

Number 2008

寓言故事

CHINESE FABLES

第五集



海華文庫

中華民國僑務委員會印行

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序 言

中華文化源遠流長，博大精深，孕涵寬廣，諸如科學、藝術、宗教、道德、法律、政治、經濟、醫藥、社會制度等無一不包。中華文化歷史悠久，歷五千年而彌新，其傳衍與充實光大，是我炎黃子孫共同的責任。華僑遍及全球，鑒於僑胞長期旅居海外，廣泛深入接觸中華文化不易，僑務委員會特敦請國內學者專家，編撰海華文庫系列教材，文詞深入淺出，簡明易懂，適合各種程度的僑胞閱讀。

華僑的發展存續，僑社的繁盛昌隆，端賴華僑教育的有效推行。本會一本為僑胞服務之旨，編印華語文教材，旨在增進僑胞對中華文化的認識，提高華僑青少年的華語文程度，期能從歷史經驗中獲得警示，從文化精髓中汲取智慧。從而促進文化的融合精進，為世界和平奠定更穩固的基礎，使中華文化綻放更璀璨的光芒。

僑務委員會



Preface

The Chinese have a long history and inherit abundant humanistic thoughts and wisdom. As time progresses, our culture is becoming ever richer and more diverse. Whether Chinese culture can take root and be passed down to future generations depends on whether we are faithfully writing down the vast and profound contents of the culture and promoting the education of overseas Chinese.

The OCAC has endeavored to sponsor cultural and educational activities in overseas Chinese communities. We have compiled a series of Chinese language textbooks and put them in print. These materials enable overseas Chinese to understand Chinese culture, raise their language abilities. Despite of changes in time, they can still gain ancestors' wisdom from history, and learn the Chinese philosophy of getting along with people.

OCAC ,Republic of China(Taiwan)



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富翁和奴僕

尹老爺是個大富翁，可是他對奴僕們卻十分苛刻，總是「要」他們「從早到晚辛苦地做工」，不讓他們休息。

尹家有一個老僕人。他雖然年紀很大了，但還是「得」做「苦工」，常常可以「聽到」他「做工時」「哼呀哼地」呻吟個不停。可是「一到晚上」，他總是「躺下」去，便「呼呼」地「睡著」，整夜都「睡得很熟」。每晚他都「夢見自己」是「國王」，所有「的」老「百姓」都「得聽他的命令」，「國家大事」也「必須由他決定」。他在「夢裏」住的是「豪華的宮殿」，可以「盡情地」遊玩享樂，真是「快樂極了」。只不過「一覺醒來」之後，又「仍舊」是「人家」的「奴僕」，「得聽人差役」，做「各種苦工」。有人見他「這麼老了」，還「要做工」，便去「安慰」他。他回答說：「人活在上，頂多也「不過一百年」，白天和夜晚各半。我白天做奴僕，辛苦是「夠辛苦」的；但是「晚上」我做國王，卻是「快樂無比」。我還有什麼「可怨」的呢？」

尹老爺呢？他整天絞盡腦汁想辦法賺錢，又「得」費盡心力去「管理產業」，弄得「身心」都「疲憊不堪」。每天「晚上」睡著之後，反而「夢見」做「別人的僕人」，做「各種苦工」，挨打、挨罵。所以「他睡覺的時候」，總是「不斷地」呻吟、喊叫、說夢話。他被這種惡夢折磨得「痛苦極了」，便去請教一位朋友，問他「有什麼好法子」。

朋友說：「你「的地位和財富」都「比別人高出太多」了，所以「一晚上」做「夢當僕人」。因為「痛苦和逸樂」是「互相」



依一存、互相轉化的，這是有一定規定的。你想醒的時候和做夢時候都過好日子，辦得到嗎？」

尹老爺聽了，恍然大悟。從此他對於奴僕們寬大、仁慈多了，也叫自己不要整天為賺錢煩惱。因此晚上他也能睡得好些，不再常做惡夢。

（取材自《列子》）

【寓意】

許多物質享受豐富、地位高的人，精神上卻覺得空

虛、苦悶；勞苦工作的人，卻往往在精神上覺得輕鬆、愉快。



The Rich Man and His Slave

Esquire Yin was a man of great wealth, who was quite harsh in his treatment of servants. He worked them hard from morning to night without giving them a rest.

In the Yin house there was an old servant. Though advanced in years he still had to do heavy work. While at work he often could be heard moaning without end. But when evening came, he fell asleep instantly and slept soundly all night. Every night he dreamed he was king: all his subjects had to follow his commands, and matters of state were for him to decide. In his dreams he lived in a splendid palace; he could amuse himself to his heart's content. Truly he could not have been happier. However, on awakening, he was still another man's servant who had to obey instructions and do various tiring jobs. Seeing him so old but still obliged to work, a certain fellow went to comfort him. The servant answered, "A man's life in this world lasts a hundred years at most. Half of it is daytime and half is night-time. In the daytime, I am a servant, and to be sure this is a toilsome thing. But at night I am a king, and nothing can compare to my pleasure. Why should I be resentful?"

And what about Esquire Yin? All day he racked his brains to make



money and put mental energy into running his estate. And the result was terrible fatigue of mind and body. When he slept at night he dreamt that he was, of all people, someone else's servant, doing hard jobs, getting beaten and suffering abuse. So he moaned, cried out and babbled constantly in his sleep. He was tortured miserably by such nightmares, so he went to ask a friend if there might be a solution.

The friend said, "You are too far above others in rank and wealth, so at night you dream of being a servant. This is because pain and pleasure depend on each other, and each transforms itself into the the other. This is a fixed law. It is impossible to lead a life of ease both when awake and in dreams."

These words were a revelation for Esquire Yin. From then on he treated his servants with more generosity and kindness. Also, he did not vex himself over money all day long. Because of this he slept better at night and did not have constant nightmares.

(From *Lieh-tzu*)

Moral

Many persons of high rank and ample means feel spiritually empty and depressed. On the other hand, those who toil hard at their work are often at ease and carefree in spirit.





駝背老人捉蟬

有一次，孔子到楚國去，路上經過一個樹林。樹林裏，有一位駝背的老頭，拿著一枝竹竿，正在黏樹上的蟬。孔子看見他，一黏就是一隻，一黏就是一隻。……看來似乎簡單得很，就像在地面上揀東西一樣容易。

孔子在旁邊看了半會兒，覺得非常佩服，便走近這位駝背老頭，向他問道：「老先生，你黏蟬的技術真是高明啊！要學這樣的技術，有什麼好的方法嗎？」





駝背老人回答說：「要學我這樣的黏蟬技術，的確有方法。首先，要練習把兩顆圓彈珠子疊放在竹竿的頂端。這樣苦練五、六個月之後，如能能把疊著兩顆彈珠的竹竿舉起來，而不會讓彈珠掉下來，那麼捉起蟬來，就能相當準確，失誤很少。如能能在竹竿頂端疊三個彈珠，而不會掉下來，那麼捕蟬的技術就更進一步，失手的機會只有十分之一。如能練到連疊五個彈珠在竹竿上，而不會掉下來，那麼，黏樹上的蟬，就像在地面上揀東西一般容易了。把這技巧練好之外，還要有特殊的站功和臂力。我黏蟬的時候，身體站得非常穩，像豎在地上的木樁一樣，一點都不動。拿竹竿的手臂，像枯樹幹一樣，一點也不晃不顫。此外，還必須精神專注。儘管天地這樣廣大，各種各樣的事事物物這樣繁多，我卻只一心一意注意蟬的翅膀，不去想其他的事。如能能夠具備這些條件，那麼黏起蟬來，就能得心應手，毫無困難。」

孔子聽了駝背老人這一番話，覺得很有道理。他回過頭來，對學生們說：「心志專一，不分心散注意力，就能達到出神入化的境界。你們看，這位老人不就是一个很好的例子嗎？」

（取材自《莊子》）

【寓意】

要成就一件困難的事，必須靠刻苦磨練和專注心志，想投机取巧或為其他威利所誘而不能專心致志，是辦不好事情的。





The Hunchbacked Cicada Catcher

Once when Confucius went to the state of Ch'u, his route took him past a grove. Within the grove an old hunchbacked man with a bamboo pole in hand was catching cicadas from the trees. Confucius watched the man catch one cicada after another with each quick move of the gummy-ended pole. The old man made it look easy, as if he were picking objects off the ground.

Confucius stood off to the side awhile and watched admiringly. Then he approached the old hunchback and asked, "Say, old fellow, your skill at gumming cicadas is exceptional! Is there a method to acquire such skill?"

The old hunchback answered, "Certainly there is a method to gain skill in cicada gumming. First, practice balancing two round pellets on the tip of a bamboo pole. Practice hard for five or six months: if you can hold up a pole with two pellets on it, not letting them fall, you will be accurate at catching cicadas. Not many will get away. If you can balance three pellets at the end of a pole without falling, your cicada-catching skill will reach a new stage. You will only miss one in ten. If you learn balancing five pellets on a pole without falling, then gumming cicadas out of a tree will be like picking things off the ground. Besides this skill, you have to have an extra firm stance and strong arms. When I gum cicadas, my stance is especially steady, like a post planted in the ground. It does not budge. To hold the pole you need arms like dried-out tree trunks: they don't sway and tremble. Also, you need to concentrate your spirit. Heaven and earth are so vast, and between them is such a profusion of things, but even so I focus singlemindedly on that cicada's wings. I don't think of other things. If you meet these conditions, your gumming pole will follow your every wish. You will not have the slightest difficulty."

Confucius felt there was much significance in the old hunchback's words. He turned to his students and said, "With singleness of purpose and undivided attention, one can attain undreamed-of things. Don't you think this old man is an excellent example?"

(From *Chuang-tzu*)

Moral

To succeed at something difficult takes arduous practice and singleness of purpose. It will not work if you cut corners, nor if threat and temptation rob you of resolve.





王子乘船

有一個國王和他的小兒子，一同乘船。這個小王子從來沒有乘過船，上了船之後，看見大風大浪，又覺得船身顛簸不定，非常害怕，便又哭又叫，鬧個不停。船上所有的人，都來安慰他，但是都沒有辦法使他安靜下來。國王看見王子這個樣子，覺得十分煩惱。

船上有一位老先生，他對國王說：「國王陛下，小臣有一個法子，可以叫王子安靜下來，請陛下允許我試一試。」

國王說：「好，你試吧！」

於是，老先生命令人把王子丟下海裏，王子在海裏，被海浪沖得一會兒沉，一會兒浮。這樣浮沉了幾次之後，老先生又命人把王子救到船上來。王子經過這場驚險之後，果然乖乖地待在船上，不再哭鬧了。

國王看不了，覺得非常驚奇，便問老先生：「你的方法果然有效。這是什麼道理呢？」

老先生回答說：「國王陛下，這個道理很簡單。先前王子沒有經歷過海中的驚險，以為船上非常危險，而覺得害怕。等他在海中浮沉了幾次之後，再上船時，便知道原來比起海中的船，上是很安全的地方。所以，遭遇過憂患的人，才懂得珍惜平安幸福。粗茶淡飯，在飽食的'人眼中，不值一顧；但是



對肚子餓的人來說，卻是極可貴的食糧啊！」

（維多利亞族寓言）

【寓意】

人們對於既已擁有的好處，常常不知珍惜，反而加以糟蹋或抱怨；一旦失去這些好處，才明白它們的可貴。



The Prince's Voyage

A king and his young son once went on a voyage together. The little prince had never ridden on a ship before. Once aboard, he was frightened by the stormy seas and the constant tossing of the ship's hull. He cried and howled and would not stop making a fuss. The people on the boat all tried to comfort him, but none could make him calm down. The king was greatly vexed to see his son behave this way.

An old man on the ship said to the king, "Your Majesty, I know a way to calm the prince. Will Your Majesty allow me to try it?"

"All right, try it," said the king.

Thereupon the old man had the prince thrown overboard. The prince floated and sank as the waves crashed about him. When the prince had bobbed up and down a few times, the old man had him pulled back onto the ship. After this harrowing experience, sure enough, the prince put up with the boat ride nicely, no longer making a fuss.

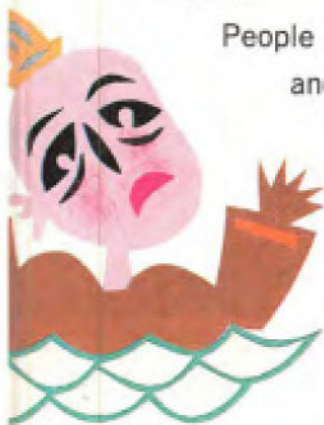
The king was amazed at this and asked the old man, "Your method worked after all. Can you tell me the idea behind it?"

The old man answered, "Your Majesty, the idea behind it is simple. The prince had never experienced the perils of the ocean. He thought the ship was a dangerous thing, and was frightened by it. After he bobbed up and down in the waves and was brought back aboard, he knew the ship was a much safer place than the sea. So those who live through hard times learn to cherish peace and fortune. In a well-fed person's eyes, plain fare and common tea count for little, but to one who is hungry they make a meal of great value."

(A Uygur fable)

Moral

People often fail to cherish advantages they already have, and even misuse and resent them. Only when such an advantage is taken away do they grasp its worth.





卞和獻玉

春秋時期的，楚國人卞和有^一天在^一山裏得到^一塊未經^一雕琢的^一玉石。他^一知道^一這^一是^一難得的^一珍玉，就^一捧去^一獻給^一楚厲王。

厲王叫他^一的^一玉工來^一鑑定^一別^一這塊玉的^一石。玉工看^一了^一看，說：「這^一只^一是^一一塊石頭而已。」厲王認為^一卞和居^一然敢拿^一石頭來^一騙^一他，就^一命^一人把^一卞和捉^一去^一砍斷^一左腳。

厲王死^一後，武王登^一位。卞和又^一捧^一著^一那塊玉去^一獻給^一武王。武王也^一叫^一玉工來^一鑑定^一。玉工說：「這^一不^一過^一是^一一塊石頭罷了。」武王也^一認為^一被^一欺騙^一了，就^一叫^一人砍斷^一卞和的^一右腳。

武王死^一後，文王繼^一位。這時，卞和抱^一著^一他^一那塊玉的^一石，在山腳下^一痛哭^一起^一來。他^一哭^一了^一三^一天三^一夜，把^一眼淚都^一哭^一乾^一了，最^一後^一眼晴^一都^一流^一血^一了。

文王聽^一到^一這^一個^一消息^一，就^一派^一人^一去^一問^一卞和，說：「天^一下^一遭^一到^一砍^一腳^一刑^一罰^一的^一人^一很^一多^一，爲^一什麼^一你^一獨^一獨^一哭^一得^一這^一樣^一傷^一心^一呀？」

卞和回^一答^一說：「我^一並^一不^一是^一因^一爲^一腳^一被^一砍^一斷^一而^一悲^一傷^一。我^一痛^一心^一的^一是^一：珍^一貴^一的^一玉^一石^一卻^一被^一認^一爲^一普^一通^一的^一石^一頭；忠^一誠^一的^一人^一倒^一被^一說^一成^一騙^一子！」

文王知^一道^一了^一以^一後，便^一叫^一玉^一匠^一把^一那^一塊玉的^一石拿^一來^一加^一工^一處^一理^一一^一番。果^一然^一處^一理^一之^一後^一的^一玉^一石^一成^一爲^一一^一塊稀^一世^一的^一寶^一玉。這^一就^一是^一著^一名^一的^一「和氏之璧」。

（取材自《韓非子》）



【寓意】

真理有時很不容易被人承認。為真理堅持到底，往往必須付出很高的代價。







Pien Ho's Gift of Jade

In the Spring and Autumn period, Pien Ho from the state of Ch'u found a rough jadestone in the mountains. He knew this jade was a rare treasure, so he bore it off to present to King Li [the character for Li can mean "Harsh"] .

