰南山積雪，則苑內一帶山也；一曰金蓮映日，則西岸所見金蓮數畝是也；一曰梨花半月，則春月梨花極盛處也；一曰鶯轉喬木，則隄畔所有喬木數株是也；一曰石磯觀魚，則石磯隨處可垂釣者也；一曰莆田叢樾，則田疇林木極茂處也。宇內山林，無此奇勝，宇內亭園，無此宏曠。先後佈置，皆由聖心指點而成。未成之時，人不知其絕勝，既成之後，則皆以為不可易矣。大抵順其自然，行所無事，因地之勢，度土之宜，而以人事區畫於其間。經理天下，無異道也。

Zhang Yushu 張玉書, “Hucong ciyou ji” 扈從賜遊記 [Record of Touring the Rehe Rear Garden at Imperial Invitation], in *Dongbei shizhi: 1* 东北史志 [Historical Records of the Northeast: 1], Vol. 7 of *Zhongguo bianjiang shizhi jicheng* 中國邊疆史志集成 [A Collection of Historical Records of China’s Frontier Regions] (Beijing: Quanguo tushuguan wenxian suowei fuzhi zhongxin, 2004), 3-6.

For an earlier, fully annotated version of this translation, see “Record of Touring the Rehe Rear Garden at Imperial Invitation” in Richard E. Strassberg and Stephen H. Whiteman, *Thirty-Six Views: The Kangxi Emperor’s Mountain Estate in Poetry and Prints* (Washington, D.C.: Dumbarton Oaks Research Library and Collection, 2016), pp. 279–85.

p. 37:

“the forested peaks and misty waters stretch without end”

“garden of a myriad acres”

雲山勝地

萬壑松風之西. 高樓北向. 憑窗遠眺. 林巒煙水. 一望無極. 氣象萬千. 洵登臨大觀也.

萬頃園林達遠阡. 湖光山色入詩箋. 披雲見 水平清理. 未識無愆守節宣.

Kangxi et al., *Yuzhi Bishu shanzhuang shi* 御製避暑山莊詩 [Imperial Poems on the Mountain Estate for Escaping the Heat], “Yunshan shengdi,” 雲山勝地 [Scenes of Clouds and Mountains] (Beijing: Neiwufu Wuyingdian, postscript 1712) n.p. (hereafter, YZBSSZS); see Strassberg, trans., in *Thirty-Six Views*, 154.

p. 49:

“gushing and gurgling”

“to the west,” “a waterfall like the Milky Way splashing down, a crystalline curtain reflecting the cliffs”

“a spray of pearls”

遠近泉聲

北為趵突泉. 涌地震沸. 西為瀑布. 銀河倒瀉. 晶簾映崖. 微風斜捲. 珠璣散空. 前後池塘.

白蓮萬朵. 花芬泉響. 直入廬 山勝境矣. 引泉開瀑布. 迸水起飛珠. 鏘玉雲巖應. 色空有若無.

YZBSSZS, “Yuanjin quansheng,” 遠近泉聲 [Sounds of a Spring Near and Far] n.p.; see Strassberg, trans., in *Thirty-Six Views*, 222.

pp. 49–50:

A flowing spring gushes forth from between two peaks and is stroked by a light breeze. As it trickles down over the rocks, it sounds like zithers responding to the calls of cranes and rustling pines. The water’s taste is sweet and fragrant, delighting the spirit and enhancing longevity.

A Turquoise Pond, a palace with *lingzhi*,
and the filial heart of Master Laocai.

A new spring gushes forth
amidst nature’s myriad chants.

I stand by a railing where fragrance surges
as vapors from divine liquid rise,
Pointing out nearby South Mountain
as clear sounds of music play.

風泉清聽

兩峰之間. 流泉瀟瀟. 微風披拂. 滴石作琴筑音. 與鶴鳴松韻相應. 泉味甘馨. 怡神養壽. 怡

合章孝標松下泉詩. 注瓶雲母滑. 漱齒茯苓香.

