

英汉对照

阮籍咏怀诗

吴伏生(英) 格林鹿山 译



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辽宁大学出版社出版 (沈阳市崇山西路3段4号)

辽宁省新华书店发行 沈阳新华印刷厂印刷

开本: 787×960 1/32 印张: 4.625 字数: 190千

1988年5月第1版 1988年5月第1次印刷

印数: 1—1300

ISBN 7-5610-0286-6

I·75 定价: 1.70元

## 晋书阮籍传

阮籍，字嗣宗，陈留尉氏人也。父瑀，魏丞相掾，知名于世。籍容貌瑰杰，志气宏放，傲然独得，任性不羇，而喜怒不形于色。或闭门视书，累月不出；或登临山水，经日忘归。博览群书，尤好老庄。嗜酒能啸，善弹琴，当其得意，忽忘形骸，时人多谓之痴，惟族兄文业每叹服之，以为胜己，由是咸共称异。籍尝随叔父至东郡。兖州刺史王昶请与相见，终日不开一言，自以不能测。太尉蒋济闻其有俊才而辟之。籍诣都亭奏记曰：“伏惟明公以含一之德，据上台之位，英豪翘首，俊贤抗足。开府之日，人人自以为捧属。辟书始下，而下走为首。昔子夏在于西河之上，而文侯拥簪；邹子处于秦谷之阴，而昭王陪乘。夫布衣韦带之士，孤居特立，王公大人以礼下之者，为道存也。今籍无邹卜之道而有其陋，猥见采择，无以称当。方将耕于东皋之阳，输黍稷之余税。负薪疲病，足力不强，补吏之召，非所克堪。乞迴谬恩，以光清举。”得记欣然遣卒迎之，而籍已去。济大怒。于是乡亲共喻之，乃就吏。后谢病归。复为尚书郎。少时又以病免。及曹爽辅政，召为参军。籍因以疾辞，屏于田

里。岁余而爽诛，时人服其远识。宣帝为太傅，命籍为从事中郎。及帝崩，复为景帝大司马从事中郎。高贵乡公即位，封关内侯，徙散骑常侍。籍本有济世志，属魏晋之际，天下多故，名士少有全者。籍由是不与世事，遂酣饮为常。文帝初欲为武帝求婚于籍，籍醉六十日，不得言而止。钟会数以时事问之，欲因其可否而致之罪，皆以酣醉获免。及文帝辅政，籍尝从容言于帝曰：

“籍平生曾游东平，乐其风土。”帝大悦，即拜东平相。籍乘驴到郡，坏府舍屏障，使内外相望，法令清简，旬日而还。帝引为大将军从事中郎。有司言有子杀母者，籍曰：“嘻！杀父乃可，至杀母乎？”坐者怪其失言。帝曰：“杀父，天下之极恶，而以为可乎？”籍曰：“禽兽知母而不知父。杀父，禽兽之类也；杀母，禽兽之不若。”众乃悦服。籍闻步兵厨营人善酿，有贮酒三百斛。乃求为步兵校尉。遗落世事，虽去佐职，恒游府内，朝宴必与焉。会帝让九锡，公卿将劝进，使籍为其辞。籍沈醉忘作，临府诣，使取之，见籍方据案醉眠。使者以告，籍便书案，使写之，无所改窜，辞甚清壮，为时所重。籍虽不拘礼教，然发言宏远，口不臧否人物，性至孝。母终，正与人围棋。对者求止，籍留与决赌。既而饮酒二斗，举声一号，吐血数升。及将葬，食一蒸肫，饮二斗酒。然后临诀，直言穷矣！举声一号，因又吐血数升，毁瘠骨立，殆至

灭性。裴楷往吊之，籍散发箕踞，醉而直视。楷吊唁毕便去。或问楷：“凡吊者主哭客乃为礼，籍既不哭，君何为哭？”楷曰：“阮籍既方外之士，故不崇礼典；我俗中之士，故以轨仪自居。”时人叹为两得。籍又能为青白眼。见礼俗之士，以白眼对之。及嵇喜来吊，籍作白眼，喜不怩而退。喜弟康闻之，乃赍酒挟琴造焉。籍大悦，乃见青眼。由是礼法之士疾之若仇，而帝每保护之。籍嫂尝归宁，籍相见与别。或讥之。籍曰：“礼岂为我设耶！”邻家少妇有美色，尝酺沽酒，籍尝诣妇饮，醉便卧其侧。籍不自嫌，其夫察之亦不疑也。兵家女有才色，未嫁而死。籍不识其父兄，径往哭之，尽哀而还。其外坦荡而内淳至，皆此类也。时率意独驾，不由径路，车迹所穷，辄恸哭而反。尝登广武，观楚汉战处，叹曰：“时无英雄，使竖子成名。”登武牢山，望京邑而叹，于是赋豪杰诗。景元四年冬卒，时年五十四。