King Li told his jadecutter to assay the jadestone. The jadecutter said, "This is only a piece of rock." Supposing that Pien Ho presumed to pass a stone off as jade, King Li ordered that his left leg be amputated.

After King Li's death, King Wu took the throne. Again Pien Ho presented the jade to the king. King Wu had his jadecutter assay it, and the jadecutter said, "This is only a piece of rock." King Wu felt he was being tricked, so he ordered the amputation of Pien Ho's right leg.

King Wu died and was succeeded by King Wen. This time, Pien Ho held the jadestone to his chest and sat weeping at the foot of the mountain. He wept for three days and three nights, till his tears dried up and blood poured from his eyes.

King Wen heard of this and sent a man to ask Pien Ho: "Many persons under Heaven have been punished by amputation. Why do you alone weep so miserably?"

Pien Ho replied, "Amputation is not the reason for my sorrow. I grieve that a precious jade was taken to be a common stone, and that a true-hearted man was called a deceiver!"

When King Wen learned of this, he put his jadecutters to work on the stone. Sure enough, after being carved it turned out to be the most precious jade found for many generations. This was the famous "Ho's Jade."

(From *Han-fei-tzu*)

Moral

Sometimes it is not easy for the truth to be acknowledged. One who persists in the truth until the end must often pay a high price.



九方皋相馬

伯樂是秦穆公時期的相馬專家，尤其擅長尋找千里馬。他年老時，秦穆公問他：「你的年紀很大了，在你家族裏，有沒有人能繼承你去尋找千里馬呢？」

伯樂回答說：「千里馬和一般的好馬很不容易分辨，因為千里馬的特性若隱若現，只可意會，不可言傳。我的兒子，都是才能低下的人，只能看一般的好馬，不能看出千里馬。不過從前和我一起擔柴的一個叫九方皋的人，倒是有很高的相馬技術。」

穆公聽了，立刻召見九方皋，叫他到各處去尋找千里馬。

三個月之後，九方皋回來。他對秦穆公報告說：「我在沙丘找到了一匹千里馬。」

穆公問他：「什麼樣子的呢？」





九方皋回答：「是——匹黃色的母馬。」

穆公便差人去沙丘把那匹馬帶來。可是——這是一匹純黑色的公馬，並不是黃色的母馬。穆公很不高興，便把伯樂叫來，對他說：「真差勁，你推薦的那個人，連馬的毛色和雌雄都分辨不出來，還怎麼能看出馬的好壞呢？」

伯樂長嘆一聲，說：「他相馬的技術可真是高明啊！他只看不應該看的本質，而不去注意那不必看的外表。真是個難得的相馬專家！」

當那匹馬被牽到穆公和伯樂的面前時，伯樂——一看，果然是一匹天下少有的千里馬！

（取材自《列子》）

【寓意】

因為太專注於某些方面，而忽略了他的其他，這是一常有之事；重要的是：要注意重要的地方，不要講求無關緊要的小事。而內在的本質往往比外表

重要。





Chiu Fang-kao Judges a Horse

Po-le was a judge of horses in the time of Duke Mu of Ch'in; he was especially good at finding thousand-tricent horses. When Po-le was old, Duke Mu asked him: "You are getting on in years. Is there anyone in your clan who can carry on your search for thousand-tricent horses?"

Po-le replied, "A thousand-tricent horse is not easy to distinguish from the usual good horse, because the features of a thousand-tricent horse are elusive. They are recognized by intuition, but cannot be explained. My sons are lacking in talent. They can only judge ordinary good horses; they cannot spot thousand-tricent horses. But there is a man named Chiu Fang-kao who once sold firewood with me. His skill at judging horses is considerable."

Hearing this, Duke Mu summoned Chiu Fang-kao and sent him in search of a thousand-tricent horse.

Three months later Chiu Fang-kao returned and reported to Duke Mu of Ch'in: "I found a thousand-tricent horse at Sha-ch'iu."

Duke Mu asked, "What kind of horse is it?"

"It is a brown mare," answered Chiu Fang-kao.

Duke Mu sent a man to Sha-ch'iu to bring the horse back. But it turned out to be a black stallion instead of a brown mare. Duke Mu was displeased. He called for Po-le and said to him, "I expected better. That man you recommended can't even distinguish a horse's sex or color. How can he tell a horse's quality?"

Po-le gave a long sigh and said, "He is truly advanced at judging horses! He only looks at the essence, and doesn't bother with the externals. Such a judge of horses is rare indeed!"

And sure enough, Po-le could see that the horse led before them was a thousand-tricent horse the like of which had rarely been seen under Heaven.

(From *Lieh-tzu*)

Moral

Often we focus on one aspect of a thing while ignoring others. Our attention should stay on what is important, and not get caught up in incidentals. Often it is the inner essence that is more important than externals.







誰擔任最適當

春秋時期的晉國的大夫祁黃羊是一個賢明而沒有私心的人。有一次，晉平公因為任用官員的問題，向祁黃羊詢問意見：「現在南陽縣沒有人當縣令，你想誰去擔任最適當？」

祁黃羊想了想，一會兒之後回答：「解狐去擔任南陽縣令最適當。」

平公說：「解狐？他不是你的仇人嗎？」

祁黃羊說：「您是問我誰去擔任南陽縣令最適當，並不是問我的仇人是誰啊！」

平公認為祁黃羊說得不錯，便任用解狐。解狐果然把南陽治理得很好，人們都稱讚祁黃羊的「眼光」。

後來，平公又去找祁黃羊商量另一個職位的人選：「我們國家現在沒有人管理軍事，你想誰可以以擔任這個職務？」

祁黃羊又想了想，一下，說：「這個職務可以叫祁午去擔任。」

平公說：「祁午不是你的兒子嗎？」

祁黃羊回答：「您是問誰可以以擔任軍事長官，又不是問我的兒子是誰！」

平公認為祁黃羊說得很好，又任用了祁午。祁午的確是管理軍事的很好的人才。全國人民再一次稱讚祁黃羊善於提拔人才。

孔子聽到這件事後說：「祁黃羊的確說得很好。他推舉人才既不排除仇人，也不迴避自己的兒子，實在是個公正無私的人！」

（取材自《呂氏春秋》）





【寓意】

考慮用人時，應以對方才德為標準，不應把私人關係混雜在考慮之中。就像祁黃羊，只要公正無私，即使自己的仇人，自己的至親也一樣重用，不必迴避。



The Most Suitable Appointee

In the Spring and Autumn period, there was a worthy, selfless minister to the court of Chin named Ch'i Huang-yang. One day Duke P'ing of Chin asked Ch'i Huang-yang's opinion on the matter of an official appointment, "Nan-yang County has no magistrate now. Who do you think is most suited to serve there?"

Ch'i Huang-yang thought awhile and said, "Hsieh Hu is best suited to serve as magistrate in Nan-yang."

Duke P'ing said, "Hsieh Hu? Isn't he your sworn enemy?"

Ch'i Huang-yang said, "You asked me who is most fit to be magistrate at Nan-yang, not who my sworn enemy is!"

Duke P'ing liked what Ch'i Huang-yang said, so he appointed Hsieh Hu. Sure enough, Hsieh Hu did a good job governing Nan-yang, and everyone praised Ch'i Huang-yang's judgement.

Later Duke P'ing sought Ch'i Huang-yang to discuss candidates for another position: "There is no one in charge of military matters in our state. Who is best suited for this position?"

Ch'i Huang-yang answered, "Ch'i Wu would do well in that position."

"Isn't Ch'i Wu your son?" asked Duke P'ing.

Ch'i Huang-yang answered, "You asked me who could serve as chief officer of the army, not who my son is."

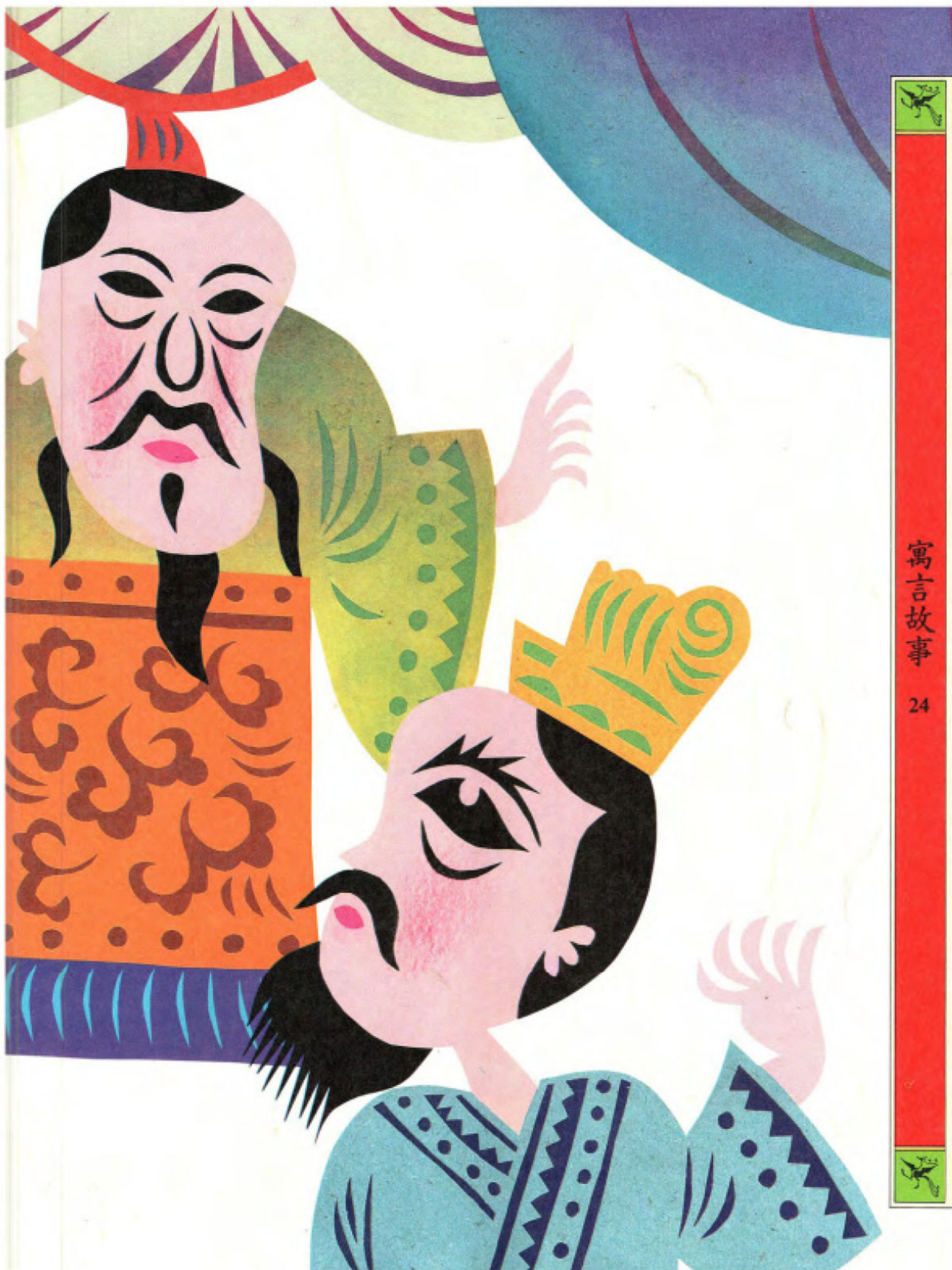
Duke P'ing thought Ch'i Huang-yang spoke well, and he gave the appointment to Ch'i Wu. Ch'i Wu proved to be good at managing military affairs. Again everyone in the state praised Ch'i Huang-yang's knack for elevating men of talent.

Confucius heard of this and said, "Ch'i Huang-yang certainly did speak well. When recommending talent he did not reject his sworn enemy or rule out his own son. He was truly fair and selfless."

(From *Lü-shih ch'un-ch'iu*)

Moral

When considering an appointee, let talent be the criterion; do not let personal relations get mixed up in your deliberations. As long as you are fair and selfless like Ch'i Huang-yang, you need not rule out your sworn enemy or your closest relative.





