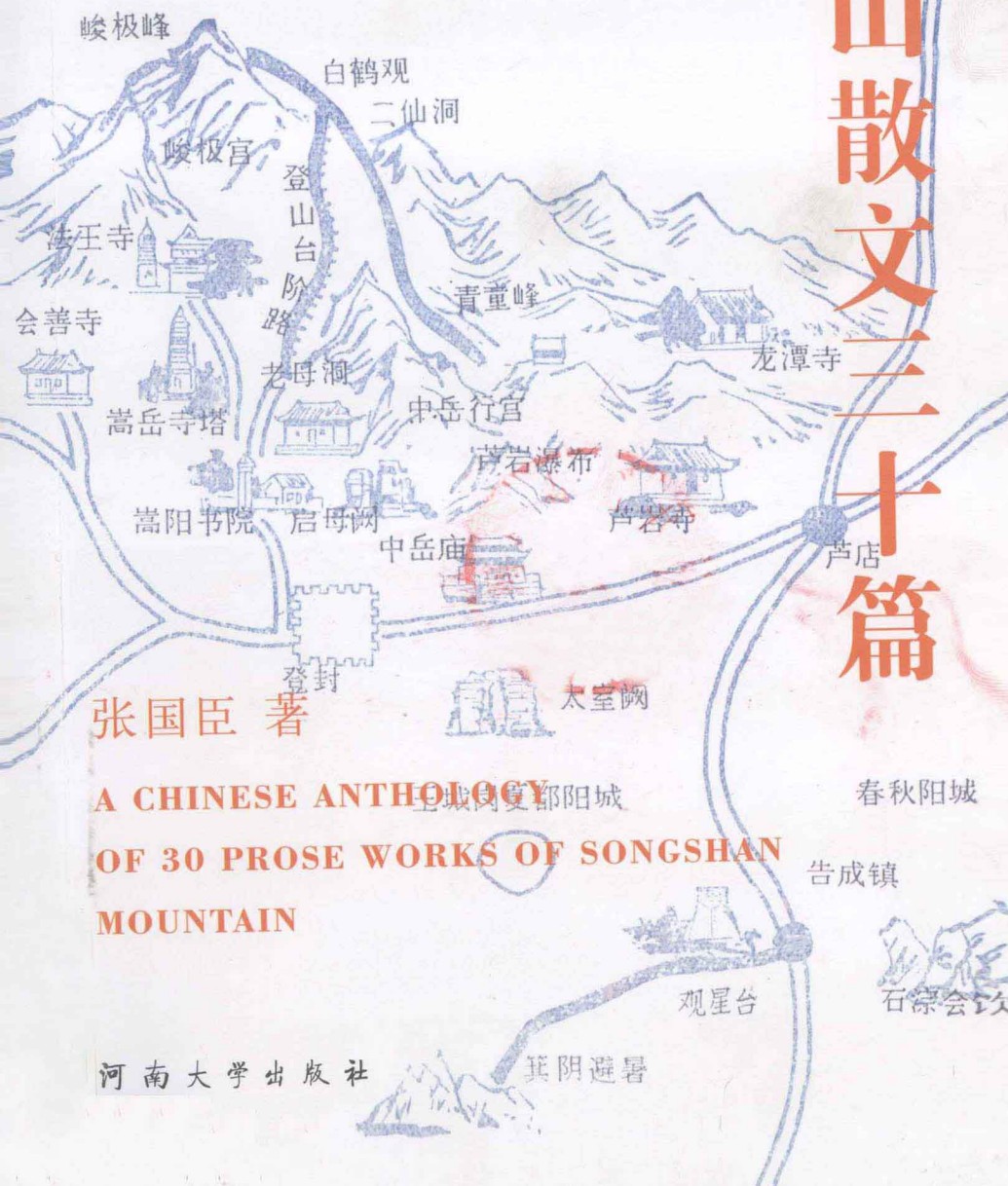


嵩山散文三十篇



张国臣 著

A CHINESE ANTHOLOGY
OF 30 PROSE WORKS OF SONGSHAN
MOUNTAIN

春秋阳城

告成镇

观星台

箕阴避暑

石淙会饮

河南大学出版社

张国臣 著

高山散文三十篇

燕坐老人文懷沙



河南大学出版社

图书在版编目(CIP)数据

嵩山散文三十篇/张国臣著.—郑州:河南大学出版社,2012.5(2012.9 重印)

