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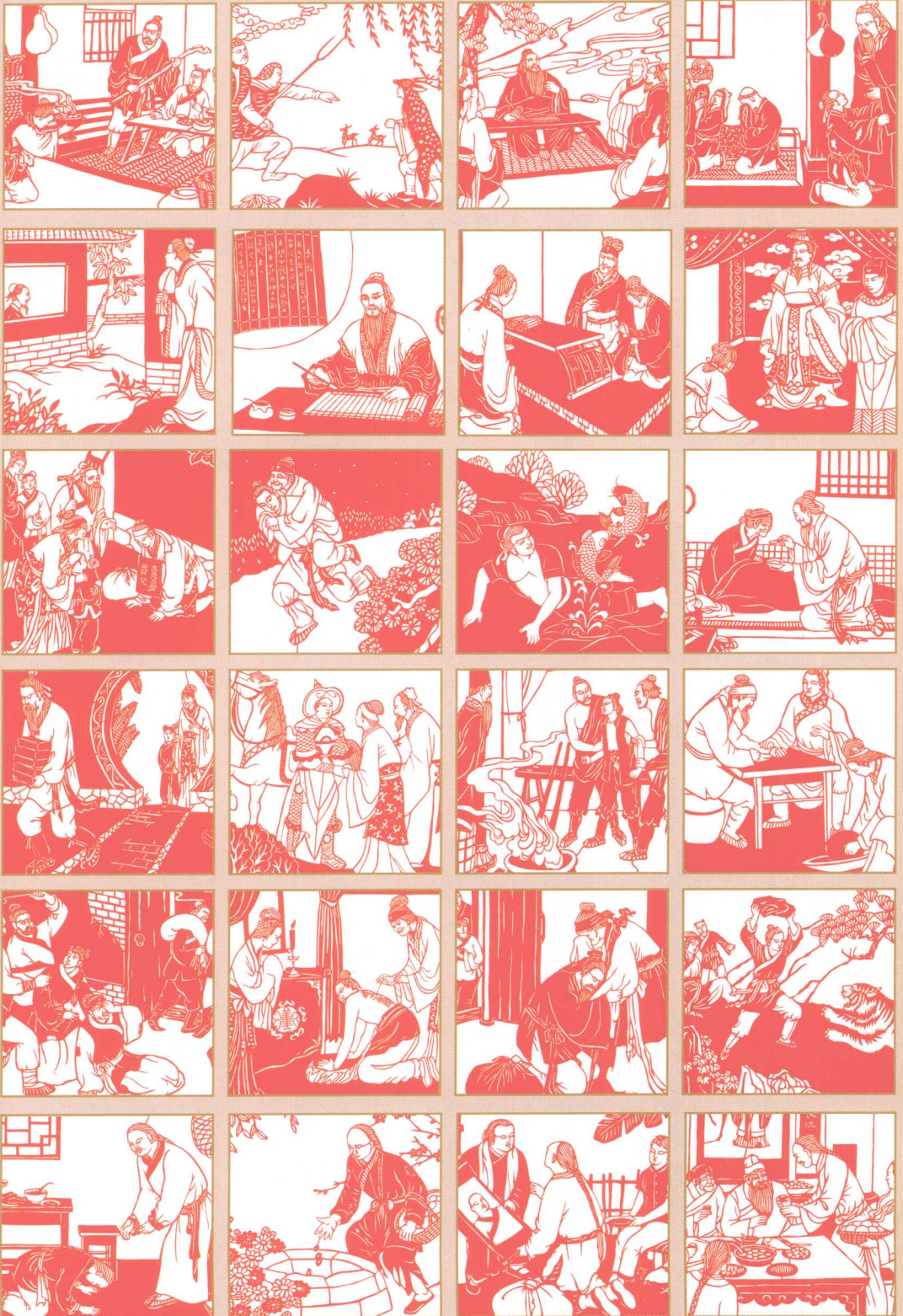
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目录

