

Moral Education Supplementary Readers 道德教育辅助读物

Selected Writings on Moral Education

The Hardworking Tradition

道德教育文选

勤劳篇



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Edited by
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**Selected Writings on Moral Education
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道德教育文选（勤劳篇）

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PREFACE

This Monograph on the Hardworking Tradition in Chinese Literature and Culture is the collective work of three of us who undertook the task of selecting, editing and translating the essays and stories from Chinese history and literature. They are by no means exhaustive. The texts appear in their original version, Bai Hua and in English translation. This is done for the convenience of the readers, some of whom may also want to read them in the original. For the English translation, we have used some done by other scholars with as little editing as possible. To them we would like to express our gratitude and thanks. In the other English translations we have adopted a style as close as possible to the Chinese way of expression which we believe is more forceful in conveying the spirit and intent of the writings. The task we embark upon is only the beginning. We hope more competent and interested scholars will continue to search and discover the sources of the Chinese cultural heritage.

Wang Shu-min
Wu Teh Yao
Wong Yoon Wah
Nanyang University
July, 1979.

序

这本表扬勤劳传统精神的小书，是我们三人共同合作编选的。我们从中国文史哲各类作品中，选录了十四篇，其中有诗、散文、小说、传记和短篇故事，并且采用了较多其他学者的白话翻译及少数的英文翻译，略为作了一些修订。在此我们谨向他们表示敬意和谢忱。关于我们自己的英文译文，则尽量保留近似华文原文的笔调和风格，因为我们相信，这种手法会更加有力的把原文的精神与意旨表达出来。表扬勤劳传统的文章实在很多，我们不得已只能斟酌编选一部份。为了读者之方便和需要，本书把每一篇文章的原文，白话翻译和英文翻译依秩序排印出来。如果原文是用现代的白话写的，就只用英文翻译。我们这项工作只是一个开端。我们希望以后有更多对这方面有兴趣的学者，会继续拟定专题去探讨和发掘我们文化传统的根源。

王叔岷, 吴德耀, 王润华
一九七九年七月
南洋大学

THE HARDWORKING TRADITION IN CHINESE LITERATURE AND CULTURE

It is not by accident but by grand design that the ancient sages of China chose three legendary emperors, Yao, Shun and Yu to manifest the history of China. Yao was exalted for his political wisdom by selecting Shun, a man known for his complete devotion to filial piety, to succeed him. Shun emulated the example set by Yao and chose Yu, the hardworking commoner and tamer of floods, to succeed him to the throne. The Great Yu has been singled out as the supreme example of hard work and self-sacrifice for the common good of the nation. This tradition is an un-broken thread that runs through all the pages of Chinese history and literature. From the very day a child entered school, he was imbued with the idea:

*Man's survival depends upon
industriousness;
Industriousness frees him
from want.*

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中国文学与文化中 勤劳精神之传统

中国上古圣贤选择传说中的尧、舜、禹三帝来说明中国历史并不是偶然的事，而是包涵有重大长远的意义。尧以其明智的政治远见，将帝位传授给舜，而备受后人之赞扬，因为舜一向以孝顺而著名，因此是继承他的帝位之最佳人选。舜以尧为模范，又推举了勤劳的劳动者及治理洪水成功的禹来继承他的帝位。大禹一向被用来代表为国家之共同利益而牺牲小我之最高典范。这种传统精神永恒不断，贯穿着中国历史与文学的每一页。儿童自入学的第一天起，就浸濡在这种精神里：

民生在勤，

勤则不匮！

（人的生存在于勤劳，

勤劳就没有缺乏的啊！）

The Great Yu Controlled the Floods

In ancient times, when Yu dammed the flood waters and opened up the courses of the Yangzi and the Yellow River so that they flowed through the lands of the four foreign tribes and the nine provinces, joining with the three hundred famous rivers, their three thousand tributaries, and the little streams too numerous to count — at that time Yu in person carried the basket and wielded the spade, gathering together and mingling the rivers of the world, till there was no down left on his calves, no hair on his shins; the drenching rains washed his locks, the sharp winds combed them, while he worked to establish the ten thousand states. Yu was a great sage, yet with his own body he labored for the world in such fashion!