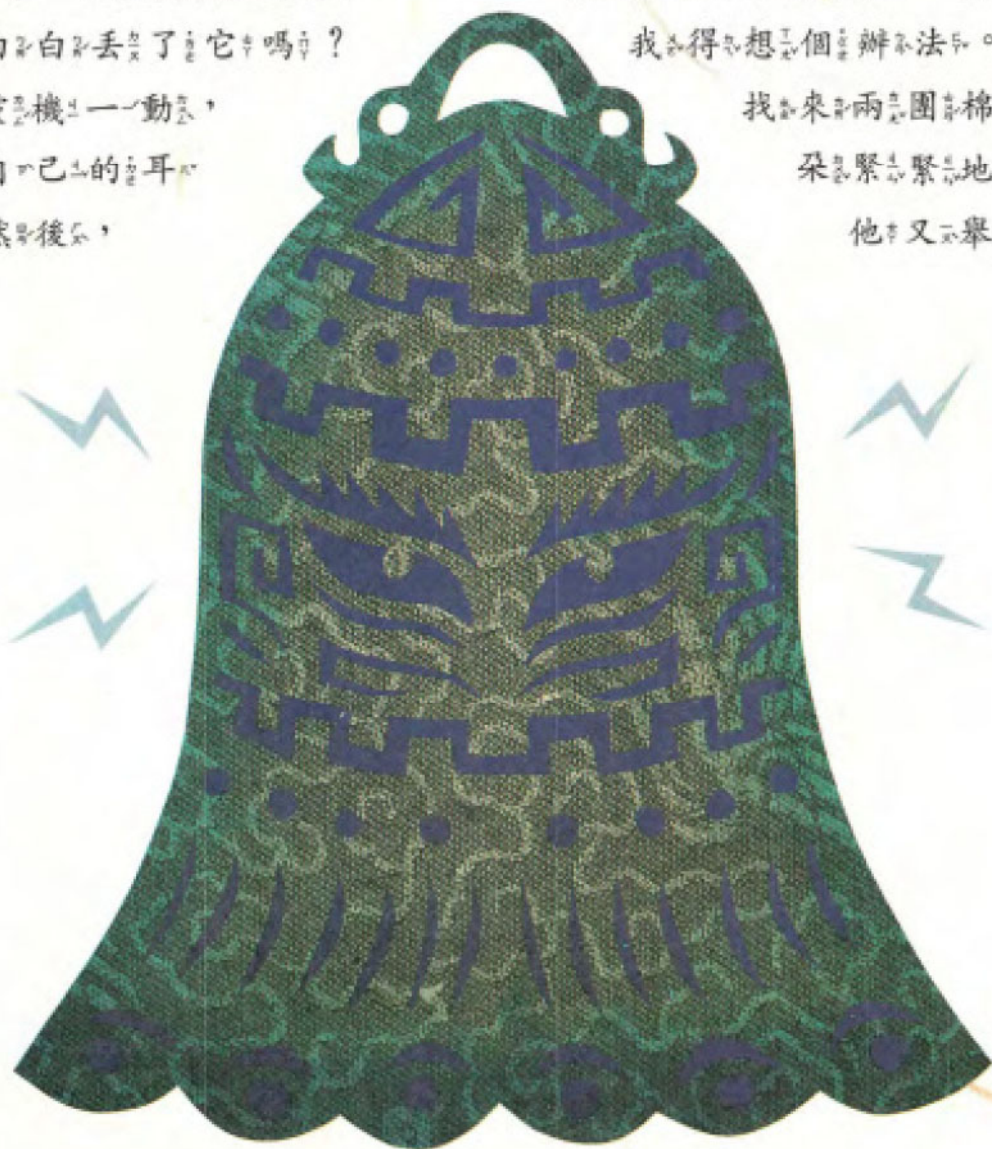
偷鐘

春秋時期末年，晉國的貴族范氏被趙簡子打敗。范氏倉皇地逃離自己家的宅。一個過路人看不見這偌大的府宅人去樓空，便進去探看有什麼東西可以一拿的。他在門口發現了一口鐘，看來十分值錢。可是它又大又重，根本搬不動。這人想：「只好把它砸破，再把碎銅一塊塊搬回去。」

於是，他舉起鐵錘，用力向鐘砸下去。不料鐘「匡」的一聲，響了起來。這人嚇了一跳，心想：「糟糕，這樣不行！這鐘的聲音這樣大，等我再砸幾下，人家一定聽見鐘聲，跑來把它搶走。我得想個辦法。」

他靈機一動，花，把自巳的耳塞住。然後，

找來兩團棉
朵緊緊地
他又不舉



起鐵錘，對著鐘再砸。這回，他真的聽不見鐘發出響聲了。他得意地自言自語：「這樣我就可以放心地砸鐘了。」

可是，他還沒把鐘砸破，就看不見許多人都從四面八方向他跑來。他一時想不通道理，只皺起眉頭對自己說：「奇怪，明明已經聽不見鐘聲了呀，為什麼還有這麼多的人知道呢？」

（取材自《呂氏春秋》）

【寓意】

為非做歹的人，明知自己在做壞事，覺得心虛，極力掩蓋，以為瞞過了別人；實際上只能欺騙自己，並不能改變事實，也騙不了別人。



Stealing a Bell

In the last years of the Spring and Autumn period, the nobleman Sir Fan of Chin was defeated by Chao Chien-tzu, whereupon Sir Fan fled from his residence in a panic. A passerby saw that his imposing mansion stood empty, so he entered to see what he might take. Within the door he discovered a bell that looked quite valuable, but it was too large and heavy to move. The man thought, "I'll have to smash it up and move the scrap bronze home piece by piece."

Then he raised a sledge hammer and struck the bell with force. Unexpectedly, the bell rang with a loud "dong!" As he recovered from his fright he thought, "Drat! This won't do. This bell makes such a noise; if I hit it a few more times people will hear and come running. They'll take it from me; I'll have to give it up for nothing. I've got to think of something."

Suddenly inspired, he found two wads of cotton and stuffed them in his ears. Then he raised the iron hammer and hit the bell again. This time he did not hear the bell ring. He smugly told himself, "This way I can smash the bell without worrying."

But before his blows smashed it, he saw people come running from all sides. He frowned uncomprehendingly and said to himself: "That's strange. The bell's ringing could not be heard. Why did so many people come running anyway?"

(From *Lü-shih ch'un-ch'in*)

Moral

A doer of evil deeds knows he is doing wrong and feels pangs of conscience. He does his utmost to cover up, thinking he can keep others in the dark. Actually, he is only tricking himself. He cannot change the truth or keep others from discerning it.







放生

在晉國的都城邯鄲，老百姓在正月初一那一天，向執政大臣趙簡子進獻了很多斑鳩。趙簡子非常高興，重重地賞賜這些老百姓。

簡子的門客問他：「您要老百姓進獻這些斑鳩做什麼呢？」

簡子回答說：「我要用這些斑鳩來放生。因為在正月初一放生，表示我對生靈有仁慈之心。」

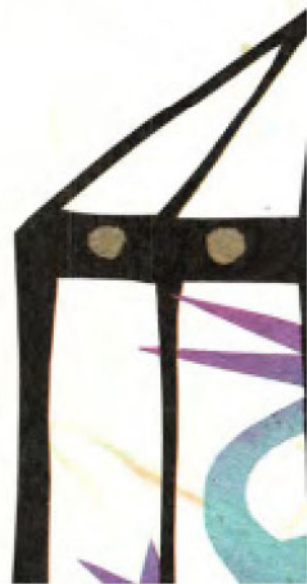
門客說：「全國的老百姓知道您要拿斑鳩放生，都爭相追捕斑鳩來獻給您，許許多多的斑鳩就因此被打死了。您如果真的對生靈有仁慈之心，要放生斑鳩好好生存，那還不如下令，禁止老百姓捕捉這些鳥。不然，像這樣老百姓捕了斑鳩來給您放生，您對斑鳩這種善行還抵不過您帶給牠們的災害呢！」

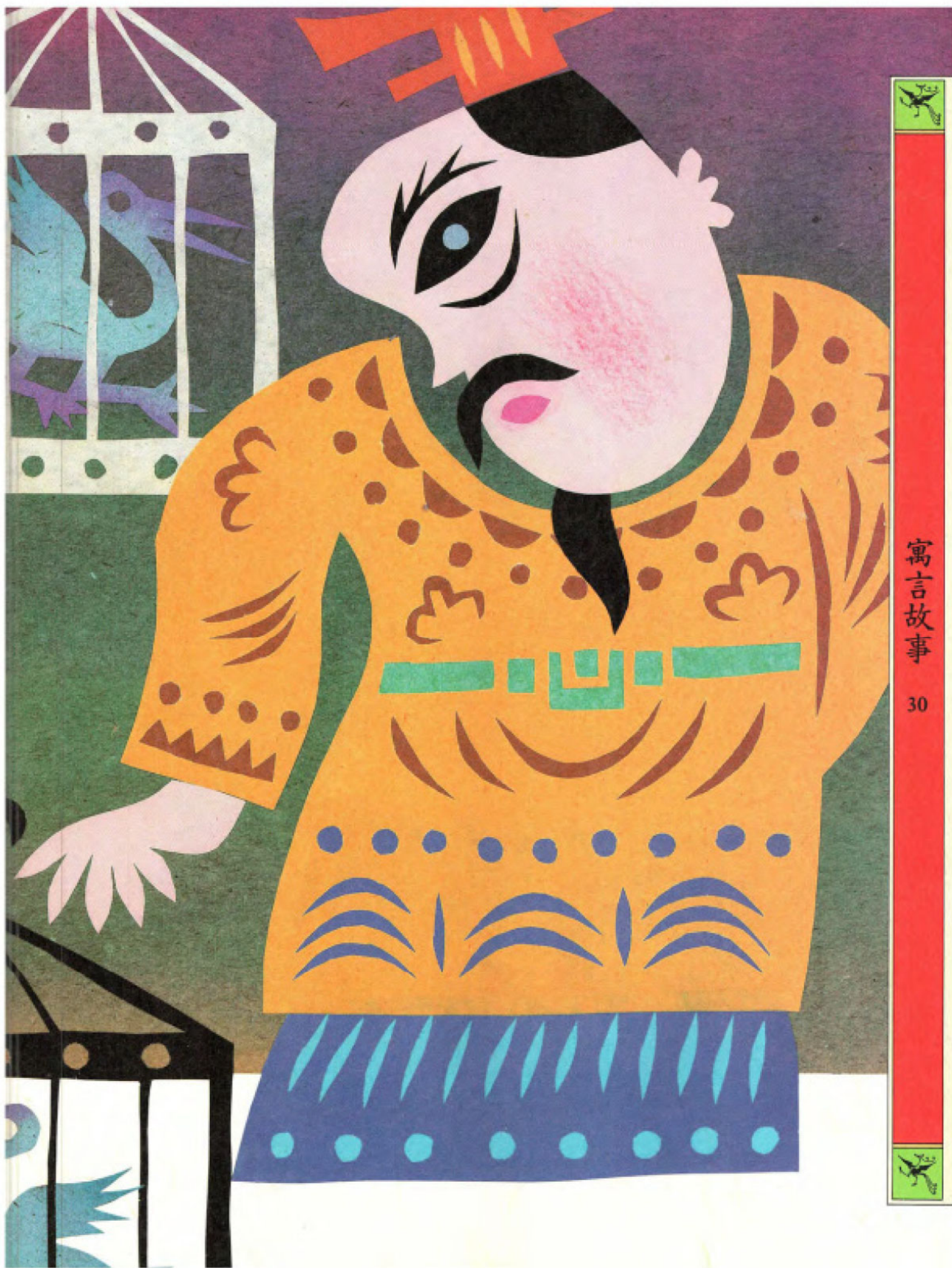
趙簡子聽了，點點頭說：「對，對，你說得有道理！」

（取材自《列子》）

【寓意】

做善事，應該出自真心誠意，不是為了給人家看。如果為了「表演」做善事，而實際上反而做出有害的事，那只是偽善的行為，倒不如不做。









Liberation of Life

On the first day of the year the commoners of Han-tan, capital of Chin, presented numerous ringdoves to the regent Chao Chien-tzu. Chao Chien-tzu was greatly pleased and heaped rich rewards on these commoners.

One of Chien-tzu's retainers asked him, "Why do you have the commoners present these ringdoves?"

Chien-tzu answered, "I use these ringdoves for the 'Liberation of Life.' To liberate these creatures on the first day of the year shows my benevolence toward living things."

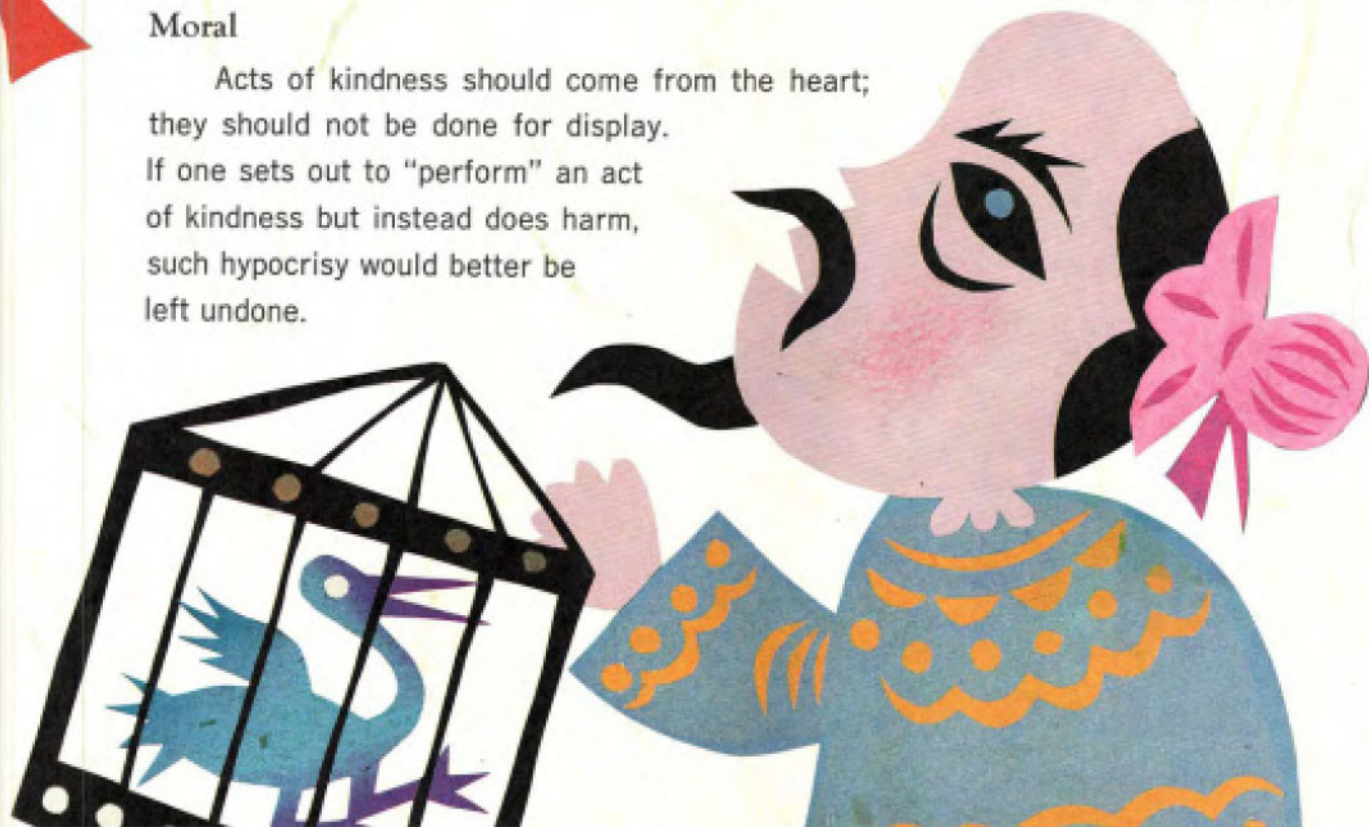
The retainer said, "All the commoners know you want ringdoves for the 'Liberation of Life.' They vie with each other to capture ringdoves as tribute for you. Because of this many ringdoves are killed. If you are truly benevolent toward living things and want to let the ringdoves live their lives, it would be best to prohibit commoners from capturing these birds. Otherwise, if the commoners keep capturing ringdoves for your 'Liberation of Life,' then your kindness to these birds will not offset the harm you inflict on them!"

Chao Chien-tzu nodded at this and said, "You're right. You're right. What you say makes good sense."