籍能属文。初不留思，作《咏怀诗》八十余篇，为世所重。著《达庄论》，叙无为之贵，文多不录。籍尝于苏门山遇孙登，与商略终古及栖神道气之术。登皆不应。籍因长啸而退。至半岭，闻有声若鸾凤之声响乎岩谷，乃登之啸也。遂归，著《大人先生传》。其略曰：世之所谓君子，惟法是修，惟礼是克。手执圭璧，足履绳墨。行欲为目前检，言欲为无穷则。少称乡党，

长阨邻国。上欲图三公，下不失九州牧。独不见群虱之处裤中，逃乎深缝，匿乎坏絮，炎邱火流，焦邑灭都，群虱处于裤中而不能出也。君子之处域内，何异夫虱之处裤中乎？此亦籍之胸怀本趣也。

子浑，字长成，有父风。少慕通达，不饰小节。籍谓曰：“仲容已豫吾此流，汝不得复尔。”太康中，为太子庶子。

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## A Biographical Sketch of Ruan Ji

(from the Book of Jin)

Ruan Ji (210-263 A.D.), alias Si Zong, was a native of Wei Shi County in Henan Province. His father, Ruan Yu, was renowned in his time as the advisor to the Prime Minister. A handsome young man with a strong will, Ruan Ji proudly went through life disregarding social conventions. He would never let his feelings be known through his face. Sometimes he would read at home for months without going out; he would roam among the rivers and mountains for days at a time, so absorbed that he would forget to go home. Well-read, he loved Lao Zi and Zhuang Zi particularly. He drank a good deal, and was fond of singing and playing music. When thus excited, he would often lose touch with his physical body, earning himself the reputation of an idiot. His cousin, Weng Yie, would deny this, and others came to follow his opinion regarding Ruan Ji as simply eccentric.



Once he was invited with his uncle to visit the magistrate of a certain district; when Ruan Ji did not speak a word during the entire meeting, the magistrate was quite baffled. When another high official heard of Ruan Ji's special talents he sent for him; Ruan Ji went to the appointed rendezvous and penned a note to the magistrate:

"I feel quite honoured by your invitation. You, wise and enlightened lordship with your pure virtues and high positions are envied by many outstanding people. When you establish your administration, everyone likes to think of becoming your officer; as soon as your appointments are announced, people rush to fill them. Once, when Tzu Xia was on the banks of Yi He River, King Wen had his house cleaned in preparation for his return; Zhōu Tzu lived on the north side of Shu Gu Mountain and King Zhou gave up his place to him when they were riding together on a cart. The humble scholars live only according to their customs and it

is a sign of justice when kings and high officials afford them respect. Now, I have none of Zhou Tzu's virtues, nor his talents, but only shallowness, and I feel ashamed of being singled out by you, for I do not deserve this honour. I will plough my fields by the side of the mountain and pay my taxes for food. Nowadays I am suffering from poor health and lack of energy, so I am unable to take up a position at your court. I beseech you do not misplace your honour. Thus your reputation for choosing good officers will not be tarnished."

The official, thinking at first that Ruan Ji wouldn't come at all, was thrilled at receiving this letter and ordered that he be admitted immediately. But Ruan Ji had left and the official grew very angry. He was finally persuaded by his relatives to accept the post, but quickly resigned because of ill-health. Later, when he became minister, he tendered similar reasons for giving up the job, and under the rule of Cao Shuang,

when he was appointed army advisor, again he used the same excuse, going off to lead the life of a recluse in the countryside. A year later, when Cao Shuang was overthrown and killed, people thought highly of Ruan Ji's political insight. When Emperor Xuan became ruler, Ruan Ji was given a position under the head of the army. When Emperor Xuan died he retained the post under his successor. Later, when Cao Mao reigned, Ruan Ji was knighted and became the emperor's advisor.

Ruan Ji did cherish a high ambition to serve the world but he lived in a very turbulent time and few well-known scholars survived assassination. So it was that he left behind social matters and began to drink habitually from day to day. Emperor Weng once wanted to marry his son to the daughter of Emperor Wu: Ruan Ji drank and remained tipsy for sixty days. The Emperor finally gave up on any attempt to discuss the issue. Zhong Hui once attempted to trap Ruan Ji into talking about the political situation with the hope of putting him to death should he say anything unto-

ward, but Ruan Ji remained utterly drunk. When Emperor Weng was on the throne, Ruan Ji once approached him casually and said: "I have travelled to Dongping and I am pleased with the conditions there and the local customs." The Emperor was most pleased and immediately appointed him the magistrate of Dongping. Ruan Ji travelled there on the back of a donkey. Upon arrival he ordered the removal of the protective screens in his office so that all could see each other, within and without and the procedures of the law were made simple and upright. After ten days he returned and the Emperor appointed him to a position under the first general.

