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中国历代散文

译萃 下

谢百魁◎译



A Collection of Chinese Ancient Prose Writings (II)

Translated by Xie Baikui

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中国历代散文译萃

A COLLECTION OF CHINESE
ANCIENT PROSE WRITINGS

(下)

谢百魁 译
李 旻 注释




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中国历代散文译萃

A Collection of Chinese
Ancient Prose Writings



某^[1]启：昨日蒙教，窃以为与君实游处^[2]相好之日久，而议事每不合，所操之术^[3]多异故也。虽欲强聒^[4]，终必不蒙见察，故略上报，不复一一自辨。重念蒙君实视遇^[5]厚，于反复^[6]不宜卤莽，故今具道所以，冀君实或见恕也。

盖儒者所争，尤在于名实，名实已明，而天下之理得矣。今君实所以见教者，以为侵官、生事、征利、拒谏，以致天下怨谤也。某则以谓受命于人主，议法度而修之于朝廷，以授之于有司，不为侵官；举先王之政，以兴利除弊，不为生事；为天下理财，不为征利；辟邪说，难壬人^[7]，不为

[1] 某：作者自称。

[2] 游处：交往共处。

[3] 术：主张、方法。

[4] 强聒（guō）：强作解说。聒：喧扰，嘈杂，这里指多话。

[5] 视遇：看待。

[6] 反复：指书信往来。

[7] 难（nàn）壬人：批驳巧言献媚的人。壬人，奸人，佞人。指巧言谄媚、不行正道的人。

Reply to Sima Guang

I received your letter yesterday. I used to think to myself that, despite our long friendship, we often disagreed when discussing State issues, the reason must be that we had different approaches and attitudes. As I feared that my unduly prolix arguments would not be comprehended by you, I gave you only a short reply to your last letter, and refrained from further justifying myself. But recalling your great kindness to me, I deem it wrong to treat our correspondence curtly. So I am stating in this letter all my views in the hope that they will win your sympathetic understanding.

The contentions among scholars lie primarily in the difference between name and substance. If these two are cleared up, the conclusion can be easily reasoned out. Your admonitory charges against me can be itemized separately as infringement on other people's authority, stirring troubles, extorting and amassing wealth, rebuffing remonstrances, thus causing disaffection in the country. But in my opinion, to canvass laws and regulations at the command of the Sovereign, and have them amended by the Court before they are passed to the departments concerned to be put into execution is not to be considered as infringement on other people's authority; to advance the political principles upheld by the late emperors so as to promote the good and eliminate the evil is not stirring troubles; to regulate the finance of the country is not extorting and amassing wealth; to repudiate fallacies and repel sophists and sycophants are not rebuffing remonstrances. As for the various grievances and

拒谏。至于怨诽之多，则固前知其如此也。人习于苟且非一日，士大夫多以不恤国事，同俗自媚于众为善。上乃欲变此，而某不量敌之众寡，欲出力助上以抗之，则众何为而不汹汹^[1]然？盘庚之迁，胥^[2]怨者民也，非特朝廷士大夫而已。盘庚不为怨者故改其度，度义而后动，是而不见可悔故也。

如君实责我以在位久，未能助上大有为，以膏泽斯民，则某知罪矣；如曰今日当一切不事事，守前所为而已，则非某之所敢知。

无由会晤，不任区区向往之至。

[宋]王安石

[1] 汹汹：大声吵闹。

[2] 胥(xū)：相与，都。

calumnies, they have already entered into my anticipation. People have long been accustomed to inertia. Most of the high officials think it best to make light of State affairs and just go with the stream and flatter the public. Now the Sovereign wishes to change this state of things and I, not considering the strength of antagonists, have presumed to come forward and assist him in resisting this trend. Such being the case, how could I expect that people would not raise a clamour? Formerly, when Emperor Pangeng planned to move the capital from Shang to Bo, those who harboured grievances were not only the high-ranking courtiers, but also the common people. Yet the Emperor did not change his mind just because of the grievances. He simply judged the merits of the action and proceeded accordingly. Therefore he saw in it nothing regrettable.

If you reproach me with my failure, despite my long service at court, to assist the Sovereign in achieving greater success in the reform so as to benefit the people, then I ought to acknowledge my guilt. But if you say that nothing should be done but adhere to the old ways, then I must beg to differ.

Having no chance for a meeting, I can only express my sincere longing for you.