ISBN 978-7-5649-0738-9

I. ①嵩… II. ①张… III. ①散文集—中国—当代 IV. ①I267

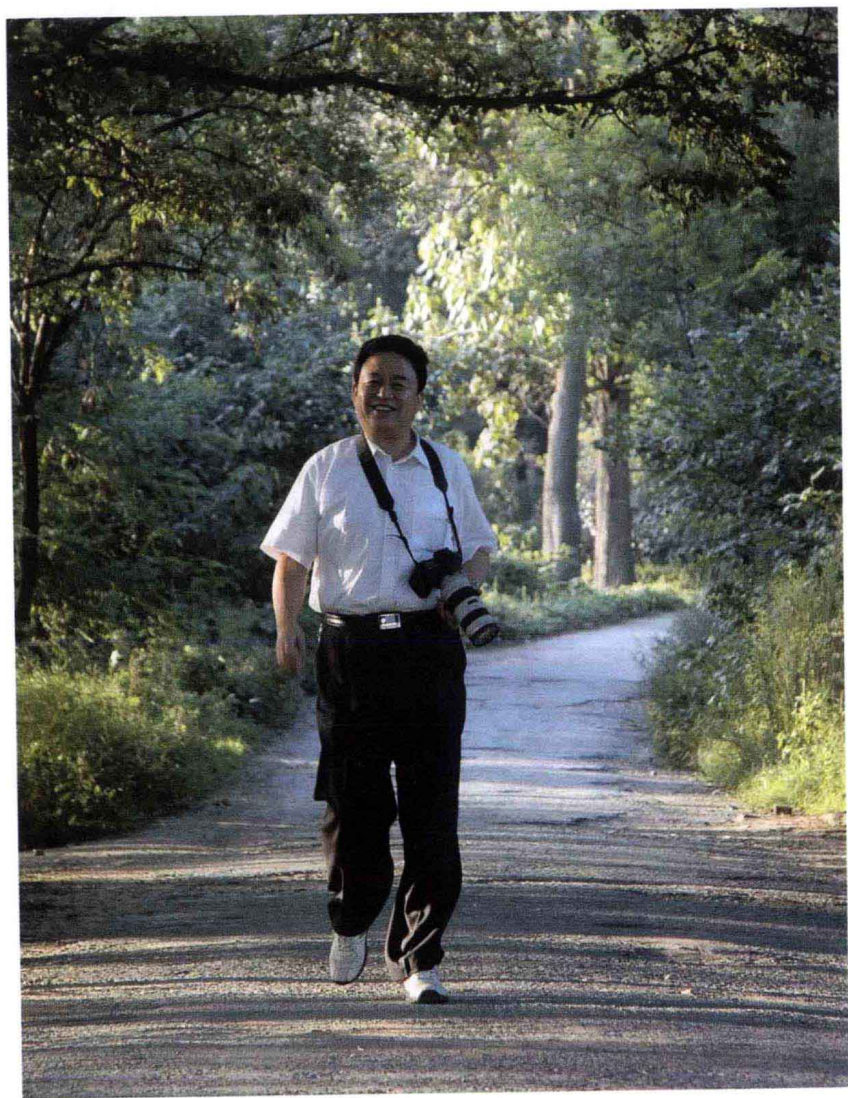
中国版本图书馆 CIP 数据核字(2012)第 090050 号

英文翻译 张小羽
责任编辑 王四朋 廖尚可
责任校对 郑华峰
封面设计 王四朋

出版发行 河南大学出版社有限责任公司
地址:郑州市郑东新区商务外环中华大厦 2401 号
邮编:450046
电话:0371-86059712(高等教育出版分社)
0371-86059713(营销部)
网址 www.hupress.com

销 售 新华书店
排 版 郑州市今日文教印制有限公司
印 刷 郑州市今日文教印制有限公司
版 次 2012 年 5 月第 1 版
印 次 2012 年 9 月第 2 次印刷
开 本 889 mm×1194 mm 1/32
印 张 8
字 数 200 千字
定 价 35.00 元

(本书如有印装质量问题,请与河南大学出版社营销部联系调换)