瑤池芝殿老菜心. 涌出新泉萬籟吟. 芳檻依欄蒸靈液. 南山近指奏清音.

YZBSSZS, “Fengquan qingting,” 風泉清聽 [Clear Sounds of a Spring in the Breeze] n.p.; see Strassberg, trans., in *Thirty-Six Views*, 186.

p. 66:

Only Changbai can convey the virtue of the Jin; looking up upon its heights, it is truly Our ancient state’s one talisman [zhen].

長白山

大定十二年，有司言：「長白山在興王之地，禮合尊崇，議封爵，建廟宇。」十二月，禮部、太常、學士院奏奉敕旨封興國靈應王，即其山北地建廟宇。

十五年三月，奏定封冊儀物，冠九旒，服九章，玉圭、玉冊、函、香、幣、冊、祝。

遣使副各一員，詣會寧府。行禮官散齋二日，致齋一日。所司於廟中陳設如儀。廟門外設玉冊、袞冕幄次，牙杖旗鼓從物等視一品儀。禮用三獻，如祭嶽鎮。

其冊文雲：「皇帝若曰：自兩儀剖判，山嶽神秀各鐘於其分野。國將興者，天實作之。對越神休，必以祀事。故肇基王跡，有若岐陽。望秩山川，於稽虞典。厥惟長白，載我金德，仰止其高，實惟我舊邦之鎮。混同流光，源所從出。秩秩幽幽，有相之道。列聖蕃衍熾昌，迄于太祖，神武徵應，無敵于天下，爰作神主。肆予冲人，紹休聖緒，四海之內，名山大川靡不咸秩。矧王業所因，瞻彼旱麓，可儉其禮？服章爵號非位於公侯之上，不足以稱焉。今遣某官某，持節備物，冊命茲山之神為興國靈應王，仍敕有司歲時奉祀，於戲！廟食之享，亙萬億年。維金之禎，與山無極，豈不偉歟？」自是，每歲降香，命有司春秋二仲擇日致祭。明昌四年十月，備袞冕、玉冊、儀物，上禦大安殿，用黃麾立仗八百人，行仗五百人，復冊為開天弘聖帝。

Tuotuo. *Jinshi*. Beijing: Zhonghua Shuju, 1975, 3:819-20.

<https://archive.org/embed/jinshi135juan03tuot>. Accessed 11 October 2023.

pp. 68-70:

“mountain veins,” “tiger” “dragon” “from whence [its] veins emerge?”

“In truth,” “Mount Tai’s dragon emerges at Mount Changbai.”

“Mount Changbai extends in an unbroken chain to the south of [Mount] Wula. A hundred springs rush down from all sides of the mountain, forming the sources of the three great rivers, the Songhua, the Yalu, and the Tumen. At its southern foot, [Mount Changbai] divides into two trunks. The trunk that points to the southwest extends east to the Yalu River and to the Tongjia River on the west. Its greatness supports the mountains of Korea, which are all its branched progeny. The other trunk begins in the west and goes north to Naluwoji, [where] it again divides into two branches.”

“overlapping peaks and ridges extend to Jinzhou and Lüshun”

“it runs southwest more than 800 *li*, where it ends, becoming Mount Tai, [rising] sublimely into the sky, coiled and crouching, first among the Five Sacred Mountains.”

“first among the Five Sacred Mountains”

“the northern branch goes to Shengjing, forming Tianzhu and Longye, [then] turns to the west, forming Mount Yiwulu.”