(From *Lieh-tzu*)

Moral

Acts of kindness should come from the heart; they should not be done for display. If one sets out to "perform" an act of kindness but instead does harm, such hypocrisy would better be left undone.





方向錯誤

從前，有一個_レ人住_レ在_レ太行_レ山下_レ。有_レ一天_レ，他_レ想_レ到_レ南_レ方_レ的_レ楚_レ國_レ去_レ。可_レ是_レ，他_レ卻_レ坐_レ了_レ馬_レ朝_レ北_レ走_レ去_レ。

沒_レ走_レ多_レ遠_レ，他_レ碰_レ到_レ一_レ個_レ朋_レ友_レ。朋_レ友_レ問_レ他_レ：「老_レ友_レ，你_レ要_レ去_レ哪_レ裏_レ？」

「去_レ楚_レ國_レ。」他_レ回_レ答_レ。

朋_レ友_レ說_レ：「唉_レ，楚_レ國_レ在_レ南_レ方_レ，應_レ該_レ往_レ南_レ走_レ。你_レ怎_レ麼_レ往_レ北_レ走_レ？」

「不_レ要_レ緊_レ！」他_レ說_レ：「我_レ有_レ一_レ匹_レ好_レ馬_レ，跑_レ起_レ來_レ像_レ飛_レ一_レ般_レ快_レ呢_レ。」

朋_レ友_レ說_レ：「可_レ是_レ，這_レ不_レ是_レ去_レ楚_レ國_レ的_レ路_レ呀_レ！馬_レ跑_レ得_レ多_レ快_レ都_レ沒_レ用_レ的_レ。」

「放_レ心_レ，放_レ心_レ！」他_レ說_レ：「我_レ的_レ路_レ費_レ多_レ著_レ呢_レ。」

朋_レ友_レ耐_レ心_レ地_レ說_レ：「唉_レ，路_レ費_レ多_レ也_レ沒_レ用_レ。你_レ要_レ去_レ楚_レ國_レ，應_レ該_レ往_レ南_レ走_レ。你_レ朝_レ北_レ走_レ是_レ到_レ不_レ了_レ的_レ。」

這_レ個_レ人_レ卻_レ還_レ是_レ說_レ：「沒_レ關_レ係_レ，我_レ還_レ有_レ一_レ個_レ很_レ會_レ趕_レ馬_レ的_レ馬_レ伕_レ。」

朋_レ友_レ看_レ他_レ這_レ樣_レ頑_レ固_レ不_レ靈_レ，只_レ有_レ搖_レ搖_レ頭_レ，無_レ可_レ奈_レ何_レ地_レ走_レ了_レ。

其_レ實_レ，這_レ個_レ人_レ如_レ果_レ不_レ朝_レ著_レ正_レ確_レ的_レ方_レ向_レ走_レ的_レ話_レ，他_レ的_レ馬_レ越_レ好_レ，路_レ費_レ越_レ多_レ，馬_レ伕_レ越_レ會_レ趕_レ馬_レ，只_レ會_レ使_レ他_レ離_レ開_レ目_レ標_レ越_レ遠_レ！

（取材自《戰國策》）

【寓意】

做_レ事_レ要_レ朝_レ正_レ確_レ的_レ方_レ向_レ努_レ力_レ，才_レ能_レ達_レ到_レ目_レ標_レ。如_レ果_レ方_レ向_レ錯_レ誤_レ，那_レ麼_レ其_レ他_レ條_レ件_レ再_レ好_レ、再_レ努_レ力_レ，也_レ只_レ是_レ白_レ費_レ工_レ夫_レ，得_レ不_レ到_レ預_レ期_レ的_レ結_レ果_レ。



The Wrong Direction

Once a man who lived beneath Mt. T'ai-hang decided to go to the southern state of Ch'u. In spite of this, he got on his horse and headed north.

Before he had gone far the man met a friend, and the friend asked him: "Where are you going, my friend?"

"I am going to Ch'u," he answered.

The friend said, "Huh? The state of Ch'u is in the south; you should be going southward. How is it you are going northward?"

"No worry!" said the man. "I have a good horse. It runs like the wind."

The friend said, "But this is not the way to Ch'u! No matter how fast your horse can run, it won't help."

"Relax, relax!" he said. "I have plenty of travelling money."

The friend patiently said, "All your travelling money will not help. If you want to reach Ch'u you should go south. You can't get there heading north."

Nevertheless the man said, "It doesn't matter. I also have a groom who can get the most out of a horse."

Seeing the man was so obstinate, his friend could only shake his head and walk on resignedly.

In truth, if the man kept going in the wrong direction, the better his horse and groom, and the more his travelling money, then the farther he would be from his destination!

(From *Chan-kuo ts'ue*)



Moral

In order for work to gain its objective, your efforts need to be in the proper direction. If the direction is wrong, however favorable the conditions and hard the effort, your time will be wasted and your expectations unmet.





凶狗

有_レ一個_レ人_レ養_レ了_レ一_レ隻_レ狗_レ來_レ防_レ盜_レ。這隻狗_レ非_レ常_レ凶_レ，看見_レ過_レ路_レ人_レ，就_レ又_レ叫_レ又_レ跳_レ地_レ撲_レ過_レ去_レ，常_レ常_レ把_レ人_レ咬_レ傷_レ。主_レ人_レ每_レ次_レ都_レ要_レ向_レ人_レ道_レ歉_レ賠_レ罪_レ，又_レ要_レ出_レ錢_レ替_レ人_レ醫_レ治_レ傷_レ口_レ。像_レ這_レ樣_レ的_レ事_レ情_レ發_レ生_レ了_レ好_レ幾_レ次_レ，主_レ人_レ覺_レ得_レ十_レ分_レ苦_レ惱_レ。可_レ是_レ想_レ到_レ這隻狗_レ這_レ麼_レ凶_レ，一_レ定_レ很_レ能_レ對_レ付_レ盜_レ賊_レ，所_レ以_レ一_レ還_レ是_レ把_レ牠_レ留_レ下_レ來_レ。

不_レ久_レ之_レ後_レ的_レ一_レ個_レ夜_レ晚_レ，這_レ家_レ人_レ果_レ然_レ遭_レ到_レ小_レ偷_レ光_レ顧_レ。這_レ時_レ主_レ人_レ在_レ房_レ裏_レ聽_レ見_レ前_レ廳_レ有_レ些_レ聲_レ響_レ，立_レ刻_レ把_レ兩_レ個_レ兒_レ子_レ叫_レ起_レ來_レ。兩_レ個_レ兒_レ子_レ，一_レ個_レ拿_レ鐵_レ槌_レ，一_レ個_レ拿_レ木_レ



棍，從房裏邊叫邊趕出來：「小偷，好大的膽子，快把東西放下！」

小偷聽到有人喊叫，趕快放下東西，慌忙地逃跑了。

主人看不見小偷已經逃走走了，才放下了心。可是，他忽然想起他的狗。他問兩個兒子：「奇怪，我們那隻狗跑到哪兒去了？怎麼小偷來偷東西，牠一點兒聲音都沒有？」

他們的父子三人找遍了屋子內外，都沒有看到狗的影子。主人只好說：「先睡吧，明天再找找看。」

正當主人上床要睡時，他聽見床鋪底下好像有輕微的呼吸聲。他拿來燈，往床下一照——原來是他自己的狗！牠縮著身子，臥在床下，低著頭，閉著眼睛，好像生怕人家聽到牠的聲音。主人看不到牠這副模樣，氣憤極了。他罵道：「好啊！我先前忍著不把你弄掉，是想到有朝一日，我們遇到盜賊時，用得上你。又怎麼知道你這沒用的畜牲，只會對過路人逞凶，攻擊好人；真的盜賊來時，你反而怕得像隻老鼠似的躲在這裏！兒子，把牠抓起來，明天一早就殺掉牠！」

第二天，這隻平時凶猛的狗終於被殺了。

（取材自《崔東壁遺書》）

【寓意】

這則寓言是用來影射一些地方官，只會欺壓弱小的老百姓，卻害怕有權勢的富豪或暴徒。這種不盡責的官吏，最後都會像故事中的凶狗一樣，被上級或老百姓除掉。

The Ferocious Dog

Once a man kept a dog to ward off robbers. The dog was quite ferocious; it barked and lunged at passers-by, often biting them severely. Each time the owner had to apologize and pay money to have the wounds treated. Such incidents happened several times, much to the owner's dismay. Yet the dog's ferocity convinced the man that it could surely handle robbers, and so he kept it anyway.

Before long the owner's house was visited by a burglar at night. The owner heard noises in his front room and immediately roused his two sons. One of them grabbed a hammer and the other a club; they ran out shouting, "Thief, you have your nerve! Put those things down now!"

Hearing these shouts, the burglar dropped everything and bolted from the house.

Seeing that the burglar had fled, the owner felt much relieved. But suddenly he thought of his dog. He asked his sons, "Strange! Where did our dog run off to? Why didn't he make a sound when the burglar was robbing us?"

The three of them searched inside and outside the house, but did not



see a sign of the dog. The owner could only say, "Let's sleep first. Tomorrow we'll keep looking."

As the owner lay down in bed to sleep, he heard a faint breathing sound under the bed. Shining a lamp at what was under the bed, he discovered it was the dog! It lay there prone, all hunched together, with head down and eyes closed, as if fearing to let anyone hear him. The owner was enraged to see it looking this way, and heaped abuse on it: "Now you've done it. I let you live before, because I thought you might be useful against robbers. How could I know that you, useless cur that you are, would viciously bite good people passing by, but when a true thief came you would slink under here like a rat? Son, drag him out and kill him the first thing tomorrow morning!"

The next day, this vicious dog was done away with at last.

(From *Ts'ui Tung-pi yi-shu*)

Moral

This fable evokes certain petty officials who do nothing but mistreat helpless citizens, but fear powerful landholders and bullies. Such unworthy officials, like the vicious dog in the story, will eventually be cast out by their superiors, or by the people.





鯉魚

在一個小水塘裏，住著一條鯉魚。每當人們走過水塘，看不見在水中游來游去的鯉魚，便會停下來讚美牠幾句：

「好一條漂亮的鯉魚！牠身上上的鱗片簡直像天邊的朝霞一般美麗！」

「看那鯉魚悠哉悠哉地游水，真像天空中的雲彩一樣優雅！」

「牠划動著鰭，看來就像空中飛翔的鳳凰一般高貴呢！」

鯉魚聽到這些讚美的話，就像喝了迷湯似的自我陶醉起來。牠想：「我為什麼在這小水塘裏委屈自己？我應當像鳳凰一樣在天空飛翔才對呀！」

水塘知道鯉魚心裏在想什麼，趕快勸牠說：「鯉魚啊，你沒有腳，沒有長翅，千萬跑不得呀！我這水塘雖小，卻能使你好好地生活。你只能住在水裏，不要忘記哟！」

水塘的勸告只使得鯉魚更加瞧不起它。鯉魚說：「你太小，太低，不配和我一起生活，我要去找更好的地方。」

牠說完，用力一躍，「嘩啦」一聲跳離了水塘，一邊還說著：「你看，我不就是像鳳凰一般飛起來……」

鯉魚的話還沒說完，「啪」一聲，就跌落在水塘邊的沙地上。牠不但成不了鳳凰，反而成為豺狼的一頓晚餐。

（布依族寓言）



【寓意】

不要_レ被_レ好_レ聽_レ的_レ恭_レ維_レ所_レ迷_レ惑_レ而_レ得_レ意_レ忘_レ形_レ，以_レ致_レ忘_レ記_レ真_レ正_レ的_レ自_レ己_レ，盲_レ目_レ地_レ追_レ求_レ超_レ出_レ自_レ己_レ能_レ力_レ的_レ目_レ標_レ；這_レ樣_レ反_レ而_レ會_レ給_レ自_レ己_レ帶_レ來_レ不_レ幸_レ。





The Carp

There was once a little carp living in a pool. When people passed by and saw the carp swimming back and forth, they would stop and say admiringly, "What a pretty carp! Its scales are as beautiful as clouds at daybreak!"

"See that carp gliding with perfect ease through the water? Truly it has the grace of a cloud in the sky!"

"It ripples its fins as elegantly as a phoenix flying in the sky!"

To the carp this praise was like a delirious brew that filled it with self-rapture. It thought, "Why do I settle for this small pool? I should be soaring in the heavens."

The pool knew what the carp was thinking and hastened to reason with it, "My dear carp, you have no legs and you have no wings. Running away



is unthinkable! Though I am a small pool, I can give you a good life. Don't forget: you can only live in water!"

The pool's advice only made the carp more disdainful. The carp said to the pool, "You are too small, too low. You do not deserve to live with me. I want to find a better place."

So saying, the carp leapt from the pool with a powerful smack of its tail, saying to itself, "See, am I not flying like a phoenix?"

Before it could finish its thought, the carp landed heavily on the pool's sandy edge. It failed to become a phoenix, but instead became supper for a rapacious wolf.

(A fable of the Pu-yi minority people)

Moral

Do not let yourself be so deluded by praise that your head is turned and you forget who you are. Blindly chasing a goal beyond your ability will bring misfortune instead.





狗熊和農夫

有一年春天，狗熊看不見農夫在耕地，準備播種。牠對農夫說：「農夫朋友，你教我耕作，我們合作，秋收時，我們各拿收成的一部份。你說好嗎？」

農夫說：「好是好，可是我們怎樣分配收成呀？」

狗熊想了一下，回答說：「秋收時，我收枝葉，你收根，可好？」

農夫同意了。狗熊便動手幫忙農夫翻地。地翻好以後，農夫拿了一些馬鈴薯，和狗熊一起種下去。整個春天和夏天裏，作物都長得很好。終於到了秋收的時候，狗熊趕緊把馬鈴薯的枝葉都收割了。然後牠看不見農夫從地裏挖出許多馬鈴薯。這時，狗熊才知道自己吃虧了。可是，這原是牠自己的提議，所以也不好說什麼。

第二年春天，狗熊又去要求要和農夫合作。牠對農夫說：「這回該我收根，你收枝葉了。」農夫立刻不同意了。

這年，農夫改種小麥。到了秋後，農夫把麥子收割了，堆在麥場上。狗熊便興沖沖地去挖地了。牠挖了老半天，除了麥根之外，什麼也沒挖到。牠抬頭一看，農夫正用一根棍子在打他收割的麥子，打出很多金黃色的麥粒。狗熊覺得又奇怪又懊惱。他不解地想：「去年農夫在地裏挖出了許多東西，我收的枝葉什麼也沒有；今年我在地裏沒有挖出什麼，他卻在枝葉裏得到這麼多好東西。這是什麼道理呀？」

(哈薩克族寓言)





【寓意】

對付不同的事情，有不同的辦法。要先了解事情的真相，再提出應付的辦法。像狗熊這樣不知道要種的是什麼，就提出收成辦法，所以結果自己吃虧了。



The Black Bear and the Farmer

It was springtime, and a black bear was watching a farmer plowing and making ready the fields for sowing. The bear said to the farmer, "My good farmer, how about teaching me to till the soil? We can cooperate, and at harvest time we will divide the harvest."