前言

第一	孝闻天下	6
第二	鹿乳奉亲	8
第三	孔子论孝	10
第四	芦衣谏亲	12
第五	负米养亲	14
第六	曾子倡孝	16
第七	孟子重孝	18
第八	上书救父	20
第九	卖身葬父	22
第十	行佣孝母	24
第十一	卧冰求鲤	26
第十二	辞征孝亲	28
第十三	孝母勤廉	30
第十四	替父从军	32
第十五	代父受刑	34
第十六	学医疗亲	36
第十七	斥盗护婆	38
第十八	尽忠报国	40
第十九	弃官寻母	42
第二十	打虎救母	44
第二十一	以孝教僮	46
第二十二	积钱葬母	48
第二十三	异国寻母	50
第二十四	四子争孝	52
附：	元·郭居敬 文	55

清·王素 绘《二十四孝图》

后记

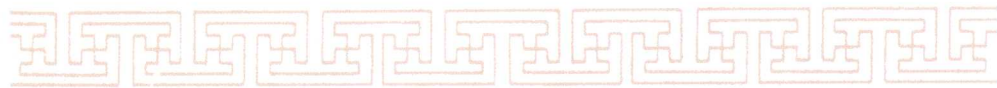
前言

孝亲，是中华传统文化的重要内容，也是伦理道德的基本准则。孝亲观念，溯源于远古氏族公社时期。大舜就是这一时期践行孝道的典范。春秋末年，孔子、曾子对孝作了系统论述，遂成为儒家伦理的重要内容。儒家认为，“百善孝为先”，“孝悌”是“仁之本”。在儒家文化的长期熏陶下，孝道文化成为我国的优良传统。元代郭居敬所编《二十四孝》，集虞舜以下二十四个孝亲故事，由后人绘成图册，成为训教童蒙的范本。不过，这部编于六七百年前的《二十四孝》，由于历史久远，其中一些属于“愚孝”的内容应该被时代淘汰。为了弘扬中华优秀传统文化，倡导尊老、敬老和赡养老人的美德，为构建社会主义和谐社会做出积极贡献，我们选取从先秦到清末的二十四个孝亲故事，借鉴民间喜闻乐见的剪纸形式，辑为《新编二十四孝图》。



【孝闻天下】

舜，有虞氏首领，又称虞舜。母亲早亡，继母生子名象。继母与弟弟对舜心怀嫉恨。舜的父亲眼瞎，又不辨善恶，偏听偏信，对舜虐待，以致加害于舜。有一次，他们要舜去修仓，待舜登上仓顶，他们却抽去梯子，放火焚烧。舜挟着两个斗笠，从仓顶飘然而落，毫发无损。又有一次，他们要舜去淘井，舜刚下到井中，便有土石滚落，舜从井下的地道中不慌不忙地走出，使继母及弟象十分惊恐。尽管他们对舜屡次加害，舜对父母孝敬如初，对弟象依然友好。帝尧知舜至孝，又见他德才兼备，便把治理天下的大位禅让给他。舜“兼爱百姓，务利天下”，后世尊为“远古圣王”。



Filial Respect Acclaimed Nationwide

Shun, also known as Yushun, was the chieftain of Youyushi. The death of his mother in his childhood was followed by a string of bad luck brought on by his stepmother and stepbrother, Xiang, who played him foul, out of envy. They biased Gusou, Shun's blind father, against Shun so that he acted in collusion with them in the hope of killing Shun. One of their tricks was withdrawing the ladder from the roof of the barn once Shun was atop and immediately setting the barn ablaze. It turned out that Shun escaped by descending on two straw hats. Then they dumped earth and stones into the well where Shun was dredging dirt, only to see Shun ascend from the tunnel, safe and sound. Hazards of this kind were plotted time and again, none of which, however, wavered Shun's filial respect to his parents and alliance with his stepbrother. Learning about Shun's virtue and talent, King Yao abdicated the throne in Shun's favor. Shun was later addressed respectfully as the Ancient Holy King for his benevolence that put people's livelihood and country's prosperity at the top priority.

