



品读



丛书

Chinese Literature

# 中国文坛名人

◎方华文 编著  
◎束慧娟 王金华 译  
◎H.B. Wells 审读

国家「十一五」重点图书

中国文学犹如一株郁郁葱葱、枝繁叶茂的参天大树，它以数千年的文明史为养分，吮吸各种文化精华，结出了累累果实，孕育出千千万万心怀天下、成就非凡的文坛大师，其杰出代表有屈原、司马迁、李白、鲁迅、徐志摩、巴金等，如群星灿烂，光照九州。

英汉对照



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## 前言

中国文学犹如一株参天大树,郁郁葱葱、枝繁叶茂,它以数千年的文明史为养分,吮吸儒学、道教、佛教之精华,沐浴欧风美雨,果实累累。这一株神奇大树的园丁是一个特殊的群体——一个由一批批、一代代中国文人构建的群体。他们的“特殊”之处就在于他们的灵魂是用中华民族的精神铸造的,这样的灵魂与中华民族的命运休戚相关,于是他们为自己的国家奋起,为自己的民族赴汤蹈火……他们胸怀天下、忧国忧民,如屈原、杜甫等;他们为了事业和理想,不屈不挠、舍生忘死,如司马迁、玄奘等;他们淡泊名利、不阿权贵,如李白、鲁迅等;他们在祖国需要时,甚至投笔从戎,敢于冲锋陷阵,如班超、辛弃疾等……

在忧国忧民的中国文人群体中,屈原堪称典范。他创作的中国古代文学史上最长的一首浪漫主义政治抒情诗《离骚》,从自叙身世、品德、理想写起,抨击黑暗现实,表现出不与邪恶势力同流合污的斗争精神和至死不渝的爱国热情。

杜甫在乱世中沉浮,目睹了劳动人民经受的苦难,不禁忧心如焚。在其诗作中,杜甫充分表达了他对人民的深刻同情,揭露了封建社会的种种黑暗。

司马迁刚正不阿,仗义直言,用生命写下了名垂青史的《史记》,给后人留下了“人固有一死,或重于泰山,或轻于鸿毛”这样流芳万世的世界观。

李白诗想象新奇、感情强烈、意境奇伟瑰丽、语言清新明快,形成豪放、超迈的艺术风格,把我国古代积极浪漫主义诗歌推向了巅峰。

鲁迅以“寄意寒星荃不察,我以我血荐轩辕”的刚骨和硬气,抨击落后、追求进步,在文学、思想、革命等方面作出了卓越的贡献。

中国的文人最重气节,最崇尚的是为民请命、为祖国献身的精神。汉代的班超博览群书,胸怀天下,当时的汉朝面临匈奴的威胁和侵扰,班超主动请命到西域为国家效力,协助西域各国抵抗匈奴的入侵。面对金人的入侵,辛弃疾不畏生死,率领民众揭竿而起,组织义勇军和金军对抗……

这就是中国的文人!

仰望夜空,星光璀璨,最亮的就是这些“文曲星”。本书选取中国文坛名人的杰出代表,讲述他们成功的秘诀,并揭示他们之所以伟大的原因。



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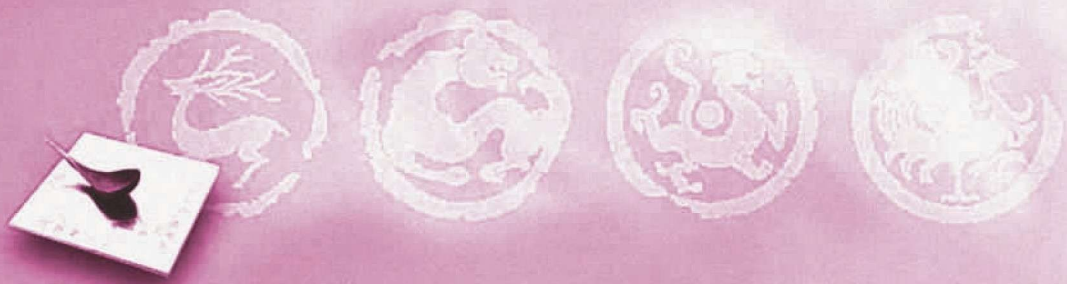
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# 古代部分

