

By Imperial Order: We come after the tradition of the hundred sages and seek wisdom in the Six Classics. While desiring to promote the culture of ideas, our thoughts turn back to the great one of the past. Although it is no longer possible to see him in person, we have the works of this great man before us. We desire to confer upon him the honor of an Emperor's teacher and exalt him to leadership among the scholars.

林语堂中英对照丛书

敕。朕承绝学于百圣之后，探微言于六籍之中。将兴起于斯文，爰缅怀于故老。虽仪刑之莫睹，尚简策之可求。揭为儒者之宗，用锡帝师之宠。



东坡诗文选

林语堂译



百花文艺出版社

BAIHUA LITERATURE AND
ART PUBLISHING HOUSE

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林语堂是享誉中外的文学家和翻译家，他的国学根底与翻译水准堪称双绝。本套丛书各篇均为林语堂所选与林语堂所译。以中文名篇与英文名译两相对照，可谓珠联璧合。

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南宋孝宗皇帝追赠苏轼太师衔的圣旨

敕。朕承绝学于百圣之后，探微言于六籍之中。将兴起于斯文，爰缅怀于故老。虽仪刑之莫睹，尚简策之可求。揭为儒者之宗，用锡帝师之宠。

故礼部尚书端明殿学士赠资政殿学士谥文忠苏轼。养其气以刚大，尊所闻而高明。博观载籍之传，几海涵而地负；

Imperial Decree of Emperor Hsiaotsung Conferring posthumously the title of Grand Imperial Tutor Upon Su Tungpo

By Imperial Order: We come after the tradition of the hundred sages and seek wisdom in the Six Classics. While desiring to promote the culture of ideas, our thoughts turn back to the great one of the past. Although it is no longer possible to see him in person, we have the works of this great man before us. We desire to confer upon him the honor of an Emperor's teacher and exalt him to leadership among the scholars.

The deceased, Su Shih, formerly Minister of Education, Scholar of the Tuanming Palace, subsequently made Scholar of the Tsechng Palace and posthumously titled Literary Patriotic Duke, cultivated the noble and upright spirit born in man and elevated to a higher level of understanding the tradition of the past. His scholarship was all-embracing, like

远追正始之作，殆玉振而金声。知言自况于孟轲，论事肯卑于陆贄。方嘉祐全盛，尝膺特起之招；至熙宁纷更，乃陈长治之策。叹异人之间出，惊谗口之中伤。放浪岭海，而如在朝廷。斟酌古今，而若斡造化。不可夺者峣然之节，莫之致者自然之名。经纶不究于生前，议论常公于身后。人传元祐之学，

the sea and the earth, and his words of advice were like the striking of jade and bells. In literary eloquence he can be compared to Mencius, and in political criticism he was not second to Lu Chih. At the nation's height of literary prosperity during Chiayu [reign of Jentsung] he was exalted to fame; during the confusing changes of Shining [reign of Shentsung] he submitted the principles for a lasting national prosperity. We sigh at the appearance of such a rare genius and are shocked at his suffering from his detractors. He was banished across the seas and mountains, but he remained the same man as if he were holding power at the court; he studied the past and the present and his mind comprehended the laws of the universe. What could not be taken away from him was his sturdy integrity, and what no man could confer upon him was his popular fame. In his lifetime he had no consideration for his own good, and posterity gave him his fair due after his death. So today everyone continues to speak of the scholar of Yuanyu, and every

家有眉山之书。朕三复遗编，久钦高躅。王佐之才可大用，恨不同时。君子之道暗而彰，是以论世。

恍九原之可作，庶千载以闻风。惟而英爽之灵，服我袞衣之命。可特赠太师。馀如故。

home possesses a copy of the works of Meishan. Three times over we have read his bequeathed works, and for a long time we have admired his high principles. We regret not being born at the same time with him in order to make full use of his talents as a counselor of kings, but from generation to generation, the superior man's teachings ever grow from obscurity to popular acceptance.

We wish that your spirit could rise from the underground springs, so that the world might pay homage to your fame, and we pray that your talented soul will accept our Imperial favor. Su Shih is hereby specially given the title of Grand Imperial Tutor. His other titles may be kept as before.

上神宗皇帝万言书(节录)

《书》曰：“予临兆民，懍乎若朽索之馭六马。”言天下莫危于人主也。聚则为君民，散则为仇讎。聚散之间，不容毫厘。故天下归往谓之王，人各有心谓之独夫。由此观之，人主之所恃者，人心而已。人心之于人主也，如木之有根，如灯之有膏，

Memorial to His Majesty Emperor Shentsung(excerpt)

It is said in the *Book of History*, "In ruling over the people, I feel as if I were holding six horses with worn-out reins." This means that no one in the nation is in a more precarious position than the emperor himself. When the emperor and the people come together, they are ruler and subjects; when they detest each other, they become foes. But the line of division, determining whether the people go with the ruler or against him, is extremely tenuous. He who is able to command the support of the millions becomes a king, while he who alienates their support becomes a solitary private individual. The basis of the ruler's power lies, therefore, entirely in the support of the people in their hearts. The relation of the people's support to the ruler may be likened to that of the roots to a tree, oil to the lamp,