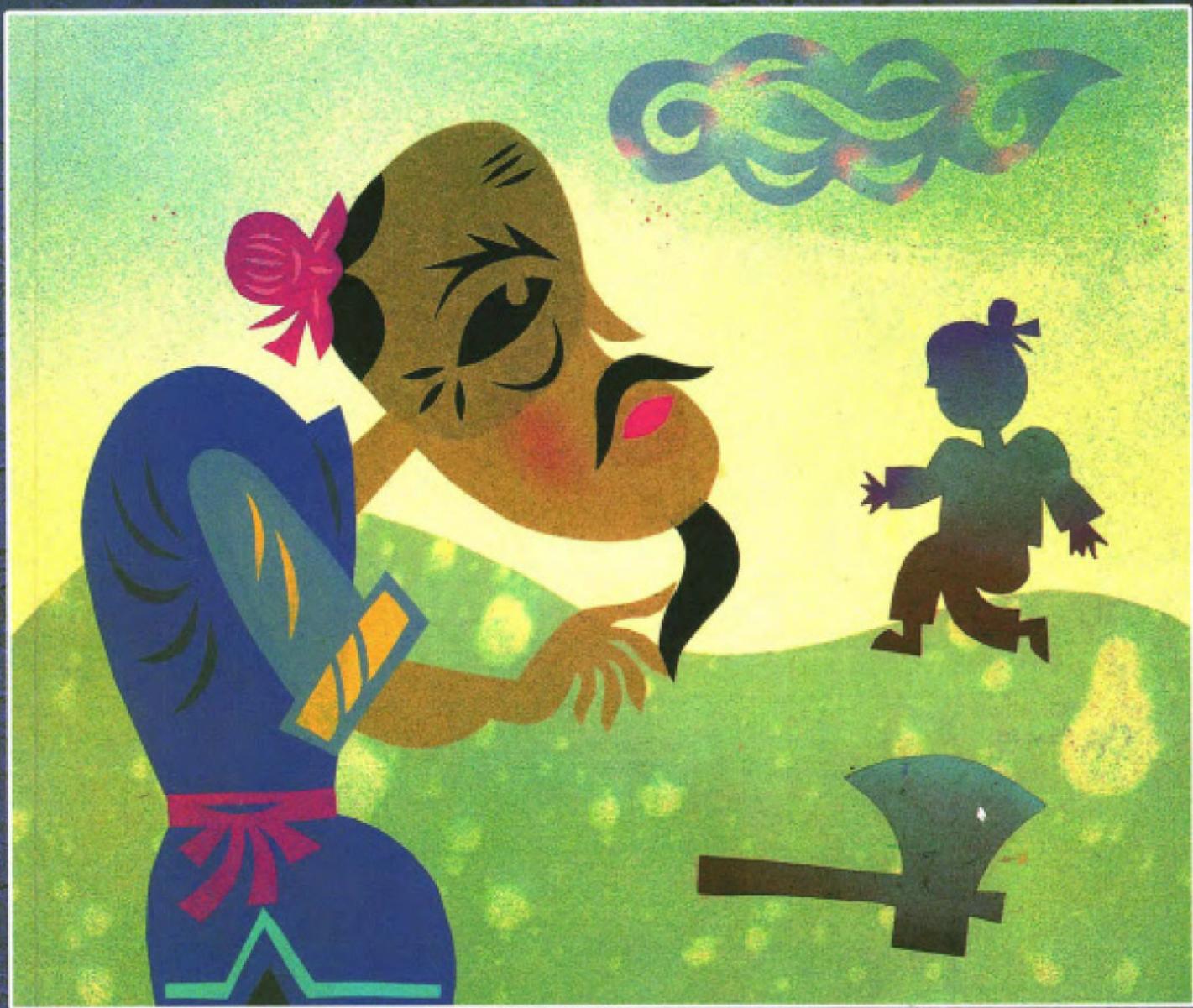


Number 2008

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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Chinese Fables

Number 2008

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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)



目 錄

富翁和奴僕	1
The Rich Man and His Slave	
駝背老人捉蟬	5
The Hunchbacked Cicada Catcher	
王子乘船	9
The Prince's Voyage	
卞和獻玉	13
Pien Ho's Gift of Jade	
九方皋相馬	17
Chiu Fang-kao Judges a Horse	
誰擔任最適當	21
The Most Suitable Appointee	
偷鐘	25
Stealing a Bell	
放生	29
Liberation of Life	
方向錯誤	33
The Wrong Direction	
凶狗	37
The Ferocious Dog	
鯉魚	41
The Carp	
狗熊和農夫	45
The Black Bear and the Farmer	



Contents

從旁拉手臂	49
An Unwelcome Tug of the Arm	
逼供妙計	53
Extracting a Confession the Clever Way	
小鹿和狗	57
The Hunter and the Fawn	
鼠患和雞	61
To keep Chickens or to Be Rid of Rats	
懶惰的孩子	65
The Lazy Child	
捕鳥官的罪狀	69
The Crimes of the Bird Catcher	
買千里馬	73
Buying a Thousand-Tricent Horse	
搬鐘	77
Moving a Bell	
風和太陽比威力	81
The Wild and the Sun Match Strength	
穿山甲的錯誤	85
The Armadillo's Mistake	
勢利的官	89
The Status-Hungry Official	
斧頭丢了	93
The Lost Axe	



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，總是要求他們從早到晚辛苦地做工夫，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，常常可以一聽他做工夫時「哼呀」地呻吟個不停。可是——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，國家大事也必得由他決定。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，又仍是舊是人家的奴僕，得聽人差役，做各種苦工。有人見他這麼老了，還要做工夫，便去安慰他。他回答說：「人活在世上，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？他整天绞盡腦汁，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。所以一睡的時候，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了太多，所以一夜晚做夢當僕人。因為痛苦和逸樂是互相对



依存、互相轉化的，這是一定的規律。你想醒的時候和做夢時都過好日子，辦得到嗎？」

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

（取材自《列子》）

【寓意】

許多物質享受、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 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，有一位駝背的老人，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，就像在土地上揀東西一樣容易。

孔子在旁邊看了大會兒，覺得非常佩服，便走近這位駝背老人，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，如果能把疊著兩顆彈珠的竹竿舉起來，而不讓彈珠掉下來的話，那麼捉起蟬來，就能相當準確，失誤很少。如果能在竹竿頂端疊三個彈珠，而不掉下來，那麼捕蟬的技術就更進一步，失手的機會只有十分之一。如果能練到疊五個彈珠在竹竿上，而不掉下來，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，一點也不晃也不顫。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，不去想其他的事物。如果能夠具備這些條件，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，不分散，注意一力，就能達到神入化的境界。你們看，這位老人不就是一個很好的例子嗎？」

（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，想投機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

有一個國王和他的一小兒子，一同乘船。這個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，但都是沒辦法使他安靜下來。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。

國王看不到了，覺得非常驚奇，便問老先生：「你用的方法果然有效。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，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





對『肚子餓』的人來說，卻是『可貴』的『食物』啊！」

（維吾爾族寓言）

【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；一旦失去了這些好處，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.

