

中华经典故事传播与留学生华文素养提升叙事研究成果

中华经典故事精选

阅读经典故事

体验中华美德

熏陶人格品质

提升人文素养

通俗读本

陈梦然 编著

耻 廉 信 忠 智 礼 义 仁 悌 孝

ZHONGHUA JINGDIAN GUSHI JINGXUAN TONGSU DUBEN



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前 言

高校在推动公共外交和人文交流方面,既有得天独厚的优势,又担当着重大的社会责任。九江学院举办本科教育以来,主动传承创新优秀传统文化,发挥文化育人的作用,推进公共外交和人文交流,取得了明显的成效。

这种成效,主要表现在教育国际合作与交流领域:在柬埔寨首都金边市和美国佐治亚州萨凡纳市创建了孔子学院;面向海外华人开展华文教育,在柬埔寨主流社会推广汉语,并且将孔子学院办学与华文教育较好地结合起来。这不仅为促进学校开展公共外交与人文交流工作奠定了扎实的基础,也在国际社会上产生了良好的影响,提高了九江学院的办学声誉。

赵启正先生指出:“推广公共外交是高等学校的社会责任。”九江学院立足高校留学生教育这个平台,传播中国优秀文化,弘扬中华文明。《国学经典故事传播与留学生华文素养提升的叙事研究》(简称“叙事研究”)课题组依托学校留学生教育,以拓展华文教育内涵、弘扬中华文化为己任,在跨文化交流的公共外交活动中,从学理角度探究中华经典故事在留学生华文素养教育中的必要性与可行性、目的性与效用性;从文献学角度探究留学生华文素质教育的基本内涵,即以中国国学精髓之孝、悌、仁、义、礼、智、信、忠、廉、耻为依据筛选中华经典故事,建构提升留学生华文素养品位所需的《中华经典故事精选通俗读本》(简称“故事读本”)的基本框架。

《故事读本》围绕国学精髓“孝、悌、仁、义、礼、智、忠、信、廉、耻”十个专题的历史人事或圣贤名流的嘉言善行,组成一百个经典故事;《故事读本》所选取的,虽然只是历史小故事,但却蕴含着人生的大道理。有利于引导学习者从中了解中国历史上不同时代的一些优秀人物及其高尚道德情操,感悟优秀的中国传统美德是怎样深入一个人的内心并支配其行动的,欣赏人生应具有的真、善、美的品质,进而激励、完善其道

德和人格。

《故事读本》作为2014年九江学院公共外交科研招标项目《叙事研究》课题的重要成果形式,其主要读者对象是在华留学生。考虑到留学生的汉语文化基础和汉语言的运用能力,编写中注重通俗简明、体例科学,选取的故事主题鲜明、内容具体、情节生动,以此引导留学生进行拓展式阅读:了解中国经典故事、体验中华美德、熏陶人格品质、提升人文素养,同时帮助留学生学习汉语文字、了解中华文化、崇尚中华文明,逐步养成尊重并爱好中华优秀传统文化的习惯。由于品味《故事读本》的本身就是一种跨文化交流的公共外交的心灵对话,所以,这是一种探讨国学经典故事传播与留学生华文素养教育有机结合的途径。

基于公共外交呈现出一些新的趋势和特点,新公共外交强调双向对话,将公众视为意义的共同创造者与信息的共同传递者,其主要表达形式是信息和语言。课题组采取汉语拼音和中英对照相结合的方式,编撰的这个贴近海内外读者对“华文教育”需求的《故事读本》,服务于热心中文和尊重中华文化的学习者,努力促进跨文化交流工作的普及和发展。因此,《故事读本》可作为传播中华软实力的文化思想库中的重要媒介,兼具华教资讯、华语读本、华文素质教育的性质和作用;同时作为文化素质教育的读物,还能够使读者在品读生动经典故事中咀嚼启人心智的圣贤之道,在感受博大精深的中华优秀传统文化中品味沁人心脾的心灵鸡汤。就这个意义而言,这个读本,可以视同为一部了解中国文化、丰富历史知识的简明通俗读本,也是一本启人心智、生动活泼的素质教育参考书。

Preface

Colleges not only have unique advantages in promoting public diplomacy and humanistic exchanges, but also shoulder significantly social responsibility. Since Jiujiang University offered the Bachelor's programs, great progress has been made in inheriting and innovating traditionally brilliant culture, fully playing the role of educating people with culture, and promoting the public diplomacy.