# Ancient Times





## 第一章

# 蔑视功名的庄周

庄周（公元前 369~前 286），字子休，战国时代宋国蒙人，著名思想家、哲学家、文学家，是道家学派的代表人物。老子哲学思想的继承者和发展者，先秦庄子学派的创始人。他的学说涵盖当时社会生活的方方面面，但根本精神还是归依于老子的哲学。后世将他与老子并称为“老庄”，他们的哲学为“老庄哲学”。庄子对后世的影响，不仅表现在他独特的哲学思想上，而且表现在文学上。他的政治主张、哲学思想不是干巴巴的说教，相反，都是通过一个个生动形象、幽默机智的寓言故事，通过汪洋恣肆、仪态万方的语言文字，巧妙活泼、引人入胜地表达出来。他的著作《庄子》一书仿佛是一部寓言故事集，这些寓言表现出超常的想象力，构成了奇特的形象，具有石破天惊、振聋发聩的艺术感染力。

《史记》用寥寥几行字介绍了庄子，说他著书十余万言，大抵都是寓言，如其中的《渔父》、《盗跖》、《胠篋》等篇，都包含着深邃的哲学思想和人生道理。庄子文学意象的雄浑飞越，想象的奇特丰富，情致的滋润旷达，给人以超凡脱俗与崇高美妙的感受，在中国的文学史上独树一帜。他的文章体制已脱离语录体形式，标志着先秦散文已经发展到成熟的阶段。可以说，《庄子》代表了先秦散文的最高成就。后世文学家，在思想、文学风格、文章体制、写作技巧上受《庄子》影响的，大有人在，即以第一流作家而论，就有阮籍、陶渊明、李白、苏轼、辛弃疾和曹雪芹等。

庄子看起来是一个愤世嫉俗的人。他生活在战国时期，与

## Chapter

## 1

# ZhuangZhou: Defying Official Ranks

Born in Meng of the state of Song during the Warring States era, Zhuang Zhou, 369BC–286BC, also known as Zi Xiu or Zhuangzi, was a great thinker, philosopher, litterateur, and representative of Taoism. He inherited the philosophy of Laozi and further developed Zhuangzi School of the pre-Qin period. Though covering all facets of social life, his doctrine was essentially born out of Laozi, hence “Lao Zhuang” for the two put together by later times. Their doctrines were known as *Lao Zhuang Philosophy*. Zhuangzi contributed not only to his unique philosophy but also literature. Rather than dry lectures, his political and philosophical doctrines were rendered through rich and colorful language in his witty fables. His main works *Zhuangzi* reads like a collection of fables that display unique imagination and strong artistic appeal.

The *Annals of History* carried a brief profile for Zhuangzi outlining his writings as some 100,000 words, mostly fables that contained profound philosophy and truth of life like *The Old Fisherman*, *The Bandit Zhi*, and *To Open the Trunk*. His works featured forceful literary image, unique imagination, and rich liveliness, and brought its readers to a state of sublime detachment. Unique in Chinese literary history, his writing broke away from the literary form of dialogues and marked the maturity of pre-Qin prose writing. It is generally agreed that *Zhuangzi* represented the zenith of pre-Qin literature, and cast lasting influence through the history in its idea, style, structure, and technique on numerous men of letters, such as Ruan Ji, Tao Yuanming, Li Bai, Su Shi, Xin Qiji, Cao Xueqin, to name a few of the leading ones.

Zhuangzi sounded cynical. In the Warring States period, he lived in the years of King Hui of State Liang and King Xuan of State Qi, and was slightly younger than





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◎ 作家生平  
◎ 文学成就

◎ 代表作品  
◎ 人文精神

梁惠王、齐宣王同时，比孟轲的年龄略小，曾做过漆园小吏，生活很穷困，却不接受楚威王的重金聘请，在道德上其实是一位非常廉洁、正直，有棱角和锋芒的人。有一次，家里没有粮食了，他就去找监河侯去借粮。监河侯说：“好的。等我收了封地的租金，就借给你三百金，可以吗？”庄周气得脸都变了颜色，说道：“我昨天来的时候，听到有人在道路中间呼唤。我到处看，发现车辙里有条鲫鱼。我问它：‘喂，鲫鱼！你是在做什么呀？’鲫鱼回答说：‘我是东海里的水官，您有斗升的水来救活我吗？’我说：‘好，我将往南去拜访吴越的君主，引西江的水来迎救你，怎么样？’鲫鱼生气极了，说：‘我失去了我常呆着的水，没有地方安身，我只要一点水就能活了，你竟然这样说，干脆不如早点到卖干鱼的店里去找我吧！’”