Author: Zhuang Zi, (368?—288? B.C.) the greatest philosopher and thinker of the Daoist School.

Translated by Burton Watson: *The complete works of Chuang Tzu*, New York, Columbia University 1968.

大禹治水

作者：(战国) 庄周 (368? — 288? B.C.)

文章：庄子《天下篇》

〔语译〕

从前大禹堵塞泛滥的水患，疏导长江、黄河的水通达到四境九州各地。当时大的川流有三百，分支的川流有三千。小的川流不计其数。禹亲自拿着畚箕锄头，把天下的川流通通加以疏导，累得股上无肉，膝下无毛，冒着连绵的雨，迎着强烈的风，终于安定万国。禹是大圣人，尚且为天下人勤劳到这样的地步！

大禹治水

〔原文〕

昔者禹之湮洪水。决江河而通四夷九洲也，名川三百，支川三千，小者无数。禹亲自操橐耜而九杂天下之川；腓无胈，胫无毛，沐甚雨，栉疾风，置万国。禹大圣也而形劳天下也如此。

Confucius' Love of Learning

When Confucius was taken ill, it was divined that at noon his time would come. Confucius said, "Bring me a book". For what will be the matter, when it is noon? So fervent was the Sage's love of study, that it did not even cease at the point of death. His thoughts were in the Classics, and he did not renounce his principles, because he was near his end. Therefore it is not without reason that he is regarded as the Sage for a hundred generations, who himself took pattern by the institutions of the ancients.

Confucius, Great Chinese Sage (551—479 B.C.)

Author: Wang Chong, Confucian Scholar (27—100? A.D.)

Translated by Alfred Forke, *Lun-Heng: Miscellaneous Essays of Wang Chung*, Paragon Book, reprint, 1962.

孔子好学

作者：（汉）王充（27—100？）

文章：论衡“别通篇”

〔语译〕

当孔子病危的时候，他的学生商瞿为他占卜，知道他在中午就会逝世。孔子说：“把书拿来！”只活到中午，看书还有甚么用处呢？圣人是多么好学呀！快到生命结束的时候，也不休息。他的心永远念着经书，不为马上逝世的原故，而放弃或忘记道化与学术。他被世世代代的圣人所效法宗奉，真是一点也非虚传啊！

孔子好学

〔原文〕

孔子病，商瞿卜，期日中。孔子曰：“取书来！”比至日中，何事乎？圣人之好学也，且死不休。念在经书，不以临死之故弃忘道艺，其为百世之圣师法祖修，盖不虚矣！

Encouraging Learning

The gentleman says: Learning should never cease. Blue comes from the indigo plant but is bluer than the plant itself. Ice is made of water but is colder than water ever is. A piece of wood as straight as a plumb line may be bent into a circle as true as any drawn with a compass and, even after the wood has dried, it will not straighten out again. The bending process has made it that way. Thus, if wood is pressed against a straightening board, it can be made straight; if metal is put to the grindstone, it can be sharpened; and if the gentleman studies widely and each day examines himself, his wisdom will become clear and his conduct be without fault. If you do not climb a high mountain, you will not comprehend the highness of the heavens; if you do not look down into a deep valley, you will not know the depth of the earth; and if you do not hear the words handed down from the ancient kings, you will not understand the greatness of learning. Children born among the Wu or Yue people of the south and among the Hao tribes of the north have the same voice at birth, but as they grow older they follow different customs. Education causes them to differ.