能追无尽境 始为不凡人

——张国臣博士 2004 年考察嵩山 王小吾摄



著名篆刻书法家许雄志刻《嵩山散文三十篇》

序 一

嵩山仰止

西方有一座令人敬畏的“神山”——奥林匹斯山，东方有一座令中华民族敬仰的“圣山”——中岳嵩山。

嵩山是“圣山”——

它居中原腹地，纳宇宙精华，乃华夏文明发祥地和核心传承区；乃儒学、道家、禅宗、武林集萃之地，古往今来当之无愧地承担着中华民族文化圣山的使命。

嵩山是天地大书——

25亿年前，当地球还在洪荒时期，它已横空出世。打开嵩山地层，就像翻开深厚无比的大地之书，太古、元古、古生、中生、新生，每一个地质年代都在这里留下清晰的印记。

嵩山是华夏文明之树的主根——

盘古开天地、女娲补天、伏羲画八卦、二郎担山赶太阳……众多神话传说，都能在以嵩山为中心的中原地区找到众多遗迹；距今9000年到7000年的裴李岗文化在嵩山地区有43处遗址，遗存之多、分布之密为全国之冠；距今4500年到4000年的龙山文化遗址在嵩山地区星罗棋布，王城岗遗址、八方遗址、颍阳遗址、杨村遗址、君召南洼遗址，像一个个星座闪耀在华夏文明的上空；人文始祖黄帝，诞生于嵩山余脉风后岭下的轩辕丘。他战胜蚩尤，一统华夏，定都于嵩山脚下。

唐尧、虞舜的重大政治活动，都是在嵩山地区完成的。尧晚年数次到登封箕山拜访许由，留下了箕山、颍水、洗耳泉、许由冢等文



化遗址。帝尧巡狩阳城,并以百岁之高龄驾崩于嵩山脚下的登封阳城。帝舜曾迁都到登封负黍城。

大禹诞生于嵩山。

夏、商、周三代皆环绕嵩山地区建都。

嵩山是中华民族文化的发动机和孵化器——

佛教传入中国,第一个具有正统意义的寺院是嵩山玉柱峰下的“大法王寺”。

嵩山嵩阳书院,是宋代四大书院之首。理学家程颢、程颐在此讲学,使嵩山成为理学尤其是洛学的重要传播基地。北宋时,除二程之外,司马光、范仲淹、王曾、韩维、吕诲、范纯仁、李纲、朱熹等大儒也在此讲学,使儒学尤其是宋代理学在嵩山地区得以更为广泛地传播。

有专家说,中华文明的核心是中原文化,中原文化的精髓是嵩山文化,诚哉斯言!所以,我讲国学,讲着讲着就情不自禁地讲到中原;讲到中原,就会满怀崇敬地说起嵩山。

正是这样的机缘,当我接到张国臣博士的书稿《嵩山散文三十篇》的时候,我竟为之怦然心动!有人用散文、而且是散文集的形式,来说嵩山了!我的心,是为嵩山而动的!

这本书处处有来头,事事有考究,简直就是一部关于嵩山的辞典!

我认识张国臣博士,是因为我应邀到河南讲学的时候,许多人跟我提到这个名字。人们对我说,有个叫张国臣的人,是个官员,却酷爱文化,尤其喜爱嵩山文化,创立了一个叫做“少林文化学”的学派。在这个年代,竟然有人能够创立一个学派,那会是一个何等了不起的人物!

后来,我在一个学术活动中结识了他。果然,一表人才,气宇不凡,目光高远,举手投足,昂昂然大丈夫也!听其谈吐,使我敬畏。

此后,多次交往,得知国臣先生原本是登封人氏,是喝嵩山的泉水长大的。怪不得他如此聪慧,对嵩山如此情有独钟。我想到上面提到的那些出自中原和嵩山地区的历史人物,想到古往今来嵩



山这片神奇的土地上发生的种种奇迹,更加相信地灵人杰之说。所以,当我听说国臣先生出了许多书,并汇成洋洋四百万言的九卷文集《嵩山的流泉》的时候,就不觉得奇怪了。更令我感动的是,今年五月,国臣先生向家乡中小学校捐赠自己珍藏的数千册图书,并为嵩阳高中捐赠图书馆,服膺于他“不为自己捞,只会往外捐”光风霁月般的人品,我欣然命笔,题写馆名——“嵩阳高中张国臣图书馆”。我还听说,前不久,他又拿出政府奖励他为弘扬嵩山文化所作贡献的奖金和自己的工资六万元,捐资助学,帮助家乡十一名家境困难的孩子圆了大学梦。从国臣先生身上,我不仅参悟嵩山的神奥和伟大,让我更加相信天地人之间存在说不清、却又分明存在着的诸多“缘份”。

由是,我发出这样的咏叹:

高山仰止兮,吾尊嵩山。

嵩岳神奥兮,亿万斯年。

欲感嵩山之灵兮,问张国臣;

欲知嵩山之奥兮,读此美文!