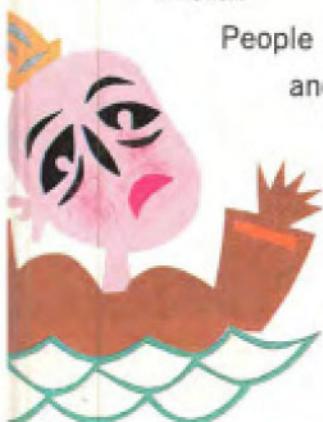
The king was amazed at this and asked the old man, "Your method worked after all. Can you tell me the idea behind it?"

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，楚國人卞和有一天在山裏得到一塊未經雕琢的玉石。他知道這是一塊難得的珍玉，就捧去獻給楚厲王。

厲王叫玉工鑑定。玉工看了，說：「這只是一塊石頭而已。」厲王認為卞和居心叵测，拿石頭來騙他，就命令人把卞和捉去砍斷左腳。

厲王死後，武王登位。卞和又捧著那塊玉去獻給武王。武王叫玉工鑑定。玉工說：「這不過是塊石頭罷了。」武王認為被欺騙了，就叫人砍斷卞和的右腳。

武王死後，文王繼位。這時，卞和抱著那塊玉石，在山腳下痛哭起來。他哭了三天三夜，把眼睛都哭乾了，最後眼睛都流出血了。

文王聽到這個消息，就派人去問卞和，說：「天下遭刑罰的人很多，為什麼你獨獨哭得這樣傷心呀？」

卞和回答說：「我並不是因為腳被砍斷而悲傷。我痛心的是：珍貴的玉石卻被認為普通的石頭；忠誠的人倒被說成騙子！」

文王知道後，便叫玉匠把那塊玉石拿來加工處理。果然處理之後的玉石成了一塊稀世的寶玉。這就是著名的「和氏璧」。

（取材自《韓非子》）





【寓意】

真理有時很容易被承認。為堅持到底，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：「你年的紀很大了，在你家族裏，有沒有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，看不出千里馬。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，九方皋回來了。他對秦穆公報告說：「我在沙丘找到一匹千里馬。」

穆公問他：「什麼樣子的呢？」





九方皋回答說：「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！他只看應該看的本質，而不去看那不必看的外表。真是一個難得的相馬專家！」

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，而忽略了其他，這是常有的一件事；重要的是：要注意重要的地方，不要講求無關緊要的小事。而内在的本質，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，晉國的大夫祁黃羊是一個賢明而沒私心的人。有一次，晉平公因為任用官員的問題，向祁黃羊詢問意見：「現在在南陽縣沒有當縣令的人，你想要誰去擔任最適當？」

祁黃羊想了會兒之，回答：「解狐去擔任南陽縣令最適當。」

平公說：「解狐？他不是你仇人嗎？」

祁黃羊說：「您是問我誰可以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外一個職位的人選：「我們國家現在沒有管理軍事的人，你想要誰可以擔當這個職務？」

祁黃羊又想了會兒，說：「這個職務可以叫祁午去擔任。」

平公說：「祁午不是你兒子嗎？」

祁黃羊回答：「您是問誰可以擔任軍事長官，又不是問我兒子是誰！」

平公認為祁黃羊說得好，又任用了祁午。祁午的確是管理軍事的好人才。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：「祁黃羊的確說得好。他推舉人才既不排除仇人，也不迴避自己的兒子，實在是一個正直無私的人！」

（取材自《呂氏春秋》）





【寓意】

考慮用人的時候，應該以對方的才能為準，不應該把私人關係混雜在考慮之中。就像都督黃羊，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

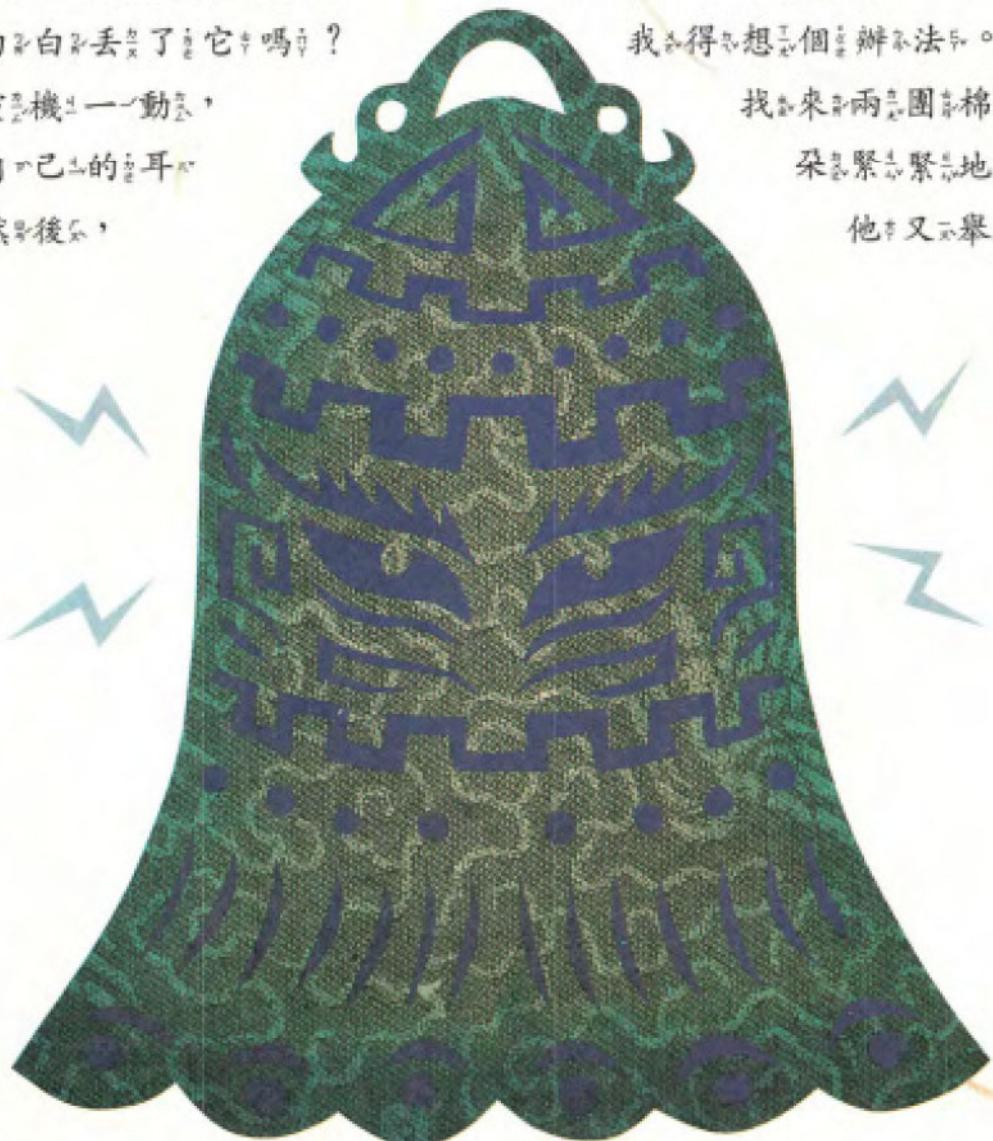
春秋時，晉國的貴族范氏被趙簡子打敗了。范氏倉皇逃離自己的家宅。一個過路人看見這偌大的府宅人去樓空，便進去探看有什麼東西可以拿的。他在門口發現了一口鐘，看來十分值錢。可是它又大又重，根本搬不動。這人想：「只好把它砸破，再把碎銅一塊塊搬回去。」

