

《中国思想家评传》简明读本 - 中英文版 -

主 编 周 宪 程爱民



# 曹雪芹

## Cao Xueqin

### Collection of Critical Biographies of Chinese Thinkers

(Concise Edition, Chinese-English)

著 者 / 苗怀明 Miao Huaiming

译 者 / Guosheng Yang Chen

Trevor Hay & Bo Ai



南京大学出版社

Nanjing University Press

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## 总序

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General Preface

China is one of the cradles of world civilization, enjoying over five thousand years of history. It has produced many outstanding figures in the history of ancient thought, and left a rich philosophical heritage for both the Chinese people and the entire humanity. The fruit of these thinkers was to establish unique schools that over the long course of history have been continuously interpreted and developed. Today much of these thoughts are as relevant as ever and of extreme vitality for both China and the rest of the world. For instance, the ideal of “humaneness” and the concept of “harmony” taught by Confucius, the founder of Confucianism, have been venerated without ceasing by contemporary China as well as other Asian nations.

Ancient Chinese dynasties came and went, with each new dynasty producing its own scintillating system of thought. These rare and beautiful flowers of philosophy are grounded in the hundred schools vying for attention in pre-Qin times and the broad yet deep classical scholarship of Han and Tang times and in the simple yet profound occult learning of the Wei and Jin dynasties together with the entirely rational learning of Song and Ming Neo-Confucianism. The fertile soil of religious belief was Buddhism’s escape from the emptiness of the sensual world and Daoism’s spiritual cultivation in the search for identification with the immortals. The founders of these systems of thought included teachers, scholars, poets, politicians, scientists and monks — they made great contributions to such disparate cultural fields in ancient China as philosophy, politics, military science, economics, law, handicrafts, science and technology, literature, fine arts, and religion. The ancient Chinese venerated them for their wisdom and for following moral paths, and called them sages, worthies, saints, wise men, and great masters, etc. Their words and writings, and sometimes their life experiences, constitute the rich matter of ancient Chinese thought distilled by later generations. The accomplishments of Chinese thought are rich and varied, and permeate such spiritual traditions as the harmony between humans and nature, the unification of thought and action, and the need for calmness during vigorous action, synthesizing the old and innovating something new.

Nanjing University Press has persisted over the last twenty years in publishing the 200-book series, *Collection of Critical Biographies of Chinese Thinkers*, under the general editorship of Professor Kuang Yaming, late honorary president of Nanjing University. This collection is the largest-scale project of research on Chinese thinking and culture undertaken since the beginning of the twentieth century. It selected more than 270 outstanding figures from Chinese history, composed their biographies and criticized their

中国是世界文明的发源地之一，有五千多年的文明史。在中国古代思想史上，涌现出了许许多多杰出的思想家，为中华民族乃至整个人类留下了丰富的思想遗产。这些思想成果独树一帜，在漫长的历史中又不断地被阐释、被发展，很多思想对于今天的中国乃至世界而言，仍然历久弥新，极具生命力。比如，儒家学派创始人孔子“仁”的理念、“和”的思想，不仅在当代中国，在其他亚洲国家也一直备受推崇。

古代中国朝代更迭，每一个朝代都有灿烂夺目的思想文化。百家争鸣的先秦诸子、博大宏深的汉唐经学、简易幽远的魏晋玄学、尽心知性的宋明理学是思想学术的奇葩；佛教的色空禅悦、道教的神仙修养是宗教信仰的沃土；其他如经世济民的政治、经济理想，巧夺天工的科技、工艺之道，风雅传神、丹青不老的文学艺术……都蕴涵着丰富的思想。这些思想的创造者中有教师、学者、诗人、政治家、科学家、僧人……他们在中国古代的哲学、政治、军事、经济、法律、工艺、科技、文学、艺术、宗教等各个文明领域内贡献巨大。古代中国人尊敬那些充满智慧、追求道德的人，称呼他们为圣人、贤人、哲人、智者、大师等，他们的言论、著作或被后人总结出来的经验构成了中国古代思想的重要内容，在丰富多彩中贯穿着天人合一、知行合一、刚健中和等精神传统，表现出综合创新的特色。

南京大学出版社坚持20余年，出版了由南京大学已故名誉校长匡亚明教授主编的《中国思想家评传丛书》，这套丛书共200部，是中国20世纪以来最为宏大的中国传统思想文化研究工程，选出了中国历史上270余位杰出人物，为他们写传记，



intellectual accomplishments; all in all, it is a rigorous and refined academic work. On this foundation, we introduce this series of concise readers, which provides much material in a simple format. It includes the cream of the crop of great figures relatively familiar to foreign readers. We have done our best to use plain but vivid language to narrate their human stories; this will convey the wisdom of their thought and display the cultural magnificence of the Chinese people. In the course of spiritually communing with these representative thinkers from ancient China, readers will certainly be able to apprehend the undying essence of thoughts of the Chinese people.

Finally, we are deeply grateful for the support from Hanban/ Confucius Institute Headquarters, and the experts from home and abroad for their joint efforts in writing and translating this series.