Such progress is mainly shown in the field of internationally educational cooperation and exchanges, i.e. establishing the Confucius Institute in both Phnom Penh of the Kingdom of Cambodia, as well as the Savannah City, the State of Georgia of U.S.; providing Chinese language and culture education for the Chinese overseas, promoting the Chinese language in the mainstream society of Cambodia, and properly combining the school-running of the Confucius Institute with the Chinese language and culture education. It has not only laid a solid foundation for the development of public diplomacy and humanistic exchanges, but also achieved a good result in international community and made Jiujiang University enjoy a good reputation in school-running.

Mr. Zhao Qizheng suggests that "colleges shall shoulder the social responsibility to promote public diplomacy." Based on the Education Platform for Overseas Students, Jiujiang University has exerted its greatest efforts to spread the Chinese traditionally brilliant culture, and carry forward the Chinese civilization. The research group of "Narrative Research on the Spreading of Chinese Classic Stories and the Promotion of Chinese Literacy Attainments for Overseas students" (hereafter referred to as "The Narrative Research"), relying on its education for international students, has fulfilled its own duty to explore, from the theoretical aspect, the necessity and the feasibility, and the finality as well as the utility of the promotion of overseas students' Chinese literacy attainments with the Chinese classic stories, aiming at broadening the contents of the Chinese culture and developing the Chinese culture in public diplomacy of intercultural communications. It has also discussed the basic contents of the overseas students' Chi-

nese literacy attainments from the perspective of philology by selecting the Chinese classic stories from Chinese national cultural essences, i.e. filial piety, respect, benevolence, righteousness, propriety, wisdom, loyalty, integrity, honesty, and shame, so as to construct the fundamental framework of the book *Selective Readings of Chinese Classic Stories* (hereafter referred to as “*The Stories*”) needed for improving the overseas students’ Chinese literacy attainments.

“*The Stories*” includes one hundred classic tales about the figures and the events in the history, and the sages and the celebrities’ good words and deeds, focused on the following ten topics of Chinese national cultural essences, i.e. filial piety, respect, benevolence, righteousness, propriety, wisdom, loyalty, integrity, honesty, and shame. Though the tales selected by “*The Stories*” are short ones happened in the history, yet they have contained a big truth of life. They can help the learners to understand the preeminent figures and their nobly morals in different times of the Chinese history, know how excellent Chinese traditional virtues are deepened in people’s heart and dominate their behaviors, and appreciate such good qualities as truth, goodness and beauty needed for one’s life, thus stimulating and improving the learners’ morality and personality.

“*The Stories*”, being an important achievement of “*The Narrative Research*”, tendered for the Jiujiang University’s Scientific Research Program of Public Diplomacy in 2014, the targeted readers of which are overseas students studying in China. Taking into consideration the overseas students’ fundamentals of Chinese language and culture, and their capabilities in using Chinese language, this book has paid much attention to simplicity and conciseness, and scientific style. All the selected tales are distinct in themes, specific in contents, and vivid in plots, with a regard to leading the overseas students to expand their reading, and helping them to know Chinese classic tales, experience Chinese virtues, edifying their personality, and improving their literacy attainments. Meanwhile, the tales can facilitate the overseas students to learn Chinese characters, know Chinese culture, and uphold Chinese civilization, so as to cultivate the habit of respecting and loving the Chinese traditional culture. When the learners read “*The Stories*”, it is a heart to heart dialogue of public diplomacy in the field of intercultural communications.

Based on the fact that public diplomacy shows new trends and characteristics, the new public diplomacy stresses on two-way dialogues, and regards the public as a co-creator of meaning as well as a co-transmitter of information, the main expressive form of which are information and language. By the means of pinyin and Chinese-English

bilingual versions, the research group compiles “*The Stories*” catering to the needs of readers both at home and overseas for Chinese literacy education, serves the learners who are keen on learning Chinese language and respect the Chinese culture, in order to popularize and develop the intercultural communications. Therefore, “*The Stories*”, as an important medium to spread Chinese “soft power” of culture and thoughts, functions as the useful information of Chinese education, a Chinese language textbook, and as the education of Chinese literacy attainments. Meanwhile, “*The Stories*”, being a textbook for improving the readers’ Chinese culture, can help them to taste the instructions of the sages embodied in the vividly classic tales and refresh their minds by the extensive and profound Chinese traditional culture. In this sense, “*The Stories*” can be taken as a concise and popular textbook to come to understand the Chinese culture and enrich the knowledge of Chinese history. No doubt, it is also a vivid and vigorous reference book of quality-oriented education for broadening people’s minds.