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，人家一定聽見了它嗎？」

他靈機一動，花，把自己耳朵塞住。然後，

跑來把它搶走。我不得不想個辦法。」

找來兩團棉
朵，緊緊地
他又舉





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把鐘砸碎了。」

可是，他還沒把鐘砸破，就看見許多人從四面八方向他跑來。他一時想不出道理，只皺起眉頭對自己說：「奇怪，明明已一經聽不見鐘聲了呀，為什麼還有這麼多人知道呢？」

（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 incomprehendingly 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

在晉國的都城鄒鄉，老百姓在正月初一那天，向執政大臣「趙簡子」進獻了很多班鳩。趙簡子非常興奮，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班鳩做什麼呢？」

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

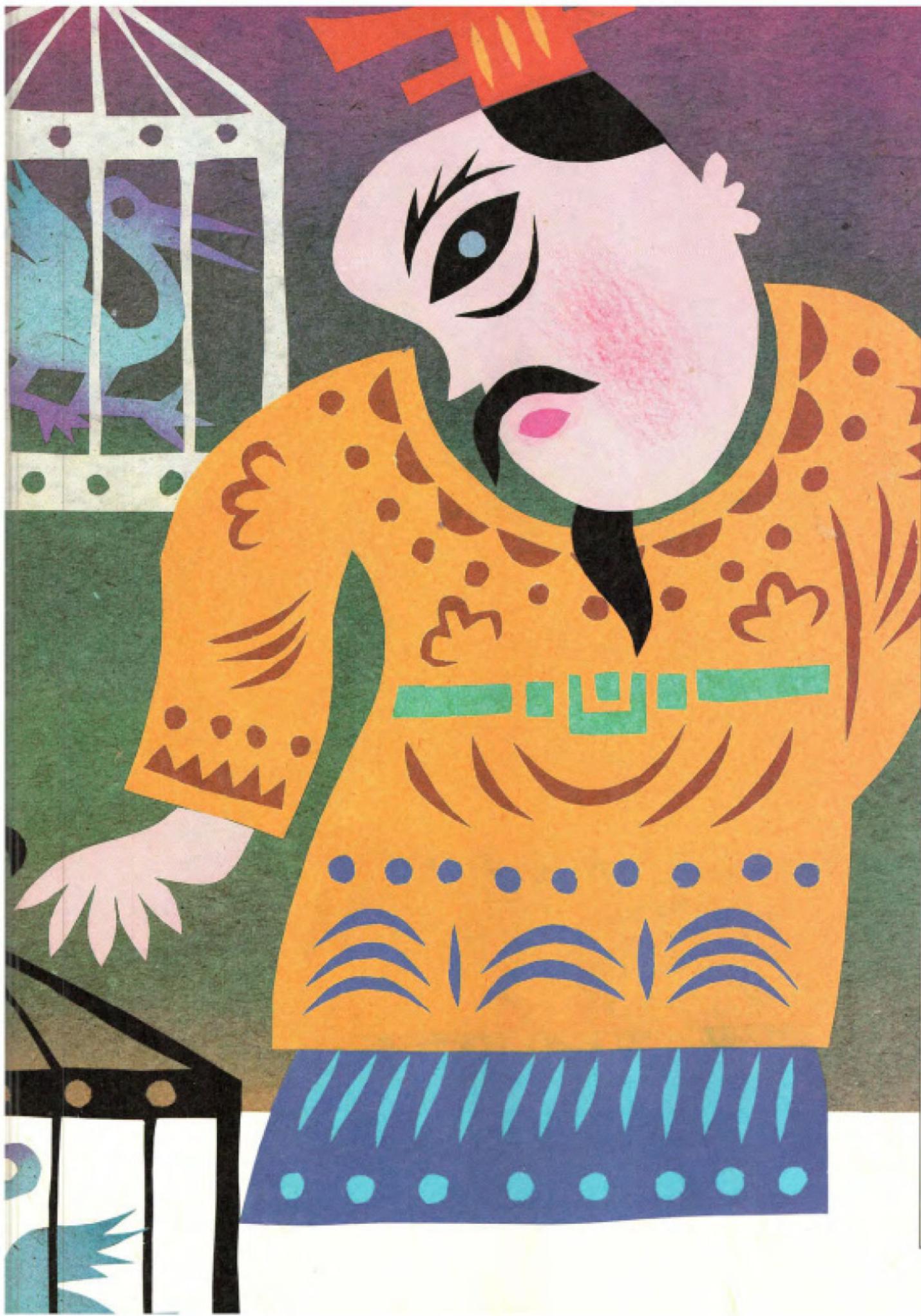
門客說：「全國的老百姓知道您要拿班鳩放生，都爭相追捕班鳩來獻給您，許多許多的班鳩因此被打死。您如果真的對生靈有仁慈之心，要放班鳩好好生存，那就不如下令，禁止老百姓捕捉這些鳥。不然，像這樣老百姓捕到了班鳩來給您放生，您對班鳩這種善行還抵不過您帶給牠們的災害呢！」

「趙簡子」聽了，點點頭說：「對，對，你說的有道理！」

（取材自《列子》）

【寓意】

做善事，應該出自真心誠意，不只是為了做給人家看。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?"

Chieng-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."

