

冯瑞龙 詹杭伦 主编

华夏 教子

诗词



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序

田家炳

我们中国人自古以来就有重视教育子女的传统，历代的先贤大德留给我们许多宝贵的经验教训。书面记载下来有各种不同的种类：有家书，有家训，有家范，有族规，有乡约，有幼训，有女训，有格言……，林林总总，美不胜收。其中有用诗或词的形式写成的，那就是“教子诗词”了。

在这些各种各样的古训之中，贯穿着一个基本的精神，那就是宣扬中国优秀的传统道德思想。这些思想是我们做人的原则和智慧的源泉。我小的时候，先父就教我熟读大儒朱柏庐先生的《治家格言》，这是我少而学、壮而行、及老更守之弥笃、不敢稍违的家训。《治家格言》中“教子要义方”六个字，更给我很大的启示。我的子女总算人人修身立品，善体亲心。有人问我有什么教子的诀窍，我告诉他，《治家格言》就是我的不二法门。

当今的中国社会是一个科技与经济都日益发达的社会，同时也浮现出不少的阴暗面。我一方面为祖国的繁荣富强感到由衷的高兴，另一方面也对道德的沦丧、人欲的横流感到深深的担心。我认为，在发展经济的同时，应该提倡弘扬我们中华民族优秀的传统道德风范，教育青少年不要忘记了我们的立国之本！有些青年人

盲目地崇洋媚外,其实我们老祖宗孔夫子的“仁道”思想,不说超越,至少也是可以同基督教的“博爱”、佛教的“慈悲”精神并驾齐驱的。

四川师范大学的詹杭伦副教授和香港大学的冯瑞龙博士平日循循善诱,教导学生重视课本之余,更致力于弘扬中华民族的优秀传统道德,他们带领一班同好,曾编写出版《华夏家训》。我常常捧读此书,每每有如逢故人之感。现在,他们又编写成功《华夏教子诗词》,诗词读起来琅琅上口,容易记忆,容易背诵,对青少年教育真是做了一件功德无量的好事!我希望他们充分发挥古代文史专长,把“中国传统家庭教育研究”这个有现实意义的课题一直做下去,越做越好!

我不是学术界的人士,为书籍写序不是我的本分,不过,我同四川和香港的这两间大学都有深厚的交情,也愿意支持两校的科研人员作传统家庭教育方面的研究,因此,我乐意写下这篇简短的序言。

一九九八年五月二十二日

前言

中华民族是一个富有艺术气质的民族,这不仅体现在几千年留下的艺术珍品上,同时也体现在日常的教子方式之中。用诗词的形式教子,寓教于乐,亲切动人,易记易诵,真是中国人的一大发明!为了弘扬中国优秀的传统文化,我们曾经选辑整理了教子家书、教子家训,出版之后,受到社会各界的广泛欢迎。现在,我们又将中国历代教子诗词汇为一编,相信人们会更加喜爱它。这里,我们先谈谈中国历代教子诗词的发展状况,然后分析教子诗词的特点,最后讨论教子诗词的当代价值及其深远影响。

一、教子诗词的发展状况

(一) 教子诗词的起源

中国教子诗起源于何时?这是一个需要认真探讨的问题。有人说陶渊明的《责子诗》是教子诗的首创之作。我们认为这时间定得太晚,还可以进一步往前追溯。因为中国是一个诗的国度,早在先秦时期,许多精深复杂的思想都可以用诗的形式来加以表述,教子诗作为诗歌的题材类别之一,从理论上讲,应该伴随着诗歌的起源而呈现于世。当然,一种题材的诗歌从萌芽到成熟有它自身的一个发展过程,教子诗也概莫能外。

先秦的诗歌总集《诗三百》之中有没有教子诗?我们想应该是有的,因为孔子非常注重教育后代,他在整理诗歌时,见到教子诗,一定不会轻易把它删去;不过后世的注家理解不同,不一定讲成教子诗而已。请看《小雅·小宛》中的诗句:“教诲尔子,式谷似之。”