是为序。

文怀沙

2011年12月9日 匆草于北京

(作者为中国著名国学大师)



Preface I

Looking up at Songshan Mountain with Great Admiration

In the West , Mount Olympus is worshiped and known as “Mount of Gods” , In Central China, Songshan is venerated and viewed as “Holy Mountain”.

Songshan is a “Holy Mountain”.

It located in Henan province of Central China. As the origin of Chinese culture and the heritage of civilization, Songshan is the place where it nourishes the schools of Confucianism, Taoism, Zen, and martial arts. And of all times, it is fully entitled to be the Holy Mountain that takes the mission of bearing Chinese culture.

Songshan is an encyclopedia of Heaven and Earth.

Songshan burst onto the scene when the earth was still in its primordial stage 2.5 billion years ago. Songshan is just like a giant Book of Land. When you open it, every geologic age left its clear imprint right here: Time Immemoria, Proterozoic Era, Palaeozoic Era, Mesozoic, Cenozoic, and etc.

Songshan is the root of Chinese civilization:

Many myths and legends have scattered their relics here and there in Songshan area, such as “Pan Gu creates the heaven and the earth”, “Goddess Nu Wa repairs the sky”, “Fu Xi draws the Eight Diagrams”, “Er Lang carries the mountain while chasing after the sun”, so on and so forth.

Peiligang culture, dated 9,000 to 7,000 years ago, left 43 histori-



cal sites in Songshan area, ranking first in China regarding its number and density.

Longshan cultural sites, dated 4,500 to 4,000 years ago, dotted in Songshan area: Wangchenggang historic sites, Bafang historic sites, Yingyang historic sites, Yangcun historic sites, and Junzhao Nanwa historic sites are like constellations sparkling in the history of Chinese civilization.

The Yellow Emperor, also known as the “Ancestor of Chinese and Chinese culture”, was born in Xuanyuan Hill, which is located at the bottom of Fenghou Peak, as part of Songshan Mountain. He is the hero who defeated Chi You, unified China, and established his capital at the foot of Songshan.

Significant political activities of the Emperor Tang Yao and Yu Shun all took place in Songshan area. In Emperor Yao's late years, he came to Jishan in Dengfeng several times to visit Xu You, and left numerous cultural relics as Jishan, Yingshui, Xi'er Spring, Tomb of Xu You, etc. Emperor Yao used to carry out imperial inspections in Yangcheng in Dengfeng, which is located just at the foot of Songshan, and passed away there in his one hundred years of age. Also, Emperor Shun moved the capital to Fushu town in Dengfeng.

Da Yu was born in Songshan.

The very first three dynasties of China, i.e. Xia, Shang, and Zhou all established their capitals around Songshan area.

Songshan is the engine and the incubator of Chinese culture.

When Buddhism was first introduced to China, the very first temple within conventional concept is the “Da Fa Wang Temple”, sitting right at the foot of Yuzhu Peak of Songshan.

Songyang Academy of Songshan crowned among the top of four Academies in Song Dynasty. Cheng Hao and Cheng Yi, the two most renowned Neo-Confucianism scholars lectured here, and made Songshan the very important dissemination base for Neo-Confucianism, especially the school of Luo. In Northern Song Dynasty, many other Confucianism scholars also lectured here, such as Sima Guang, Fan



Zhongyan, Wang Zeng, Han Wei, Lu Hui, Fan Chunren, Li Gang, and Li Xi. Their academic activities widely spread Confucianism teachings in Songshan region, especially Neo-Confucianism.