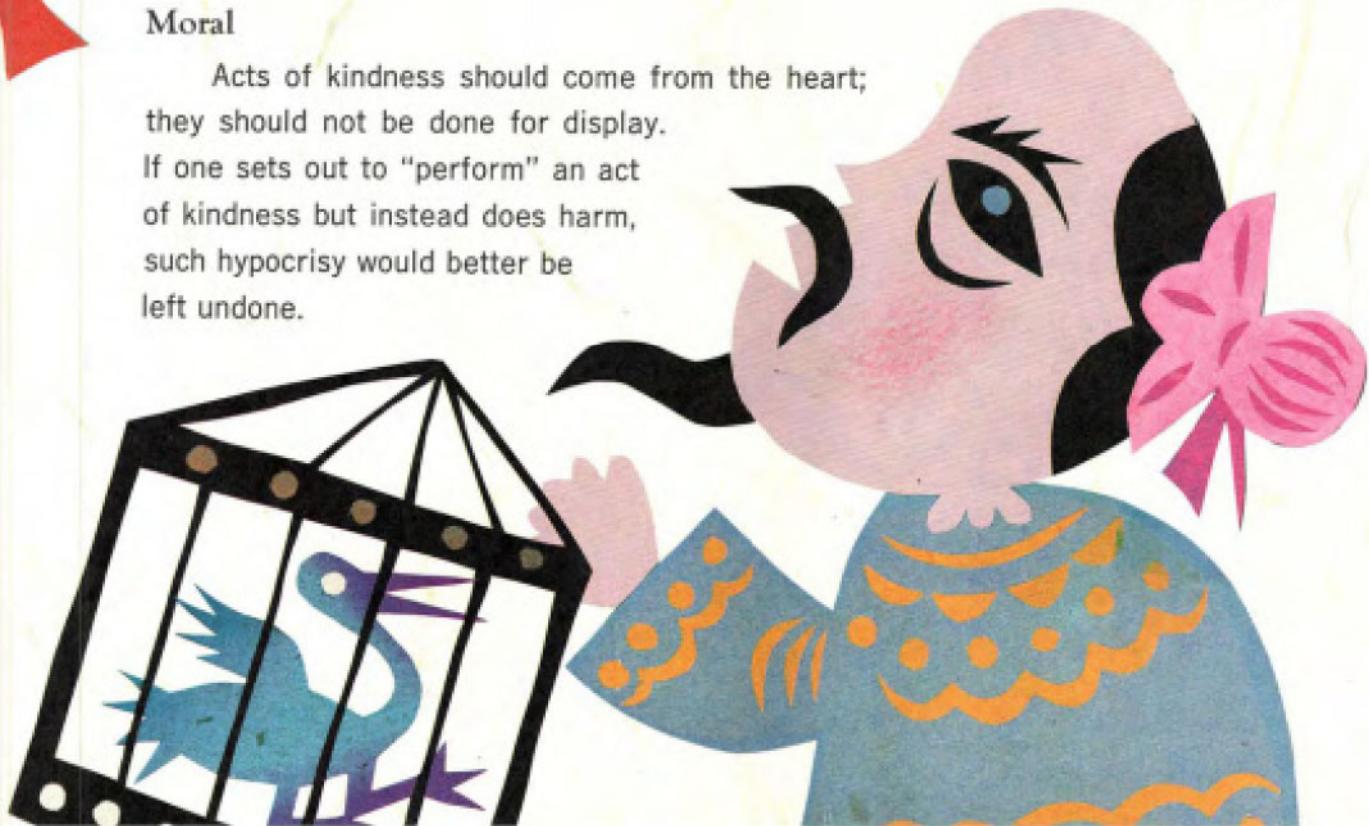
The retainer said, "All the commoners know you want ringdoves for the 'Liberation of Life.' They vie with each other to capture ringdoves as tribute for you. Because of this many ringdoves are killed. If you are truly benevolent toward living things and want to let the ringdoves live their lives, it 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，有一個人住在太行山下。有一天，他想到南方的楚國去。可是，他卻坐上了朝北趕去。

沒走多遠，他碰到一個朋友。朋友問他：「老友，你要去哪裏？」

「去楚國。」他回答。

朋友說：「唉，楚國在南方，應該往南走。你怎麼往北走？」

「不要緊！」他說：「我有一匹好馬，跑起來像飛一般快呢。」

朋友說：「可是這不是去楚國的路呀！馬跑得快都沒用的。」

「放心，放心！」他說。「我的路費多著呢。」

朋友耐心地說：「唉，路費多也沒用。你要去楚國，應該往南走。你朝北走是到不了的。」

這個人卻還是說：「沒關係，我還有三個會趕馬的馬伕。」

朋友看他這樣固執，只好搖頭，無可奈何地走了。

其實，這個人如果朝著正確的方向走的話，他的馬越好，路費越多，馬伕越會趕馬，只會使他離目標越遠！

（取材自《戰國策》）

【寓意】

做事要朝著正確的方向努力，才能達到目標。如果方向錯誤，那麼其他條件再好、再努力，也只是白費工夫，得不到預期的結果。





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'e*)

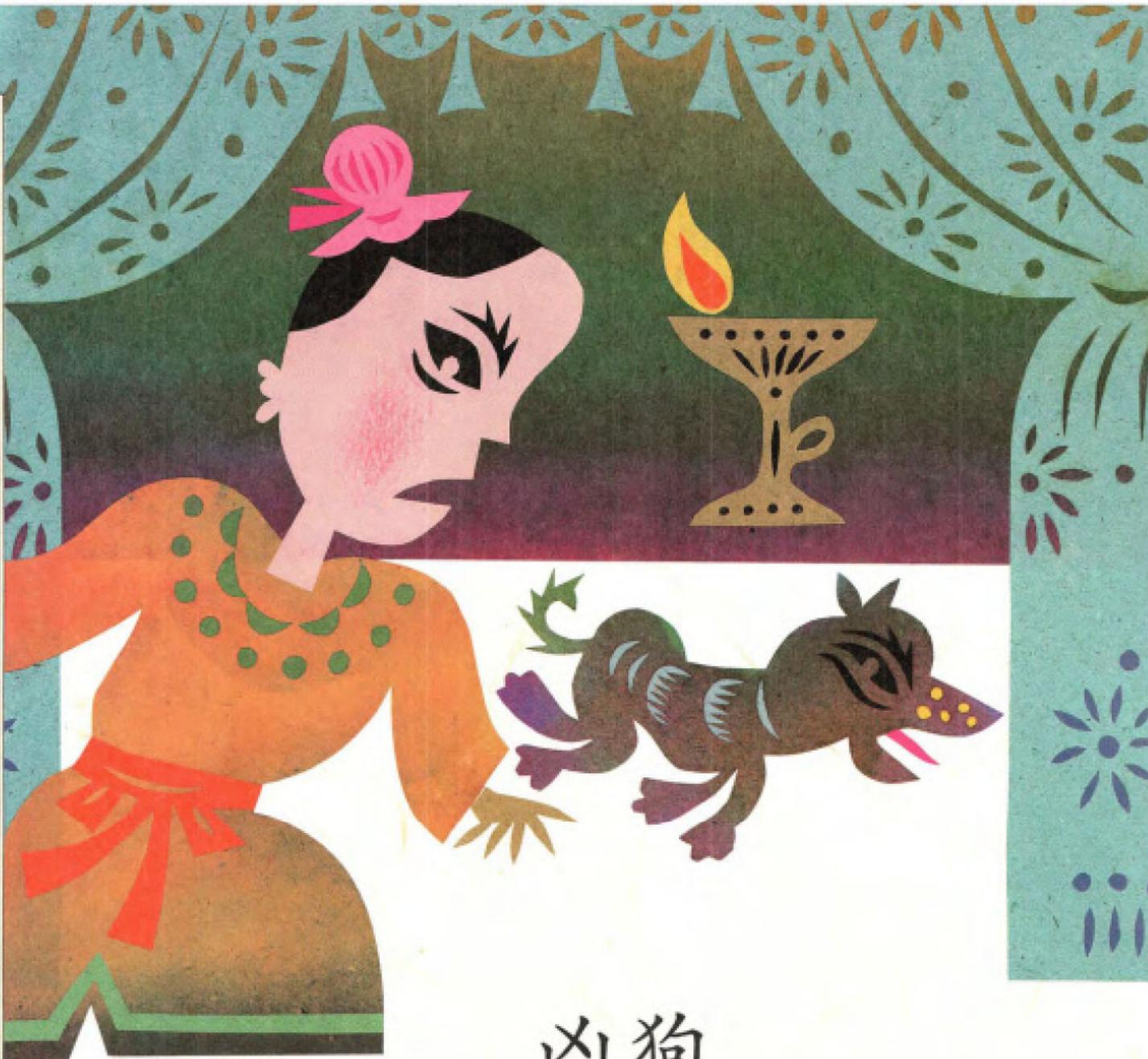




Moral

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

有一個人養了一隻狗來防盜。這隻狗非常凶，看不見過路人，就又叫又跳，摸過去，常常把人咬傷。主人每次都要向人道歉，又不要出錢替人醫治傷口。像這樣的事情發生了好幾次，主人覺得十分苦惱。可是想到這隻狗這麼凶，一定很能對付盜賊，所以還是把牠留下來。

