

【高中语文文言文20篇】含拼音及 中英双语



高中语文文言文20篇

唐库学习 编

目 录

1. 劝学（节选）
2. 谏太宗十思疏
3. 师说
4. 阿房宫赋
5. 六国论
6. 答司马谏议书
7. 前赤壁赋
8. 项脊轩志
9. 陈情表
10. 归去来兮辞·并序
11. 种树郭橐驼传
12. 五代史伶官传序
13. 石钟山记
14. 登泰山记
15. 季氏将伐颛臾
16. 谏逐客书
17. 兰亭集序
18. 滕王阁序
19. 黄冈竹楼记
20. 上枢密韩太尉书

1. 劝学 (节选)

quàn xué jié xuǎn

劝学 (节选)

Encouraging Learning (Excerpt)

xiān qín xún zǐ

(先秦) 荀子

(Pre-Qin) Xunzi Please provide the original text for translation.

jūn zǐ yuē xué bù kě yǐ yǐ

君子曰：学不可以已。

The gentleman says: Learning cannot be stopped.

qīng qǔ zhī yú lán ér qīng yú lán

青，取之于蓝，而青于蓝；

Blue is taken from the indigo, yet it is bluer than the indigo;

bīng shuǐ wéi zhī ér hán yú shuǐ

冰，水为之，而寒于水。

Ice is made from water, yet it is colder than the water.

mù zhí zhòng shéng róu yǐ wéi lún , qí qū zhòng guī

木直中绳，鞣以为轮，其曲中规。

Wood is straightened with a rope, and when bent, it conforms to the circle.

suī yòu gǎo pù bù fù tǐng zhě , róu shǐ zhī rán yě

虽有槁暴，不复挺者，鞣使之然也。

Even if there is a dried and straight piece of wood, it will not revert to its original state; the bending process makes it so.

gù mù shòu shéng zé zhí jīn jiù lì zé lì

故木受绳则直，金就砺则利，

Therefore, wood becomes straight when subjected to the rope, metal becomes sharp when honed,

jūn zǐ bó xué ér rì cān xǐng hū jǐ , zé zhì míng ér xíng wú guò yǐ

君子博学而日参省乎己，则知明而行无过矣。

The gentleman, through extensive learning and daily self-reflection, becomes wise and makes no mistakes in his actions.

wú cháng zhōng rì ér sī yǐ , bù rú xū yú zhī suǒ xué yě

吾尝终日而思矣，不如须臾之所学也；

1. 劝学 (节选)

I have spent the whole day thinking, but it is not as good as the knowledge gained in a moment;

wú cháng qǐ ér wàng yǐ , bù rú dēng gāo zhī bó jiàn yě

吾尝跂而望矣，不如登高之博见也。

I have stood on tiptoe to look far, but it is not as good as the broad view from a high place.

dēng gāo ér zhāo , bì fēi jiā cháng yě , ér jiàn zhě yuǎn

登高而招，臂非加长也，而见者远；

When you wave your hand high from a height, your arm has not grown longer, yet people see you from afar;

shùn fēng ér hū , shēng fēi jiā jí yě , ér wén zhě zhāng

顺风而呼，声非加疾也，而闻者彰。

When you shout against the wind, your voice has not become faster, yet those who hear you are more aware.

jiǎ yú mǎ zhě fēi lì zú yě ér zhì qiān lǐ

假舆马者，非利足也，而致千里；

Those who use carriages and horses are not faster on foot, yet they can travel a thousand miles;

jiǎ zhōu jí zhě fēi néng shuǐ yě ér jué jiāng hé

假舟楫者，非能水也，而绝江河。

Those who use boats and oars are not skilled swimmers, yet they can cross rivers and seas.

jūn zǐ xìng fēi yì yě shàn jiǎ yú wù yě

君子生非异也，善假于物也。

The gentleman is not born different; he is good at utilizing external resources.

jī tǔ chéng shān fēng yǔ xīng yān

积土成山，风雨兴焉；

Piling up soil creates mountains, where wind and rain arise;

jī shuǐ chéng yuān jiāo lóng shēng yān

积水成渊，蛟龙生焉；

Gathering water forms deep pools, where dragons and water spirits are born;

jī shàn chéng dé ér shén míng zì dé , shèng xīn bèi yān

积善成德，而神明自得，圣心备焉。

1. 劝学 (节选)