The farmer said, "That sounds all right, but how will we divide the harvest?"

The bear thought a moment and answered, "I'll harvest the upper part of the plant, and you harvest the roots. How about that?"

The farmer agreed. The bear set to work helping the farmer plow. Once the plowing was done, the farmer brought some potatoes, which he and the bear planted. All spring and summer the crop grew well, and finally the time for harvest came. The bear quickly harvested all the potato leaves, then watched the farmer dig potatoes from the ground. Only then did the bear know it was on the losing end of the deal. But this had been the bear's own suggestion, so there was little it could say.

In springtime the following year, the bear wanted to cooperate with the farmer again. It said to the farmer, "This time I will harvest the roots, and you harvest the leaves." The farmer agreed right away.

This year the farmer planted wheat instead of potatoes. In fall he harvested the wheat and piled it on his threshing ground. The bear dug eagerly in the dirt. It dug and dug, but except for wheat roots it found nothing. Turning its head, it saw the farmer threshing his harvest until golden kernels of wheat appeared. The bear was vexed and puzzled. Uncomprehendingly it thought, "Last year the farmer dug things out of the ground, and I got nothing but leaves; this year I got nothing for my digging, but he got good things above the ground. What kind of sense does that make?"

(A Kazakh fable)

Moral

Different things are dealt with by different means. One should understand the actual case before proposing a means for dealing with something. If one proposes a plan for the harvest without knowing what the crop is, as the bear did, one will come out on the losing end.





從旁拉手臂

孔子的弟子宓子賤被魯國國君派到亶父去做地方長官。他臨行前，向魯國君要求兩個親近的侍官，跟隨他一起去亶父。

他們到了亶父，全城上的官吏都來拜見新長官。宓子賤便叫兩個侍官拿筆、紙來作記錄。侍官提起



筆寫字時，宓子賤就在在一旁不時故意地拉一拉、搖一搖他們的手臂，以一致於他們把字寫得歪歪扭扭的。宓子賤看不見他們寫得不好，就大發脾氣。兩個侍官也覺得十分懊惱，便向宓子賤請求辭職回家。宓子賤說：「你們的字寫得差勁透了。快回去，快回去！」

兩個侍官回去後，向魯君報告說：「宓子賤這個人很難侍候，我們根本沒法替他寫字。」

魯君問：「為什麼呢？」

侍官回答說：「他叫我們寫字，可是自己又不在旁邊拉著我們的手臂，又不搖又不晃，我們怎麼寫得好字啊？字寫得不好，他就對我們發脾氣。連我們的官員們也看不見他那模樣，都笑他呢！我們實在做不下去，所以辭職回來了。」

魯君聽了，嘆了一口氣說：「唉，我明白了。宓子賤是用這方法來指出我的錯誤呀！過去我時常干擾宓子賤，使得他不能好好地做事。這次還好有你們的兩個人，不然我又會犯同樣的錯。」

於是魯君派了一個親信的差使，去到夏父傳話給宓子賤說：「從今以後，夏父是你管的，不是我管的。只要是有利於夏父的事，你就全權決定辦理吧！五年後向我簡要地報告一次就行了。」

宓子賤很恭敬地答應。他終於能夠順利地在夏父推行自己的政治主張。

（取材自《呂氏春秋》）

【寓意】

任用他人做事，不要干涉太多，要給他相當的自主權，他才能發揮所長，成功地辦事。

An Unwelcome Tug of the Arm

Confucius's disciple Mi Tzu-chien was sent by the lord of Lu to serve as local official at Tan-fu. Before Mi Tzu-chien set out, he asked the lord of Lu for two attendants who could accompany him to his post.

On their arrival at Tan-fu, all the city functionaries came out to greet the new senior official. Then Mi Tzu-chien had the two attendants take out pen and paper to record the event. As they were writing, from time to time Mi Tzu-chien deliberately tugged and pulled their arms from the side,





till the words they wrote were a crooked mess. Then when Mi Tzu-chien took a look at their poor handwriting, he went into a fit of anger. The attendants were greatly irked by this, so they asked Mi Tzu-chien's leave to resign their duties and go home. Mi Tzu-chien said, "Your handwriting is terrible. Go back right away!"

Upon their return the attendants reported to the Lord of Lu, "Mi Tzu-chien is a hard man to serve. There is simply no way to write anything for him."

"Why?" asked the lord of Lu.

The attendants answered, "He told us to write things, but he stood beside us and tugged our arms first one way and then another. How could we write anything decently? And then he lost his temper at our poor writing! The officials at Tan-fu laughed at the way he was acting! We simply couldn't go on, so we resigned and came back."

The lord of Lu sighed at this and said, "Now I see. This was Mi Tzu-chien's way of pointing out my failings. In the past I often interfered with him and kept him from doing his job well. If not for you two, I would have gone on making the same mistake."

Then the lord of Lu sent a trusted aide to give Mi Tzu-chien this message, "From now on Tan-fu is yours, not mine. You have full power to decide what is good for Tan-fu and carry it out! It will be fine if you give me a brief report in five years."

Mi Tzu-chien respectfully agreed to this. At last he could freely promote his political proposals in Tan-fu.

(From *Lü-shih ch'un-ch'iu*)

Moral

Having appointed someone to a job, do not interfere with him too much. He should be given a fair degree of decision-making power if he is to bring his strengths into play and handle things successfully.



逼供妙計



武則天當皇帝時，爲了消除反對勢力，獎勵百姓告密。她任用周興和來俊臣掌管審問被告犯人的職務。這兩個經常用極爲殘酷的的手段來逼迫被告的人認罪。

後來，宮中有二人密告說周興和的大將軍丘神貴合謀犯罪。武則天就命令來俊臣去審問他們。

來俊臣假裝請周興吃飯。兩個人邊吃邊聊審理案件的情況。來俊臣問周興：「犯人抓來之後，通常總是想方設法推託，不肯承認罪行。你看用什麼法子才能叫他們招供呢？」

周興很有把握地說：「這很容易啊！只要拿一個大瓦甕來，四面用炭火把甕燒得通紅，叫犯人到甕裏去，還怕他不乖乖地認罪嗎？」

來俊臣點頭大笑說：「老兄的辦法真是高明呀！」於是命令手下抬來一隻大瓦甕，照周興的辦法，四面用炭火燒。不久，瓦甕漸漸燒熱了，來俊臣起身，拿出武則天的命令，對周興說：「宮中有二人告發你，我奉聖旨審理這個案子。現在，就請你到大瓦甕裏去吧！」

周興聽了，頓時臉色發白，驚恐萬分。他立刻跪倒在來俊臣面前，連連磕頭認罪。

（取材自《資治通鑑》）

【寓意】

這則故事比喻「以其人之道，還治其人之身」。它也警



告我門對待別人時，尤其是屬下的人時，不要太多嚴苛，否則以後自己也有可能遭到相同的待遇。



Extracting a Confession the Clever Way

When Empress Wu Tse-t'ien held the throne she rewarded secret informers in order to wipe out opposing forces. She also put Chou Hsing and Lai Chün-ch'en in charge of interrogating accused criminals. These two men often used extremely cruel tortures to force confessions from accused persons.

Then someone in the palace gave secret information that Chou Hsing and General Ch'iu Shen-tse were hatching a criminal plot. Wu Tsu-t'ien ordered Lai Chün-ch'en to interrogate them.

Lai Chün-ch'en pretended to invite Chou Hsing to dinner. As the two men ate, they chatted about particulars of the cases they examined. Lai Chün-ch'en asked Chou Hsing, "When prisoners are brought in, they usually make excuses and won't admit their crimes. What do you think is a good way to make them confess?"

Chou Hsing said with assurance, "That is easy! Bring in a large urn and heat it red hot with charcoal. Then tell the prisoner he must enter the urn. I should think that he would do as he is told and confess!"

Lai Chün-ch'en nodded and said with a loud laugh, "That is the method of a master, Brother!" Then he ordered his men to bring in an urn and heat it on all sides with charcoal, just as Chou Hsing had said. Before long the urn grew red hot. Then Lai Chün-ch'en rose, produced Wu Tse-t'ien's written command and said to Chou Hsing, "Someone in the palace has informed on you, and I am examining this case at Her Majesty's request. Now, I ask you to enter this urn!"

Chou Hsing's face paled and he felt numb with dread. He knelt down right then before Lai Chün-ch'en, prostrated himself repeatedly, and confessed his crimes.

(From *Tzu-chih t'ung-chien*)





Moral

This is an instance of "visiting a man's ways upon his own person." It warns us not to be too harsh in dealing with others, particularly subordinates, or we may get similar treatment ourselves.



小鹿和狗

一個獵人在打獵時捉到了一頭小鹿。他看見小鹿的模樣很令人憐愛，便把牠帶回家飼養。

剛一進門，他家的是一群狗都衝著小鹿叫。一隻隻狗都翹起尾巴，流著口水，以為主人給牠們帶來了一頓豐盛的晚餐。

「走開！走開！這隻小鹿是我的寶貝，可不是帶來給你們吃的。」獵人把小鹿抱在懷裏，把狗趕開。「以後你們不准惹牠喲！」獵人又警告他的狗。

狗看不見這個情形，明白主人疼愛小鹿。以後，獵人每天都抱著小鹿給狗看，叫狗不要嚇牠，教狗和牠一起玩耍。

慢慢地，狗兒習慣了家裏的小鹿，不再傷害牠。而小鹿呢，也以為狗是朋友。牠和狗一起在院子裏跑跳，一起打滾，甚至抱在一起玩，非常親熱。

有一天，小鹿從大門的縫隙中望出去，看不見草





原上有一群野狗正在互相追逐著玩。『看不牠們玩得有多有趣呀！』小鹿禁不住想道：『那草原多寬廣呀！才不像這院子，又小又無聊。』

牠用力去撞大門，把門栓撞掉在地上了。門打開了，小鹿高興地向那群野狗跑去。

野狗看不見這隻又肥又嫩的小鹿，個個瞪大了眼睛，涎牙裂嘴，一齊撲上去，把小鹿咬死吃掉了。

（取材自《柳河東集》）

【寓意】

過慣了安樂的日子，會使人鬆於警戒；處於優越的地位，會使人得意忘形。這個故事提醒我們：須時時守住自己的本分，不可得意忘形而輕舉妄為。





The Hunter and the Fawn

A hunter out searching for game once captured a fawn. The fawn's looks were endearing, so he took it home and fed it.

As soon as he entered the gate, his pack of dogs was there barking at the fawn. All the dogs stuck their tails upright and drooled, thinking the master had brought them a tasty dinner.

"Out of the way! This little deer is precious to me. It isn't for you to eat." The hunter held the fawn against his chest and chased away the dogs. "I won't have you giving it any trouble!" he warned his dogs again.

Because of this the dogs understood that their master was fond of the fawn. Every day the master brought the fawn out in his arms and showed it to the dogs. He had the dogs play with it without frightening it.

Gradually the dogs got used to having a fawn about the house, and did not hurt it. As for the fawn, it looked on the dogs as friends. It would bound about the yard with them, roll on the grass, and even fall together in a heap with them. They were very close.

One day the fawn looked out through a crack in the gate and saw a pack of wild dogs chasing each other for sport on the plain. "What fun they are having!" the fawn could not help thinking. "How wide and open the plain is! It is not small and boring like this yard."

The fawn bumped strongly against the gate and at last knocked away the crossbar. The gate opened, and the fawn ran happily toward the wild dogs.

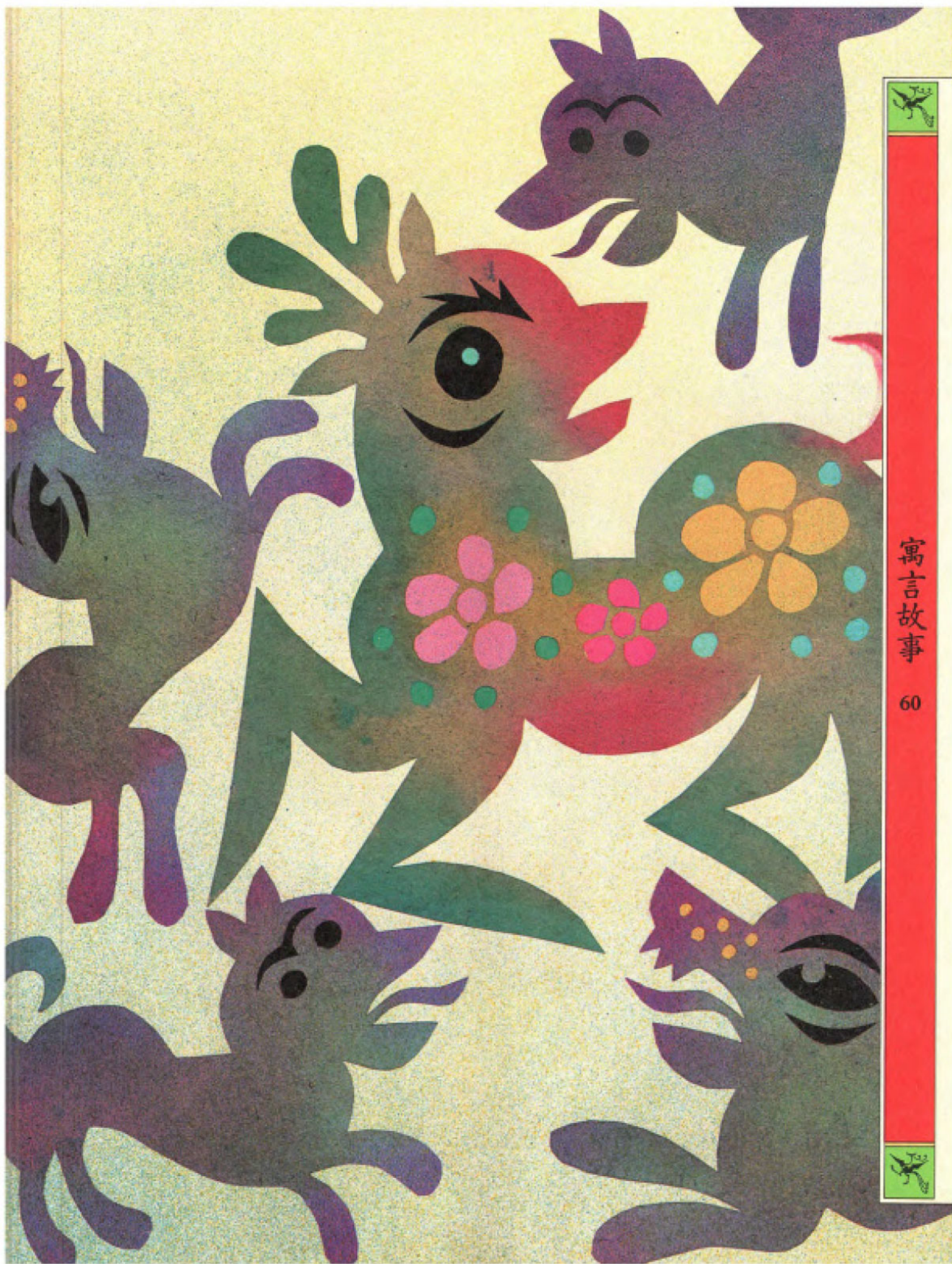
The wild dogs were wide-eyed on seeing this plump, tender fawn. They bared their teeth and pounced forward as one, then tore at the fawn with their teeth and ate it up.