不久之後的一個夜晚，這家人果然遭到小偷光顧。這時，主人在房裏聽見前廳有些響，立刻把兩個兒子叫起來。兩個兒子，一個拿鐵棍，一個拿木



棍子，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了，才放下心。可是，他忽然想起他的狗。他問兩個兒子：「奇怪，我們那隻狗跑到哪儿去了？怎麼小偷來偷東西，牠一點兒聲音都没有？」

他們父子三人找到遍了屋子内外，都没有看到狗的影子。主人只好說：「先睡吧，明天再找找看。」

正當主人上床要睡時，他見床鋪底下好像有輕微的呼吸聲。他拿來燈，往床下一一照——原來是他的狗！牠縮著身子，趴在床下，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，只會對過路的人逞凶，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，把你抓起來，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！牠身上的鱗片簡直像天邊的朝霞——美麗！」

「看那鯉魚悠哉悠哉地游水，真像天空中雲彩一樣優雅！」

「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己陶醉起來。他想：「我為什麼在這小小水塘裏委屈自己？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，沒有長翅膀，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，我要去寻找更好的地方。」

牠說完，用力一躍，「嘩！」一聲跳離了水塘，一邊還說著：「你看，我不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了。牠不但成了鳳凰，反而成了豺狼的一頓晚餐。

(布依族寓言)





【寓意】

不要被好聽的恭維所迷惑而得意忘形，以致忘記真正的是自己，盲目地追求超出自己能力的目標；這樣反而會給自己帶來不幸。





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，秋天收時，我們各拿收成的一半。你說好嗎？」

農夫說：「好是好，可是我們怎樣分配收成呀？」

狗熊想了以下，回答說：「秋天收時，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。終於到了秋天收的時侯，狗熊趕緊把馬鈴薯的枝葉都收割了。然後牠看見農夫從地裏挖出許多馬鈴薯。這時，狗熊才知道自己吃了虧了。可是，這原本是牠自己的提議，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。」農夫立刻同意了。

這年，農夫改種小麥。到了秋天後，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，打出了很多金黃色的麥粒。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；今年我在地裏沒只有挖出什麼，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，有不同的解決方法。要先了解事情的真_正相_互，再提出應付的辦法。像狗和熊這樣不知道要種的是什麼，就提出收成的辦法，所以結果自己吃了虧了。



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

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

他們到了亶父，全城的官吏都來拜見新長官。宓子贱便叫兩個侍官拿筆，紙來記錄。





筆寫字時，密子賤就在旁不時故意一拉一拉，搖一搖他們的手臂，以一致於他們把字寫得歪來歪去的。密子賤看見他們寫得不好，就大發脾氣。兩個侍官也覺得十分懊惱，便向密子賤請求辭職回家。密子賤說：「你們寫得差勁透了！快回去，快回去！」

兩個侍官回去後，向魯君報告說：「密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：「他叫我寫字，可是自己又在旁邊拉著我們的手臂，又搖又晃，我們怎麼寫得好字啊？字寫不好，他就對我們發脾氣。亶父的官員們看見他那模樣，都笑他呢！我們實在做不下去，所以辭職回來了。」

魯君聽了，嘆了一口气說：「唉，我明白白了。密子賤是用這方法來指出我的錯誤呀！過去我常干擾密子賤，使得他不能好好地做事。這次還有你們兩個人，不然我會犯同樣的錯誤的。」

於是魯君派了一個親信的差使，去到亶父傳話給密子賤說：「從今以後，亶父是你上的，不是我的。只要是有利於亶父的事情，你就全權決定辦理吧！五年後向我簡要地報告一次，就行了。」

密子賤很恭敬地答應。他終於能夠順利地在亶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，為了消除反對勢力，獎勵百姓告密。她任用周興和來俊臣掌管審問被告犯人。這兩個人常用極為殘酷的手段來逼迫被告的人認罪。

後來，宮中有密告說周興和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。兩人邊吃邊聊審心理由。件種種情況。來俊臣問周興：「犯人抓來之後，通常總是想方法推託，不肯承認罪行。你看用什麼方法才叫他們招供呢？」

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，四周用炭火燒。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：「宮中有密告發你，我奉聖旨審理這個案子。現在在下就請你到瓦甕裏去吧！」

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



告我們要對待別的人，尤其是屬於下的人，不要太嚴苛，否則以後自己也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，可不能是帶來給你們吃的！」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。

慢則慢地，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看出去，看見草





原上的一群野狗正互相追逐著玩。 「看牠們玩得多有趣呀！」小鹿禁不住想道：「那草原多麼寬廣呀！才不像這院子；又小又無聊。」

牠用力去撞大門，把門栓撞掉在地面上。門被打開了，小鹿高興地向那群野狗跑去。

野狗看見這隻又肥又嫩的小鹿，個個瞪大了眼睛，歛牙裂嘴，一齊撲上去，把小鹿咬死吃了。

（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."

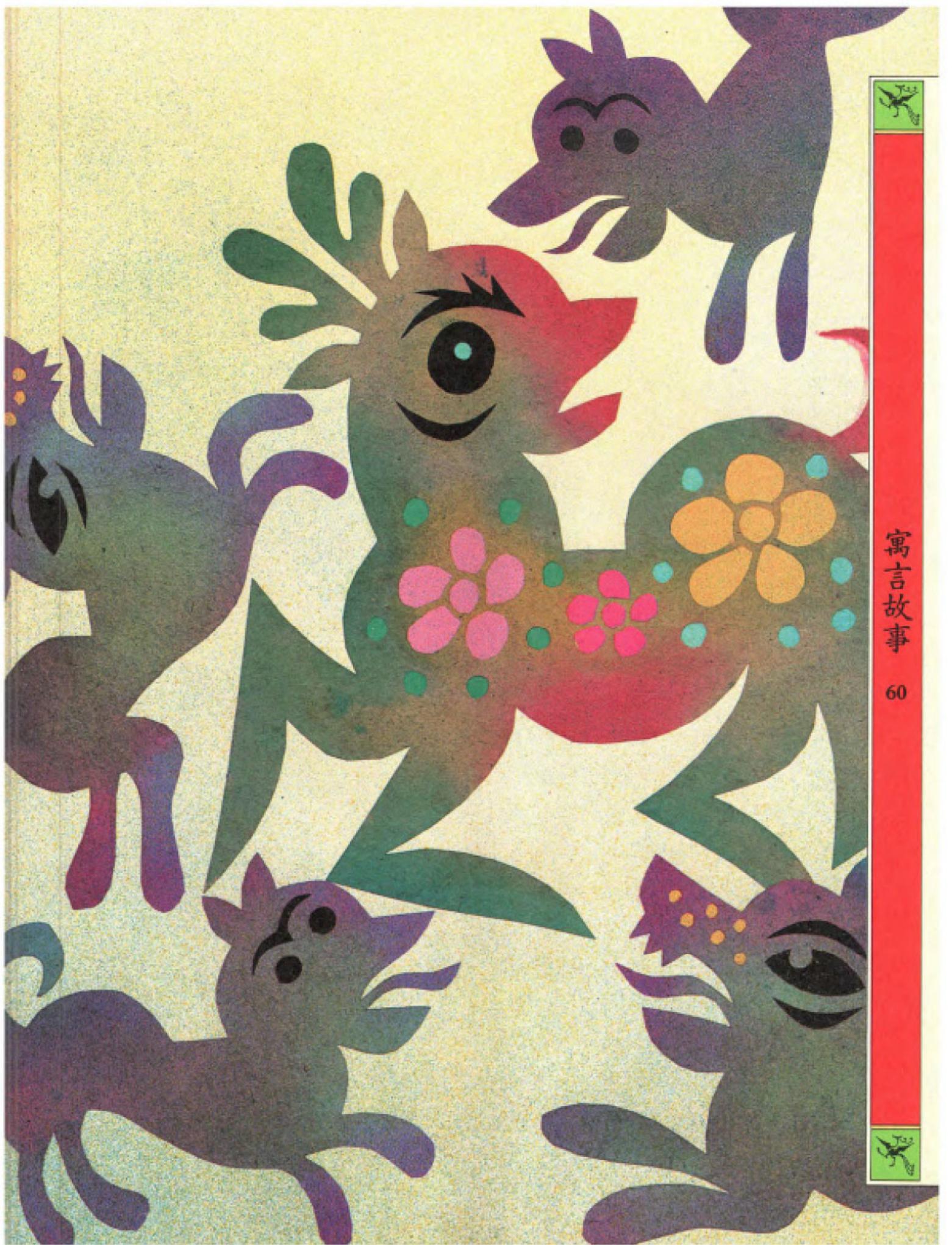
The fawn bumped strongly against the gate and at last knocked away the crossbar. The gate opened, and the fawn ran happily toward the wild dogs.