瞽叟昏聩象害兄 修仓淘井见奇行
虞舜大孝传天下 唐尧重孝禅贤能

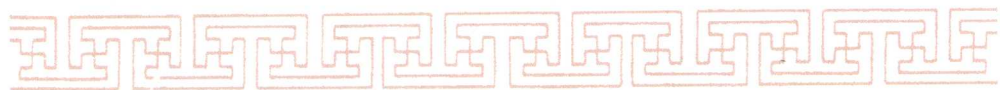


Gone is kinship in perishing flesh and blood
Who near escapes by a miracle
Staying is Yushun's filial respect
That lands him in kingship



【鹿乳奉亲】

郯子，春秋郯国（今山东郯城）国君。年幼好学，聪慧仁德，孝敬父母。父母患眼疾，人说鹿乳可以治愈，郯子便四处寻求，未能得到。郯子见父母受眼疾折磨，心急如焚，便裹着鹿皮，假扮小鹿，混入野外鹿群中觅取鹿乳。鹿生性机警，胆小怕人，又善于奔跑，郯子连去几日，终未如愿。一日，裹着鹿皮的少年郯子，在野外与猎人相遇，猎人张弓要射，郯子急忙站起来，将实情相告。他的孝行感动了猎人，猎人以家中驯养的母鹿之乳相赠。郯子得到鹿乳，赶回家中为父母治疗眼疾。



Deer Milk for Beloved Parents

Tan Zi, King of Tan State (present Tancheng, Shandong), was diligent, intelligent and, most of all, obedient to his parents who both suffered eye disease. Tan Zi's filial efforts involved searching all sources for deer milk that was said to be the remedy, which unfortunately proved fruitless. In desperation he snuck into a flock of deer, covering himself with the deerskin. However, even that ended in failure since the deer were always on the alert and outran him. He searched in vain for days. Then one day he had to reveal himself to a hunter who was aiming at him. Touched by Tan Zi's conscience and perseverance, the hunter gave him the deer milk from a doe he kept. With that Tan Zi cured his parents of the chronic disease.

幼年郈子孝双亲 为觅鹿乳进山林
翻山越岭难如愿 猎户慨赠全孝心



Majestic King known as dutiful son
In desperate search of remedy
Moving the hunter to praises and tears
Before presenting him deer milk



【孔子论孝】

孔子，名丘，字仲尼，春秋末年鲁国（今山东曲阜）人。孔子是伟大的思想家、教育家，儒家学派的创始人，后世尊为“至圣”。他提倡孝道，主张对父母要尊敬、奉养，不违背父母意愿。父母生时要事之以礼，死后要依礼安葬、依礼祭祀、经常追思。孔子用孝悌为“仁之本”的学说教育弟子，自己更是身体力行。孔子三岁丧父，母亲颜征在，含辛茹苦地把他养育成人。孔子对母亲十分孝敬。在他十七岁那年，母亲去世，依礼父母应该合葬，但他不知道父亲葬于何处。孔子便将母亲棺柩，停于鲁国繁华的五父之衢，长跪啼泣求问，终于感动了一位名叫挽父的赶车人的母亲，并在这位老妪指引下，使父母合葬一处。孔子父母合葬墓，在曲阜城东十五公里处的“梁公林”，至今仍有游人前往拜谒。



Confucian Thought of Filial Piety

Confucius was from Lu State (present Qufu, Shandong) during the end of the Spring and Autumn Period (770BC ~ 475BC). As a great thinker, educator and the originator of Confucianism, he called for filial piety in respecting, supporting and obeying parents as well as burying, sacrificing and commemorating them regularly in line with the etiquette after they passed away. It was the filial piety that Confucius stressed as the essence of benevolence in his education, which was well embodied in the funerals of his own parents. His father died when Confucius was three and his mother, Yan Zhengzai, passed away when he was 17. Being filial to his mother during her lifetime, Confucius was supposed to bury her together with his deceased father whose grave was unknown to him. To find it he knelt down crying beside his mother's coffin at the downtown area of Lu State, soliciting the passers-by day and night for the answer. His sincerity and piety was eventually rewarded when an old lady approached and showed him his father's grave where he at last could fulfill his duty to have them buried together. The grave, 15 kilometers east of Qufu, is named Lianggong Grave and still earns respect from the visitors nowadays.