泰山山脉自長白山來

古今論九州山脉，但言華山為虎，泰山為龍。地理家亦僅云泰山特起東方，張左右翼為障。總未根究泰山之龍，於何處發脉。朕細考形勢，深究地絡，遣人航海測量，知

泰山實發龍於長白山也。長白綿亘烏喇之南，山之四圍百泉奔注，為松花、鴨綠、土門三大江之源。其南麓分為二幹：一幹西南指者，東至鴨綠，西至通加，大抵高麗諸山皆其支裔也；其一幹自西而北，至納祿窩集復分二支，北支至盛京為天柱隆業山，折西為醫巫閭山。西支入興京門，為開運山，蜿蜒而南，磅礴起頓，巒嶺重疊，至金州旅順口之鐵山，而龍脊時伏時現，海中皇城、鼉磯諸島皆其發露處也。接而為山東登州之福山、丹崖山。海中伏龍於是乎陸起，西南行八百餘里，結而為泰山，穹崇盤屈為五嶽首。此論雖古人所未及，而形理有確然可據者。或以界海為疑。夫山勢聯屬而喻之曰龍，以其形氣無不到也。班固曰：形與氣為首尾。今風水家有過峽，有界水。渤海者，泰山之大過峽耳。宋魏校《地理說》曰：傳乎江，放乎海。則長白山之龍，放海而為泰山也固宜。且以泰山體位證之，面西北而背東南。若云自函谷而盡泰山，豈有龍從西來而面反西向乎？是又理之明白易曉者也。

Kangxi, “Taishan shanmai zi Changbaishan lai.” In Guoli gugong bowuyuan, ed., *Qinding Siku quanshu* (Taipei: Taiwan yinshuguan, 1995), v. 1299, p. 577. Translation after Brian Russell Dott, *Identity Reflections: Pilgrimages to Mount Tai in Late Imperial China* (Cambridge, MA: Harvard University Asia Center, 2004), p. 161.

p. 73:

“From the Gold Mountains [Jinshan], mountain veins issue forth, their warm currents dividing into springs... Nourished by Heaven and Earth, one returns here to the essences of Nature.”

Kangxi, “Bishu shanzhuang ji.” See pp. 79–80, below.

p. 79–80:

Kangxi emperor, “Record of the Mountain Estate to Escape the Heat”

From the Gold Mountains, mountain veins issue forth, their warm currents dividing into springs. Broad streams run clear and deep through cloud-enshrouded valleys; purple mists linger over rocky marshes. The area is expansive, the grasses fertile; it has never suffered the harm of fields and cottages. Clear winds and refreshing summers nurture the health of the people. Nourished by Heaven and Earth, one returns here to the essences of Nature.

We have taken several tours to inspect the riverbanks and are deeply familiar with the elegant beauty of the South. Twice, we have toured Qin and Long, and the signs of exhaustion in the lands of the West are increasingly clear to Us. To the north, We have crossed the Dragon Sands; to the east, We have traveled to the Changbai Mountains. The magnificence of the mountains and rivers and the simple honesty of the people cannot be fully expressed, [yet] none of these are the place that We have chosen.

Only here in Rehe is the road close to the Celestial Capital (*shenjing*); going or returning takes no more than two days. We may build upon the land, open fields grown wild. How can embracing this in Our heart interfere with affairs of state? Therefore, We surveyed the contrasts between the heights and the plains, the near and far, revealing the natural formations of the peaks and mountain mists. We built studios amid the pines, the landscape embellished with caves and cliffs. We have diverted water to the pavilions, so that mist will curl among the trees and rise out of the gorges. These are things that cannot be made through the power of men [alone], depending on the verdant land for support.

Without the expense of carved rafters and lacquered columns, We delight in the pleasure of springs and forests, cherishing simplicity. Peacefully, We look out upon the myriad things. Looking down, We study all the varieties of life. Brightly colored birds play on the green waters

without fleeing from Our presence; deer reflect the setting sun, gathering in a herd. There are kites soaring and fish leaping, each according to Heavenly natures, above and below. There are distant colors and purple mists, together revealing the rising and falling of a vernal scene. Touring in the spring and inspecting in the autumn, We are not deceived about the joys and sorrows of the farmer's labors. Whether late in the evening or yet before dawn, We never forget the admonitions of the Classics and Histories. We encourage tilling the southern acres in expectation of a bountiful harvest from which the baskets overflow. The ripening of an abundant crop and the completion of the autumn harvest is a happy time, in keeping with the blessings of rains and clearing skies.