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。這家主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。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了；但是他們養的雞也被牠吃了。

主人的兒子看不這種情形，非常生氣。他告訴父親說：「爹，這隻貓簡直是禍害嘛！你看，牠把我們家的雞統統吃了光了。為什麼？不如把牠趕走呢？」

他父親說：「兒子，鎮靜點，好好想想。你記得這隻貓來之前，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，鑽穿我們家的牆壁，啃壞我們的家具。這樣，我們就要挨餓受凍了。至於雞，沒有吃了雞，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，怎麼可以因為貓吃雞就把貓趕走？」

（取材自《郁離子》）



【寓意】

凡事都有一利必有一弊，有得必有失。辦事情，要權衡利弊，得失，然後才決定取捨。如果利大於弊，得大於失，那麼就不要怕付出代價。用人也是一樣的道理：不要太苛求人，或以瑕掩瑜。





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

一個農夫帶兒子到集市場去。半路上，農夫看見地上有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，以後會有用處的。」

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：『有用處的石頭不嫌重』，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。

他們在集市場辦完了事，農夫把那塊舊馬掌鐵責付給鐵匠，再用那錢去買一百個棗子，裝在布袋裏。

回家的路上，兒子肚子餓了。農夫心裏明白，但是一句話也沒說。走了第一段路，農夫故意把一個棗子丟在地面上。兒子看見了，趕快彎了腰去揀起來，放進嘴里吃了。就這樣，農夫每走一段路，就丟下一個棗子，兒子每次都很快速地揀起來吃。一路上，農夫把一百個棗子丟完了，兒子也在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；後來你卻連連彎了三百次腰！而那一百個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】

第一一、要愛惜東西，不要因為一件東西目前沒有用處，就把它丟棄；第二二、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。他派燭離當捕鳥官，專門管理捕鳥的事務。

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

宰相晏子知道這件事，便跑去對景公說：「燭離犯了罪，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！」

於是晏子就把燭離叫來，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，卻讓捕來的鳥飛走了，這是一個罪。你使得國君為了鳥的緣故而殺人，這是第二個罪。你讓其他諸侯國聽到這件事後，認為我們國君居然把鳥看不得比官員還重要，這是第三個罪。」晏子說完，對景公說：「燭離就是犯了這三個罪，現在請您殺了他吧！」

景公明白晏子用這個方法來告訴他：不能拿鳥來和人命相比；如果爲了鳥而殺掉官員，那表示他的見識淺、器度小，會讓鄰國恥笑的。於是景公說：「不要殺燭離了。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》）