“The core of Chinese civilization lies in the culture of Central Plain, and the essence of the culture of Central Plain condensed in the culture of Songshan”, some experts say. Nothing can be truer! Therefore, when I give lectures on Traditional Chinese Learnings, I cannot help dealing with the topics related to the Central Plain; and when it comes to the Central Plain, I always talk about Songshan with admiration.

As a result, I was moved and excited when I first received Dr. Zhang Guochen’s manuscript “Thirty Proses of Songshan”. He is writing about Songshan in the form of prose collection! I am sure that I was deeply touched by Songshan, and for Songshan!

This book can be called “a dictionary of Songshan”, for there are studies and observations backing up every part of it, and there are researches and contemplations throwing light on each story.

Lots of people mentioned Dr. Zhang Guochen to me when I was invited to lecture in Henan. “There is a man named Zhang Guochen”, people said, “who is a government official but is highly keen on the study of culture, particularly Songshan culture. He even creates an independent school called ‘Shaolin Cultural Learning’”. I was wondering: nowadays, there is still a person who can establish a totally new school of learning! He must be somebody!

Later on, I happened to meet Dr. Zhang in an academic event. As expected, he is a man of wisdom and talent. His graceful manner revealed his charming turn of mind. What an outstanding man! His pleasant address and elegant style have gained much respect from me.

After that meeting, we have got contact with each other. I learned that Guochen was born in Dengfeng, and the spring of Songshan nurtured him. No wonder he is so wise and intelligent! No wonder he has such a crush for Songshan! In my mind pop up all those historical figures from the Central Plain and from Songshan area mentioned above, together with all the miracles in the wonderland of Songshan through-



out the ages. “The propitious place creates the remarkable man”, indeed, just as the saying goes. With all these being noted, I can’t say that I was astonished to know that Guochen has published plenty of books, and especially the collection of “The Spring of Songshan” of 9-volume with 4 million words. However, I have to say, what moved me most is that Guochen donated thousands of his beloved collection of books to the middle and elementary schools in his home town this May, and he also funded a library in Songyang High school. In admiration of his righteous character that “not getting, just giving”, I happily inscribed “Zhang Guochen Library of Songyang High School”. In addition, I heard that not long ago, he, again, made an educational donation of 60,000 RMB, which is his salary plus the award granted by the government for his contribution in the dissemination and promotion of the culture of Songshan. He has helped 11 kids in poverty to realize their “college dream”. From Guochen, I cannot help contemplating the inspiration of the greatness and the mysteriousness of Songshan, and most important of all, I am convinced that there must be some kinds of “complex” among the heaven, the earth, and the human being, which is unable to explain, but obviously exists.

Thus, I chant:

Of all the mountains, I admire Songshan most.

It is mysterious and miraculous for billions of years!

If you want to have a taste of Songshan, ask Zhang Guochen;

If you want to know the secret of Songshan, read his beautifully written prose!

Wen Huaisha

Dec. 9, 2011, Beijing

(Wen Huaisha, Renowned Great Master of Chinese Culture)



序 二

嵩高惟岳

天地之中，有嵩山焉。嵩山挺立大地中心，巍峨耸峻，上摩天际，成为中原地区的自然地标与文化景仰物，所谓“高山仰止”是也。因而，与鲁南人对泰山的深厚情感一样，大约中原人提起嵩山，没有不油然而生向往之情的。

由于鼎峙中原，嵩山自古以来被赋予了特殊的观念内涵。所谓中原，系炎黄部族最初筚路蓝缕的祖居地和由来之地，她孕育了华夏部族的根脉，发源了中华民族滂沛的历史文化长河。嵩山则为中原之天柱，又称嵩岳，《诗经·大雅·嵩高》所谓“嵩高惟岳，峻极于天”，她因而荣膺“中岳”称号，遂居中国“五岳”名山之首，为历朝历代君臣民氓所尊崇。于是乎，在国人“中岳——中原——中州——中土——中国——中华”的观念链中，嵩山成为“天地中心”之征象、民族表记之寄托，她作为古人宇宙概念的外化物象，聚合成中国人尤其中原人的原始心结。