This is an overview of living at the Mountain Estate to Escape the Heat. When it comes to enjoying irises and orchids, then We love virtuous acts. Gazing upon pines and bamboo, We are led to ponder moral rectitude. Looking down into clear currents, We thus prize incorruptibility. We inspect the thick, creeping vines and despise the corrupt and immoral. All this is in keeping with the ancients, who relied upon things in order to express ideas through comparison with natural principles or give rise to emotional responses; through these means, there is nothing that may not be understood.

That which the ruler receives is taken from the people. One who does not love them is deluded. Because of this, We have composed a record of Our thoughts. Morning and evening, We will not falter. The essence of respectfulness and sincerity is this.

Written in the last third of the sixth month of the fiftieth year of the Kangxi era.

御製避暑山莊記

金山發脈，暖溜分泉。雲壑滃泓，石潭青靄。境廣草肥，無傷田廬之害。風清夏爽，

宜人調養之功。自天地之生成，歸造化之品彙。朕數巡江干，深知南方知秀麗；兩幸

秦隴，益明西土之殫陳；北過龍沙，東遊長白，山川之壯，人物之樸，亦不能盡述，皆吾之所不取。惟茲熱河，道近神京，往還無過兩日；地闢荒野，存心豈悞萬幾。因而度高平遠近之差，開自然峯嵐之勢。依松為齋，則竅崖潤色；引水在亭，則榛煙出谷。皆非人力之所能，借芳甸而為助。無刻桷丹楹之費，喜泉林抱素之懷。靜觀萬物，俯察庶類，文禽戲綠水而不避，麀鹿暎夕陽而成羣。鳶飛魚躍，從天性之高下；遠色紫氛，開韶景之低昂。一遊一豫，罔非稼穡之休戚；或旰或宵，不忘經史之安危。勸耕南畝，望豐稔筐筥之盈；茂止西成，樂時若雨暘之慶。此居避暑山莊之槩也。至於玩芝蘭，則愛德行；觀松竹，則思貞操；臨清流，則貴廉潔；覽蔓草，則賤貪穢；此亦古人因物而比興，不可不知。人君之奉，取之於民；不愛者，即惑也。故書之于記，朝夕不改。敬誠之在，茲也。康熙五十年六月下旬書。

Kangxi emperor, “Bishu shanzhuang ji.” In *Yuzhi Bishu shan zhuang shi*. Beijing: Wuyingdian, 1712.

p. 75:

The Mountain Estate is encircled by mountains. The forms of mountains extending north are especially high. To the northwest of the kiosk there is a peak that rises steeply, its form craggy and undulating, long and winding into the distance; this is Gold Mountain [Jinshan]. To its northeast, there is a peak that bursts forth, heroic and strong, precipitous and lofty; this is Black Mountain [Heishan]. The two peaks shelter and embrace, with this kiosk together forming a ritual tripod, standing erect.

Lofty and jagged, ridge and peak form a gate into the imperial precincts,
Gold Mountain is the earthly manifestation of *qian*, Black Mountain is *kan*.

Bitterly hot, clouds rise between these two ridges,
The basin's overflow ceases in a blink, falling [water becoming]
a pool in a mountain stream.

北枕雙峰

環山莊皆山也。山形至北尤高。亭之西北。一峰峻出。勢陂陀而逶迤者。金山也。其東北。一峰拔起。勢雄偉而峯嶺者。黑山也。兩峰翼抱。與茲亭相鼎峙焉。

嶽崎岡岫紫宸關。乾地金峰坎黑山。苦熱雲生雙嶺腹。盆傾瞬息落溪灣。

YZBSSZS, "Beizhen shuangfeng," 北枕雙峰 [Nestled in the North between a Pair of Peaks]

n.p.

p. 86:

I often come to the Mountain Estate to escape the heat.
Here is peace and quiet with hardly any noise.
It controls the North, where distant wars have ceased
And faces south, near beautiful vales.
When spring returns, fish leap from the waves;
At autumn harvest, geese stretch across the deserts.
Immortals' grasses can be seen everywhere;
Spreading forth from the windows are medicinal flowers.
Northeast breezes bring brisk air by day;
While a gentle rain falls deep in the night.