(From *Liu Ho-tung chi*)

Moral

A life of ease saps one's vigilance; superior status can turn one's head. This story reminds us to fill our proper role and not to get carried away doing reckless things.







鼠患和雞

有一戶人家，老鼠猖獗。這家人被老鼠鬧得苦不堪言，便向朋友要來了一隻貓。

這隻貓果然很會捉老鼠。牠來了之後，老鼠真的漸漸消失了。可是，這隻貓也很愛捉雞去吃。這家裏本來養了許多雞，也在貓來了之後，慢慢減少。

一個月之後，家裏的老鼠全被貓捉光；但是牠們養的雞也被牠吃光了。

主人的兒子看不下這種情形，非常生氣。他告訴父親說：「爹，這隻貓簡直是禍害嘛！你看，牠把我們的雞統統吃光了。爲什麼不把牠趕走呢？」

他父親說：「兒子，鎮靜點，好好想一想。你忘記得這隻貓來之前，我們家有多少老鼠？老鼠會偷吃我們的糧食，咬破我們的衣服，鑽穿我們的牆壁，啃壞我們的家具。這樣，我們就要挨餓受凍了。至於雞，沒有雞了，我們最多沒雞肉吃而已，離挨餓受凍的地步還很遠呢。現在你明白了吧？我們擔心的是有老鼠，而不是沒有雞，怎麼可以因爲貓吃雞就把貓趕走？」

（取材自《郁離子》）



【寓意】

凡事之大利都有一利必有一弊，有得有失。辦事之情，要權衡利之弊，得之失，然後決定取捨。如結果利大於弊，得大於失，那麼就不要怕付出代價。用人之、對人也是同樣的道理：不要太苛求於人，或以一瑕掩瑜。



To Keep Chickens or to Be Rid of Rats

A family once lived in a house plagued by rats. The rats disturbed them unbearably, so the family got a cat from a friend of theirs.

The cat was good at catching rats, to be sure, and once it came the rats gradually disappeared. But this same cat liked to catch and eat chickens. The family had kept many chickens, but these also grew fewer.

After a month, all the rats in the house had been caught by the cat, but all the chickens they used to raise had also been devoured.

This made the owner's son very angry, and he told his father, "Dad, this cat is a scourge! See, it has eaten up every chicken we own. Why don't we drive it away?"

His father said, "Calm down, son. Don't you remember how many rats we had before we got this cat? Rats ate our grain and bit holes in our clothes. They made holes in our walls and gnawed our furniture. We'd have frozen and starved that way. As for not having chickens, the worst thing that can happen is we won't eat chicken. That's a far cry from freezing and starving. Now do you understand? The thing to worry about is having rats, not losing chickens. Why should we drive the cat off just because it eats chickens?"

(From *Yü-li-tzu*)

Moral

Most things that bring advantages also have disadvantages. To get things done we should weigh the gains and losses, the benefit and harm, then choose for or against something. If the benefit is greater than the harm, the gain greater than the loss, then do not fear to pay a price. The same idea holds in our relations with people: do not impose harsh demands or let defects obscure merits.







懶惰的孩子

一個農夫帶兒子到市場去。半路上，農夫看不見一塊舊馬掌鐵在地面上。他對兒子說：「兒子，快把地上那塊舊馬掌鐵揀起來，收在布袋裏，以後會有用的。」

這個兒子非常懶惰，連彎一下腰去揀東西都嫌麻煩。他說：「只是一塊廢鐵，有什麼用呢？只加重我的負擔罷了。」

農夫說：「兒子，俗話說：『有用的石頭不嫌重』，你快揀起來吧！」

「唉，爸爸，你也知道我走了這麼長的路，累得腰都彎不下來了。」兒子仍舊不肯彎腰去揀。

農夫只好自己揀起馬掌鐵，放在布袋裏。

他們在市場辦完了事，農夫把那塊舊馬掌鐵賣給鐵匠，再用那錢去買一百顆棗子，裝在口袋裏。

回家路上，兒子肚子餓了。農夫心裏明白，但是他一句話也沒說。走了一段路，農夫故意把一顆棗子丟在地上。兒子看不見了，趕快彎了腰去揀起來，放進嘴裏吃了。就這樣，農夫每走一段路，就丟下一顆棗子，兒子每次都很快地揀起來吃。一路上，農夫把一百顆棗子丟完了，兒子也一個個地把棗子揀起來吃。

回到家裏，農夫笑著問兒子：「兒子啊，棗子好吃吧？起初我叫你揀起一塊馬掌鐵，你說累得不能彎腰去揀；後來你却連連彎了一百多次腰！而那一百顆棗子還是那塊舊馬掌鐵換來的呢！」

兒子聽了，慚愧得說不出話來。他從此不再偷懶，成為一個勤奮的人。

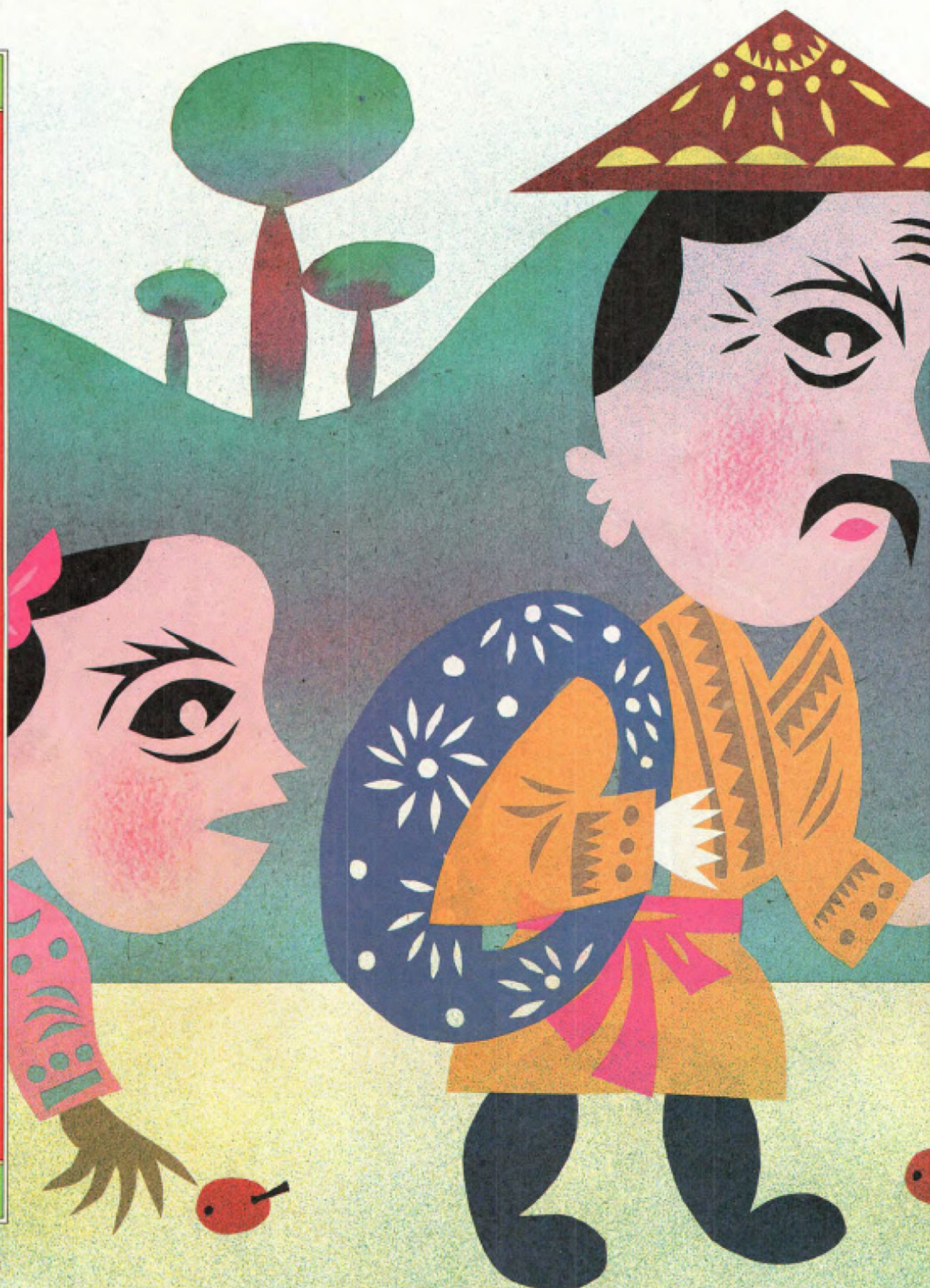
（維吾爾族寓言）



【寓意】

第一、要愛惜東西，不要因為一件東西目前沒有用，就把它丟棄；第二、要勤勞，不要藉口偷懶。在這故事裏，因為農夫有勤儉的美德，他的兒子才有棗子可以吃！







The Lazy Child

A farmer taking his son to market saw an old horseshoe lying in the road. He said to his son, "Son, pick that old horseshoe off the road and put it in your sack. There will be use for it later."

Being very lazy, the boy did not want to take the trouble of bending over and picking it up. He said, "It's only a piece of scrap. What's the use? It will just make my load heavier."

The farmer said, "Son, as the saying goes, 'When there is a use for a stone, it is not heavy.' Quick, pick it up!"

"Oh Papa, you know I've walked a long way already. I'm so tired I can't bend my waist." The son still would not bend over to pick it up.

The farmer had to pick up the horseshoe himself and put it in his sack.

After their business was done at the market, the farmer sold the horseshoe to a blacksmith and used the money to buy one hundred dates, which he put in his sack.

On the way home the boy got hungry. The farmer was aware of this, but he said nothing. After walking some distance the farmer threw a date on the ground. The son quickly bent down to pick it up, then put it in his mouth. In this manner the farmer would throw down a date after walking a certain distance, and the boy would pick it up. Along the road the farmer threw down all one hundred dates, and the boy picked each one up to eat.

Back at home the farmer asked his son, "Were the dates good to eat, son? At first I asked you to pick up a horseshoe, but you said you were too tired to bend over. After that, you bent over a hundred times in a row! And all those dates were paid for by that old horseshoe!"

Hearing this, the son was too ashamed to speak. From then on he gave up his shirking ways, and he turned out to be a hard-working fellow.

(A Uygur tale)

Moral

First, cherish objects; do not discard a thing because it has no immediate use. Second, be industrious; do not find excuses to loaf. The boy in the story would have gotten no dates to eat had his father not been industrious.



捕鳥官的罪狀

春秋時，齊景公喜歡捕鳥來養。他派燭雛當捕鳥官，專門管理捕鳥的事務。

有一次，燭雛捕到一隻珍奇的鳥。景公非常喜愛這隻鳥，把牠當成寶貝的寵物。可是，有一天，燭雛打開鳥籠，準備餵牠時，牠趁機飛走了。景公大發脾氣，要殺燭雛。

宰相晏子知道了這件事，便跑去對景公說：「燭雛犯了罪，請讓我一一列舉他的罪狀，好讓您依據他的罪狀來處死他。」

景公怒氣未消地說：「好，好，你說吧！他把我最愛的鳥給放走了，真是氣死我了！」

於是晏子就把燭雛叫來，然後在景公的面前一一指出他的罪狀說：「你是國君的捕鳥官，卻讓捕來的鳥飛走，這是第一個罪。你使得國君為了鳥的緣故而殺人，這是第二個罪。你讓其他的諸侯國聽到這件事後，認為我們國君居然把鳥看得比官員還重要，這是第三個罪。」晏子說完，對景公說：「燭雛就是犯了這三個罪，現在請您殺了他吧！」

景公明白晏子用這個方法來告訴他：不能拿鳥來和人的命相比；如果為了鳥而殺掉官員，那只代表他的見識淺、器度小，會讓鄰國取笑的。於是景公說：「不要殺燭雛了。我一時生氣，差一點失掉一個臣子。幸好晏子及時提醒了我呀！」

（取材自《說苑》）

【寓意】

做事不能只憑一氣用事，必須明白大體，分辨事態大小。





小，權衡利害得失，並且考慮可能產生的後果。這則故事也說明了晏子的善於進諫，使得景公不覺忤逆，且能明白自己處事的失當之處。





The Crimes of the Bird Catcher

In the Spring and Autumn period, Duke Ching of Ch'i liked raising captive birds. He assigned Chu-ch'u to be official bird catcher, in sole charge of bird-catching affairs.

Once Chu-ch'u caught a rare and precious bird, of which Duke Ching was extremely fond. But one day Chu-ch'u opened the cage of this valued pet to feed it, and the bird seized the chance to fly away. Duke Ching lost his temper and wanted to kill Chu-ch'u.

Prime Minister Yen-tzu learned of this and came running to speak these words to Duke Ching: "Chu-ch'u has committed a crime. Let me list the counts on which he is guilty, so that you can have him executed according to his criminal acts."

Still seething with anger, Duke Ching said, "All right, go ahead and tell me! He let my favorite bird loose. I'm not going to stand for that!"

Thereupon Yen-tzu called for Chu-ch'u and in front of Duke Ching pointed out his crimes; "You are our ruler's official bird catcher, yet you let a captured bird fly away: this is your first crime. Because of you our ruler will kill a man over a bird: this is your second crime. Because of you the lords of other states who hear of this will think our ruler considers a bird more important than an official: this is your third crime." Then Yen-tzu said to Duke Ching, "Chu-ch'u has committed these three crimes: now go ahead and have him killed."

Duke Ching understood that this was Yen-tzu's way of telling him not to put a bird on a par with a man's life. Killing an official over a bird would show shallow understanding and lack of tolerance. It would cause neighboring states to laugh at the duke. Thereupon Duke Ching said, "Don't kill Chu-ch'u! In a moment of anger I almost lost an official. Luckily Yen-tzu gave me a reminder!"

(From *Shuo-yüan*)

Moral

In handling affairs we must not be ruled by impulse. We need a grasp of the whole and a sense of proportion; we need to weigh gain against loss and consider consequences. This story also shows Yen-tzu's aptness in offering counsel. Without giving offense Yen-tzu let Duke Ching realize the inappropriateness of his actions.