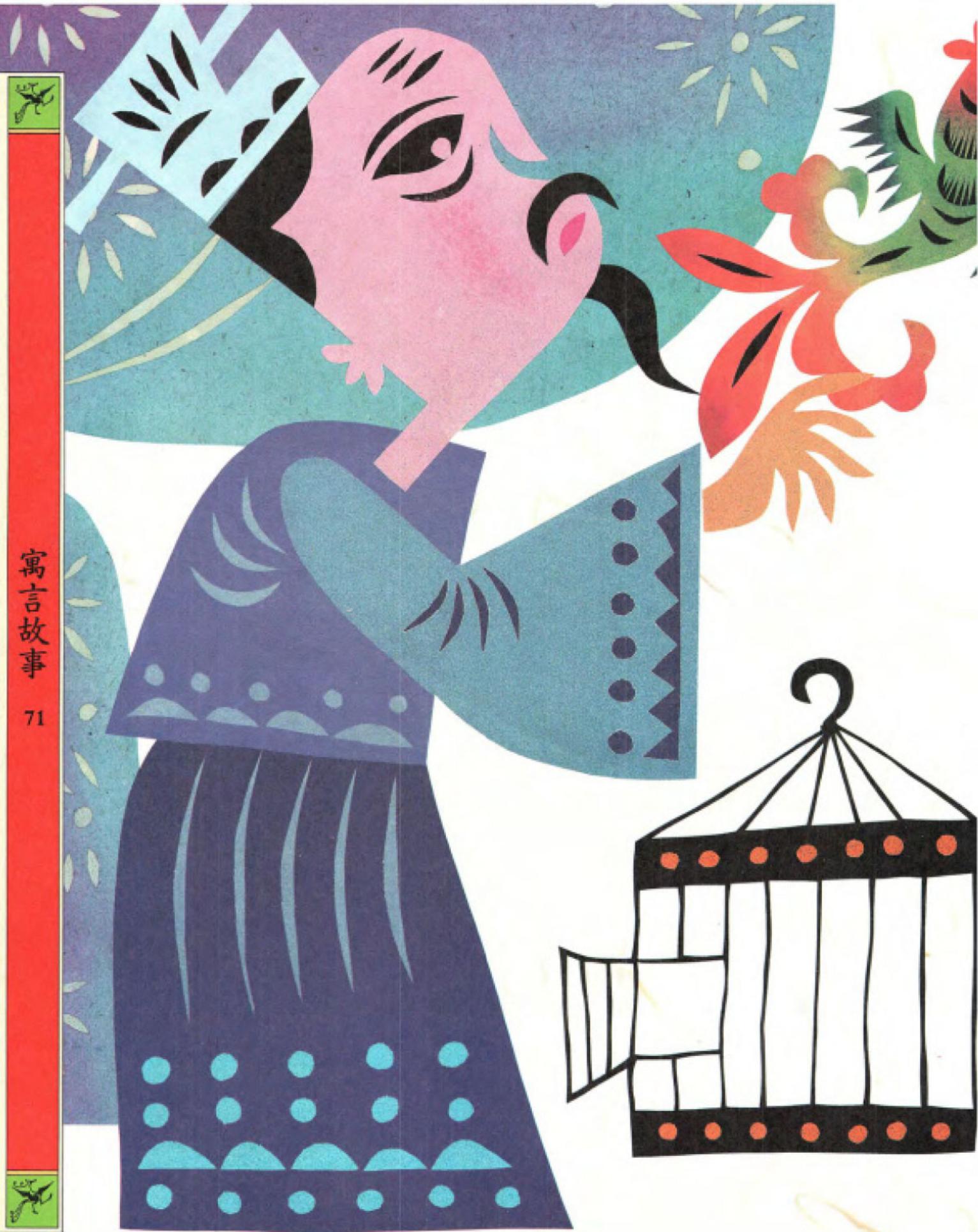
【寓意】

做事不能只憑意氣用事，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，有一個國王，非常喜愛千里馬。他派人帶一千金，到各處去尋找，希望能夠買到千里馬。可是，被派出去的人找了三年，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，請讓我去買馬看！」





國王答應了。

於是侍官便出去發去找千里馬。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，可惜牠因為生了病，早已經死了。」

侍官到村人之家一看，果然真是一匹千里馬。他想了一會兒，對村人說：「國王非常喜愛千里馬。既然你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，帶回去安慰國王吧！」

村人沒想到一個死的馬頭也能賣那麼多錢，便立刻答應了。

侍官帶著馬頭，高興地回宮去向國王報告。

國王一看是買了一個死馬頭回來，不禁大發雷霆，罵侍官說：「我要的是活馬，你現在買了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心诚意地要買千里馬。人們會說：連死了的馬頭陛下都肯花五百金買下，那活馬更不用說了。大家把這事傳開，有千里马的人就會把馬送上門來的。」

果然不出侍官所料，不到一年，人們就會送了三匹千里马來賣。

（取材自《戰國策》）

【寓意】

如果你要人協助達成一件事，首先要讓他知道自己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都。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。大臣們開會討論了很久，結果每個東手無策，不知道怎樣才能把這口鐘搬出去。

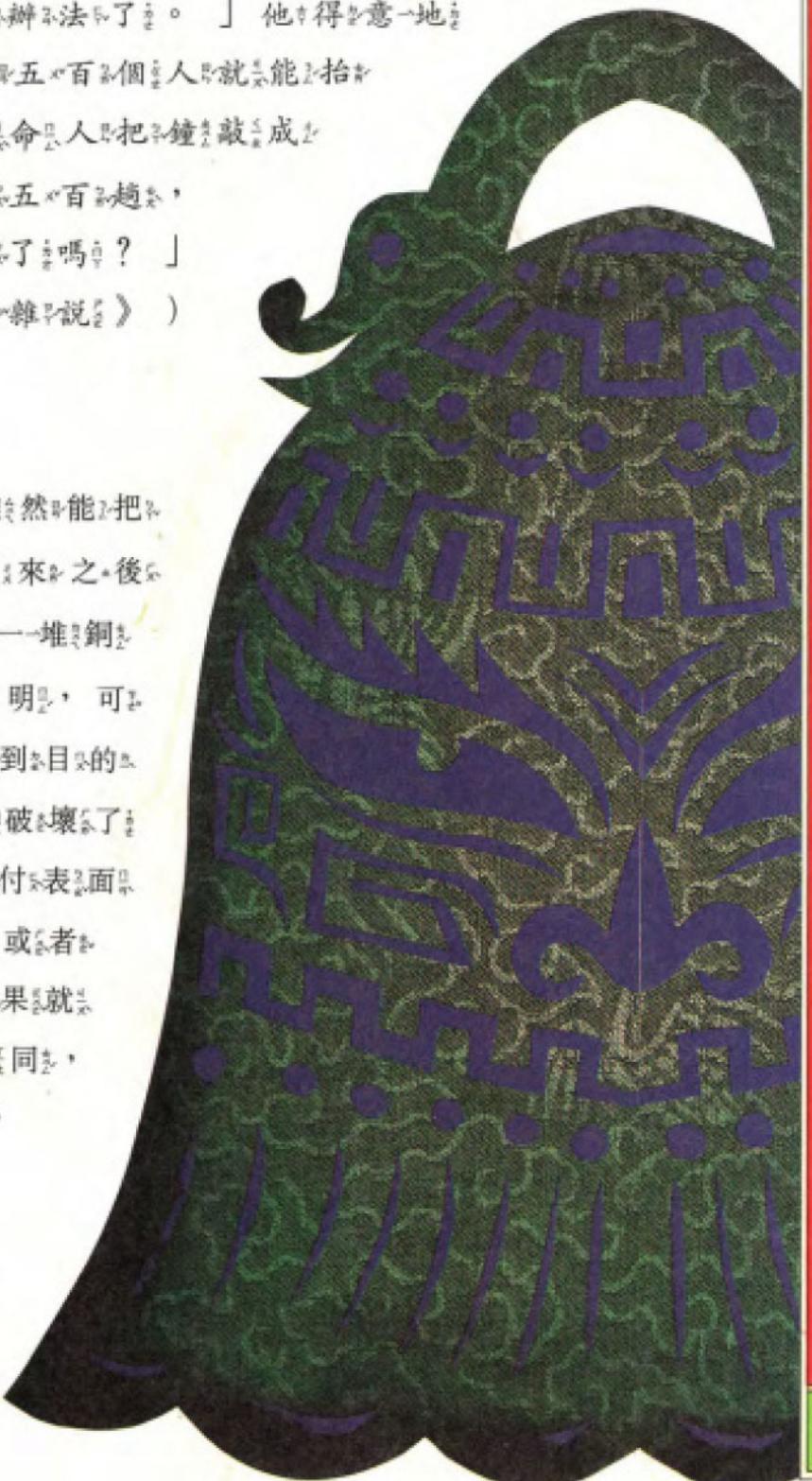


這時，有一個大臣建議一起去請宰相。宰相一向自以爲是國裏最聰明的人。他聽到各大臣們的問題之後，起初也想不出計策。許久之，他忽然拍手大叫：「有了，有了，幸好我有一個絕頂聰明的頭腦，到底也給我想辦法了。」他得意地對大臣們說：「既然五個主人就能抬得動這口鐘，那麼就命人把鐘敲成五塊，叫一個主人走五趟，不就能把它全部搬走了嗎？」

（取材自《艾子雜說》）

【寓意】

依照宰相的計策，雖然能把寶鐘搬出來，但是搬出來之後已經不再是鐘，而只是一堆銅塊罷了。宰相自以為聰明，可是他的計策不但不能達到目的，反而把一口寶貴的鐘打破了。因此，辦事若只顧應付表面，而不顧大體和本意，或者選擇不正確的手段，結果就常常與原來的目標大不相同，甚至造成相反的效果。







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：「我從來不曾想和誰比威力。不過今天你既然要比，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，想把人身上的衣服吹掉。

人感覺到一陣強風，打了一個寒噤，趕快拉緊衣-服，扣上衣-扣。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。風更加猛烈吹，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，人热得受不了了，便開始一件件地脫衣服，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】