“我日斯迈，而月斯征；夙兴夜寐，毋忝尔所生。”全然是一副长辈教训孩子的口气：你们这些孩子啊，一定要行善道，做善事。我已老迈，光阴无多；你们要早起晚睡，刻苦努力，不要辜负生你养你的父母。虽然《毛传》讲过：“《小宛》，大夫刺宣（幽）王也。”不过，这种政治性极强的解释只能略备一说。今人读《小宛》，不必遵从《毛传》，完全可以把它作为一首教子诗来理解。其实，古人早就这样作了，在历代家训中，人们喜欢引用“毋忝尔所生”这句话，把它作为教子的金玉良言。而“式谷”这个词，也经常出现在后世的教子诗中，成为“用善道以教子，使之为善”的专用词。可见先秦教子诗尽管不多，但有《小宛》可以作为早期教子诗的杰出代表，也就不寂寞了。

（二）教子诗词的发展

如果把先秦作为教子诗歌的萌芽时期，那么汉魏六朝就是教子诗发展成熟的时期。汉代韦玄成的《戒子孙诗》已经是一首成熟的教子诗作，只是形式上稍嫌拘谨，故不太著名。晋代陶渊明的《责子诗》和《命子诗》则是相当有名的教子诗，陶氏对其子既有正面的规劝，又有无可奈何的旷达慨叹。他的感慨，常常激起后世学者的共鸣。

唐代是诗的王朝，在这块百花齐放的园圃中，教子诗也绽开奇异的花蕾。初唐，王梵志的《世训格言诗》开辟了教子诗世俗化、普及化的通途。盛唐，诗圣杜甫的教子诗《又示宗武》，树立了儒家学者劝子成才诗作的典范。中唐，韩愈的教子诗《符读书城南》，开了诱子以名利的先例，颇受后人的非议。其实，将心比心，哪一位父亲不希望自己的儿子发达呢？晚唐，李商隐、杜牧诸家都有上乘的教子诗作，为唐代的教子诗划上圆满的句号。

宋辽金时期的教子诗写作，比唐代有过之而无不及。天才的文豪苏轼一首《洗儿戏作》，把满肚皮的牢骚化作调侃，实在有趣。理学家邵雍的《教子吟》，既道理严正，又平易近人。爱国诗人陆游一首《示儿》高唱，气贯长虹，令人鼓舞。爱国词人辛弃疾以海涵地负之才，开创了以词教子的新天地。宋末出现了许多像文天祥一样“留取丹心照汗青”的爱国志士，正是自幼受教子诗词熏染的结果。凡此种种，都可以见出宋代教子诗词的杰出成就。

元明时期,教子诗词创作倾向于普及化、大众化。元代诗人兼画家王冕写出了淡如墨梅般意味醇厚的教子诗。明代庞尚鹏《训蒙歌》、吴麟征《家戒诗》、罗洪先《醒世诗》之类,都是言浅意深,易诵易记的作品。这为清代教子诗词的兴盛准备了合适的土壤。

(三)教子诗词的总结

清代流传下来的教子诗歌数量甚多,可以说琳琅满目,选不胜选。不仅大臣名公擅长写作,而且许多在今天已不甚著名的小家诗作也争奇斗艳,犹如满天繁星,熠熠闪光。著名爱国诗人林则徐的名句:“苟利国家生死以,岂因祸福避趋之”(《赴戍登程口示家人》),每一诵之,无不令人警悟!而乡村学究李果的《示两儿》云:“我生少失学,垂老方知悔。辗转力就衰,炳烛思晓起。努力爱景光,汝曹从此始。”亦显示出循循善诱的长者风范。清代教子诗词体现出集大成的学术风范,为历代教子诗词作了完满的总结。

二、教子诗词的特点

如上所述,历代教子诗词展现出一幅多姿多彩的艺术长卷。归纳起来教子诗词在思想内容和艺术形式上主要有什么特点呢?