目 录

壹 孝 (Filial Piety) 1

闵损谏父(Mǐn Sǔn Jiàn Fù)	3
老莱娱亲(Lǎo Lái Yú Qīn)	6
鹿乳奉亲(Lù Rǔ Fèng Qīn)	8
汉文尝药(Hàn Wén Cháng Yào)	11
负母逃难(Fù Mǔ Táo Nàn)	14
姜诗出妇(Jiāng Shī Chū Fù)	17
董永卖身(Dǒng Yǒng Mài Shēn)	20
薛包侍亲(Xuē Bāo Shì Qīn)	23
庭坚涤秽(Tíng Jiān Dí Huì)	26
杨黼活佛(Yáng Fǔ Huó Fó)	28

贰 悌 (Respect) 31

泰伯让位(Tài Bó Ràng Wèi)	33
繆彤自挝(Miào Tóng Zì Zhuā)	36
兄弟折箭(Xiōng Dì Zhé Jiàn)	40
牛弘不问(Niú Hóng Bù Wèn)	42
李绩焚须(Lǐ Jì Fén Xū)	45
张闰无私(Zhāng Rùn Wú Sī)	47
朱显焚券(Zhū Xiǎn Fén Xuàn)	50
章溢代戮(Zhāng Yì Dài Lù)	53
廷机教弟(Tíng Jī Jiào Dì)	56
严凤敬兄(Yán Fèng Jìng Xiōng)	58

叁 仁 (Benevolence) 61

以德报怨 (Yǐ Dé Bào Yuàn)	64
韩信报恩 (Hán Xìn Bào Ēn)	67
与人为善 (Yǔ Rén Wéi Shàn)	70
雪中送炭 (Xuě Zhōng Sòng Tàn)	73
仁义胡同 (Rén Yì Hú Tóng)	76
钱徽焚书 (Qián Huī Fén Shū)	78
于义决讼 (Yú Yì Jué Sòng)	81
思永拾钗 (Sī Yǒng Shí Chuàn)	83
汉宾惠人 (Hàn Bīn Huì Rén)	86
善有善报 (Shàn Yǒu Shàn Bào)	88

肆 义 (Righteousness) 90

栾布就烹 (Luán Bù Jiù Pēng)	92
关公秉烛 (Guān Gōng Bǐng Zhú)	95
宋弘念旧 (Sòng Hóng Niàn Jiù)	98
王修哭谭 (Wáng Xiū Kū Tán)	101
公义变俗 (Gōng Yì Biàn Sù)	104
仲淹义田 (Zhòng Yān Yì Tián)	107
苏轼还屋 (Sū Shì Huán Wū)	110
孝基还财 (Xiào Jī Huán Cái)	113
天祥衣带 (Tiān Xiáng Yī Dài)	116
世期义行 (Shì Qī Yì Xíng)	119

伍 礼 (Propriety) 121

孔子尽礼 (Kǒng Zǐ Jìn Lǐ)	123
宋桓罪己 (Sòng Huán Zuì Jǐ)	126
伯禽趋跪 (Bó Qín Qū Guì)	129
石奋恭谨 (Shí Fèn Gōng Jǐn)	131
规妻礼宗 (Guī Qī Lǐ Zōng)	134
杨刘责子 (Yáng Liú Zé Zǐ)	137

卢植楷模(Lú Zhí Kǎi Mó)	139
孔融让梨(Kǒng Róng Ràng Lí)	142
彦光易俗(Yàn Guāng Yì Sù)	145
程门立雪(Chéng Mén Lì Xuě)	149