I once tried spending the whole day in thought, but I found it of less value than a moment of study. I once tried standing on tiptoe and gazing into the distance, but I found I could see much farther by climbing to a high place. If you climb to a high place and wave to someone, it is not as though your arm were any longer than usual, and yet people can see you from much farther away. If you shout down the wind, it is not as though your voice were any stronger than usual, and yet people can hear you much more clearly. Those who make use of carriages or horses may not be any faster walkers than anyone else, and yet they are able to travel a thousand miles. Those who make use of boats may not know how to swim, and yet they manage to get across rivers. The superior man is by birth no different from any other man; it is just that he is good at making use of things.

劝学篇

作者：（战国）荀卿（302? — 235? B.C.）

文章：〈荀子〉

〔语译〕

君子说：学习是不可以停止的。靛青，是从蓝草提炼出来的，却比蓝草更青；冰，是水凝结成的，却比水更冷。木材直得能合于墨线，把它揉曲可以成为车轮；弯弯地合乎圆规，虽然晒干翘起，也不会再挺直，这是“揉”使它改变成这样啊。所以木头一经墨线就会直的，刀剑一经磨砺就会利的。君子能多方面学习，每天三次反省自己，他的智慧就会清明，行为也没有过失了。所以不爬上高山，就不知道天的高；不走到深溪边，就不知道地的厚；没听过从前圣王留下的言论，就不知道学问的广大啊。南方的吴、越和东夷、北貉的孩子们，生下来哭的声音是一样的，长大了习俗却各不相同，这是教育使他们这样啊。……

我曾经整天地空想，不如片刻的学习来得多。我曾经提起脚跟向远看，所见不如爬上高处看的广远。在高处向人招手，胳膊没有加长，可是很远就看得见。顺着风喊叫，声音没有加快，可是听得很清楚。乘车马的人，并不是腿快，却能走达千里。有船有桨的人，并不是会游泳，却能渡过江河。君子并不是天性特殊，只是善于利用学术罢了。

In the south there is a bird called the meng dove. It makes a nest out of feathers woven together with hair and suspends it from the tips of reeds. But when the wind comes, the reeds break, the eggs are smashed, and the baby birds killed. It is not that the nest itself is faulty; the fault is in the thing it is attached to. In the west there is a tree called the ye-gan. Its trunk is not more than four inches tall and it grows on top of the high mountains, from whence it looks down into valleys a hundred fathoms deep. It is not a long trunk which affords the tree such a view, but simply the place where it stands. If pigweed grows up in the midst of hemp, it will stand up straight without propping. If white sand is mixed with mud, it too will turn black. The root of a certain orchid is the source of the perfume called chih; but if the root were to be soaked in urine, then no gentleman would go near it and no commoner would consent to wear it. It is not that the root itself is of an unpleasant quality; it is the fault of the thing it has been soaked in. Therefore a superior man will take care in selecting the community he intends to live in, and will choose men of breeding for his companions. In this way he wards off evil and meanness, and draws close to fairness and right.

Every phenomenon that appears must have a cause. The glory or shame that comes to a man are no more than the image of his virtue. Meat when it rots breeds worms; fish that is old and dry brings forth maggots. When a man is careless and lazy and forgets himself, that is when disaster occurs. The strong naturally bear up under weight; the weak naturally end up bound. Evil and corruption in oneself invite the anger of others. If you lay sticks of identical shape on a fire, the flames will seek out the driest ones; if you level the ground to an equal smoothness, water will still seek out the dampest spot. Trees of the same species grow together; birds and beasts gather in herds; for all things follow after their own kind. Where a target is hung up, arrows will find their way to it; where the forest trees grow thickest, the axes will enter. When a tree is tall and shady, birds will flock to roost in it; when vinegar turns sour, gnats will collect around it. So there are words that invite disaster and actions that call down shame. A superior man must be careful where he takes his stand.

Pile up earth to make a mountain and wind and rain will rise up from it. Pile up water to make a deep pool and dragons will appear. Pile up good deeds to create virtue and godlike understanding will come of itself; there the mind of the sage will find completion. But unless you pile up little steps, you can never journey a thousand li; unless you pile up tiny streams, you can never make a river or a sea. The finest