Accumulating good deeds forms virtue, and the divine and the sacred are naturally attained, with a compassionate heart.

gù bù jī kuǐ bù wú yǐ zhì qiān lǐ

故不积跬步，无以至千里；

Therefore, without taking small steps, one cannot reach a thousand miles;

bù jī xiǎo liú wú yǐ chéng jiāng hǎi

不积小流，无以成江海。

Without accumulating small streams, one cannot form rivers and seas.

qí jì yī yuè bù néng shí bù

骐驎一跃，不能十步；

A steed can leap, but it cannot cover ten steps in one jump.

nú mǎ shí jià gōng zài bù shě

弩马十驾，功在不舍。

A mediocre horse, driven for ten days and ten nights; success lies in perseverance.

qiè ér shě zhī xiǔ mù bù shé

锲而舍之，朽木不折；

If you carve but give up, even rotten wood will not break;

qiè ér bù shě jīn shí kě lòu

锲而不舍，金石可镂。

If you carve without giving up, even metal and stone can be engraved.

yǐn wú zhǎo yá zhī lì jīn gǔ zhī qiáng

蚓无爪牙之利，筋骨之强，

The earthworm has no sharp claws or teeth, no strong muscles or bones,

shàng shí āi tǔ xià yǐn huáng quán , yòng xīn yī yě

上食埃土，下饮黄泉，用心一也。

It feeds on dust above and drinks from the yellow springs below, all with single-minded focus.

xiè liù guì ér è áo , fēi shé shàn zhī xué wú kě jì tuō zhě , yòng xīn zào yě

蟹六跪而二螯，非蛇蟠之穴无可寄托者，用心躁也。

The crab has six legs and two claws, but without the holes of snakes and eels, it has nowhere to rely on, due to its restless nature.

jiàn tài zōng shí sī shū

谏太宗十思疏

Admonishing Emperor Taizong's Ten Reflections Memorial

táng wèi zhēng

(唐) 魏征

(Tang) Wei Zheng

chén wén qiú mù zhī zhǎng zhě bì gù qí gēn běn

臣闻：求木之长者，必固其根本；

Your servant has heard: In seeking the growth of a tree, one must strengthen its roots;

yù liú zhī yuǎn zhě bì jùn qí quán yuán

欲流之远者，必浚其泉源；

In desiring the distant flow of a river, one must deepen its source;

sī guó zhī ān zhě bì jī qí dé yì

思国之安者，必积其德义。

In contemplating the peace of a nation, one must accumulate its virtue and righteousness.

yuán bù shēn ér wàng liú zhī yuǎn , gēn bù gù ér qiú mù zhī zhǎng

源不深而望流之远，根不固而求木之长，

A source that is not deep yet expects a distant flow, a root that is not strong yet seeks the growth of a tree,

dé bù hòu ér sī guó zhī zhì , chén suī xià yú , zhī qí bù kě

德不厚而思国之治，臣虽下愚，知其不可，

Virtue and righteousness that are not abundant yet think of governing the nation well. Although I am humble and ignorant, I know it is impossible,

ér kuàng yú míng zhé hū

而况于明哲乎？

How much more so for the wise and discerning?

rén jūn dāng shén qì zhī zhòng jū yù zhōng zhī dà

人君当神器之重，居域中之大，

How much more so for those who are wise and discerning?

jiāng chóng jí tiān zhī jùn yǒng bǎo wú jiāng zhī xiū

将崇极天之峻，永保无疆之休。

The sovereign should bear the weight of the divine instrument, reside in the vastness of the realm,

bù niàn jū ān sī wēi jiè shē yǐ jiǎn

不念居安思危，戒奢以俭，

And elevate to the extreme height of heaven, maintaining the boundless and everlasting rest.

dé bù chǔ qí hòu qíng bù shèng qí yù

德不处其厚，情不胜其欲，

If virtue does not reside in its depth, and emotions do not overcome desires,

sī yì fá gēn yǐ qiú mù mào , sè yuán ér yù liú cháng yě

斯亦伐根以求木茂，塞源而欲流长也。

This is also like cutting down the roots to seek prosperity of trees, and blocking the source while wanting the river to flow long.

fán bǎi yuán shǒu chéng tiān jǐng mìng

凡百元首，承天景命，

All rulers, entrusted with the mandate of heaven,

mò bù yīn yōu ér dào zhù , gōng chéng ér dé shuāi

莫不殷忧而道著，功成而德衰，

Are inevitably filled with deep worries and establish their path, achieve success, yet see their virtue decline.