買千里馬

古時候，有一個國王，非常喜愛千里馬。他派人帶着一千金，到各處去尋找，希望能夠買到千里馬。可是，被派出去的的人，找了三四年，仍舊買不到。

一個國王的侍官聽到這個消息，便自告奮勇地對國王說：「陛下，請讓我前去買買看看！」





國王答應了。

於是侍官便出發去找千里馬。他找了三個月，來到一個村子裏。一個村人告訴他說：「我有一匹千里馬，可惜牠因為生病，早上已經死了。」

侍官到村人家的家一看，果然真是有一匹千里馬。他想了會兒，對村人說：「國王非常喜愛千里馬。既然你的千里馬已經死了，那麼我就用一半的錢，五百金買下牠的頭，帶回去安葬。安慰國王吧！」

村人沒想到一個死了的馬頭也能賣那麼多錢，便立刻答應了。

侍官帶著馬頭，高高興興地回王宮去，向國王報告。

國王一看不是買了一個死馬頭回來，不禁大发雷霆，罵侍官說：「我要的是活馬，你現在買了一個死馬頭回來做什麼用？還白白浪費了我五百金！」

侍官不慌不忙地回答說：「陛下請先不要生氣，聽我說出道理。我這樣做，是要讓天下的人知道陛下是真誠意地要買千里馬。人們會說：連死了的馬頭陛下都肯花五百金買下，那麼活馬更不用說了。大家把這事傳開，有千里馬的人就會把馬送上門來的。」

果然不出侍官所料，不到一年，人們就送來了三匹千里馬來賣。

（取材自《戰國策》）

【寓意】

如果你要人協助達成一件事，首先要讓他知道你對這事的重視和誠意，取得他的信任，引發他的熱心，他才會積極地與你合作。



Buying a Thousand-Tricent Horse

Long ago there was a king who was extremely fond of thousand-tricent horses. He gave a man a thousand pieces of gold and sent him looking everywhere for such a horse. The man searched for three years but found nothing.

One of the king's attendants learned of this and stepped forward to volunteer. "Your Majesty, allow me to try buying one."

The king consented.

Thereupon the attendant set forth to seek a thousand-tricent horse. After three months of searching he came to a village where a villager told him: "I had a thousand-tricent horse, but unfortunately it took sick. Now it is dead."

The attendant went to the villager's house for a look: sure enough, it had been a thousand-tricent horse. The attendant thought a moment and said to the villager: "The king is very fond of thousand-tricent horses. Since yours is dead, let me pay half the money — that is, five hundred pieces of gold, — to buy its head. I will take it back to comfort the king with!"

Little expecting a dead horse's head could sell for so much, the villager agreed right away.

The attendant took the head to the palace and cheerfully went before the king to make his report.

The king was infuriated to see that the attendant had bought a dead horse's head and could not keep from heaping a torrent of abuse on him. "I wanted a living horse. What use is it to bring the head of a dead horse? And on top of that, you wasted five hundred pieces of gold!"

The attendant replied unhurriedly, "I beg Your Majesty to listen calmly while I explain my reasoning. I did this so that all the empire will know Your Majesty's heart is sincerely set on buying a thousand-tricent steed. People will say: If His Majesty pays five hundred pieces of gold for a dead horse's head, how much more willing he must be to buy a live horse. When this news spreads, owners of thousand-tricent horses will bring them to your gate."

Sure enough, as the attendant foretold, within a year people brought three thousand-tricent horses to sell.

(From *Chan-kuots'e*)



Moral

If you want people to help you accomplish something, first let them know you sincerely think the thing has value. Win their trust and stir their enthusiasm; then they will actively cooperate.





搬鐘

有一天，齊國的君王決定要遷移一國之都。皇宮裏上上下下的官吏都忙著把東西搬去新都。宮裏有一口寶貴的大鐘，重量達五千斤。估計一下，這口鐘需要五百個人才能扛得動。可是，齊國一時沒有這麼多人力。大臣們開會討論了很久，結果每個人都束手無策，不知道怎樣才能把這口鐘搬出去。



這時，有_レ一個_レ大臣_レ建議_レ去_レ請_レ教_レ宰相_レ。宰相_レ一向_レ自_レ以_レ為_レ是_レ國_レ裏_レ最_レ聰_レ明_レ的_レ人_レ。他_レ聽_レ到_レ大_レ臣_レ們_レ的_レ問_レ題_レ之_レ後_レ，起_レ初_レ也_レ想_レ不_レ出_レ計_レ策_レ。許_レ久_レ之_レ後_レ，他_レ忽_レ然_レ拍_レ手_レ大_レ叫_レ：「有_レ了_レ，有_レ了_レ，幸_レ好_レ我_レ有_レ一_レ個_レ絕_レ頂_レ聰_レ明_レ的_レ頭_レ腦_レ，到_レ底_レ也_レ給_レ我_レ想_レ到_レ辦_レ法_レ了_レ。」他_レ得_レ意_レ一_レ地_レ對_レ大_レ臣_レ們_レ說_レ：「既_レ然_レ五_レ百_レ個_レ人_レ就_レ能_レ抬_レ得_レ動_レ這_レ口_レ鐘_レ，那_レ麼_レ就_レ命_レ人_レ把_レ鐘_レ敲_レ成_レ五_レ百_レ塊_レ，叫_レ一_レ個_レ人_レ走_レ五_レ百_レ趟_レ，不_レ就_レ能_レ把_レ它_レ全_レ部_レ搬_レ走_レ了_レ嗎_レ？」

（取材自《艾子雜說》）

【寓意】

依照宰相_レ的_レ計_レ策_レ，雖_レ然_レ能_レ把_レ寶_レ鐘_レ搬_レ出_レ來_レ，但_レ是_レ搬_レ出_レ來_レ之_レ後_レ已_レ經_レ不_レ再_レ是_レ鐘_レ，而_レ只_レ是_レ一_レ堆_レ銅_レ塊_レ罷_レ了_レ。宰相_レ自_レ以_レ為_レ聰_レ明_レ，可_レ是_レ他_レ的_レ計_レ策_レ不_レ但_レ不_レ能_レ達_レ到_レ目_レ的_レ，反_レ而_レ把_レ一_レ口_レ寶_レ貴_レ的_レ鐘_レ破_レ壞_レ了_レ。因_レ此_レ，辦_レ事_レ若_レ只_レ顧_レ應_レ付_レ表_レ面_レ，而_レ不_レ顧_レ大_レ體_レ和_レ本_レ意_レ，或_レ者_レ選_レ擇_レ不_レ正_レ確_レ的_レ手_レ段_レ，結_レ果_レ就_レ常_レ與_レ原_レ來_レ的_レ目_レ標_レ大_レ不_レ相_レ同_レ，甚_レ至_レ造_レ成_レ相_レ反_レ的_レ效_レ果_レ。







Moving a Bell

One day the ruler of Ch'i decided to move his capital. High and low officials in the palace busily moved things to the new capital. In the palace there was a great, precious bell weighing five thousand catties. It was estimated that five hundred men would be needed to carry it away. But the state of Ch'i could not raise so many able-bodied men at once. The counselors discussed this in a long meeting, but in the end they were stymied. They had no idea how to move the bell.

Then a counselor suggested asking the prime minister's advice. The prime minister had always considered himself the smartest man in the state. But when the counselors posed their question, he could not think of a plan at first either. After quite a while he clapped his hands and cried, "I have it! I have it! Thanks to my sharp intellect I have thought of a way." With an air of self-satisfaction he said to the counselors, "Since five hundred men can move this bell, let us have it broken down into five hundred pieces. Then if we have one person make five hundred trips, we will have moved the whole bell, will we not?"

(From *Ai-tzu tsa-shuo*)

Moral

Moving the precious bell was possible according to the prime minister's plan, but the object being moved would no longer be a bell — it would be a pile of scrap bronze. Though the prime minister thought himself intelligent, his plan not only failed in its aim, it ended up destroying the precious bell. So we see that if we focus on the surface of a project while missing the big picture, or if we choose improper means, in the end we will fall short of our aim and may cause reverse effects.





風和太陽比威力

太陽受到世上萬物的尊敬和愛戴，使風覺得非常嫉妒，也心不服氣。

一天，風對太陽說：「大家歌頌你的威力，可是我就認為那沒什麼了不起。我的威力就比你強。不信，我們來比一比。」

太陽笑著說：「我倒從來不曾想和誰比威力。不過今天你既然要比賽，我也不妨試一試。」

風說：「人是世界上最聰明、最有智慧的。今天我們就對人來作試驗吧。來，我們各自使用威力，看誰能把人身上穿的衣服扒下來。」

「好。」太陽同意。「你請先試吧。」

風深深地吸了一口氣，鼓起大大的肚子，便對人用力地吹過去，想把人身上穿的衣服吹掉。

人感覺到一陣強風，打了個寒噤，趕快拉緊衣服，扣上扣子。風看不見了，吹得更凶。人看不見風這麼大，便拿一條帶子捆在腰上。風更加猛吹，想把帶子吹斷，再扒掉他的衣服。可是風吹得越大，人把衣服裹得越緊。最後，風累得喘吁吁，垂頭喪氣地走了。

然後，太陽便對人照起來。「真熱！」人說著，把腰帶解掉，衣扣打開。太陽繼續放出更強的光，人熱得受不了了，便開始一件一件地脫衣服，最後脫得一件也不剩。

風看不見這個情景，低下頭，認輸了。從此，連風也敬佩太陽的威力。

(朝鮮族寓言)



【寓意】

要達到目的，有時用間接、溫和的方式，從本質上著手，比一味地從外施以強橫的手段，來得更有效。





The Wind and the Sun Match Strength

The wind was jealous to see the sun respected and loved by the myriad things of this world. He felt he was being slighted.

One day the wind said to the sun, "Everyone praises your strength, but I don't find it so amazing. As a matter of fact, my strength is greater than yours. If you don't believe me, let us have a contest."

The sun said laughingly, "I have never thought of matching strength with anyone. But since you want a match, I don't mind trying."

The wind said, "Humans are the cleverest, wisest things on earth. Let's do an experiment with human beings today. You see that man down there?

Let each of us use our strength to see who can strip the clothes off him."

"Fine," agreed the sun. "You try first." The wind took a deep breath, bulging out its big belly, then blew forcefully at the man. It wanted to blow the clothes from the man's body.

The man felt a gust of stiff wind and shivered. He quickly pulled his clothes tightly against his body and fastened his buttons. Seeing this, the wind blew more fiercely. The man noticed how strong the wind was, so he fastened a belt around his waist. The wind redoubled its fierceness, wanting to snap the belt so it could strip off his clothes. But the harder the wind blew, the more tightly the man bundled his clothes around himself. Finally the wind gasped exhaustedly and withdrew in dejection.

Then the sun started shining on the man. "Sure is hot!" said the man. He loosened the belt around his waist and undid his buttons. The sun kept putting forth even stronger light, till the man could not stand the heat and took his clothes off layer by layer. In the end he did not have a piece on.

Seeing all this, the wind lowered its head and admitted defeat. From then on, even the wind admired the sun's might.

(A fable of the Ch'ao-hsien [Korean] minority people)

Moral

To reach an aim sometimes takes mild or indirect means, applied to the core of the matter. This is more effective than unvarying use of forceful, external means.





穿山甲的錯誤

從前，老虎和螃蟹、鵲、穿山甲是很要好的結拜兄弟。但是，後來山裏其他的小動物都被老虎吃光了，老虎就打起三個弟弟的主意。

首先，老虎找上螃蟹。螃蟹正在水池裏洗澡。老虎對牠說：「螃蟹小弟，我的肚子餓，要吃你了。」螃蟹很鎮定地說：「沒問題。你把尾一巴伸進池子裏來，我順著尾一巴爬進你的嘴巴裏給你吃。」

老虎很高興地把尾一巴伸進水池裏。螃蟹用牠的兩隻大鉗子使勁地夾住老虎的尾一巴。老虎痛得大叫，把尾一巴一甩，螃蟹趁勢鬆開鉗子，被拋得遠遠的，趕快就逃走了。

老虎又去找鵲。鵲正在草地上玩耍。老虎說：「鵲小弟，我要吃你了。」鵲站定了腳，對老虎說：「好啊，可是我正要在拉屎，你等我拉完屎再來吃，不然吃到我拉的屎，多髒呀！」鵲拉了屎，就躲進草叢裏去了。老虎想跑過去抓牠，沒想到一腳踩到牠的屎，滑了一跤，四腳朝天。鵲也趁機溜走了。

最後，老虎只好去找穿山甲。這回，老虎看不見穿山甲，就不再說話了，一口就咬住穿山甲的背。穿山甲的背長著堅硬的甲片，老虎啃了很久都啃不動。老虎說：「老弟，你的身子怎麼這樣硬呀？」穿山甲立刻笑著說：「你真笨，我全身只有肚子才是軟的。」老虎聽了，立刻把牠翻過來，對著牠的肚子咬下去。穿山甲就這樣被老虎吃掉了。

(瑶族寓言)



【寓意】

絕對不能把自己的弱點暴露給敵人。穿山甲不但沒有像螃蟹和鸚鵡一樣機智地逃生，反而將自己的弱點告訴老虎，因此才被老虎吃掉。





The Armadillo's Mistake

Once upon a time a tiger, a crab, a partridge, and an armadillo were closely joined in sworn brotherhood. But later the tiger ate up all the game in the nearby mountains, and it began to get ideas about its three little "brothers."

First the tiger sought out the crab, who was just then bathing in a pool. The tiger said to it, "Little brother crab, my belly is hungry and I want to eat you." The crab said calmly, "No problem. Just lower your tail into the pool: I'll climb up your tail and into your mouth so you can eat me."

The tiger happily lowered its tail into the pond. Then the crab used its pincers to give the tiger's tail a powerful pinch. The tiger cried out in pain and lashed its tail. The crab seized the right moment to relax its pincers and was thrown a good distance. It wasted no time running away.

The tiger then went looking for the partridge, who was just then playing in the grass. The tiger said, "Little brother partridge, I am going to eat you." The partridge stood stiff-leggedly and said to the tiger, "All right, but I am having a bowel movement now. Wait till I am done; otherwise you'll eat my crap. That would be disgusting!" The partridge relieved its bowels, then took cover in thick-growing grass. While running to catch the partridge, the tiger unexpectedly slipped in its excrement and fell head over heels. The partridge seized the moment to sneak away.