虽然他一生淡泊名利，主张修身养性、清静无为，在他的内心深处则充满着对当时世态的悲愤与绝望。从他哲学观中有着退隐、不争、率性的表象上，可以看出庄子是一个对现实世界有着强烈爱恨的人。正因为世道污浊，所以他才退隐；正因为人生有太多不自由，所以他才强调率性。庄子是以率性而凸显其特立的人格魅力的。他认为做官戕害人的自然本性，不如在贫贱生活中自得其乐，其实就是对现实过于黑暗污浊的一种强烈的觉醒与反弹。一天，庄子正在涡水垂钓。楚王委派的二位大夫前来聘请他道：“吾王久闻先生贤名，欲以国事相累。深望先生欣然出山，上可为君王分忧，下能为黎民谋福。”庄子持竿不顾，淡然说道：“我听说楚国有只神龟，被杀死时已三千岁了。楚王珍藏之以竹箱，覆之以锦缎，供奉在庙堂之上。请问二大夫，此龟是宁愿死后留骨而贵，还是宁愿生时在泥水中潜行曳尾呢？”二大夫道：“自然是愿活着在泥水中摇尾而行啦。”庄子说：“二位大夫请回去吧！我也愿在泥水中曳尾而行哩。”

庄子是主张精神上的逍遥自在的，所以在形体上，他也试图达到一种不需要依赖外力而能成就的一种逍遥自在境界。



Mencius. He once served as the Lacquer Lord. Impoverished as he was, Zhuangzi kept his moral integrity, bluntness, and edges. There was a time his family ran out of supply, and he went to borrow corn from the River Lord. “Yes,” said the Lord, “I’m just about collecting the revenue of my fief, and will then lend you the corn. Will that do?” At this Zhuangzi flushed with anger, “Yesterday, as I was coming along, I heard a voice calling. I looked round, and in the cart-rut I saw a crucian. I said, ‘What do you want, crucian?’ ‘I am a denizen of the East Sea,’ replied the fish. ‘Pray, Sir, a pint of water to save me.’ ‘Yes,’ said I, ‘I’m just going south to visit the prince of *Wu and Yue*. I will bring you some from the West River. Will that do?’ At this, the crucian flushed with anger, ‘I am out of my element. I have nowhere to go. A pint of water would save me. But to talk to me like this, you might as well put me in a dried-fish shop at once.’”

Despite his indifference to fame and gain and pursuit for self-cultivation and peaceful inaction, Zhuangzi was burdened with grief and despair for his society. Under his philosophical surface of retreat, indifference and pursuit of what was natural, Zhuangzi bore mixed love and hate for reality. It was the dirty world that forced him to retreat, and the incessant worldly shackles that he stressed on conforming to the law of nature, which in itself, highlighted his personality. He was convinced to live in poverty was more preferable than to pursue in the officialdom that had the inborn nature to harm the people. This reflected his acute disillusionment toward the dark reality. One day Zhuangzi was fishing on River Guo when two ministers assigned by the King of Chu showed up, “Your Respectable, His Majesty has long learned your fame and intends to entrust you with state affairs. We truly request your acceptance to relieve His duties in the first place and benefit the mass.” His rod in hand, Zhuangzi did not even turn his head, “I heard of a mystical tortoise in the State of *Chu*. It was killed at its 3,000 years’ age. Then got enshrined in a bamboo case with silk cover by the King. Now for the tortoise—should it die and stay in the case or live in the muddy water?” “Oh, it surely is better to live in the muddy water!” the ministers exclaimed. “Then would you sirs please go back! I prefer living in the muddy water too.”