yǒu shàn shǐ zhě shí fán , néng kè zhōng zhě gài guǎ

有善始者实繁，能克终者盖寡。

There are many who start well, but few who can finish well.

qǐ qí qǔ zhī yì shǒu zhī nán hū

岂其取之易守之难乎？

Is it because acquiring it is easy, but guarding it is difficult?

xī qǔ zhī ér yǒu yú , jīn shǒu zhī ér bù zú , hé yě

昔取之而有余，今守之而不足，何也？

In the past, when it was acquired, there was abundance; now, when guarding it, it is insufficient. Why is that?

fú zài yīn yōu bì jié chéng yǐ dài xià , jì dé zhì zé zòng qíng yǐ ào wù

夫在殷忧必竭诚以待下，既得志则纵情以傲物；

When in deep worry, one must exert sincere efforts to treat the subordinates well; once their aspirations are fulfilled, they indulge in emotions and become arrogant towards others.

jié chéng zé wú yuè wéi yī tǐ , ào wù zé gǔ ròu wéi xíng lù

竭诚则吴、越为一体，傲物则骨肉为行路。

With sincerity, Wu and Yue become united as one; with arrogance, even kin become strangers.

suī dǒng zhī yǐ yán xíng , zhèn zhī yǐ wēi nù

虽董之以严刑，震之以威怒，

Even if strict punishments are imposed and fear and anger are used to threaten,

zhōng gǒu miǎn ér bù huái rén , mào gōng ér bù xīn fú

终苟免而不怀仁，貌恭而不心服。

If one is favored but does not cherish benevolence, and appears respectful but does not truly submit,

yuàn bù zài dà kě wèi wéi rén

怨不在大，可畏惟人；

Resentment may not lie in great matters, but it is the people that are truly formidable.

zài zhōu fù zhōu suǒ yí shēn shèn

载舟覆舟，所宜深慎。

As a boat carries or capsizes, one should be deeply cautious.

bēn chē xiǔ suǒ qí kě hū hū

奔车朽索，其可忽乎？

A decaying chariot and a rotten rope, can they be neglected?

jūn rén zhě chéng néng jiàn kě yù , zé sī zhī zú yǐ zì jiè

君人者，诚能见可欲，则思知足以自戒；

A ruler, if able to see the desirable, should think of contentment to self-discipline;

jiāng yǒu zuò zé sī zhī zhǐ yǐ ān rén

将有作，则思知止以安人；

When there is a creation, one should think of knowing when to stop to bring peace to the people;

niàn gāo wēi zé sī qiān chōng ér zì mù

念高危，则思谦冲而自牧；

Remembering the heights and dangers, one should think of humility and self-cultivation;

jù mǎn yì zé sī jiāng hǎi xià bǎi chuān

惧满溢，则思江海下百川；

Fearing excess and overflow, one should think of rivers and seas that accept a hundred streams;

lè pán yóu zé sī sān qū yǐ wéi dù

乐盘游，则思三驱以为度；

Enjoying pleasure and leisure, one should think of the three drives as a limit;

yōu xiè dài zé sī shèn shǐ ér jìng zhōng

忧懈怠，则思慎始而敬终；

Worrying about laziness and negligence, one should think of being cautious from the beginning and respectful to the end;

lù yōng bì zé sī xū xīn yǐ nà xià

虑壅蔽，则思虚心以纳下；

Concerned about obstruction and concealment, one should think of being open-minded to accept the opinions of others;

jù chán xié zé sī zhèng shēn yǐ chù è

惧谗邪，则思正身以黜恶；

Fearing slander and evil, one should think of rectifying oneself to expel the wicked;

ēn suǒ jiā zé sī wú yīn xǐ yǐ miù shǎng

恩所加，则思无因喜以谬赏；

When grace is bestowed, one should think of not favoring joy and granting unwarranted rewards;

fá suǒ jí zé sī wú yǐ nù ér làn xíng

罚所及，则思无以怒而滥刑。

When punishment is applied, one should think of not using anger to inflict excessive penalties.