The soil, so rich, yields double headed grain;
 The spring water is so sweet, we can cut open green melons.
 In the past, armed men fortified this area;
 Now, soldiers no longer sound the martial flute.
 Farmers and merchants attend to life's needs,
 And the people have increased to myriad households.

烟波致爽

熱河地既高敞. 氣亦清朗. 無蒙霧霾氛. 柳宗元記所謂曠如也. 四圍秀嶺. 十里澄湖. 致有
 爽氣. 雲山生勝地之南. 有屋七楹. 遂以烟波致爽顏其額焉.
山莊頻避暑. 靜默少喧譁. 北控遠烟息. 南臨近壑嘉. 春歸魚出浪. 秋斂雁橫沙. 觸目皆仙
 草. 迎窓遍藥花. 炎風晝致爽. 綿雨夜方賒. 土厚登雙穀. 泉甘剖翠瓜. 古人戍武備. 今卒斷
 鳴笳. 生理農商事. 聚民至萬家.

YZBSSZS, “Yanbo zhishuang,” [Misty Ripples Bringing Brisk Air] n.p.; translation after
 Strassberg, in *Thirty-Six Views*, 124.

pp. 86–90:

How could I ever build a Great Wall and rely on border guards?
 History has well recorded
 those cruel and profligate rulers.
 This is a reason to urge myself towards caution and restraint.
 Then I can become a model for all, comforting near and far. (86)

Despite myriad affairs, I find a little time
to leave my gated palace.

With my passion for streams and mountains,
it is hard not to linger on the way. (88)

There was no need to destroy fields or cut down any trees.
For the land conforms in shape to Heaven's natural design.
It needed no human labor
for artificial constructions . . .

Mindful always of straining the people when traveling for pleasure,
I also feared burdening them
to obtain construction workers. (89)

Promoting farming in accord with the seasons is my imperial ambition
So that the beacons of war will no longer burn for a myriad autumns. (90)

芝逕雲隄

夾水為隄. 逶迤曲折. 逕分三枝. 列大小洲三. 形若芝英. 若雲朵. 復若如意. 有二橋通舟楫.

萬幾少暇出丹闕. 樂水樂山好難歇. 避暑漠北 土脉肥. 訪問村老尋石碣. 眾云蒙古牧馬場. 並乏人家無枯骨. 草木茂. 絕蚊蝎. 泉水佳. 人少疾. 因而乘騎閱河隄. 灣灣曲曲滿林樾. 測量荒野閱水平. 莊田勿動樹勿蕪. 自然天成地就勢. 不待人力假虛設. 君不見磬鍾峰. 獨峙山麓立其東. 又不見萬壑松. 偃盖重林造化同. 煦嫗光臨承露照. 青葱色轉頻歲豐. 遊豫常思傷民力. 又恐偏勞土木工. 命匠先開芝逕隄. 隨山依水揉輻齊. 司農莫動帑金費. 寧拙捨

巧洽群黎。邊垣利刃豈可恃。荒淫無道有青史。知警知戒勉在茲。方能示眾撫遐邇。雖無
 峻宇有雲樓。登臨不解幾重愁。連巖絕澗四時景。憐我晚年宵旰憂。若使扶養留精力。同
 心治理再精求。氣和重農紫宸志。烽火不煙億萬秋。

YZBSSZS, “Zhijing yundi,” 芝逕雲隄 [A Lingzhi Path on an Embankment to the Clouds],
 n.p.; translation after Strassberg, in *Thirty-Six Views*, 130.

p. 88:

Here in high summer the heat subsides as refreshing breezes arrive.

Encountering coolness in this season, I appreciate the beauty of things.

Constantly mindful of the ideal of addressing affairs of state from morning to night,

Pacing back and forth, I ponder how to rule in these times.

