

龙

的传说

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林珊 著

时代文艺出版社



●英汉对照●

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“万岁，万万岁”的起源

在中国春秋时代澎湃的学术思潮中，主要的有四大学派。那就是儒家、道家、墨家和法家。

儒家的思想是保守的，认为最好的时代已经过去。现在不如过去，未来不如现在。所以事事都要尊古，至少也要保持现状。

道家主张回归自然，把荣华富贵，看得象是天边的云彩，不去追求，也不跟人竞争。

墨家的理论太好，理想太高，追随墨家的人，必须抱着宗教的狂热态度，为人类奉献、殉道。所以不久就后继无人，逐渐消失，只留下令人敬仰的学说。

法家思想其实是一种统治术，认为尊古是一种罪恶，最好的时代是现在，不是过去。只有君王严厉地实行法治，才能发挥国家的功能。到后来，只剩下儒家和法家。两家的学者，都渴望得到帝王的垂青。法家的办法是，向帝王分析利害，使帝王不得不赋予权



力。儒家呢？他不谈利害，只讲仁义，对帝王歌功颂德，叫帝王在飘飘然的精神状态中，任命他们当官。

秦始皇采用了法家的理论来治国；汉高祖刘邦，用的却是儒家的一套。要注意的是，当时的法治，以君权为基础，跟现代以人权为基础的法治，有极大的不同。

在君权的法治下，秦始皇下令烧掉所有儒家的书，如果有人收藏，一律杀头。他又把首都咸阳（今西安）的高级知识分子，全部捉进牢里，经过调查，其中有460个平日有反抗的言论，于是把他们全部坑杀，这就是历史上受到千古唾骂的“焚书坑儒”。

在君权的法治下，政府征收的税金，比周朝时高出二十倍，征用的劳役，更比周朝高出三十倍。当时有两个穷光蛋，陈胜和吴广，被征召去修筑长城，可是他们这交九百人的队伍，在长途跋涉中，偏偏遇上连绵大雨，不能前进。依照法令，超过期限的民工，一律杀头。就这样官逼民反，陈胜、吴广奋起杀死了队长，同时号召大家说：

“既然非死不可，何不举大事、成大名？王侯将相全靠自己夺取，难道就那几个人才可以干吗？”中国历史上，第一次平民革命，就这样揭开序幕。很快地，象黑夜里的一文火把，照亮了大地，又点燃了各



地反秦的烽火。接着由项羽完成推翻暴政的历史任务，最后由刘邦独享丰硕的胜利成果。

刘邦当上了皇帝，他的那些大臣将军，都是他当初称兄道弟的朋友。他们在皇宫里，就象过去在刘邦家里一样，大吃大喝。喝醉了就放声高歌，还拔出刀剑乱砍柱子，闹得天翻地覆。刘邦急得直跺脚，却又不知道该怎么处理。

这时候，儒家学派的祝会来了，制定君臣之间的礼节，安排朝见的仪式，正是他们的拿手好戏。有个老于世故的儒学老头叔孙通，看透了刘邦此时的心态：既想威镇群臣，又怕搞不来那些繁琐的礼仪；既要风光体面地登上宝座，又要假装自己并不想干。

于是他特地到孔子的老家曲阜去，请了三十多个专家，连同自己的门徒一百多人，一起拟订朝仪的规章，天天彩排演习。一个多月后，咸阳长乐宫正好落成。公元前202年的这一天，正式启用新设计的“朝仪”。

黎明前，号角声划破了夜空，锣鼓开场，琴瑟齐鸣。文臣武将们，个个双手握着自己胸前的玉珪，顺序入殿，然后分别跪坐在左右两厢，（公元800年，中国才有椅子、凳子）威风凛凛的禁卫军，手持长矛列队站在后排。宫殿上沉静肃穆，人人震恐。这时由远



而近，官员传报：

皇—帝—驾—到！

刘邦坐着特制的辇车粉墨登场。所到之处，文武百官象扑倒的骨牌一样，依次爬伏在地上，两只眼睛端端正正向前平视。等到刘邦坐正宝座，大鼓擂动时，才敢仰颈抬眉，同时齐声欢呼：

吾皇万岁！万万岁！

叔孙通导演的这一场话剧，深得君王们的欢心，两千年来，不断在中国政坛上反复演出，一直到二十世纪，仍然叫座。在这种设计下，君王成为天子，远离群众，中间隔着又深又宽的礼教鸿沟，使中国的“人权”越来越低落，也使中国的“民主”越来越遥远。

仪式完成过后，刘邦眉飞色舞地拍着大腿说：

“今天我才知道，当皇帝，真他妈的过瘾！”

于是立刻提升叔孙通当祭祀部长，又赏赐他黄金五百斤。



THOUGHTS WHICH RULED CHINA

During the Spring and Autumn Period (770—476BC) four major schools of thought prevailed in China. These were Ru (Confucianism), Dao (Taoism), Mo, and Fa (Legalism).

Confucianism presented the most conservative views as it believed that the best of times was over and that all things worsened by the day.

As a result, one must pay due respect to the old and try to maintain the status quo.

Taoism, however, advocated man's reconciliation with nature. It likened wealth and all worldly goods to clouds in the sky, which should not be pursued or fought over.