zǒng cǐ shí sī hóng zī jiǔ dé jiǎn néng ér rèn zhī

总此十思，宏兹九德，简能而任之，

In summary, these ten thoughts, expand these nine virtues, select the capable and appoint them,

zé shàn ér cóng zhī , zé zhì zhě jìn qí móu , yǒng zhě jié qí lì

择善而从之，则智者尽其谋，勇者竭其力，

Choose the good and follow it, then the wise will exhaust their plans, the brave will exert their strength,

rén zhě bō qí huì xìn zhě xiào qí zhōng

仁者播其惠，信者效其忠；

The benevolent will spread their kindness, and the loyal will demonstrate their devotion;

wén wǔ zhēng chí jūn chén wú shì , kě yǐ jìn yù yóu zhī lè

文武争驰，君臣无事，可以尽豫游之乐，

Civil and military compete in their pursuits, the ruler and ministers have no worries, and can enjoy the pleasure of leisurely tours,

kě yǐ yǎng sōng qiáo zhī shòu , míng qín chuī gǒng , bù yán ér huà

可以养松乔之寿，鸣琴垂拱，不言而化。

Nurturing the longevity of Song Qiao, playing the zither and letting the arch descend, transforming without words.

hé bì láo shén kǔ sī , dài xià sī zhí , yì cōng míng zhī ěr mù , kuī wú wéi zhī dà dào zāi

何必劳神苦思，代下司职，役聪明之耳目，亏无为之大道哉？

Why bother exhausting one's mind and laboring in thought, taking over the duties of subordinates, employing the ears and eyes of the wise, and losing the great path of inaction?

shī shuō

师说

Teacher says

táng hán yù

(唐) 韩愈

(Tang) Han Yu

gǔ zhī xué zhě bì yǒu shī

古之学者必有师。

In ancient times, scholars must have a teacher.

shī zhě suǒ yǐ chuán dào shòu yè jiě huò yě

师者，所以传道受业解惑也。

Teachers are those who impart knowledge, teach skills, and resolve doubts.

rén fēi shēng ér zhī zhī zhě shú néng wú huò

人非生而知之者，孰能无惑？

People are not born knowing everything; who can be without doubts?

huò ér bù cóng shī qí wéi huò yě zhōng bù jiě yǐ

惑而不从师，其为惑也，终不解矣。

If one has doubts and does not seek a teacher, their doubts will never be resolved.

shēng hū wú qián , qí wén dào yě gù xiān hū wú , wú cóng ér shī zhī

生乎吾前，其闻道也固先乎吾，吾从而师之；

Those who were born before me, if they have heard the teachings earlier, I will learn from them;

shēng hū wú hòu , qí wén dào yě yì xiān hū wú , wú cóng ér shī zhī

生乎吾后，其闻道也亦先乎吾，吾从而师之。

Those who were born after me, if they have heard the teachings earlier, I will learn from them as well.

wú shī dào yě , fú yōng zhī qí nián zhī xiān hòu shēng yú wú hū

吾师道也，夫庸知其年之先后生于吾乎？

My teacher's doctrine, how could one know the order of his birth compared to mine?

shì gù wú guì wú jiàn wú zhǎng wú shào

是故无贵无贱，无长无少，

Thus, there is no distinction between noble and humble, no difference between old and young,

3.师说

dào zhī suǒ cún shī zhī suǒ cún yě

道之所存，师之所存也。

Where the Dao exists, there the teacher exists as well.

jiē hū shī dào zhī bù chuán yě jiǔ yǐ

嗟乎！师道之不传也久矣！

Alas! The transmission of the teacher's doctrine has been long lost!

yù rén zhī wú huò yě nán yǐ

欲人之无惑也难矣！

It is difficult to expect people to be without doubts!

gǔ zhī shèng rén qí chū rén yě yuǎn yǐ

古之圣人，其出人也远矣，

The ancient sages, their achievements surpassed those of ordinary people,

yóu qiě cóng shī ér wèn yān

犹且从师而问焉；

Yet they still sought teachers and asked questions;

jīn zhī zhòng rén , qí xià shèng rén yě yì yuǎn yǐ , ér chǐ xué yú shī

今之众人，其下圣人也亦远矣，而耻学于师。

Nowadays, the achievements of ordinary people fall far behind those of the sages, yet they are ashamed to learn from teachers.

shì gù shèng yì shèng yú yì yú

是故圣益圣，愚益愚。

Therefore, the wise become wiser, and the foolish become more foolish.

shèng rén zhī suǒ yǐ wéi shèng

圣人之所以为圣，

The reason why the sages are considered wise,

yú rén zhī suǒ yǐ wéi yú qí jiē chū yú cǐ hū

愚人之所以为愚，其皆出于此乎？

The reason why a fool is considered foolish, could it all stem from this?