陆 智 (Wisdom) 152

虞舜躬行(Yú Shùn Gōng Xíng)	154
不耻下问(Bù Chǐ Xià Wèn)	156
晏子使楚(Yàn Zǐ Shǐ Chǔ)	159
田单破燕(Tián Dān Pò Yān)	163
韩信忍辱(Hán Xìn Rěn Rǔ)	167
英勇班超(Yīng Yǒng Bān Chāo)	170
孔融拜客(Kǒng Róng BÀI Kè)	174
羲之教子(Xī Zhī Jiào Zǐ)	178
用人不疑(Yòng Rén Bù Yí)	182
画龙点睛(Huà Lóng Diǎn Jīng)	185

柴 忠 (Loyalty) 188

比干死争(Bǐ Gān Sǐ Zhēng)	190
张良复仇(Zhāng Liáng Fù Chóu)	193
纪信代死(Jì Xìn Dài Sǐ)	196
朱云折槛(Zhū Yún Zhé Kǎn)	199
敬德癡瘕(Jìng Dé Bān Yí)	203
李绹善谏(Lǐ Jiàng Shàn Jiàn)	207
孟容制强(Mèng Róng Zhì Qiáng)	210
金藏剖心(Jīn Zàng Pōu Xīn)	213
洪皓就鼎(Hóng Hào Jiù Dǐng)	216
岳母刺字(Yuè Mǔ Cì Zì)	219

捌 信 (Integrity) 222

以身作则(Yǐ Shēn Zuò Zé)	225
季札挂剑(Jì Zhá Guà Jiàn)	228

季布一诺(Jì Bù Yī Nuò)	231
孺子可教(Rú Zǐ Kě Jiào)	234
郭伋亭候(Guō jí Tíng Hòu)	238
魏征妩媚(Wèi Zhēng Wǔ Mèi)	242
宋璟责说(Sòng jǐng Zé Yuè)	246
曹彬激诚(Cáo Bīn Jī Chéng)	249
杨荣谏征(Yáng Róng Jiàn Zhēng)	252
宋濂借书(Sòng Lián Jiè Shū)	255

玖 廉(Honesty)	258
---------------------	------------

子罕却玉(Zǐ Hǎn Què Yù)	260
杨震拒金(Yáng Zhèn Jù Jīn)	263
刘宠钱清(Liú Chǒng Qián Qīng)	266
孔明洁身(Kǒng Míng Jié Shēn)	269
傅昭静廉(Fù Zhāo Jìng Lián)	271
甄彬赎苎(Zhēn Bīn Shú Zhù)	274
老虎引路(Lǎo Hǔ Yǐn Lù)	276
裴度还带(Péi Dù Huán Dài)	279
清官包拯(Qīng Guān Bāo Zhěng)	282
杨罗出俸(Yáng Luó Chū Fèng)	284

拾 耻(Shame)	286
-------------------	------------

卧薪尝胆(Wò Xīn Cháng Dǎn)	288
夷齐采薇(Yí Qí Cǎi Wēi)	291
节姑赴火(Jié Gū Fù Huǒ)	294
胡妻耻见(Hú Qī Chǐ Jiàn)	296
负荆请罪(Fù Jīng Qǐng Zuì)	299
管宁善化(Guǎn Níng Shàn Huà)	302
朱冲送牛(Zhū Chōng Sòng Niú)	305
崔卢仕训(Cuī Lú Shì Xùn)	308
唾面自干(Tuò Miàn Zì Gān)	311
弄巧成拙(Nòng Qiǎo Chéng Zhuō)	314



Filial Piety

zài zhōng guó chuán tǒng wén huà zhōng xiào shì gè zhǒng měi dé de gēn běn yǒu zhè yàng
在中国传统文化中，“孝”是各种美德的根本。有这样
yī jù huà bǎi shàn xiào wèi shǒu kǒng zǐ rèn wéi xiào shì tiān zhī jīng dì zhī yì mín zhī
一句话：百善孝为首。孔子认为：孝是天之经、地之义、民之
háng xiào tì shì rén de jī chǔ rén zhī háng mò dà yú xiào xiào bù zhī xiàn yú duì fù mǔ
行；孝悌是“仁的基础，人之行，莫大于孝”。孝，不只限于对父母
de shàn yǎng hái bāo kuò duì fù mǔ hé cháng bèi de zūn chóng rú guǒ quē fá xiào jìng de xīn yì
的赡养，还包括对父母和长辈的尊重，如果缺乏孝敬的心意，
nà me shàn yǎng fù mǔ yě jiù yǔ sì yǎng jiā chù yī yàng liǎo shì dà nì bù dào de kǒng zǐ hái
那么，赡养父母也就与饲养家畜一样了，是大逆不道的。孔子还
rèn wéi fù mǔ kě néng yǒu guò shī zuò ér nǚ de yīng gāi wéi wǎn de guī quàn bāng zhù tā men
认为，父母可能有过失，做儿女的应该委婉地规劝，帮助他们
gǎi zhèng ér bù shì duì fù mǔ de jué duì fú cóng zhè xiē sī xiǎng zhèng shì zhōng guó gǔ dài
改正，而不是对父母的绝对服从。这些思想，正是中国古代
dào dé wén míng de tǐ xiàn
道德文明的体现。