至圣孔子重孝行 仁德忠恕示文明
闹市跪问父葬地 千古孝论震聩聋



Confucius attains great reverence
With His thought on piety
His obedience to mother
And persistence to trace his father



【芦衣谏亲】

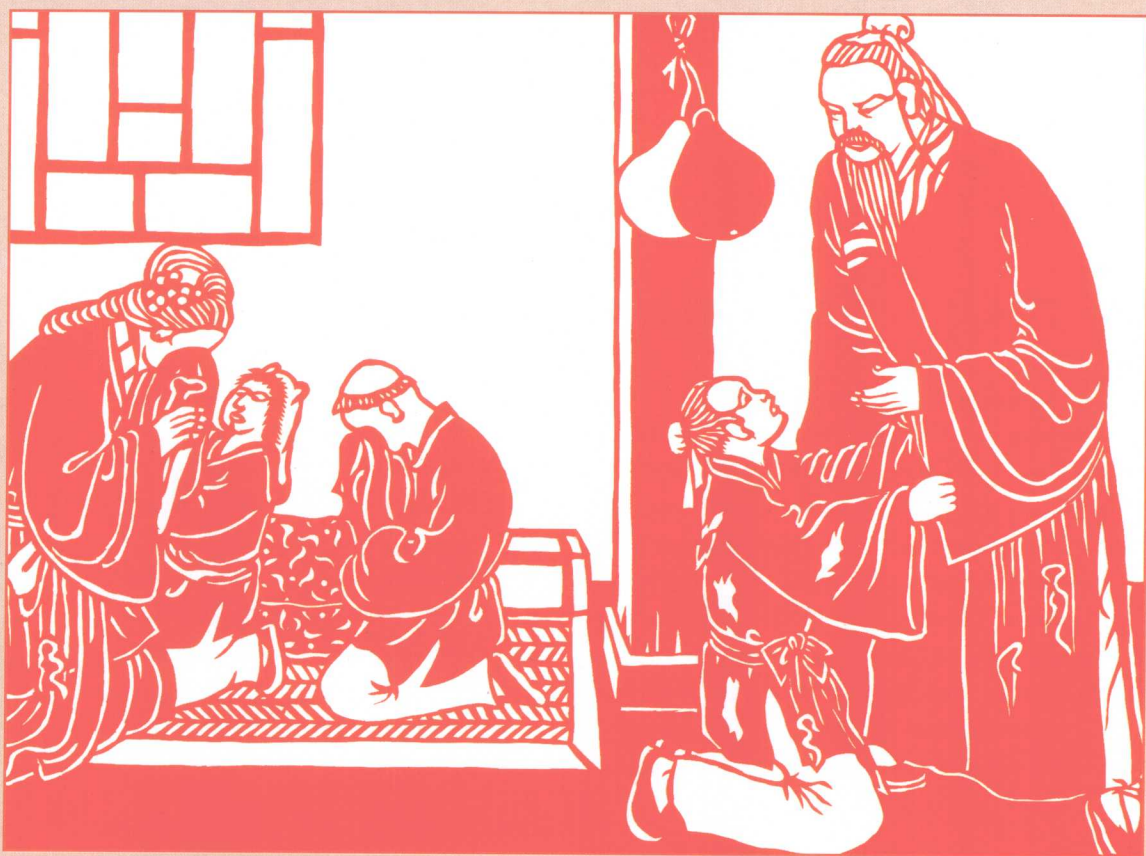
闵损，字子骞，春秋末年鲁国人，孔门弟子。幼年丧母，继母生下两个儿子，对他十分冷落，好饭给亲生儿子吃，暖衣给亲生儿子穿，但闵子骞从无怨言。一年冬天，全家外出，别人不惧寒冷，唯有闵子骞冻得两手发抖，缰绳落地，引起父亲恼怒，挥鞭抽打。皮鞭打破棉衣，露出的不是棉絮，却是荒野中采来的芦花，父亲这才知道闵子骞遭受虐待的真相，要将继母休掉。闵子骞长跪在地，苦苦哀求：“母在一子单，母去三子寒”，要求饶恕继母。父亲受到感动，放弃休妻。继母羞愧改过，从此对三个儿子一样疼爱。闵子骞以孝行促使一家和睦的事迹，受到孔子赞许。后人把闵子骞列为孔门贤人“四科”的“德行”之科，受到世人尊重。