要達到目的的時候，有時要用溫和的方法，從本質上著手，比一味地從外施以強硬的手段，來得有效。





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、鷓鴣、穿山甲是很好的好朋友。但是一天，後來山裏其他的動物都被老虎吃光了，老虎就打起三個弟弟的主意。

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

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

老虎又去找鷄。鷄正在草地上玩。老虎說：「鷄小弟，我要吃你了。」鷄站定了腳，對老虎說：「好啊，可是我正在拉屎，你等我拉完屎再來吃，不然吃到了我的屎多髒呀！」鷄拉了屎，就躲進草叢裏去了。老虎想跑過去抓牠，沒想到一脚踩到牠的屎，滑了一跤，四腳朝天。鷄也趁機溜走了。

最後，老虎只好去找穿山甲。這回，老虎看見穿山甲，不再說話了，一口咬住穿山甲的背。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。

(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鵝一樣機智地逃生，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爲了攻打趙鞅，失敗了，只好逃到齊國去。當他逃到一個城鎮時，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，一面也可以一等後面的車馬趕到。」

中行文子嘆了一口气說：「唉，我怎麼不記得！這個官呀，我從前權勢大大的時候，他知道我喜歡音樂，就送我很多很名貴的琴，後來又聽說我喜愛佩玉，他又立刻送我很多漂亮的玉環。這人是一個勢利的傢伙，只會巴結我，讓我在得意的時候享受，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，有兩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.





斧頭丢了

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。老王看阿土走路時頭壓得很低，不敢和老王正眼看；臉色顯得很緊張，好像深怕老王會上前去捉他。

老王故意一叫住阿土：「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。他想：「看阿土走路的樣子，臉上的表情，聽他說話的聲音，一定是他偷了我的斧頭！等我先挖了地，再去找他算帳！」

老王拿了一鍬子去屋旁挖地。當他往地裏一一挖時，赫然發現自己上的斧頭躺在土裏。原來是前幾天用過斧頭後，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」的嘛，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待事物，就像戴著有色眼鏡去看世界，一定會歪曲事物的客觀真象，而導致錯誤的了解和判斷。





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."

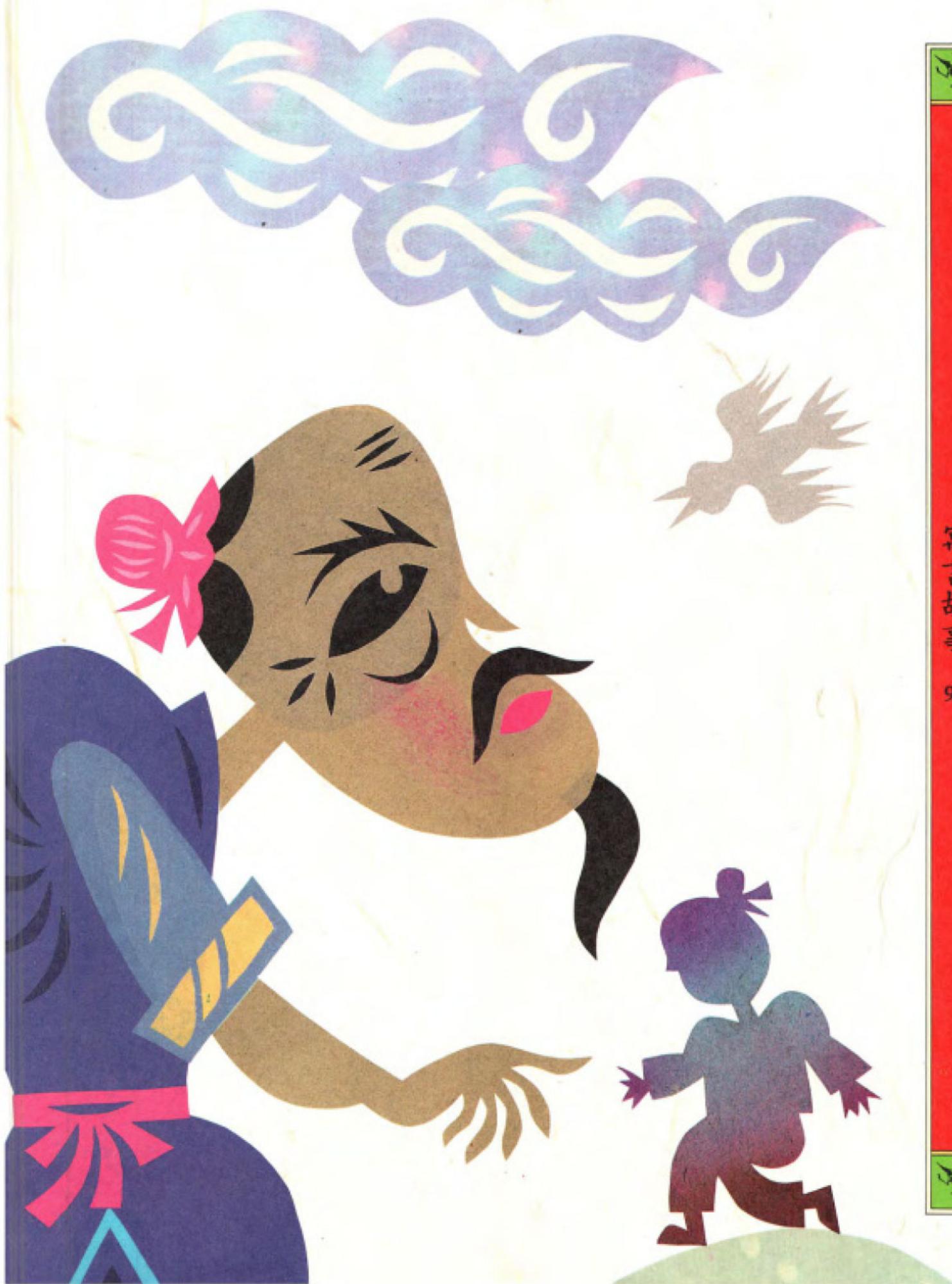
Old Wang took a shovel to dig a hole near the side of his house. As he began digging, he was surprised to see his axe lying on the ground. It turned out he had used the axe a few days ago and hadn't put it away. He had dropped it there, and it had gotten covered with dirt.

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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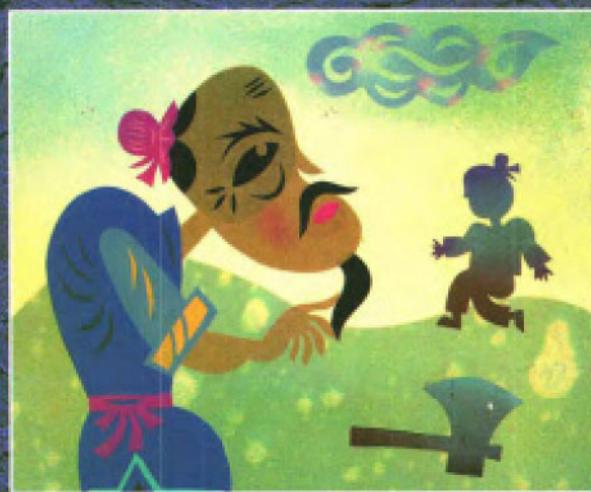
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