Editors  
November, 2009

评论他们的思想成就，是严肃精深的学术著作。在此基础上推出的这套简明读本，则厚积薄发，精选出国外读者相对较为熟悉的伟大人物，力求用简洁生动的语言，通过讲述有趣的人物故事，传达他们的思想智慧，展示中华民族绚烂多姿的文化。读者在和这些中国古代有代表性的思想家的心灵对话中，一定能领略中华民族思想文化生生不息的精髓。

最后，我们衷心感谢国家汉办/孔子学院总部对本项目提供了巨大的支持，感谢所有参与此套丛书撰写和翻译工作的中外专家学者为此套丛书所做的辛勤而卓有成效的工作。

编者

2009年11月

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# 引言 遗憾的寻找

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Introduction    Regrets, Hence the Search

Life, for most people, is usually not perfect. Always, there are regrets. As the saying goes, “Of ten things in life, eight or nine are unsatisfactory.” When we are admiring those in the past who have achieved so much and have had so much influence on future generations, we would often regret that we were not born at that time; otherwise we could have met them and talked with them. Although reading their written works can help, the sense of regret still lingers, particularly for those whose life stories are legendary, or even with mysterious colour. Cao Xueqin, author of *Honglou Meng* (*The Dream of Red Mansions*), is one such legendary figure to have caused later generations to have such regrets.

Today, if we were to say that Cao Xueqin is one of the world’s most famous writers, not many would disagree. Some would even go further by saying that titles such as genius, great thinker, great painter, great architect and connoisseur of food, should be added to justly encompass Cao’s talents. His great work has been admired by many ever since the day of its existence. That admiration has now spread beyond China’s borders. The novel has received wide recognition as world class literature. Experts and laymen alike sing its praises. The figures, stories and the poems in it are familiar to a wide readership, young and old, and have become common topics of conversation. What a pity it is then that the *Honglou Meng* we read is incomplete, with only 80 original chapters. The current compilation has 40 more chapters added to it by another writer. Did Cao complete his novel? If he did, what did he say in the chapters beyond Chapter 80? If he did, why was this part of the manuscript lost? Will it ever be found? There is no doubt that every reader asks those questions and is eager to know the answers.

*Honglou Meng*, to a certain degree, is like a celestial novel that contains too many puzzles and is hard to comprehend. Not much is known about its author, Cao Xueqin, an excellent writer who left behind only that great work and nothing else. Apart from a few lines of poetry written by his friends which give a description of him, there are no other direct records. The lack of reference has been a constant frustration to researchers. Ever since the

对大多数人来说，现实人生通常是不完美的，总是有着这样或那样的缺憾，可谓人生在世，不得意者十常八九。说起那些成就卓著、影响深远的前辈先哲，后人在景仰之余，往往也会在内心生出一种遗憾，那就是出生太晚，无法得到一睹风采、当面请教的机会。尽管可以通过阅读他们著作的方式获得一些弥补，但这种遗憾并不能完全消除，特别是对那些富有传奇甚至带有神秘色彩的前贤，更是如此。比如《红楼梦》的作者曹雪芹，就是这样一位留给后人太多遗憾的人物。

时至今日，说曹雪芹是一位享有世界声誉的伟大作家，恐怕已没有什么人会提出异议，有些人甚至会觉得赞美的程度不够，还要再加上一些诸如大天才、大思想家、大画家、大建筑家、大美食家之类响亮显赫的名号才觉得满意。《红楼梦》自问世之日起，就受到人们的喜爱，这种喜爱早已超越国界，这部小说也早已成为人们公认的世界文学名著，无论是专家学者还是一般读者，无不对其交口称赞，书中所写的人物、故事乃至诗词可谓妇孺皆知，深入人心，成为人们经常谈论的话题。但令人感到遗憾的是，我们现在看到的《红楼梦》是残缺的，只有前80回，后40回则是另外一位作家续写的。曹雪芹写完全书了吗？如果他写完的话，后面的部分都说了些什么？80回之后的稿子为什么会散失，将来还能找到吗？相信每一位读者都会产生这样的疑问，而且十分迫切地想知道答案。

引言从某种角度来说，《红楼梦》如同一部无法读懂的天书，里面充满了太多的谜团。对于它的作者曹雪芹，我们所知甚少。这位优秀的作家除了《红楼梦》外，再没有给后人留下什么。除了他的朋友写过几首以他为吟咏对象的诗歌外，再找不到有关他的直接记载了。资料的严重缺乏让研究者们感到头



establishment of Redology—the study of *Honglou Meng*, any tiny finding on Cao would be quite exciting and could cause a sensation in the field. Some mercenary people could not resist the temptation of wealth and fame, and went so far as to forge evidence. Sadly, that kind of forgery has occurred several times in the 20th century. Even though many volumes of research monographs have been published on the subject of Cao, the experts actually know less about Cao than the readers might have imagined.

History is cruel. It plays hide-and-seek with human beings. While it reveals one set of facts, it hides another and hides it deep, so deep that, for the past hundred years or more, people have searched in vain for more information. The eagerness for answers and the disappointment at not being able to find them have been torturing researchers and readers for generations, and such torment will continue in the conceivable future. That is just the case with the research on Cao and his novel. It's like finding fragments of a delicate vase that was broken 200 years ago that can only give us a rough picture of what the vase looked like, but its exact image and details have been lost forever.

Nevertheless, as long as the novel exists, as long as the researchers and readers remain passionate, the quest will go on, even though everyone knows that it will be disappointing and incomplete. The quest will go on because of the irrepressible need for answers to those questions and of the respect for Cao, the great writer. As for the readers, they always want to know more, even just a little more, about the writer who has brought them such great artistic enjoyment.