

<<中国文学>>

图书基本信息

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## 前言

In the brilliant tradition of ancient Chinese culture, what has been preserved intact to the greatest extent up to the present time and is still being appreciated by us is ancient Chinese literature. Music and painting in ancient China were also highly developed, yet most of the ancient music scores were lost and most of the authentic paintings available today are those that were done during the time of the Song Dynasty (960-1279) and thereafter. Only literature, the songs and myths our forefathers created have been left to us and we can still get ourselves acquainted with them even today. Heaven and Earth of the Zhou Dynasty (1046-221 BC) depicted in The Book of Songs still remains to be the homeland of our life. As we recite The Book of Songs and read the works by Pre-Qin philosophers, we are impressed by the heavenly principles and human ethics expounded therein, which, spanning over three thousand years, have well shaped the splendid and profound cultural identity of the Chinese people. The beginning of the history of China with relatively clear historical records was marked by the Zhou Dynasty. Meanwhile, the Zhou Dynasty was also the mother land of ideal Chinese societies—a land of gentleness and kindness governed by classics, music, and feudal codes of ethics—as later sages had often aspired after. The ideal political pattern in ancient China was not the rule by power, but the implementation of education. The scholars, a social stratum between senior officials and the common people in ancient China, played the role of educating the commoners. The scholars were low-ranking nobles.

### 内容概要

Chinese literature, spanning over three thousand years, has well shaped the splendid and profound cultural identity of the Chinese people. Chinese literature is of immediate practical use from its source. It concerns human relationships and everyday life as well as political education. Moreover, it is closely related with the spiritual life of the people. The Chinese people strive for the harmony of man:with nature, firmly believing that the foundation of human relationships and everyday life is in communion with the heavenly principles. What the geniuses in the field of literature aspire to know and concern themselves with are the whole universe, history, and the bitter sorrow of the common people. All these are the great splendors in the tradition of Chinese literature.

#### 作者简介

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## 章节摘录

插图：Mencius (c. 372-289 BC), whose name being Ke, was a native of the State of Zou (the southeast of the present-day Zouxian County, Shandong Province). He studied under the disciple of Zisi, grandson of Confucius. He not only carried on Confucius' thought but also further developed it. Deeply laden with anxieties about the conditions of the age he lived in that "The whole world is going crazy chasing after gains," Mencius started to spread in glowing terms the virtues of Yao and Shun of the remote past, appealing to everyone to take benevolence and righteousness as the foundation of the world. In the beginning, he set up a tutorial school at home and taught his disciples. Mencius said, "A gentleman's happiness lies in three things," and one of the three things is to "get from the whole kingdom the most talented individuals, and teach and nourish them." Later he toured various countries and met with King Xuan of Qi and King Hui of Liang. Throughout the Warring States Period, "All the states contended for hegemony and encroachment upon each other through military forces." What the sovereigns of the time cared for most was nothing but political trickery. Consequently, it was impossible for the rulers of various states to adopt Mencius' doctrines, which was the same case with Confucius. On the contrary, Mencius' views were considered to be "high-sounding and impractical." Mencius was partly written by Mencius himself and partly by his disciples with, by and large, identical writing style of Mencius. The wording of the writings as a whole is overwhelmingly forceful and the arguments are sharp and eloquent.

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