無暑清涼

循芝逕北行。折而少東。過小山下。紅蓮滿渚。綠樹緣隄。面南夏屋軒敞。長廊聯絡。為無
 暑清涼。山爽朝來。水風微度。泠然善也。

畏景先愁永晝長。晚年好靜益徬徨。三庚退暑清風至。九夏迎涼稱物芳。意惜始終宵旰志。

踟躕自問濟時方。谷神不守還崇政。暫養回心山水莊。

YZBSSZS, “Wushu qingliang,” 無暑清涼 [Un-Summerly Clear and Cool] n.p.; translation
 after Strassberg, in *Thirty-Six Views*, 134–35.

p. 89:

“When water is pure, it emits a fresh fragrance; if mountains are tranquil, they possess a refined beauty. . . . Here, I can intone poetry and nurture my vitality undisturbed by affairs. I can wash away cares and delight my own nature.”

水芳巖秀

水清則芳. 山靜則秀. 此地泉甘水清. 故擇其所宜. 邃宇數十間. 於焉誦讀. 幾暇靜養. 可以滌煩. 可以悅性. 作此自戒始終之意云.

水性雜苦甜. 水芳即體厚. 名泉亦多覽. 未若此為首. 頤卦明口實. 得正自養壽. 擇地立偃房. 根基度長久. 節宣在茲求. 勤儉勿落後. 朝窗千巖裏. 峭壁似天剖. 遠託思雲漢. 怡神至星斗. 精研書家奧. 臨池愈澀手. 清淡作飲饌. 偏心惡旨酒. 讀老無逸篇. 年年祝大有.

YZBSSZS, “Shuifang yanxiu,” 水芳巖秀 [Fragrant Waters and Beautiful Cliffs] n.p.;

Strassberg, trans., in *Thirty-Six Views*, 142–43.

p. 89:

“...attains the elegance of a mountain home. Open the northern doors to let in a cool breeze, and one almost forgets that it is the sixth month.”

延薰山館

入無暑清涼轉西. 為延薰山館. 楹宇守樸. 不臚不雕. 得山居雅致. 啟北戶引清風. 幾望六月.

夏木陰陰蓋溽暑. 炎風款款守峰銜. 山中無物能解愠. 獨有清涼免脫衫.

YZBSSZS, “Yanxun Shanguan,” 延薰山館 [Inviting the Breeze Lodge], n.p.

p. 89:

“economize labor, economize time, economize capital” 省工省時省費

Liu Yuwen, “Bishu shanzhuang chujian shijian ji xiangguan shishi kao.” In Dai Yi, ed., *Qingshi yanjiu yu Bishu shanzhuang* (Shenyang: Liaoning Minzu Chubanshe, 2005), pp. 85–91.

pp. 90–93:

“Bricks were made in the fields, materials were taken from the mountain, so that there was neither the labor of hauling and moving long-distance, nor the monetary cost of excessive luxury.” (90)

“open fields grown wild”

“because the area to the east of the Mountain Estate is a wasteland uninvolved with agriculture.” (90)

The fifty-second year of the Kangxi era [1713] was my sixtieth birthday. The multitude of Mongol groups descended, and when all reached the gates of the court, they performed their congratulations. Without consulting on common language, they prepared statements sincerely pleading their desire that I construct a temple in order that I might pray for the blessings of good fortune. When I ponder the Way of ruling All Under Heaven, it is not about receiving good fortune for myself, but taking good fortune as being in accord with the good fortune of

All Under Heaven; it is not about personal peace for myself, but taking peace to be peace everywhere under Heaven. Be kind to the distant and help the near—from ancient times, this has been doctrine. My imperial ancestors were noble, my forebears virtuous, tending to those as far away as *yao* and *huang*, with a deep well of benevolence and generosity extending to their very marrow. In the past, when Mongol groups descended, the Three Kings could not rule them and the Five Emperors did not help them. Now, there is no differentiation between the center and the periphery. Discussing Our customs and sensibilities, We are upright and brave. Over the past hundred years, We have come to practice Buddhism devoutly, such that there is no second Way. Guarding the laws and institutions of the empire carefully, We do not dare to neglect our duty. Without awareness or knowledge, a peaceful age has taken form, for which We are daily joyful. Reflecting their loyalty, We are respectful of that which they request. (93)