Spiritually, Zhuangzi pursued absolute freedom; and accordingly he aimed to achieve physical freedom without relying on external forces. He claimed all were equal



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他主张宇宙中的万事万物都具有平等的性质，人融入万物之中，从而与宇宙相终始；他提倡人的精神是要顺从自然的法则，要安时而处顺。“庄子梦蝶”的故事，讲的是他大彻大悟的经历。庄子当时喜欢白天睡觉，经常梦见自己变成蝴蝶，在园林花草之中飞舞，醒来时，就感觉自己的两只胳膊好像翅膀一样可以飞动，觉得奇怪。一天就在老子讲《易》的闲暇时间，把此梦告诉了老子。老子是大圣人，知道人的前生后世，指出庄子的前生就是一只白蝴蝶。从此，庄子旷达人生，大智彻悟，把一切世事看做行云流水。庄子眼里的宇宙与人的关系是“天人合一”的，是物我两忘的。他认为是“道”给了人形貌，“天”给了人形体，人们要做的是不要因为好恶而损害自己的本性。

庄子提出一切都必须顺其自然，每一样东西都有其自身的用处，应该找出它的价值所在。有一天，他的朋友惠施说：“魏王给了我一些大葫芦的种子，我把它们拿去种，长出来的葫芦果然很大，可以容纳五升的水，但是装满水后拿起来就破了。既然无法装水，我就把葫芦剖成两半当勺子。可这种勺子太宽，使用不方便，我一气之下就把它打破了。”庄子听了，惋惜地说：“多可惜，既然不能用来装水，那你为何不编一个网把葫芦网住，然后系在腰间，这样不就可以在水中悠哉游哉吗？多逍遥自在啊！若懂得使用它，它就是很好的东西，可惜你不会用，竟然把它毁坏了。”

庄子主张顺从天道，而摒弃“人为”。在对待生与死的问题上，他认为生存和死亡都同样是好事。在《知北游》一文中，庄子提出：“人之生，气之聚也，聚则为生，散则为死。”他把生命看成是一种气流，是大自然里的一种现象。在《天地》中，他也有同样的表述：“万物一府，死生同状”，万物一府即万物是一体的，死和生也是相同的，没有什么区别，就像白天黑夜的循环，是客观的必然，是自然的规律。他的妻子病死后，惠子前来吊唁，见他正盘腿坐地，鼓盆而歌。惠子责问道：“人家与你夫妻一场，为你生子、养老、持家。如今去世了，你不哭亦足矣，



in the universe, with which man could last if integrating themselves into it. Zhuangzi advocated that man's spirit should conform to the law of nature, and be content with their lot while keeping in good psychological condition. A story on how he went through illumination, the Butterfly Dream told Zhuangzi often dreamt of becoming a butterfly flapping among the flowers and grass in the garden in his beloved daytime sleep. Waking up, he was then amazed to feel how his arms could flap like wings. One day while Laozi was lecturing on *Yi* (changes), Zhuangzi told him the dream in the interval. A great sage as he was, Laozi understood the truth of men's *previous life* and *afterlife*, thus pointing out that Zhuangzi was a white butterfly in his *previous life*. Thereupon, Zhuangzi became thoroughly enlightened over life and all secular affairs were as transient as the moving clouds or the flowing water. He held the universe and men were one whole, therefore making man forgetful of himself and the world. It was *Tao* that gave man the look while the universe the essence. What man needed to do was to avoid tainting his essence by their taste.

Zhuangzi held all should follow the rule of nature. Everything had its merits and values. "The King of Wei bestowed me some gourd seeds and I did grow very big gourds that can hold 5 liters of water." his friend Huizi told him one day, "however, it broke when I picked up the full gourd. Not good for holding water, I then cut it into halves for scoop use; but turned out to be too big and inconvenient. In a fit I smashed them." "That surely is bad!" Zhuangzi retorted, "if no good for holding water, why not hold it with a net and tie it to your waist? That way you can swim at ease. Just how much fun it is! Should you know to make use, it would show its merits. Unfortunately, you found it useless, and just have ruined it! "

