

為了完美的秩序:

王安石與司馬光

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This article discusses the influential thinkers Wang Anshi (1021-1086) and Sima Guang (1019-1086) who were leaders of opposing factions during a political crisis that profoundly impacted the political and intellectual history of the Song Dynasty. Wang Anshi and Sima Guang were political thinkers who, early in their careers, emphasized the same challenges: the appropriate relationship between the state and society, and the type of "learning" required for scholars to fulfill their responsibilities as political elites. By the end of their careers, both were convinced that they had discovered universally applicable answers to these questions, but their visions of a perfectly ordered world were incompatible.

Wang Anshi's thoughts were linked to the rise of classical thought, believing that scholars who understood the way of the sages through Confucian classics could use the government to change society and achieve perfect order. Sima Guang's efforts were also connected to the rise of classical thought, as it prompted him to defend the Qin and Han traditions of imperial governance.

Wang Anshi's institutional reforms and policy innovations, known as the New Policies, were implemented in the early 1070s and were likely the most important political event in Song history apart from the post-1126 dynasty reconstruction. Wang Anshi served under the new emperor Shenzong (1067-1085), who publicly supported a more "radical" policy. Wang Anshi proposed a plan to resolve the growing fiscal deficit without raising taxes and strengthen the Song Dynasty to counter the Western Xia established by the Xixia in the northwest.

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这篇文章主要讨论了宋朝两位著名政治家和思想家王安石（1021—1086）和司马光（1019—1086）及他们对宋朝政治史和思想史的深远影响。两人虽然在政治理念上存在巨大分歧，但他们

都试图解答如何在国家和社会之间建立恰当关系，以及士人如何完成政治精英的职责等问题。文章提到新法危机与 20 世纪后半叶中国的近似之处。

王安石和司马光的思想生涯与古文思想的兴起有着密切联系。王安石认为通过学习儒家经典，可以理解圣人之道，进而借助政府手段改变社会，实现完美秩序。而司马光则相信，只有学习圣人之后的历史才能揭示这种秩序。尽管两人在政治理念上存在分歧，但他们都相信事物有一个必要的秩序。

王安石的体制改革计划和政策革新被称为新法，宋神宗时期开始实施。新法试图在不增加税收的情况下解决财政赤字问题，增强宋朝国力以对抗西夏。新法确实提高了朝廷的财富和权力，但并未实现完美秩序。王安石在 1076 年引退后，朝廷大部分时间仍然由新法支持者控制。

总的来说，这篇文章详细介绍了王安石和司马光两位思想家在宋朝政治史和思想史上的重要地位，以及他们各自政治理念和新法改革的影响。

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本文主要探讨了宋朝两位著名的政治家和思想家：王安石（1021-1086）和司马光（1019-1086）。他们在一场政治危机中成为了两个对立阵营的领袖，这场危机对宋朝后期的政治和思想史产生了深远的影响。文章着重强调了两人对国家和社会之间恰当关系的思考，以及如何使士人履行政治精英的职责。

王安石和司马光的思想风格和观点各异。王安石认为通过学习儒家经典，理解圣人之道，可以借助政府改变社会，实现完美秩序。而司马光则更强调学习圣人之后的历史以阐明必要秩序。这两位政治家在古文思想的兴起中，以截然不同的方式联系在一起。

王安石提出的体制改革计划和政策革新，被称为新法。新法于十一世纪七十年代初颁布施行，这场政治改革对宋朝产生了重大影响。王安石在新皇帝神宗的支持下开始掌权，提出一项在不增税的条件下解决财政赤字的计划。新法确实增加了朝廷的财富和权力，但未能实现完美秩序。王安石在 1076 年退休后，朝廷大部分时间仍由新法的支持者控制。

综上所述，本文探讨了王安石和司马光这两位宋朝政治和思想史上具有重要地位的人物。文章分析了他们在政治危机中的角色，以及他们对国家和社会关系、士人职责的不同看法。同时，文章强调了新法对宋朝政治的影响。

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This article talks about two influential thinkers of their time, Wang Anshi and Sima Guang, who were leaders of opposing factions in a political crisis that deeply affected the political and intellectual history of the Song Dynasty. They both emphasized the same problem: what is the appropriate relationship between the state and society? What kind of “learning” can enable scholars to fulfill their duties as political elites? They both believed that they had found universal answers to these questions. However, their blueprints for a perfect ordered world were incompatible. Wang Anshi’s reform plan and policy innovation were called New Law. It was one of the most important political events in Song Dynasty history. The New Law increased the wealth and power of the court, although it did not achieve perfect order. Wang Anshi retired in 1076, and his followers dominated the court for more than fifty years after that. Sima Guang’s efforts were connected with ancient Chinese literature thought. He believed that only after studying the history after Confucius could he clarify this necessary order. The crisis of New Law and China in the second half of the twentieth century are difficult to ignore.

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这篇文章讲述了王安石和司马光在一场政治危机中，他们是两个对立阵营的领袖，这场危机深刻地影响了宋朝后来的政治史和思想史。王安石和司马光都是政治思想家，他们在十一世纪四十年代早期入仕之初，就在强调同样的难题：什么是国家和社会之间的恰当关系？什么样的“学”能使士完成他们作为政治精英的职责？在他们仕途生涯结束的时候，每个人都确信自己已经发现了关于这些问题的普遍通用的答案。司马光和王安石的思想风格不同，但都描绘了完美有序的世界蓝图。司马光认为只有学习圣人之后的历史才能阐明必要秩序，而王安石则通过儒家经典来理解圣人之道的学者，能够用政府来改变社会，在天下实现完美秩序。王安石提出了一项计划，即在不增税的条件下最终解决日见增长的财政赤字，增强宋朝的国力以对抗西北党项建立的西夏。新法颁布施行后，王安石在新皇帝神宗（1067—1085 在位）手下掌权，其时神宗二十岁，他公开支持一种“激进”的政策。新法增加了朝廷的财富和权力，尽管并没有实现完美的秩序，王安石最终在 1076 年引退，在这之后的五十多年时间里，朝廷大部分时间还是由新法的支持者所控制。

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这篇文章讲述了王安石和司马光在 11 世纪 40 年代早期入仕之初，就在强调同样的难题：什么是国家和社会之间的恰当关系？什么样的“学”能使士完成他们作为政治精英的职责？在他们仕途生涯结束的时候，每个人都确信自己已经发现了关于这些问题的普遍通用的答案。他们所描绘的完美有序的世界蓝图都是协调，其中许多相同的制度、社会和文化因素被联结在一起。但是，这是两个互不相容的、不同的蓝图。司马光和王安石都是政治思想家，但是他们的思想风格不同。王安石分析上古，以便发现一个普遍的治世计划(program)，这个计划的各个因素以本末的方式协调地联系在一起，由此揭示那些根本的东西，这个计划有一个符合逻辑的先后次序来建立根本。司马光则相信事物有一个必要的秩序，尽管在他看来，只有学习圣人之后的历史才能阐明这个秩序。司马光努力与古文连在一起，这不仅仅是因为他对将古代社会政治秩序理想化的做法反其道而行，而且是因为古文思想的兴起，促使他去做那些如果没有古文思想就会毫无必要的事情：从思想上为帝国政府的秦汉传统正名。王安石提出一项计划，即在不增税的条件下最终解决日见增长的财政赤字，增强宋朝的国力以对抗西北党项建立的西夏。新法颁布施行后，大概是宋代历史上除了 1126 年以后的王朝重建之外，最重要的政治事件。