Father Dissuaded from Divorcing

Min Ziqian, a disciple of Confucius 2,500 years ago, was from Lu State. His mother passed away when he was young and his stepmother, after giving birth to two stepbrothers, ignored and abused him to such an extent that she would only make her own sons well fed and warmly clad. However Ziqian made no complaints and put up with it until one day in winter when traveling with the whole family he dropped his reins as his hands were numb with cold while others performed well. Irritated, Ziqian's father whipped him, which tore a hole in his coat filled with the panicle of reed instead of cotton. Shocked at what he saw, the father who had been kept in the dark now realized how his wicked wife ill-treated his son and would divorce her. Ziqian knelt down and dissuaded his father from that, saying "None of the three sons will be clad in the absence of mother, which is worse than only one". Ashamed, the guilty stepmother thereafter treated the three sons equally without discrimination. Ziqian's effort in strengthening family harmony was valued by Confucius and Ziqian was viewed as one of his best disciples.

古贤大孝闵子骞 严冬芦衣难御寒
鞭衣父嗔跪相求 孝心感天家团圆



Role model Min Ziqian
Clinging to harmony and piety
Though underfed and poorly clad
His endurance rewarded by reunion



【负米养亲】

仲由，春秋末年卞（今山东泗水）人，孔门弟子。少时家贫，平时挣来的钱自己不花，使父母吃饱穿暖。房子破了，自己修。无钱买菜，自己种。卞地粮贵，他便到远处去买。后来，仲由到曲阜求学，发现当地粮价比卞地便宜，便常从曲阜买粮，步行百里，背回家中奉养父母。如此寒来暑往，经年不辍。因仲由学业有成，许多人劝他到外地做官，他对人说：“父母在，不远去”。直到父母谢世，他才去外地供职。后来，仲由南游楚国，楚王授以要职，从车百辆，生活优裕，但每当想起当年无力使父母摆脱饥寒时，常悲从中来。他对人说“子欲养，亲不在，悲痛在心！”“父母死后杀牛祭祀，远不如生前给老人杀只鸡吃。”



Be Nice to Parents before It Is Too Late

Zhongyou, a disciple of Confucius 2,500 years ago, was from Bian State (present Sishui, Shandong). Born to a poor family, he never spent one coin on himself; instead, he made a living in childhood to maintain his parents. In addition to renovating his house and growing vegetables, he attended a school in Qufu dozens of miles away, from which he backpacked rice to home because he found the grain there was sold at lower price. Years of hiking with such a heavy load never daunted Zhongyou, nor did he yield to his friends' suggestion that he started his official career in some prosperous places other than Bian. He said, "I will stay with my parents for their well-being" and did not assume the office outside Bian until his parents passed away. He was given an important post by the King in Chu State of South China. In his new prosperous situation Zhongyou lamented over the miserable life his parents had led. He sighed, "Woe to me! All my piety is in vain when parents are gone!" "A chicken served for parents outweighs a cow sacrificed in memorial ceremony."

仲由家贫孝父母 百里负米历寒暑
晚年楚地优裕日 犹悔年少孝未足



Poor and needy parents,
Supported by Zhongyou the backbone;
Rich and ample in his late years,
Regrets for filial duties unfulfilled.