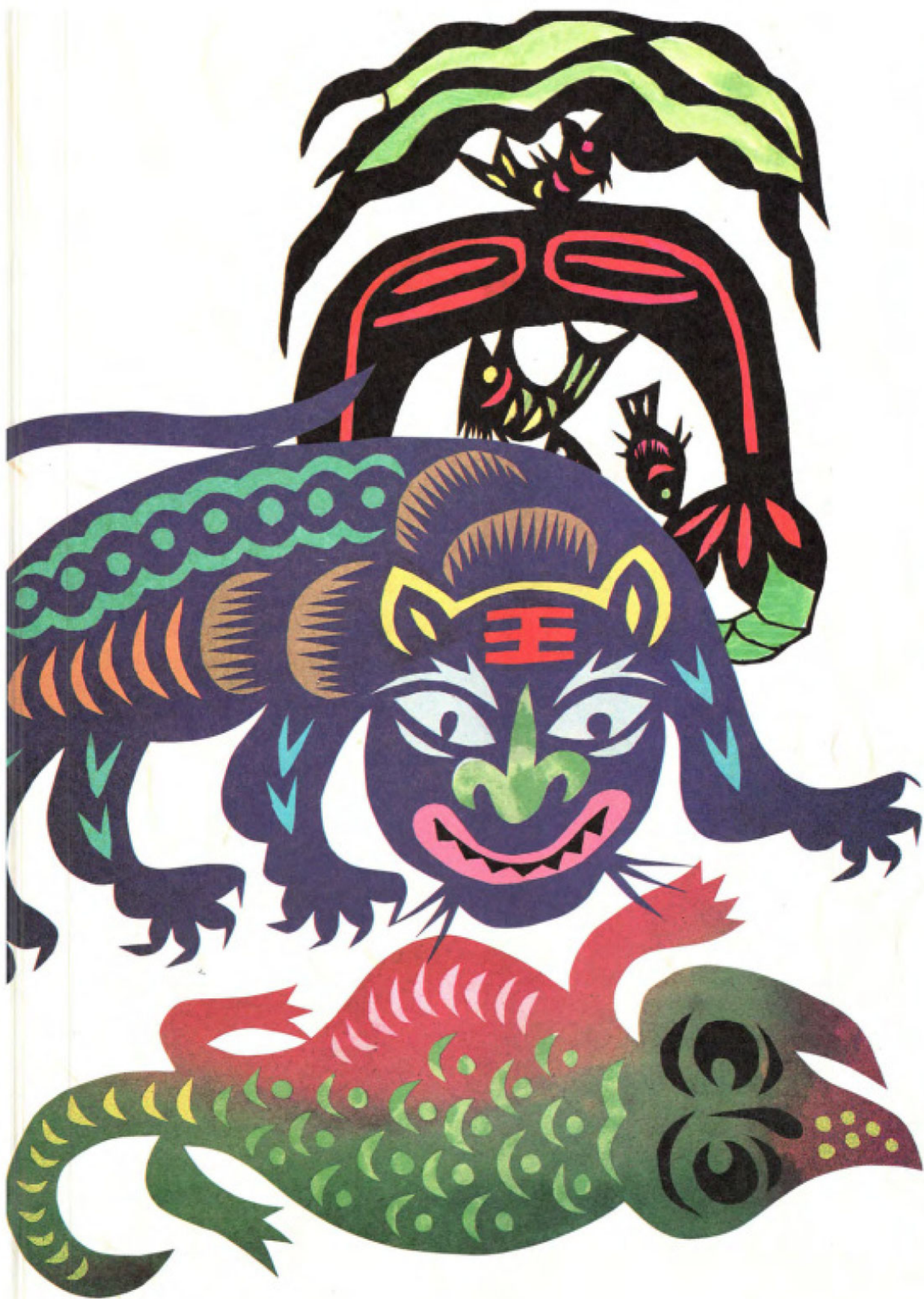
Finally the tiger had no choice but to look for the armadillo. This time the tiger did not say a word when it saw the armadillo, but simply bit down on the armadillo's back. Due to the horny plates on the armadillo's back, the tiger tried and tried, but could not bite through. The tiger said, "Brother, why is your body so hard?" Right away the armadillo said with a laugh, "How stupid can you be? The only soft place on my body is my belly." Whereupon the tiger immediately turned it over and bit down on its belly. In this way the armadillo was eaten by the tiger.

(A fable of the Yao minority people)

Moral

Never expose your weak point to an enemy. Unlike the crab and partridge, the armadillo did not use its wits to get away; instead it told the tiger of its weak spot, and so let itself be eaten.







勢利的官

春秋時期，晉國的中行文子因為攻打趙鞅失敗，只好逃到齊國去。當他逃經一個城鎮時，發現其他車馬比自己落後許多。一個隨從對中行文子說：「大人，您記不記得？這個城鎮有一個官，是您的好朋友。您不妨到他家去休息休息，一面也可以等等後面車馬趕到。」

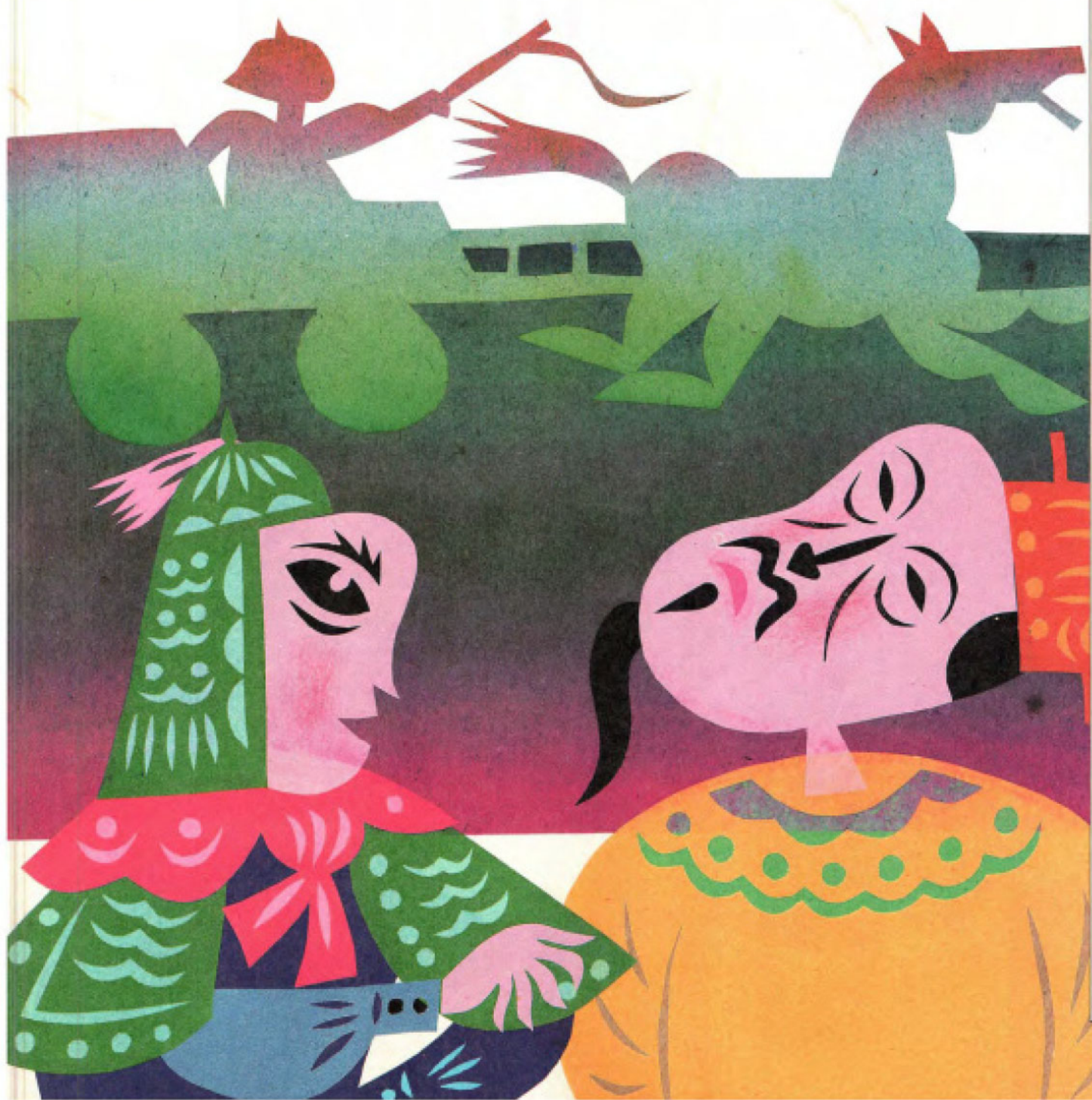
文子嘆了一口氣說：「唉，我怎麼不記得！這個官呀，我從前權勢大時，他知道我喜歡音樂，就送我很好很名貴的琴，後來又聽說我喜愛玉，他又立刻送我很漂亮玉環。這人真是個勢利的傢伙，只會巴結我，讓我在得意時享受得更奢侈，更沉迷於安樂。過去，我有權有勢，他拿好琴美玉來使我開心，今天，我身處困境，失權失勢，又被敵人追著，怕他只會拿我的性命去換得別人的歡心呢！」說完，中行文子沒敢停留，立刻離開了那個地方。

中行文子離開之後，有人立刻去向這個官通報。果然不出中行文子所料，這個官真的派出大批人馬，守住道路，將中行文子那後到的車馬攔截了，拿去獻給他現在所要奉承的主子。

（取材自《韓非子》）

【寓意】

有些人重利輕義，阿諛逢迎。他們就像俗語說的「只有錦上添花，哪有雪中送炭」。對於這種人，應當謹慎警惕。中行文子就是有這種知人之明，所以能夠安全地逃過一劫。





The Status-Hungry Official

In the Spring and Autumn period, Chung-hsing Wen-tzu of the state of Chin failed in his attack on Chao Yang and had to flee toward the state of Ch'i. As he passed through a town in his flight, he noticed that some of his wagons had fallen far behind. One of Chung-hsing Wen-tzu's aides said to him, "Sir, do you remember? In this town is an official who is your good friend. It would not hurt to take a rest in his home. At the same time you can wait for the rear wagons to catch up."

Wen-tzu sighed and said, "Of course I remember. In the past when I was powerful, the official here knew I liked music, so he sent me a valuable lute. Later he heard I liked to hang jade at my waist, so right away he sent me the prettiest pendants. This man is a status-hungry fellow. He did nothing but toady up to me. Then when I was on top, he gave me more extravagant enjoyments, more pleasures to indulge in. When I had power



and rank, he gave me a fine lute and beautiful jades to amuse me. Today I am in difficult straits, without power or rank, and my enemy is chasing me. This fellow will probably do nothing but trade my life to win favor." So saying, Chung-hsing Wen-tzu left the town quickly, not daring to stay.

After Chung-hsing Wen-tzu left, someone immediately reported to the official. Just as Chung-hsing Wen-tzu expected, the official really did send horsemen to block the roads. They intercepted Chung-hsing Wen-tzu's rear wagons and took them as tribute to the leader they now wished to flatter.

(From *Han-fei-tzu*)

Moral

Some people value profit over honor; they flatter and play up to those above them. There is a folk saying that refers to this, "Only adding flowers on brocade, never sending charcoal in the snow." We should be wary of such people. Being a good judge of character, Chung-hsing Wen-tzu was able to escape calamity.





斧頭丟了

一天早上，老王想拿斧頭去劈柴，可是他的斧頭卻不見了。他想：「嗯，一定是被隔壁那老頭兒的兒子阿土偷去了。」

這時，阿土剛好走過老王的門口。老王不看阿土走路時頭壓得很低，不敢和老王正眼相對；臉色顯得很緊張，好像深怕老王會上前去捉他。

老王故意叫住阿土：「喂，阿土，你上哪兒去呀？」

「我……我……去……去買東西。」阿土回答的聲音聽起來是發抖的。

老王更加確定了。他想：「看阿土走路的样子、臉上的表情，聽他說話的聲音調子，一定是他偷了我的斧頭！等我先挖了地，再去找他算帳！」

老王拿了鏟子去屋旁挖地。當他往地裏一挖時，赫然發現自己的斧頭躺在土裏。原來是他前幾天用過斧頭後，沒有收好，隨手丟在這兒，被土蓋住了！

他抬頭來，又看不見阿土買東西回來。阿土仍是低著頭走路，可是這回老王想：「阿土走路時本來就是這個樣子，哪裏像個小偷！」

（取材自《列子》）

【寓意】

判斷事物，必須依憑客觀的根據，不能只靠主觀的臆測。如果人帶著主觀的成見去看事物，就像戴著有色眼鏡去看世界，一定會歪曲事物的客觀真象，而導致錯誤的瞭解和判斷。





The Lost Axe

One morning Old Wang was going to take his axe to split firewood, but the axe was gone. He thought, "Hmm, it must have been stolen by Ah-t'u, the son of the old man next door."

It so happened that Ah-t'u walked past Old Wang's gate at that moment. Old Wang noticed that Ah-t'u walked with his head lowered, not daring to make eye contact. His expression showed anxiety, as if afraid Old Wang would step forward and grab him.

Old Wang called Ah-t'u, "Hey, Ah-t'u, where are you going?"

"I . . . I . . . I'm going to buy something," Ah-t'u answered in a voice that seemed to tremble.

Old Wang was even more certain. He thought, "Judging from the way Ah-t'u is walking, the expression on his face, and the sound of his voice, there is no question he stole my axe! Wait till I finish my digging, then I'll settle with him."

Old Wang took a shovel to dig a hole near the side of his house. As he began digging, he was surprised to see his axe lying on the ground. It turned out he had used the axe a few days ago and hadn't put it away. He had dropped it there, and it had gotten covered with dirt.

Looking up, he saw Ah-t'u coming back with his purchase. Ah-t'u was still walking with lowered head. But this time Old Wang thought, "That is just Ah-t'u's way of walking. He doesn't look like a thief at all."

(From *Lieh-tzu*)

Moral

Judgement must rely on objective evidence, not merely on surmise. Looking at things with a subjective bias is like looking at the world through colored glasses. The reality of things will be distorted, leading to misunderstanding and misjudgement.



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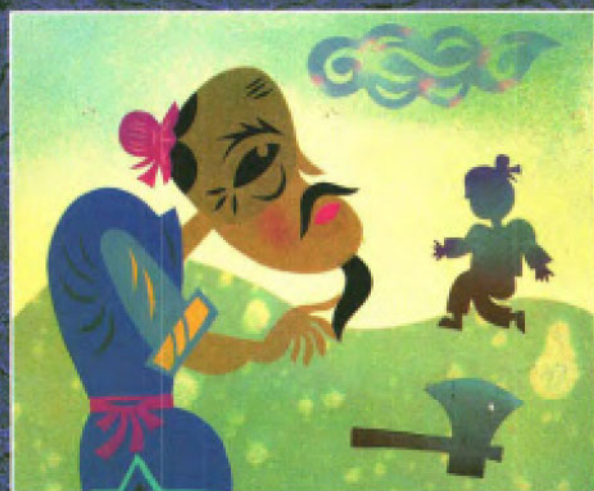
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