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不亦快哉

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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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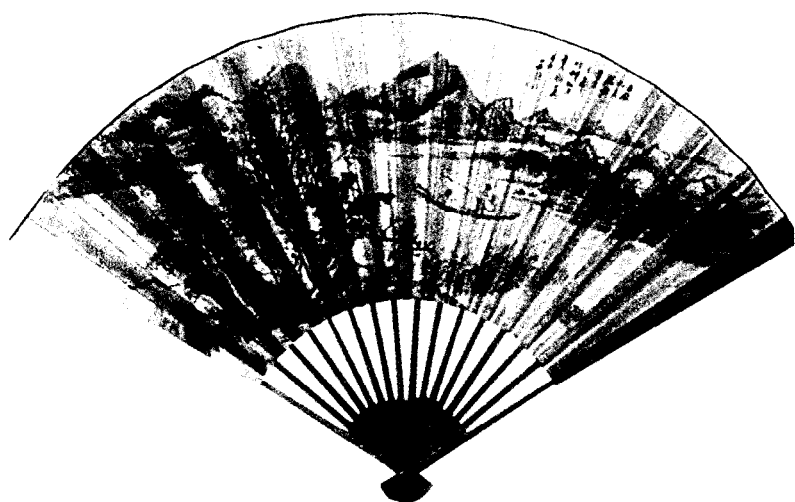
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归去来辞

陶渊明

归去来兮！田园将芜，胡不归？既自以心为形役；奚惆怅而独悲？

悟已往之不谏，知来者之可追。实迷途其未远，觉今是而昨非。

舟遥遥以轻飏，风飘飘而吹衣。问征夫以前路，恨晨光之熹微。

乃瞻衡宇，载欣载奔。僮仆欢迎，稚子候门。

三径就荒，松菊犹存。

Ah, Homeward Bound I Go!

Tao Yuanming

Ah, homeward bound I go! why not go home, seeing that my field and garden with weeds are overgrown? Myself have made my soul serf to my body: why have vain regrets and mourn alone?

Fret not over bygones and the forward journey take. Only a short distance have I gone astray, and I know today I am right, if yesterday was a complete mistake.

Lightly floats and drifts the boat, and the wind gently flows and flaps my gown. I inquire the road of a wayfarer, and sulk at the dimness of the dawn.

Then when I catch sight of my old roofs, joy will my steps quicken. Servants will be there to bid me welcome, and waiting at the door are the greeting children.

Gone to seed, perhaps, are my garden paths, but there will still be the chrysanthemums

携幼入室，有酒盈樽！

引壶觞以自酌，眄庭柯以怡颜。倚南窗以寄傲，审容膝之易安。

园日涉以成趣。门虽设而常关！策扶老以流憩，时矫首而遐观。

云无心以出岫，鸟倦飞而知还。景翳翳以将入，抚孤松而盘桓。

归去来兮！请息交以绝游！世与我而相违，复驾言兮焉求？

and the pines! I shall lead the youngest boy in by the hand, and on the table there stands a cup full of wine!

Holding the pot and cup I give myself a drink, happy to see in the courtyard the hanging bough. I lean upon the southern window with an immense satisfaction, and note that the little place is cosy enough to walk around.

The garden grows more familiar and interesting with the daily walks. What if no one ever knocks at the always closed door! Carrying a cane I wander at peace, and now and then look aloft to gaze at the blue above.

There the clouds idle away from their mountain recesses without any intent or purpose, and birds, when tired of their wandering flights, will think of home. Darkly then fall the shadows and, ready to come home, I yet fondle the lonely pines and loiter around.

Ah, homeward bound I go! Let me from now on learn to live alone! The world and I are not made for one another, and why drive round like one looking for what he has not found?

悦亲戚之情话，乐琴书以消忧。农人告余以春及，将有事于西畴。

或命巾车；或棹孤舟。既窈窕以寻壑，亦崎岖而经邱。

木欣欣以向荣，泉涓涓而始流。羡万物之得时，感吾生之行休。

已矣乎！寓形宇内复几时？曷不委心任去留，胡为遑遑欲何之？

富贵非吾愿，帝乡不可期！怀良辰以孤往，或植杖而耘耔。

Content shall I be with conversations with my own kin, and there will be music and books to while away the hours. The farmers will come and tell me that spring is here and there will be work to do at the western farm.

Some order covered wagons; some row in small boats. Sometimes we explore quiet, unknown ponds, and sometimes we climb over steep, rugged mounds.

There the trees, happy of heart, grow marvelously green, and spring water gushes forth with a gurgling sound. I admire how things grow and prosper according to their seasons, and feel that thus, too, shall my life go its round.

Enough! How long yet shall I this mortal shape keep? Why not take life as it comes, and why hustle and bustle like one on an errand bound?

Wealth and power are not my ambitions, and unattainable is the abode of the gods! I would go forth alone on a bright morning, or perhaps, planting my cane, begin to pluck the weeds and till the ground.

登东皋以舒啸，临清流而赋诗。聊乘
化以归尽，乐夫天命复奚疑。

Or I would compose a poem beside a clear stream, or
perhaps go up Tungkao and make a long – drawn call on
the top of the hill. So would I be content to live and die,
and without questionings of the heart, gladly accept
Heaven's will.

天爵

孟 子

孟子曰：“有天爵者，有人爵者。仁义忠信，乐善不倦，此天爵也；公卿大夫，此人爵也。古之人修其天爵，而人爵从之。今之人修其天爵以要人爵，既得人爵而弃其天爵，则惑之甚者也，终亦必亡而已矣。”

孟子曰：“欲贵者，人之同心也。人人有贵于己者，弗思耳矣。”

Nobility of God

Mencius

Mencius said, "There is the nobility of God, and there is the nobility of man. The people who are kind, righteous, loyal, faithful and love virtue without fail belong to the nobility of God, and the dukes, ministers and lords belong to the nobility of man. The ancient people cultivated what belonged to God's noblemen and they obtained without conscious effort the ranks of man - made nobility. People today, on the other hand, cultivate what belongs to this nobility of God in order to secure man - made honors, and after they have secured the man - made honors, they forsake the things that make for the nobility of God. Thus they are led grievously astray and must soon perish after all."

Mencius said, "All people have the common desire to be elevated in honor, but all people have something still more elevated in themselves without knowing it."