Zhuangzi claimed that man should follow the Heaven's rule and discard "artificialness". He believed both life and death were pleasant. In his *Knowledge Travels North*, Zhuangzi pointed out that "the life of a man results from convergence of the vital fluid. Its convergence is life; its dispersion, death." Life to him was a fluid, a natural phenomenon. Similar expression existed in his *Universe*, "that all things (in the universe) are ONE, and that life and death are but phases of the same existence." Since all things were the one, there existed no difference between life and death but an objective necessity or nature's rule, the same as the change of day and night. His wife passed away from illness, and he sat cross-legged singing to the taps on the pot when Huizi visits. "She is your diligent wife, bore your child, and maintained your home," Huizi blamed, "now she passes away, you might just as well shed no tears. But







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还鼓盆而歌，岂不太过分、太不近人情了吗？”庄子说：“不是这意思。她刚死时，我怎会不感悲伤呢？思前想后，我才发现自己仍是凡夫俗子，不明生死之理，不通天地之道。如此想来，也就不感悲伤了。”

后来，庄子本人也快死了，他的几个学生在商量，如何好好安葬他。庄子说：“我把天地当棺槨，日月似连璧，星辰如珠玑，装饰得很富丽。世界万物，尽做我的随葬品。我的葬具齐备了，你们再不要操心了。”学生说：“没有棺槨，我们怕乌鸦老鹰吃你。”庄周说：“弃在露天，送给乌鸦老鹰吃，和埋在地下送给蝼蛄蚂蚁吃，还不是一样吗？为什么要夺了这一边的食粮送给另一边呢？这是你们偏心啊！”

why sing? Isn't it too much to be sensible?" "No, I do not mean to be unreasonable." Zhuangzi explained, "I was sad when she was closing her eyes. Thinking further, I realized I'm still too much of an everyman to understand the law of life and death or the *Tao* of the universe. And so I've come to feel no rues."

And then, when Zhuangzi was about to die, his disciples expressed a wish to give him a splendid funeral. But he said, "with Heaven and Earth for my coffin; with the sun, moon, and stars as my burial regalia; and with all creation to escort me to the grave, I have all paraphernalia and need not your efforts." "We fear," argued the disciples, "lest the ravens and hawks should eat the body of our Master." To which Zhuangzi replied, "Above ground I shall be food for ravens and hawks; below I shall be food for mole crickets and ants. Why rob one to feed the other from your prejudice?"



## 第二章

## 爱国诗人屈原

屈原（公元前 339~ 公元前 278），战国末期楚国人，杰出的政治家和爱国诗人。名平，字原。他是楚武王熊通之子屈瑕的后代，丹阳（今湖北秭归）人。屈原一生经历了楚威王、楚怀王、顷襄王三个时期，而主要活动于楚怀王时期。这个时期正是中国即将实现大一统的前夕。屈原因出身贵族，又明于治乱，娴于辞令，故而早年深受楚怀王的宠信，位为左徒、三闾大夫。屈原为实现楚国的统一大业，对内积极辅佐怀王变法图强，对外坚决主张联齐抗秦，使楚国一度出现了国富兵强、威震诸侯的局面。但是由于在内政外交上屈原与楚国腐朽贵族集团发生了尖锐的矛盾，由于上官大夫等人的嫉妒，屈原后来遭到群小的诬陷和楚怀王的疏远。

楚怀王十五年（公元前 304），张仪由秦至楚，以重金收买靳尚、子兰、郑袖等人充当内奸，同时以“献秦之地六百里”诱骗怀王，致使齐楚断交。怀王受骗后恼羞成怒，两度向秦出兵，均遭惨败。于是屈原奉命出使齐国重修齐楚旧好。此间张仪又一次由秦至楚，进行瓦解齐楚联盟的活动，使齐楚联盟未能成功。怀王二十四年，秦楚结盟，楚国彻底投入了秦的怀抱。屈原亦被逐出郢都，到了汉北。怀王三十年，屈原回到郢都。同年，秦约怀王武关相会，怀王遂被秦扣留，最终客死秦国。

顷襄王即位后继续实施投降政策，屈原再次被逐出郢都，流放江南，辗转流离于沅、湘二水之间。顷襄王二十一年（公元前 278），秦将白起攻破郢都，屈原悲愤难抑，遂自沉汨罗江，身殉自己的政治理想。他的政治理想的内容就是“美政”，即