Wang Anshi

读孟尝君传

世皆称孟尝君能得士，士以故归之，而卒^[1]赖其力以脱于虎豹之秦。嗟乎！孟尝君特^[2]鸡鸣狗盗之雄^[3]耳，岂足以言得士？不然，擅^[4]齐之强，得一士焉，宜可以南面而制秦，尚何取鸡鸣狗盗之力哉？鸡鸣狗盗之出其门，此士之所以不至也。

[宋]王安石

[1] 卒：终于。

[2] 特：只、仅仅。

[3] 雄：长，首领。

[4] 擅：拥有。

Reflections on *The Life of Prince Mengchang*

Prince Mengchang used to be praised by people for being capable of winning over talents, who therefore affiliated themselves with him. And he was consequently freed from the clutches of that tiger-like State of Qin. Alas, Prince Mengchang was but a hero among spongers who were adept at mimicking dog's barks and cock's crows. How could he be said to be capable of recruiting talents? Had he procured but one talent, he would have assumed the crown and subjugated Qin by relying on the strength of his State of Qi. In that case, what need was there for him to seek the help of those spongers? It was the reception of such spongers that stopped the coming of the elite of the society!

Wang Anshi

游褒禅山记

[1]

褒禅山，亦谓之华山。唐浮图^[2]慧褒始舍于其址，而卒葬之，以故其后名之曰褒禅。今所谓慧空禅院者，褒之庐冢也。距其院东五里，所谓华山洞者，以其乃华山之阳名之也。距洞百余步，有碑仆道，其文漫灭，独其为文犹可识，曰“花山”。今言“华”，如“华实”之“华”者，盖音谬也。

其下平旷，有泉侧出，而记游者甚众，所谓前洞也。由山以上五六里，有穴窈然^[3]，入之甚寒，问其深，则其好游者不能穷也，谓之后洞。予与四人拥火以入，入之愈深，其进愈难，而其见愈奇。有怠而欲出者，曰：“不出，火且尽。”遂与之俱出。盖予所至，比好游者尚不能十一，然视其左右，来而记之者已少。盖其又深，则其至又加少矣。方是时，予之力尚足以入，火尚足以明

[1] 褒禅山：在今安徽省含山县。

[2] 浮图：梵文音译，这里是“高僧”的意思。

[3] 窈然：幽暗深远的样子。

A Trip to Baochan Mountain

Baochan Mountain is also called Mount Hua. Monk Huibao of the Tang Dynasty first settled here and was at last buried in this place, which was subsequently named Baochan. The Huikongchan Compound, as it is called today, actually consists of the former abode and the tomb of the monk. The Huashan Cave, five *li* east of the compound, is so called for its location on the southern slope of Mount Hua. At a distance of one hundred-odd paces from the cave, we saw a stone tablet fallen on the path, with its inscription obliterated, leaving only the word “*Huāshan*” still discernible. The *Huá* as pronounced today is in fact a corruption of *Huā*.

At the foot of the mountain lies a broad and level tract of land, from one side of which gushes out a spring. Travellers who came and left their names were quite numerous—it is the so-called Front Cave. A walk of five or six *li* up the mountain brought us to the deep and dark Rear Cave, which was rather cold within. Upon inquiry about its depth we were told that even explorers could not reach the end of it. My four fellow-travellers and I picked our way into the cave by torch light. The deeper we went, the more arduous the passage was, and the more fantastic the views became. One of us, being tired of the trip, was reluctant to go on, saying, “Let us go out, for the torches will soon be burnt down.” We acquiesced and left the cave. Thus the distance I had covered was not even one tenth of the depth penetrated by the explorers. But people who came and left their names there were already quite few, as could be seen from the

也。既其出，则或咎^[1]其欲出者，而予亦悔其随之而不得极乎游之乐也。

于是予有叹焉。古人之观于天地、山川、草木、虫鱼、鸟兽，往往有得，以其求思之深而无不在也。夫夷以近^[2]，则游者众；险以远，则至者少。而世之奇伟瑰怪非常之观，常在于险远，而人之所罕至焉。故非有志者，不能至也。有志矣，不随以止也，然力不足者，亦不能至也。有志与力，而又不随以怠，至于幽暗昏惑而无物以相之^[3]，亦不能至也。然力足以至焉，于人为可讥，而在己为有悔；尽吾志也而不能至者，可以无悔矣，其孰能讥之乎？此予之所得也。

予于仆碑，又以悲夫古书之不存，后世之谬其传而莫能名者，何可胜道也哉！此所以学者不

[1] 咎：埋怨。

[2] 夫夷以近：平坦而近。

[3] 而无物以相之：没有东西来帮助他。

cave walls. It was evident that with the greater depth the number of visitors became ever smaller. Originally, I had had sufficient strength and the torches had been bright enough to allow us to go deeper into the cave. So, after we had gone out, the one who had wished to leave was blamed for his inertia, while I myself also regretted my easy compliance, which cost me the full pleasure of the trip.