ài qí zǐ zé shī ér jiào zhī

爱其子，择师而教之；

Loving their child, they choose a teacher to educate them;

3.师说

yú qí shēn yě zé chǐ shī yān huò yǐ
于其身也，则耻师焉，惑矣。

But for themselves, they feel ashamed to learn from a teacher, which is perplexing.

bǐ tóng zǐ zhī shī , shòu zhī shū ér xí qí jù dòu zhě
彼童子之师，授之书而习其句读者，

The teacher of a young child, who imparts books and practices reading sentences,

fēi wú suǒ wèi chuán qí dào jiě qí huò zhě yě
非吾所谓传其道解其惑者也。

Is not what I would call someone who passes on their wisdom and resolves their doubts.

jù dòu zhī bù zhī , huò zhī bù jiě , huò shī yān huò fǒu yān
句读之不知，惑之不解，或师焉，或不焉，

Not knowing how to read sentences, and not resolving doubts, some learn from a teacher, some do not,

xiǎo xué ér dà yí wú wèi jiàn qí míng yě
小学而大遗，吾未见其明也。

They acquire a little knowledge but miss out on much more; I have not seen any true enlightenment in this.

wū yī yuè shī bǎi gōng zhī rén bù chǐ xiāng shī
巫医乐师百工之人，不耻相师。

Shamans, musicians, and craftsmen do not feel ashamed to learn from each other.

shì dà fū zhī zú , yuē shī yuē dì zǐ yún zhě , zé qún jù ér xiào zhī
士大夫之族，曰师曰弟子云者，则群聚而笑之。

Yet among the gentry and officials, those who are called teachers and disciples are ridiculed when they gather.

wèn zhī zé yuē , bǐ yǔ bǐ nián xiāng ruò yě , dào xiāng sì yě
问之，则曰：“彼与彼年相若也，道相似也。

When asked, they say, “They are of similar age and have similar knowledge.

wèi bēi zé zú xiū guān shèng zé jìn yú
位卑则足羞，官盛则近谄。”

It is embarrassing to be inferior, and being close to a superior is like flattery.”

wū hū shī dào zhī bù fù kě zhī yǐ
呜呼！师道之不复可知矣。

Alas! The decline of the teaching profession is evident.

wū yī yuè shī bǎi gōng zhī rén

巫医乐师百工之人，

Shamans, musicians, and craftsmen,

jūn zǐ bù chǐ , jīn qí zhì nǎi fǎn bù néng jí , qí kě guài yě yú

君子不齿，今其智乃反不能及，其可怪也欤！

Whom the gentry do not respect, now their wisdom is unexpectedly surpassed by others; is this not strange?

shèng rén wú cháng shī

圣人无常师。

Even sages do not have a constant teacher.

kǒng zǐ shī tán zǐ cháng hóng shī xiāng lǎo dān

孔子师郯子、苾弘、师襄、老聃。

Confucius learned from Tanzi, Chang Hong, Shi Xiang, and Lao Laozi.

tán zǐ zhī tú qí xián bù jí kǒng zǐ

郯子之徒，其贤不及孔子。

The disciples of Tanzi were not as virtuous as Confucius.

kǒng zǐ yuē sān rén xíng zé bì yǒu wǒ shī

孔子曰：三人行，则必有我师。

Confucius said, "When three people walk together, there must be a teacher for me."

shì gù dì zǐ bù bì bù rú shī , shī bù bì xián yú dì zǐ

是故弟子不必不如师，师不必贤于弟子，

Therefore, a disciple does not necessarily have to be inferior to the teacher, nor does the teacher have to be wiser than the disciple.

wén dào yǒu xiān hòu , shù yè yǒu zhuān gōng , rú shì ér yǐ

闻道有先后，术业有专攻，如是而已。

There is a sequence in acquiring knowledge, and there are specializations in every profession, that is all there is to it.

lǐ shì zǐ pán nián shí qī hào gǔ wén

李氏子蟠，年十七，好古文，

Li Shi Zanpan, seventeen years old, loves ancient literature.

3.师说

liù yì jīng zhuàn jiē tōng xí zhī , bù jū yú shí , xué yú yú

六艺经传皆通习之，不拘于时，学于余。

He studies all the classics and commentaries of the Six Arts without being confined to the times, learning from me.

yú jiā qí néng xíng gǔ dào , zuò shī shuō yǐ yí zhī

余嘉其能行古道，作师说以贻之。

I appreciate his ability to follow the ancient path and have written this essay to give to him.