Once an officer came to him to report a man who had killed his mother. Ruan Ji said: "Ah! It is all right to kill one's father, but how could he kill his mother!" All those present were outraged by his words and the Emperor said to him: "To kill one's father is the biggest crime in the world! How can you say that it is all right?" Ruan Ji answered: "Animals know their mother. They do not know their father."

Thus, the one who kills his father is an animal. But the one who kills his mother is even worse than an animal." The Emperor and the others were persuaded by these words.

When Ruan Ji heard that the master of the soldier's dining hall was skilled at manufacturing alcohol and had stored three hundred *hu*, he asked to be removed to the barracks. He forgot about courtly affairs although he still went to his office, wandered about the court and attended parties.

When Si Ma Yian pretended to refuse the emperorship, the lords and officials, trying to persuade him to accept, asked Ruan Ji to write him a letter. Ruan Ji got drunk and forgot all about it. Before going into court the dignitaries found him sleeping by the table and upon being told by the usher that they were waiting for his letter, Ruan Ji wrote it there and then, without any alterations in a style both clear and sublime and highly treasured by his time.

While not following the conventions of his society, Ruan Ji's utterances were abs-

cruse and profound. He would never express personal opinions about others. He was a loyal son to his parents.

At the time of his mother's death, Ruan Ji was playing at Go with a friend. Although his opponent asked to stop the game, Ruan Ji insisted on finishing it. He drank two decaliters of alcohol and then gave a loud cry and spat forth a quantity of blood. When the time came to bury her, he consumed a steamed piglet and again quaffed two delicaters. He bade her farewell, saying that his own life was also finished. Again the loud shout, again the spitting of much blood. He was so overcome with grief that his body and spirit were both nearly destroyed. When Pei Kai went to condole him he found Ruan Ji in a squatting position with his hair spreading down across his shoulders. He gazed at Pei Kai with steady, drunken eyes. Pei Kai left soon after and when a friend asked him why he was in tears, since a condoling friend would not normally cry unless the mourner did so, Pei Kai said: "Ruan Ji is a man who lives outside convention. He does not

pay attention to ritual and ceremony. As for me, I am a man who lives according to such ways, which is why I act according to certain rules." The people of the time would call this "being good to both sides."

Ruan Ji was able to express two kinds of feeling with his eyes: the "black of eye", which is the look of sympathy, and the "white of eye", which is that of disdain. When he met priggish people he would give them his "white of eye". When Ji Xi came to him with his consolation, Ruan Ji gave him such a look and Ji left in a bitter humour. When Ji's brother heard of this, he came to see Ruan Ji bearing alcohol and a musical instrument. Ruan Ji was greatly pleased and welcomed him with the "black of eye". Consequently, certain priggish people came to regard Ruan Ji with animosity, but he enjoyed the protection of the emperor. Once his sister-in-law went back to her home town to visit her parents, and Ruan Ji went to see her off. Some people laughed at this. Ruan Ji said: "The rituals are not for me." His neighbour's wife was a pretty woman; when she

was selling alcohol Ruan Ji would invite her to drink with him and then lie drunk at her side. Ruan Ji didn't care, and the woman's husband bore no suspicion. A soldier had a beautiful and talented daughter but she died before she was even old enough to marry. Even though he did not know the girl's father and brother, he went to their home and wept for the girl's death, not returning until his sorrow had been fully expressed. Such were the frankness of his behaviour and the purity of his innermost heart.

Sometimes he would ride on a cart alone and let it wander without taking any definite road; when the cart reached the end of the road and could go no further, he would return weeping. He visited Guangwu; there, gazing at the battlefields of Chu and Han, he sighed: "Since time did not have its heroes, villains won their fame." At the summit of Wu Lao Mount, looking down at the capital, he sighed, and composed some generous, heroic poems. Ruan Ji died in 263 A.D. at the age of 54.

Ruan Ji was a highly accomplished



writer, but at first he did not care about writing. He composed about 80 poems entitled "The Song of My Heart" which are treasured by the world. He wrote "On the Optimistic Zhuang Tzu" in which he expounded the significance of "passive accomplishment" (*wu wei*). This writing is not quoted here because it is too long.

Once he travelled to Su Meng Mountain where he met Sun Deng, a recluse and enjoined him in a discussion about the issues of eternity and the ways of gods and goddesses. When Sun refused to continue the debate, Ruan Ji left him, giving a long sigh. Amid the mountains, he suddenly heard a sound like a phoenix's song which was Su Deng's whistle.

Upon his return, Ruan Ji composed "The Biography of the Big Master" to the effect that those who were called gentlemen cultivated themselves only according to the rules, and acted merely in accordance with the rituals; jewellery in hand, they behaved as the laws prescribed, wanting their manners to be the norms of the present age and their words to set those of