Mo embraced high ideals supported by strong theo-



ries. It required its followers to be fervent and altruistic. This was probably the reason why it gradually lost its following and left behind only its noble thoughts.

Present times are best

Legalism was a way in which the government denounced the past. It held the belief that times had never been as good as the present moment, and that the proper functioning of state depended on strict implementation of rules and regulations.

Of these four schools of thought, only Confucianism and Legalism survived the changing times. Confucian followers tried to persuade their rulers with talk of morality and ethics.

The Legalists tried, instead, to analyse the merits and demerits of policies.

There is a significant difference between legalism as it was understood in ancient China and Legalism as we know it today. Legalism served the interests of the monarch in the past. Today, it has human rights as its top priority.



The Qin emperor, Shi Huang Di, adopted the legalistic method. Under his orders, Confucian texts were burnt and people found in possession of Confucian texts were put to death.

Highly - educated persons in the capital were thrown into prison. An investigation has shown that 460 of them expressed dissent with the government, and that they were all killed and buried in a common grave. Shi Huang Di's government imposed a taxation which was 20 times higher than the Zhou rulers'. It conscripted 30 times the number of people conscripted by the Zhou rulers to hard labour.

Among the men who were conscripted were Chen Sheng and WuGuang, who belonged to a batch of 900 civilians on their way to forced labour until incessant rain hampered their progress.

The law at that time required that all conscripted men who reported late for work be executed. Feeling desperate, Chen Sheng and WuGuang killed their leader and called a gathering of the rest, saying: "If we cannot escape death, why don't we do something great and strive for fame instead?"



The first Chinese revolt

“We, too, can seize positions in power. Do you think such jobs can only be handed by those few people up there?”

This event marked the beginning of the first revolt – by the people against the government in Chinese history.

Following that, unrest spread across the land and finally Xiang Yu succeeded in overthrowing the tyrannical rule of the Qin.

However, it was Liu Bang who enjoyed the fruits of the revolution. When Liu Bang became Emperor, his government was made up of friends who drank and revelled in the palace as they had done in his home.

A Confucian scholar by the name of Shusun Tong knew that Liu Bang wished to control his subordinates but lacked the confidence to do so. He added 30 Confucian scholars to his force of 100 followers and trained them in the rites and rituals which were to be used in the Imperial Court.



In 202 BC, the Changle Palace in the capital was completed and the new protocol came into effect.

Ministers and high officials had to report to the palace before dawn. They had to kneel in a passageway that ended with a row of imperial guards armed to the teeth. The atmosphere was solemn and awe inspiring.

An official would then announce the emperor's arrival and a man drawn carriage would carry Liu Bang into the court and up the passage way to the throne.

All this while, the subordinates had to stay prostrate. On a given signal, they raised their heads and chanted "Long live the Emperor" in unison.

The Emperor was pleased with ShuSun Tong's protocol. It was also popular with other Chinese emperors and remained in use for over 2, 000 years, right up to the 20th century.

The ceremony involved elevated the emperor to the position of "Son of Heaven" and put him way above his subjects.

Common people thus lost more and more of their human rights and democracy became more remote than ever.



忍辱偷生为完成伟大使命

在世界上众多的国家中，只有中国，拥有自开国以来的完整历史，是以文字，详细记载的，五千年的历史。

说华人是一种有“纪录狂”的人民，是一点也不过分的。最早的史书，从公元前 2698 年，第一个王朝的第一个君王姬轩辕上朝的第一天写起。从周朝起朝廷设有史官，每天纪录朝廷大事，民间大事。

汉朝武帝的史官司马迁，他的祖上，就是周朝的史官。司马迁出生在公元前 145 年，他家世代代几百年来，都是朝廷的史官。他的父亲司马谈，也是汉武帝的太史令。

有这样渊深的史家传统，他从小就有机会，读遍皇家的藏书。二十岁的时候，根据他读过的，学到的，目标明确地遍游大江南北，去追寻历史古迹，去亲身体验古人的时空、环境。



这样到三十五岁的时候，他又作了一次全国旅行。这次走得更远，游历的地方更多，搜集了更丰富的资料，接触了更广泛的各阶层民众。可是，他的父亲突然病危，临死的时候，嘱咐司马迁，要完成史书编写工作。

三年后，司马迁也担任了太史令，于是开始写《史记》，从传说中的三皇五帝写起，一直写到汉武帝的黄金时代，总共三千年。他把零星的历史片断，和自己两次实地考察的结果，结合起来，使得他笔下的每一个人物，都生动传神。

正当他写得笔酣意畅的时候，忽然发生了一件大事。那就是汉朝的一个将军，在边疆作战，因粮尽弹绝而被俘虏，投降了敌方。

司马迁认识这个将军，当时就替他说了几句公道话。皇帝大发脾气，当下就判司马迁死罪。如果要求免死，就要接受宫刑，这是对男人最耻辱的刑罚。

那时候的中国，是一个没有人权的国家。专制皇帝摧残人民，就象捻死一只蚂蚁那么容易。司马迁是一定要活下去的，父亲的交托，还没有完成，伟大的使命，才完成了一半。不能死，不能死！

虽然人人都免不了一死，但是有的死，重如泰山，有的死，轻如鸿毛。历史上的周文王、孔子、屈原、