(一)思想内容的特点

我们认为,就思想内容而言,教子诗词主要是宣扬中华民族传统的做人道理:在孩子幼小之时,教他们努力向学,求实求真;在孩子成人之际,教他们修身明理,审慎交友;在出外游学之时,教他们端正方向,勿忘家乡;在中举出仕之时,教他们为官廉洁,待人宽厚;在成家立业之时,教他们夫妻和睦,勤俭持家;在怀才不遇之时,教他们安贫乐道,洁身自好;在遭遇不公之时,教他们刚正不阿,摆脱困境;在国家危难之时,教他们挺身而出,报效国家;在父母年迈之时,教他们孝顺长辈,怡颜养亲。凡此种种,都可以看到教子诗词在塑造人格、完善人性方面的巨大功用。当然,中国人多,百色俱全。亦有个别人在教子之时,全失长者风范。比如,元代有一位县令,他想走后门往上爬,支使女儿作了一位高官的小老婆,在给女儿的诗中,居然厚颜无耻地要女儿为他求官(见本书所选徐令《示女》)。真是斯文扫地,令人不齿。由此可见,我们在肯

定教子诗词总体思想倾向的同时,有必要对其中的糟粕作出鉴别和批判。

(二)艺术形式的特点

就艺术特色而言,教子诗词的主要特点在于短小精悍,易记易诵。固然,教子诗词也有长篇大作,如北宋范质《戒儿侄八百字》之类;不过,大多数的教子诗词是短篇,过目容易成诵的。大概长辈在写作教子诗词之时,总是希望后辈把自己的诗词置于座右,铭记心中;如果艰深晦涩,诘屈聱牙,令后辈生厌,自然难以起到教育的作用。我们在此之前,曾经选辑出版教子家书和家训。如果说家书的特点在于家常絮语,亲切感人;家训的特点在于意正辞严,以理服人;那么,教子诗词的特点就在于过目不忘,口耳相传,而流传广远了。

三、教子诗词的现实意义

中国教子诗词在历史上曾发挥巨大的教育作用,那是已为历史所证明的事实。在当代,教子诗词还有哪些现实的价值和意义呢?我们认为至少可以从以下几个方面来考察。

其一、教子诗词可以作为今人教子的参考。

我国有自小教子的优良传统,孔子曾说:“少成若天性,习惯如自然。”(《汉书·贾谊传》引)颜之推也认为:“人生小幼,精神专利;长在以后,思虑散逸;故须早教,勿失机也。”(《颜氏家训·教子》)过去人们常教小儿唱诗背诗,今天也有《妈妈教唐诗》一类的读物面世。我们设想,如果在教小儿诵读的诗中,适当选择教子诗词作为原料,使孩子们在朗朗上口的诵读之中,不知不觉地接受我国优秀传统道德思想的熏陶和感染,那真是一件无比美妙的事情!

其二、教子诗词可以作为今人社交的参考。

我国的教子诗词并不只是针对幼童写作的,成人之后,长辈也常常用诗词的形式加以勉励和劝导。比如,唐代诗人韦庄《勉儿子》曾说:“辟疆为上相,何必待从师?”这是勉励儿子投笔从戎的作品。又如,宋代诗人戴复古送后辈远行时曾说:“出门知所向,在旅亦如归。”这是勉励后辈出门之后,端正方向,勿忘家乡的作品。诸

如此类名言隽句，今人社交时，完全可以加以借用。比如送人参军，可以借用韦庄的诗句；送人远行，可以借用戴复古的诗句；送人赴任，可以借用林则徐的诗句，等等。如果我们平时注意收集一些名言隽句，在不同的社交场合随时取用，那真是一件无比高雅的事情！

其三、教子诗词可以作为今人创作的参考。

不少教子诗词不仅思想内容高尚，而且艺术技巧纯熟，为写诗之典范。比如明代剧作家汤显祖有《示子诗》云：“珍重少年人，努力天下事。”而当代政治家陈毅也有《示儿诗》云：“人民培养汝，报答立事功。祖国如有难，汝应作前锋。”两诗所显示的教子关心天下大事的热血情怀，如出一辙，即使后者不一定是师法前者而来，但哲人胸怀，千载共鸣，也可谓异曲同工。如果我们能向陈毅元帅学习，有意识地学习写作教育类诗词，赠送给子女或学生，帮助他们树立人生的信念，明确前进的方向。那真是一件功德无量的事情！