4.阿房宫赋

ē páng gōng fù

阿房宫赋

The Palace of E Pang

táng dù mù

(唐) 杜牧

(Tang) Du Mu

liù wáng bì sì hǎi yī

六王毕，四海一，

When the six kings were finished, the four seas unified,

shǔ shān wù ē fáng chū

蜀山兀，阿房出。

The mountains of Shu were bare, and the Epang Palace emerged.

fù yā sān bǎi yú lǐ gé lí tiān rì

覆压三百余里，隔离天日。

It covered more than three hundred miles, separating the sunlight from the sky.

lí shān běi gòu ér xī zhé zhí zǒu xián yáng

骊山北构而西折，直走咸阳。

North of Mount Li, it was constructed and turned westward, stretching straight to Xianyang.

èr chuān róng róng liú rù gōng qiáng

二川溶溶，流入宫墙。

The two rivers flowed gently, entering the palace walls.

wǔ bù yī lóu shí bù yī gé

五步一楼，十步一阁；

Every five steps there was a tower, every ten steps there was a pavilion;

láng yāo màn huí yán yá gāo zhuó

廊腰缦回，檐牙高啄；

Corridors wound around like ribbons, eaves and roof corners soared high.

gè bào dì shì gōu xīn dòu jiǎo

各抱地势，钩心斗角。

Each embraced the terrain, competing for prominence and rivalry.

pán pán yān qūn qūn yān

盘盘焉，囿囿焉，

Coiling and circling, like beehives and swirling water,

fēng fáng shuǐ wō chù bù zhī qí jǐ qiān wàn luò

蜂房水涡，矗不知其几千万落。

Thousands and millions of dwellings, towering without knowing their number.

cháng qiáo wò bō wèi yún hé lóng

长桥卧波，未云何龙？

A long bridge lay across the waves, yet no dragon appeared in the clouds.

fù dào héng kōng bù jì hé hóng

复道行空，不霁何虹？

A double path traveled through the air, but no rainbow appeared when the sky cleared.

gāo dī míng mí bù zhī xī dōng

高低冥迷，不知西东。

High and low, dark and confusing, one could not discern west or east.

gē tái nuǎn xiǎng chūn guāng róng róng

歌台暖响，春光融融；

The singing platform echoed with warmth, as the spring light was melting;

wǔ diàn lěng xiù fēng yǔ qī qī

舞殿冷袖，风雨凄凄。

The dance hall's cold sleeves, accompanied by the mournful wind and rain.

yī rì zhī nèi yī gōng zhī jiān , ér qì hòu bù qí

一日之内，一宫之间，而气候不齐。

Within a single day, and between the palace walls, the climate was uneven.

fēi pín yìng qiáng wáng zǐ huáng sūn

妃嫔媵嫱，王子皇孙，

Concubines and ladies, princes and grandsons,

cí lóu xià diàn niǎn lái yú qín

辞楼下殿，辇来于秦，

Left their towers and descended the halls, arriving in Qin,

zhāo gē yè xián wéi qín gōng rén

朝歌夜弦，为秦宫人。

Singing in the morning and playing strings at night, they became the people of the Qin palace.

míng xīng yíng yíng kāi zhuāng jìng yě

明星荧荧，开妆镜也；

Bright stars twinkle, opening their makeup mirrors;

lǜ yún rǎo rǎo shū xiǎo huán yě

绿云扰扰，梳晓鬟也；

Green clouds flutter, combing their morning hair;

wèi liú zhǎng nì qì zhī shuǐ yě

渭流涨腻，弃脂水也；

The Wei River rises with its greasy flow, discarding the oily water;

yān xié wù héng fén jiāo lán yě

烟斜雾横，焚椒兰也。

Smoke slants and fog lies across, burning fragrant orchids and cedars.

léi tíng zhà jīng gōng chē guò yě

雷霆乍惊，宫车过也；

Thunder suddenly startles, as the palace carriage passes by;

lù lù yuǎn tīng yǎo bù zhī qí suǒ zhī yě

辘辘远听，杳不知其所之也。

The rumbling sound fades into the distance, unknown is its destination.