我与嵩山的情感牵惹，始于幼时的登岳。我从小认识的山就只是嵩山。郑州旁侧无大山，黄河南岸的邙山，尽管由于刘邦项羽楚汉争霸、在这里发动的鸿沟大战而颇负历史盛名，毕竟只是一条丘陵土包，远远当不起“山”的称谓。再远的就是嵩山了。记得少时乘车前去游访，视界里于青葱原野间忽然拔地而起一座混莽苍峻、雄浑陡峭、目极不能尽、飞鸟不能升的高山，不禁凜然惊惕、肃然起敬、神魂精魄俱为之摄！车止登封县城（今登封市），然后攀爬太室山峻极峰，深入白云间而返，下眺山脚古城堡如棋盘，留下终生印象。后父亲因乡谊研究唐代诗人岑参行迹，终日考究其中的太室山、少室山、启母阙地理方位和人文内蕴，使我多了一些对嵩山的质感。长而踏访中原古迹，多绕嵩山回环。先于其北麓瞻观偃师酒流沟宋壁画墓、巩县宋陵石翁仲队列、密县打虎亭汉壁画墓，仰面



即见嵩阴山形。后绕至南麓深入其腹地，多次踏勘中岳庙祭天露台、嵩阳书院大将军汉柏、少林寺塔林与达摩洞、郭守敬观星台，始知嵩山与中原文化渊源深厚。

我河南大学中文系77级的同学张国臣为登封人，少时即与嵩山之体相摩相接、相生相感，以后长期工作在中原地区，来往驰骋、时或回乡，出入嵩山腹里，更为其精气氤氲激荡。又好古喜文，四处游历必有诗咏文颂，因而深究嵩山自然地理、文脉情思，成地域散文三十篇，约为一集，命余作序。我因一己之嵩山情结，又以同窗谊，因稍为之凝思殚虑，欣然命笔耳。

初睹国臣散文，入眼尽是自然意象：山麓红叶、涧底流泉、林隙风形、柏间塔影、书院晨雾、佛寺晚钟，举凡嵩山昼晦神态、四季风景，处处可品，事事入诵。国臣在用他一颗体贴的心感受着嵩山的温情，把发现的目光印满了她的每一个皱褶。然而国臣的辞情又不止于山川风物，更深入到其历史文化的厚重肌理，因事而见史，以事而出识，于是论随景出，逞文命意，笔墨踪及禅宗、道教、儒学、天文、地理、建筑、武术、医药、经济，地覆海涵，颇多哲意，把文章做成了学问。虽然理胜于情，未全合我口味，然系统梳理嵩山人文历史，弘扬特殊地域文化，亦成为触摸中原文化原旨的一次有益尝试。尤为吸引也感动我的，是国臣行文的敦朴浑厚风格，以及文中始终一以贯之的昂扬向上之气，它氤氲在这篇篇文辞里，也如影随形地缠绕在国臣的人生路途之中。我由是看到了一个嵩山之子从坎坷山径上一路走来，艰苦跋涉、披荆斩棘、风尘仆仆、毫无懈怠，终于积跬步而至千里、聚细沙而成坚塔，成就了今天事业的辉煌。古语曰文如其人，其国臣之谓乎？

打开这本书，慢慢地读，细细地品，听张国臣说嵩山的博学、聪慧而又朴实无华的话语，于是我们就随作者一起行走于崇山峻岭之上、探幽于峡谷深壑之间、沉醉于文化渊薮之中，能不美景与遐思与共、感悟与感动相生，其乐融融乎？

廖 奔

2012年3月15日于燕山脚下

(作者为中国文联副主席，著名作家、评论家)



Preface II

Songshan, the Only that Boasts on their Extreme Hight

Songshan sits in the center of heaven and earth. The Mountains are stretching straight into the sky, touching the cloud, and becoming the natural landmark and cultural totem of the Central Plain in China. So indeed, this is precisely what is called “Looking up at the high mountains, just as great admiration to integrity”. Just as the deep affection that people of Southern Shandong Province pour to Taishan Mountain, everyone in Central Plain admires Songshan when this grand name is mentioned.