I was therefore inspired to make some observations. The ancients often gained insight by contemplating the universe: the mountains and rivers, the vegetation, the species of insects and fish as well as birds and beasts. It was due to the fact that they sought profundity and the widest scope of meditation. So it is regrettable that numerous are excursionists visiting places which are near and easily accessible, but few are travellers who come to places far and dangerous, which, nevertheless, command the most sublime, grotesque and unique views, scarcely enjoyed by ordinary folks. One can never reach such places unless one has a strong will-power. But this alone, though unaffected by easy compliance with others' inclination to remit one's efforts, would not ensure the attainment of one's goal, if not boosted by sufficient strength. A strong will-power and sufficient strength, though unaffected by that sort of easy compliance, would also fail to enable one to do so, if unassisted by extrinsic advantages, especially in dark and misleading circumstances. Given sufficient strength, failure to attain one's objective incurs scorn from others and regret from oneself. But, if one does not succeed in doing so after he has given full play to his will-power, he need not feel regret, and who would laugh him to scorn? This was what I gained in my understanding.

As regards the fallen stone tablets, I had also some sentiments: The loss of ancient books is deplorably leading to endless misrepresentations of truth, and cases of obfuscation are indeed

可以不深思而慎取之也。

四人者：庐陵萧君圭君玉，长乐王回深父，
予弟安国平父、安上纯父。

至和元年七月某日，临川王某记。

[宋]王安石

innumerable. This really warrants profound reflection as well as prudent discrimination and discernment on the part of scholars.

My four fellow-travellers mentioned above were Xiao Jungui, alias Junyu, of Luling; Wang Hui, alias Shenfu, of Changle; my brothers Wang Anguo, alias Pingfu, and Wang Anshang, alias Chunfu.

Related by me, Wang Anshi of Linchuan, in the seventh month of the first year of the Zhihe period.

Wang Anshi

伤仲永^[1]

金溪民方仲永，世隶^[2]耕。仲永生五年，未尝识书具^[3]，忽啼而求之。父异^[4]焉，借旁近与之，即书诗四句，并自为其名。其诗以养父母、收族^[5]为意，传一乡秀才观之。自是指物作诗立就，其文理皆有可观者。邑人奇之，稍稍宾客其父，或以钱币乞之。父利其然也，日扳^[6]仲永环谒^[7]于邑人，不使学。

余闻之也久。明道中，从先人还家，于舅家见之，十二三矣。令作诗，不能称前时之闻。又七年，还自扬州，复到舅家问焉，曰：“泯然^[8]众人矣！”

王子曰：“仲永之通悟，受之天也。其受之天也，贤于材人远矣。卒之为众人，则其受于人者

[1] 伤：哀伤，叹惜。

[2] 隶：属于，从事。

[3] 书具：书写的工具。

[4] 异：对……感到诧异。

[5] 收族：和同一宗族的人搞好关系。收，聚、团结。

[6] 扳(pān)：通“攀”，牵，引。

[7] 环谒：四处拜访。

[8] 泯(mǐn)然：泯灭无闻的样子。

Deploring Zhongyong

Fang Zhongyong was a native of Jinxi. His family had been engaged in farming for generations. So he had never seen any writing utensils before he was five. It occurred that one day he suddenly cried for them. His father was amazed and borrowed them from some nearby acquaintances to satisfy the child's whimsy. Soon the son wrote four verses and put down his name as the author. The poems had the providing for families and the unity of clans as purport. Then they were passed to a village scholar to read. Later, it turned out that he was able to finish immediately a poem when a thing was designated as the theme. Its style and logic are quite appreciable. The townsfolk all felt strange. And the father was somewhat honoured as their common guest. Some even stooped to ask for the son's poems with money. The father, thinking it possible to make fortune in this way, led his son to visit the townsfolk every day, not allowing him to study.

I heard of it a long time ago. In the middle of the year Mingdao I came home with my late father. At the time when I met Zhongyong at my uncle's, he was already twelve or thirteen years old. He was asked to write some poems. But they appeared to be unequal to what I had heard them to be. Seven years later I returned from Yangzhou and again paid a visit to my maternal uncle. When asked about Zhongyong, he just said: "He is but one among the multitude."

I, Wang Anshi, make this remark: "Zhongyong's talent was given by Heaven. Such being the case, he is by far superior to a man of nurture. The reason why he was eventually reduced to the level