御製浦仁寺碑文

康熙五十二年，朕六旬誕辰。眾蒙古部落，咸至闕廷，奉行朝賀，不謀同辭，具疏陳懇：願建刹宇，為朕祝釐。朕思治天下之道，非奉一己之福，合天下之福為福；非私一己之安，遍天下之安為安。柔遠能邇，自古難之。我朝祖功宗德，遠服要荒；深仁厚澤，淪及骨髓。蒙古部落，三皇不治，五帝不服，今已中外無別矣。論風俗人情，剛直好勇。自百年以來，敬奉釋教，並無二法。謹守國典，罔敢隕越，不識不知，太和有象，朕每嘉焉。鑒其悃誠，重違所請。念熱河之地，為中外之交，朕駐蹕清暑，歲以為常。而諸藩來覲，瞻禮亦便。因指山莊之東，無關於耕種之荒地，特許營度為佛寺。陶甃於治，取材自山。工用無輸挽之勞，金錢無躋之費。經始訖功，告成不日。歷觀往史，遙溯前朝，版籍有區，幅員未廣。茲熱河之奧壤，迺紫塞之神皋。名

號不掌於職方，形勝無間於地志。朕以涼德，撫育萬方。邊壤之外，悉為幾甸。諸藩於此建寺介福，率先恐后，無小無大，岡不來同。觀我觀民，思維此理，特題額曰「溥仁」。將欲汪濊之澤，均沾率土；升恒之慶，廣恰普天；偏覆含弘，民胞物與；咸躋壽考，各遂生成。籍諸藩祝朕之忠誠，為萬方祈純嘏之錫。爰記斯交，勒諸貞石。

康熙五十三年三月十八日

Kangxi emperor, “Purensi beiwen.” In Feng Chunjiang, *Kangxi yuzhi Bishu shanzhuang beiwen* (Beijing: Zhongguo Xiju Chubanshe, 2003), pp. 81–109.

pp. 93–95:

“pacification of the northern borders,” “cherishing those from afar and nurturing [all] peoples” (93)

“Closely study famous gardens of the North and South, provide draft plans, construct models, and submit them for imperial review.” (95)

我朝定鼎開元，萬象啟運，宏業更新。朕仰付天意，雨暘時若，農事滋繁，黎庶安生，萬邦同祝，……今習武木蘭已曆二十載，柔遠撫民，朕所愜念，然尚無從容駐蹕之所。今從臣工之請，宜於熱河肇基行宮，俾得北疆之綏，……著工部、內務府參酌南北名冊，供奉畫稿，構設燙樣，以呈御覽。

Transcribed in Liu Yuwen, “Bishu shanzhuang,” 87, 91n26.

p. 96: “an intricate brocade”

長虹飲練

湖光澄碧. 一橋臥波. 橋南種菴漢荷花萬枝. 間以內地白蓮. 錦錯霞變. 清芬襲人. 蘇舜欽
垂虹橋詩. 謂如玉宮銀界. 徒虛語耳.

長虹清徑羅層崖. 岸柳溪聲月照階. 淑景千林晴日出. 禽鳴處處八音諧.

YZBSSZS, “Changhong yinglian,” 長虹飲練 [A Long Rainbow Sipping White Silk], n.p.

Earlier translation, see Strassberg, trans., in *Thirty-Six Views*, 258.

p. 97:

North of the pavilion for floating cups and west of the melon patch are grounds as flat as the palm of a hand, where plants abound and trees flourish. It is filled with deer, pheasants, and rabbits, all dwelling together. When the brisk autumn weather tightens bow strings and strengthens arrows, a multitude of followers is assembled, and we encircle the animals on foot. It is indeed a choice hunting ground.