四、教子诗词的影响

我国古代的教子诗词不仅深刻地影响我国当代社会的教育文化事业，而且影响远披域外。即以韩国为例，韩国诗话《松窝杂记》卷下记载：“余尝于抄书中见有唐诗五言一绝云：‘临桥须下马，有路莫乘船，未暮先投宿，闻鸡更看天。’此诗人李频送其子远行而言也，不然，其训戒之恳切，岂能如此之笃也？”（见赵钟业编《韩国诗话丛编》第二册 206 页）这是韩国人受到中国教子诗感染之明证。又《笔苑散语》载韩国人李那有《戒子》诗云：“朔风号怒雪飘扬，念尔饥寒感叹长。色女败身需戒慎，言能害己更商量。狂荒结交终无益，骄慢轻人反有伤。万事不求忠孝外，一朝名气达五仓。”（见《韩国诗话丛编》第十一册 20 页）这是一首颇为成熟的七律教子诗。可见韩国受中国教子诗影响之深。推而广之，历史上属于大中华文化圈的日本、越南等国所受中国教子诗词的影响也可以想见。研究历史遗产的主要目的，是为了让历史告诉未来。当今，面临世纪之交的整个华人世界都在以史为鉴，希望通过发掘和整理

中华民族优秀的文化遗产,重新认识和肯定作为中华民族精神支柱的道德思想,从而凝聚向心力,实现在下一个世纪振兴中华的宏伟目标。可以肯定,作为维系大中华文化圈的重要元素之一,中国教子诗词的生命力是绵延不绝,历久弥新的!

TRADITIONAL CHINESE FAMILY EDUCATION: FAMILY INSTRUCTIONS THROUGH POEMS

Chinese culture is a full house of artistic heritage. Not only is this reflected from the collection of historic and artistic invaluable and possessions, but also is this experienced in the daily family instructions to children. The work of educating children is done at pleasure! Parents use poems as teaching aids to educate and influence their children. This helps both the parent and their children to get along well with one another and creates a very friendly atmosphere to cultivate family education. It is also easier for children to learn effectively avoiding the risk of having forgotten easily what they have learnt shortly. This is one of the greatest Chinese inventions have been recorded in history!

Devoted to escalate the distinguished qualities of the Chinese culture, we attempted to reorganize writings on Chinese family education and teachings on children education. Thanks to the public for their wide and sincere support. From this, we continue to enlarge our research and findings on this topic-children education poems of each dynasty from ancient down to contemporary China. We believe you will be fond of getting a copy of the book to read and enjoy. In this book, we start with an introduction of the history of Chinese "family instructions through poems" (hereafter abbreviated as FITP) in each period identified in this book. Then, it gives an insightful analysis of the characteristics of each teaching. Last but not

the least, we conclude the writings by exploring the usage and impacts to the people and society of their respective age.

1. THE DEVELOPMENT OF FAMILY INSTRUCTIONS THROUGH POEMS

1.1 THE ORIGIN

Readers may be interested to know the history of Chinese family education, for example, the starting point of in the Chinese history. This is an essential part of our research. Despite some sayings that Tao Yuan-ming(陶渊明) was the first author in writing poems for Chinese FITP, it was argued that this estimation might come a bit late from its real starting point - the pre-Qin period. During the pre-Qin period, many of the complicated philosophies were expressed in poems. Poems for educating children(the FITP) was one of the writing styles and topics of that time. This writing style emerged with the rise of Chinese poetry. It needs time to develop and flourish. The FITP is of no exception!

The next question people will ask is whether there was any FITP in the main collection of the Book of Songs (Shi-jing, 诗经) in the pre-chin period. Certainly! Our honorable Confucius, the founder of Chinese education, emphasized very much the importance of education for the people. He maintained an established library of poems for educating children in his hands. However, it could be that they were not translated as the FITP by scholars of the later periods was mainly due to different interpretations.

In a poem Xiao-yuan(小宛) of the book Xiao-ya(小雅), it records: "Hear youngster! You must follow the good sermons and do everything properly! I am getting older and older. Time flies! You must make the best use of your lifetime. Make hay while the sun rises! Be hard working and endurance to hardship and difficulties.

Do not disappoint your parents who bring you up." It brings a single message from an elderly to a younger generation. It can be interpreted as a poem but not necessary as a golden rule to follow, because it carries very radical political implications. Nevertheless, the poem Xiao - yuan is a pioneer and outstanding poem in children education of the pre - chin period though there is not too many of this quality of piece of work had ever been identified.