Situated in the Central Plain, not surprisingly, Songshan has been attached with special meaning down the ages. The Central Plain is the ancestral land and the origination of the ancient tribes Yan and Huang. It nurtures the roots of Huaxia, and is the headstream of the historical civilization of the whole Chinese ethnic peoples. Songshan Mountain, also called Songyue, is the Sky-Pillar in the Central Plain, which is best recorded in the ancient classic “The Book of Songs-Daya-Song-gao” as “Only Songyue can boast on their extreme hight, for they rockets right into sky.”. All these bring Songshan Mountain the crown called “Zhong Yue”, literally means the Center of Mountains, which ranks the first in “Wu Yue”, also known as the Five Great Mountains of China, and make Songshan the Honorable Mountain worshiped by the Emperors and the peoples of all times. In Chinese people’s chain of thoughts that goes as “Zhongyue (Center of Mountains) - Zhongyuan (Central Plain) - Zhongzhou (Central States) - Zhongtu



(Middle Earth) - Zhongguo (China) - Zhonghua (The whole Great China)", Songshan symbolizes "the Center of Heaven and Earth", and is in some sense, the logo of the spirit of Chinese people. As the external object of the concept of "universe" for the ancient, Songshan binds the original "love knot" of Chinese people, people of Central Plain in particular.

My emotional connection with Songshan comes from the climbing experience when I was young. As a child, the only mountain that I knew was Songshan. There is no real "mountain" near Zhengzhou city. Mangshan, located to the southern bank of the Yellow River, can at most be considered as a series of hills, thus far from deserving the name "Mountain", although it is very well known due to the historical fact that the Honggou War between Liu Bang and Xiang Yu was initiated here. Then, a little further from Zhengzhou comes to Songshan Mountain. Still fresh in my mind is how shocked I was when I was driven to Songshan and saw such high-rise and steep mountains standing abruptly off the green plain. The giant mountains are so great that are out of reach of my eyesight, and are far beyond the limit of birds. I cannot help being amazed by the spirit of the mountains that rush towards me! In Dengfeng, I climbed up high above the cloud and reached the Junji Peak of Taishi Mountain. Looking down, the ancient town looked like a chessboard, peacefully lying at the foot of the mountain. All these beauties and magnificent sights left me with a life-long impression. Some time later, my father started to do researches on the travel routes of Cen Sen, a famous poet of Tang Dynasty. My father focused the geographical and cultural connection of Taishi Mountain, Shaoshi Mountain, and Qimu Que Gate. His research provided me with a wider exposure to the knowledge of Songshan. During my regular visits to the historical sites of Central Plain, most of the times, I would stroll around Songshan and enjoying the views. My steps start with the fresco tomb of Song Dynasty located in Jiuliu Gou in Yanshi, which is to the north of Songshan, then to the Shiwengzhong stone statutes that line up in Song Mausoleum in Gongxian, and then to the fresco tomb of Han Dynasty in Tiger-Fighting Pavilion in Mixian, I can see the



shape of Songshan simply face up. Winding up to the south side of Songshan and down into the mountains, I would come into the terrace for worshipping heaven in Zhongyue Temple, appreciate the “General Cypress” in Songyang Academy, “Pagoda Forest” and Dharma Cave of Shaolin Temple, and visit Guo Shoujing Observatory. All these study tours make me realize how deep and profound the culture of Songshan and Central Plain is.

Zhang Guochen is my classmate in Henan University class 77'. Born in Dengfeng, raised in Dengfeng, and has been working in Central Plain area, he touched and felt Songshan when he was young, and was embraced by Songshan's spirit when he went back to his hometown from time to time. He also enjoys history and writing. Poems and prose are the “must” products during his each and every trip around China and around the world. His connection with Songshan, and his passion for writing drive him digging into the culture and the geography of Songshan intensively, and make his accomplishment of this collection of 30 proses with outstanding regional characters possible. With my affection to Songshan and my friendship with Guochen, I happily accepted his asking for me to write this prescript for this book.

First time reading Guochen's prose, all kinds of nature images flash into your mind, such as the brilliant red maple leaves covering the mountains, the mountain creeks, the wind sweeping through the forest, the temple hidden among pine trees, the morning fog casting on libraries, the night bell of ancient Buddha temple, so on and so forth. Each story describes and captures a different image and aspect of Songshan. Guochen embraces the affection and gentleness Songshan offers whole-heartedly, and leaves his observant and appreciation view on every fold of Songshan. However, you can never say that Guochen's emotion and sentiment just stop at the nature's offerings, such as mountains, rivers, wind and all. He provides insight into the historical and cultural rationale and implication hidden behind the preface of the modern Songshan, thus manage to reveal history from appearance, derive justifications out of consequential phenomenon. Consequently, his theory and thoughts flow naturally with the scenery and the descrip-