yī jī yī róng jìn tài jí yán

一肌一容，尽态极妍，

Every feature and charm is displayed, standing gracefully and gazing into the distance,

màn lì yuǎn shì ér wàng xìng yān

缦立远视，而望幸焉。

Hoping for a chance to be favored.

yǒu bù jiàn zhě sān shí liù nián

有不见者，三十六年。

Some have not been seen for thirty-six years.

yān zhào zhī shōu cáng , hán wèi zhī jīng yíng , qí chǔ zhī jīng yīng

燕赵之收藏，韩魏之经营，齐楚之精英，

The treasures of Yan, Zhao, Han, Wei, Qi, and Chu,

jǐ shì jǐ nián piāo lüè qí rén yǐ dié rú shān

几世几年，剽掠其人，倚叠如山。

Over several generations and years, plundered and stacked like mountains.

yī dàn bù néng yǒu shū lái qí jiān

一旦不能有，输来其间。

Unable to possess them even for a single day, they are brought together within.

dǐng chēng yù shí jīn kuài zhū lì

鼎铛玉石，金块珠砾，

Bronze vessels, jade stones, gold blocks, and pearl pebbles,

qì zhì lǐ yǐ , qín rén shì zhī , yì bù shèn xī

弃掷逦迤，秦人视之，亦不甚惜。

Discarded and strewn about, the people of Qin do not cherish them.

jiē hū yī rén zhī xīn , qiān wàn rén zhī xīn yě

嗟乎！一人之心，千万人之心也。

Alas! The heart of one person is the same as the hearts of millions.

qín ài fēn shē rén yì niàn qí jiā

秦爱纷奢，人亦念其家。

Qin loves extravagance, while people also long for their homes.

nài hé qǔ zhī jìn zī zhū yòng zhī rú ní shā

奈何取之尽锱铢，用之如泥沙！

How can it be that when taken, it is to the last minute, and when used, it is like mud and sand!

shǐ fù dòng zhī zhù duō yú nán mǔ zhī nóng fū

使负栋之柱，多于南亩之农夫；

Those who bear the load of the beams and pillars are more numerous than the farmers in the southern fields;

jià liáng zhī chuán duō yú jī shàng zhī gōng nǚ

架梁之椽，多于机上之工女；

The rafters that frame the ridges are more numerous than the weavers at their looms;

dīng tóu lín lín duō yú zài yǔ zhī sù lì

钉头磷磷，多于在庾之粟粒；

The shining nails are more numerous than the grains of millet in the granaries.

wǎ fèng cēn cī duō yú zhōu shēn zhī bó lǚ

瓦缝参差，多于周身之帛缕；

The gaps in the tiles are more numerous than the threads on a person's body;

zhí lán héng jiàn duō yú jiǔ tǔ zhī chéng guō

直栏横槛，多于九土之城郭；

The vertical and horizontal railings are more numerous than the walls and fortifications of the nine provinces;

guǎn xián ōu yā duō yú shì rén zhī yán yǔ

管弦呕哑，多于市人之言语。

The discordant sounds of pipes and strings are more numerous than the speech and conversations of the people in the marketplace.

shǐ tiān xià zhī rén bù gǎn yán ér gǎn nù

使天下之人，不敢言而敢怒。

This made the people of the world dare not speak but dare to be angry.

dú fū zhī xīn rì yì jiāo gù

独夫之心，日益骄固。

The heart of the autocrat became increasingly arrogant and rigid.

shù zú jiào hán gǔ jǔ

戍卒叫，函谷举，

The guards' shout, the raising of the Han Pass,

chǔ rén yī jù kě lián jiāo tǔ

楚人一炬，可怜焦土！

A single torch from the Chu people, what a pity the scorched earth!

wū hū miè liù guó zhě liù guó yě fēi qín yě

呜呼！灭六国者六国也，非秦也；

Alas! The destroyer of the six states was the six states themselves, not Qin;

zú qín zhě qín yě fēi tiān xià yě

族秦者秦也，非天下也。

The exterminator of the Qin tribe was Qin itself, not the world.

jiē hū shǐ liù guó gè ài qí rén , zé zú yǐ jù qín

嗟乎！使六国各爱其人，则足以拒秦；

Alas! If the six states had loved their people, it would have been enough to repel Qin;

shǐ qín fù ài liù guó zhī rén , zé dì sān shì kě zhì wàn shì ér wéi jūn

使秦复爱六国之人，则递三世可至万世而为君，