甫田叢樾

流杯亭之北. 瓜圃之西. 平原如掌. 豐草茂木. 麕片稚兔. 交物其間. 秋涼弓勁. 合烝徒. 行步圍. 誠獵場選地.

留憇田間樂. 曠觀恤閭閻. 叢林欣賞處. 遍地豫豐占.

YZBSSZS, “Futian congyue,” 甫田叢樾 [An Immense Field with Shady Groves], n.p.

p. 102:

“the junction of the center and the periphery” 為中外之交

Kangxi, “Purensi beiwen.” See pp. 90–93, above.

p. 110:

“carved rafters and lacquered columns”

Kangxi, “Bishu shanzhuang ji.” See pp. 79–80, above.

p. 120:

“clear winds and refreshing summers”

“purple mists”

Kangxi, “Bishu shanzhuang ji.” See pp. 79–80, above.

p. 120:

“a sort of *lingzhi* fungus,” “an embankment, flanked on both sides by water, [that] winds and curves as it divides into three paths leading to three islands, large and small. They are shaped like a *lingzhi*, or like a cluster of cloud-flowers, or like a *ruyi*.”

YZBSSZS, “Zhijing yundi,” n.p.; translation after Strassberg, in *Thirty-Six Views*, 128. See pp. 86–90, above.

p. 131:

“survey[ing] the contrasts between the heights and the plains, the near and far, reveal[ing] the natural formations of the peaks and mountain mists,”

Kangxi, “Bishu shanzhuang ji.” See pp. 79–80, above.

p. 160:

“look up towards Heaven in admiration of His glory.”

外臣竊惟自古有圖則必有史。圖以象形，藏策府而傳億載；史以紀實，示臣民而布萬方。在皇朝，盛典隆恩自炳於起居之注，而臣下瞻天仰聖，尤望有紀盛之書。臣受恩深重，既繪萬壽長圖，尤願恭紀萬壽盛典睿藻之輝煌，恩綸之廣大，典禮之詳明，歌頌之洋溢，俱宜修輯成書，傳佈永久。

Memorial dated KX54/閏 5/3, in Wang Yuanqi et al., *Wanshou shengdian chuji*, 40:6, quoted in part in Shen Wang, “Wang Yuanqi and the Orthodoxy of Self-Reflection in Early Qing Landscape Painting” (PhD diss., University of Pennsylvania, 2010), pp. 242–43.

p. 225:

“a deep well of benevolence and generosity extending to [his] very marrow” through whose virtue “a peaceful age has taken form.”

Kangxi, “Purensi beiwen.” See pp. 90–93, above.

p. 226:

I have not acted well, and actions have consequences. Watching honorable members of the court, I respect wonderfully talented gentlemen; enjoying irises and orchids, I love servants who act virtuously; gazing upon pines and bamboo leads me to ponder morally upright worthies; looking down into clear currents leads me to prize incorruptible ambassadors; I inspect the thick, creeping vines and despise corrupt and immoral officials; encountering a great storm, I hate ruthless and deceitful followers. If one takes [something] as a guide and stretches its meaning, touches upon categories and extends them, nothing will be left out.

晉書·張天錫傳

吾非好行，行有得也。觀朝榮則敬才秀之士；玩芝蘭則愛德行之臣。睹松竹，則思貞操之賢，臨清流，則貴廉潔之行，覽蔓草，則賤貪穢之吏，逢飄風，則惡兇狡之徒。若引而申之，觸類而長之，庶無遺漏矣。

Jinshu, j. 86, “Zhang Tianxi zhuan,”; *Chinese Text Project*, “Quan Jinwen, j. 154,”

<https://ctext.org/wiki.pl?if=gb &chapter=181079>, accessed October 11, 2023.

p. 226:

“[All] this is in keeping with the ancients, [who] relied upon things in order to [express ideas through] comparison [with natural principles, *bi*] or give rise to [hidden emotional responses, *xing*]; [through these means,] there is nothing that may not be known.”

Kangxi, “Bishu shanzhuang ji.” See pp. 79–80, above.