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出版说明

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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人生

Human Life



西青散文记序

史震林

余初生时，怖夫天之乍明乍暗。家人曰：昼夜也。怪夫人之乍有乍无，曰生死也。教余别星，曰孰箕斗。别禽，曰孰乌鹊。识所始也。

生以长，乍明乍暗，乍有乍无者，渐不为异，间于纷纷混混时，自提其神于太虚而俯之，觉明暗有无之乍乍者，微可悲也。襁

Beginning of Knowledge and of
Sorrow

—Preface to WEST - GREEN RAN -
DOM NOTES Shih Chenlin

When I was a child, I was frightened by the sudden alternations of light and darkness and was told that it was night and day. I was mystified by the sudden appearance and disappearance of beings and was told that it was birth and death. People told me to distinguish the stars and said, "That one is the Sieve, and that one the Dipper." I learned to distinguish the birds and was told this one was a raven and that a magpie. This was how my knowledge began.

When I grew older, I gradually lost the wonder at the sudden alternations of light and darkness and appearance and disappearance of beings. Sometimes in the maze of confusions I let my spirit soar upward to space. Looking down at the sudden changes of light and birth and death of things, I felt a twinge of sorrow. I remember that once in

裸膳雌，家人曰：其子犹在，匍匐往视，双
雏睨余，守其母羽。辍膳以悲。悲所始也。

匍匐墙下，得物谓饴，捧而吮之。家
人痴余曰：石也。上有字，字为西，字为
青，强余读，读所始也。

其凹如臼至今对之，是为散记。

my childhood, I was going to feed a hen. Someone told me that its young chicks were there. I crawled over and saw two chicks hiding under the wings of their mother and peeping at me. I was seized with a sense of sorrow and forgot about the feeding. This was how my sorrows began.

Once I was crawling along the garden walls and found an object. I was going to suck it like a piece of candy. People laughed at me and said it was a piece of rock. On this rock stood one word, "West", and another word, "Green", and I was forced to learn these two words. This was how my reading began.

That a piece of rock, hollow at the center, still facing me on my desk, where I am writing these *Random Notes*.

兰亭集序

王羲之

永和九年，岁在癸丑，暮春之初，会于会稽山阴之兰亭，修禊事也。

群贤毕至，少长咸集。此地有崇山峻岭，茂林修竹。又有清流激湍，映带左右，引以为流觞曲水，列坐其次。虽无丝竹管弦之盛，一觴一咏，亦足以畅叙幽情。是日也，天朗气清，惠风和畅；仰观宇宙之大，俯察品类之盛，所以游目骋怀，足以极视听之娱，信可乐也。

夫人之相与，俯仰一世，或取诸怀抱，晤言一室之内，或因寄所托，放浪形骸之外，虽取舍万殊，静躁不同，当其欣于所遇，暂得于己，快然自足，曾不知老之将至；及其所之既倦，情随事迁，感慨系之矣。向之所欣，俯仰之间，已为陈迹，犹不能不以之兴怀，况修短随化，终期于尽。古人云：“死生亦大矣”，岂不痛哉。

每览昔人兴感之由，若合一契，未尝不临文嗟悼，不能喻之于怀。固知一死生为虚诞，齐彭殤为妄作；后之视今，亦犹今之视昔，悲夫。故列叙时人，录其所述，虽世殊事异，所以兴怀，其致一也。后之览者，亦

Now when men come together, they let their thoughts travel to the past and the present. Some enjoy a quiet conversation indoors and others play about outdoors, occupied with what they love. The forms of amusement differ according to temperaments, but when each has found what he wants he is happy and never feels old. Then as time passes on and one is tired of his pursuits, it seems that what fascinated him not so long ago has become a mere memory. What a thought! Besides, whether individually we live a long life or not, we all return to nothingness. The ancients regarded death as the great question. Is it not sad to think of it?

I often thought that the people of the past lived and felt exactly as we of today. Whenever I read their writings I felt this way and was seized with its pathos. It is cool comfort to say that life and death are different phases of the same thing and that a long span of life or a short one does not matter. Alas! The people of the future will look upon us as we look upon those who have gone before us. Hence I have recorded here those present and what they said. Ages may pass and times may change, but the human sentiments will be the same. I know that future readers who set their

将有感于斯文。