1.2 THE DEVELOPMENT

If pre - Qin is the seeding bed for children education poems development, the Han and the Six dynasties is the period of maturity. This could be seen in a well - written poem by Han scholar Wei Yuan - cheng (韦玄成). Owing to its inflexible writing style, however, it did not become very popular during its time. Rather, a very famous poem written by Tao Yuan - ming (陶渊明) - Instructing My Son (Zezi, 《责子》、Mingzi shi 《命子》) had developed their reputation in the society of that time. Tao gave a positive way of teaching his children. In dilemma, we felt some kind of powerless inside him. This powerless feeling has aroused the same feeling from scholars after him.

Tang dynasty was the golden time for the development of poems. It built a platform for the FITP to flourish as well. In early Tang, there witnessed a trend of having the FITP getting popularized and becoming more commonly used. The poem Idiomatic Poem for the Generation (Shixun geyan shi, 《世训格言诗》) written by Wang Fan - zhi (王梵志) was a good example of this. The Second Poem to My Son Zhong - wu (Youshi Zhong - wu, 《又示宗武》) written by Du Fu (杜甫), Genius of poem, fostered a good example for scholars of his time to use poems for teaching children. In mid Tang, the poem My son Fu is studying at the Southern Side of the City (Fu dushu chengnan, 《符读书城南》) was written by Han Yu

(韩愈) with an aim to encourage youngsters to achieve but only by fame and monetary interests. Owing to the unhealthy motivation implied in this poem, the poem was criticized and rejected by some scholars after him. Till late Tang, Li Shang - yin (李商隐) and Du Mu (杜牧) had written numerous quality poems for educating the youngsters creating a complete and good ending for the writing of The FITP in the Tang dynasty.

Coming to the Song period, which also includes Liao and Jin periods, the FITP continued to flourish. Famous poets such as Su Shi (苏轼), Shao Yong (邵雍), Lu Yao (陆游) and Xin Qi - zhi (辛弃疾) were notably authors of FITP of their time.

Outstanding scholar Su Shi (苏轼) * s When I Was Washing My Baby (Xier xizuo, 《洗儿戏作》) had helped to express the outrage and difficulties of parents in the teaching of younger generations. His poems are ironic but aroused readers' interests in reading his poems. Philosopher Shao Yong (邵雍) * s Poem for Teaching My Son (Jiaozi yin, 《教子吟》) brings in straight discipline and reasoning in the education of youngsters. It is easy to understand. Patriotic poet Lu Yao (陆游) has a different writing style. In his poem To My Son (Shi er, 《示儿》), it exemplifies the outrageous and stimulating spirit to its readers. This is indeed very encouraging. Amongst them, numerous poets such as Wen Tian - xiang (文天祥) left behind heroic poems for the benefits of the next generation. It is highly possible that they were influenced by the FITP when they grew up.

In Yuan period, FITP changed to become more popular amongst the lower classes in the social hierarchy. Wang Mien (王冕), Pong Shang - peng (庞尚鹏), Wu Lin - zheng (吴麟征), Luo Hong - xian (罗洪先) are the poets who wrote easily understandable poems.

1.3 THE PEAK

Qing period inherited a considerable large collections from its former periods. The collections differed widely in variety and in quantity. The extent of popularity in writing the FITP was overwhelming. It is common in different classes of people in the society, ranging from the higher rank government officials to the famous poets in the community. Official Lin Ze-Xu(林则徐) had delivered a heroic poem, "For the benefit of my country I would go ahead for better or worse." Country poet Li Guo-zhi(李果)*s To My Two Sons (Shi liang*er,《示两儿》): "I regret for not having missed the chance of receiving education since I was young." Li has expressed his very sincere warning to the younger generation. Poets in the Qing period have learnt and developed a special writing style"taking into effects the strengths of their predecessors.

2. THE CHARACTERISTICS OF THE FITP

After making a brief account of every writing style in each of the historic period, it is time to summarize the main characteristics of the FITP.

2.1 INTELLECTUAL CONTENT

First of all, we examined the characteristics from the intellectual content of the FITP. The main idea of the FITP was to teach youngsters on proper mankind philosophy. When they were of school age, they were taught practically on how to achieve good academic results and performance and be realistic about life. When they grew up, they were taught how to be a good and ethical person and be wise to make good people. When they received education in schools, they were taught to behave properly and love their hometowns. When they succeeded, they were instructed to be a clean and open-minded official. When they got married, they learnt how to live a harmonic life with their wives and be hard working and spend