shēn tǐ fā zhī fù mǔ shòu zhī fù mǔ bù gǎn huǐ shāng shì xiào de qǐ diǎn lì shēn
“身体发之父母，受之父母，不敢毁伤”是孝的起点；“立身
háng dào yáng míng yú hòu shì shì xiào de guī shǔ duì rú jiā bǎ xiào de zuò yòng guò yú jué duì huà
行道，扬名于后世”是孝的归属。对儒家把孝的作用过于绝对化
de guān diǎn dào jiā bù yǐ wéi rán lǎo zǐ yě chéng rèn xiào shì rén de běn xìng dàn tā rèn wéi
的观点，道家不以为然。老子也承认“孝”是人的本性，但他认为
bù bì xuān yáng guò yóu bù jí wǒ men duì rú dào guān yú xiào de fēn qí bù jìn háng
“不必宣扬，过犹不及”。我们对儒、道关于“孝”的分歧不进行

shēn rù tǎo lùn jīn cóng zì rán jiè zhōng wū yā fǎn bǔ gāo yáng guì rǔ de gù shì zhōng jiù zhī dào
 深入讨论,仅从自然界中乌鸦反哺、羔羊跪乳的故事中,就知道
 xiào běn lái shì zì rán lún lǐ guān chuān zài shēng mìng de yī qiè xíng wéi zhī zhōng duì yú rú
 “孝”本来是自然伦理,贯穿在生命的一切行为之中。对于儒
 jiā zhǔ zhāng de xiào shǐ yú shì qīn zhōng yú shì jūn zhōng yú lì shēn zhè zhǒng yǔ fēng jiàn
 家主张的“孝始于事亲、中于事君、终于立身”这种与封建
 shè huì de tǒng zhì lián jì dào yī qǐ de guān diǎn lǔ xùn xiān shēng céng duì tā yǒu guò jiǎn ruì de pī
 社会的统治联系到一起的观点,鲁迅先生曾对它有过尖锐的批
 pàn duì cǐ wǒ men yīng xī qí jīng huá qì qí zāo pò
 判。对此,我们应吸其精华,弃其糟粕。

zuò rén de gēn běn shì cóng yī gè xiào zì kāi shǐ de dǒng dé le fù mǔ duì wǒ men de ēn
 做人的根本,是从一个“孝”字开始的。懂得了父母对我们的恩
 qíng cái huì zhī dào huí kuì bào dá gǎn ēn dàn huí kuì bào dá fù mǔ de fāng shì bìng bù zhī
 情,才会知道回馈、报答、感恩,但回馈报答父母的方式并不只
 shì duì tā men hǎo nà me jiǎn dān jiù kě yǐ liǎo dāng rán xiào de guān niàn zài bù
 是“对他们好”那么简单就可以了。当然,“孝”的观念,在不
 tóng lì shǐ shí qī de yǎn biàn zhōng yě yǒu qí hé lǐ yīn sù bǐ rú tí chàng zǐ nǚ duì fù
 同历史时期的演变中,也有其合理因素,比如提倡子女对父
 mǔ de zūn jìng yǎng lǎo jiāng xiào qīn yǔ zhōng yú mín zú dà yì xiāng jié hé děng děng
 母的尊敬、养老,将“孝亲”与“忠于民族大义”相结合,等等,
 dū zhí dé fā yáng guāng dà
 都值得发扬光大。

In traditional Chinese culture, filial piety is the root of different kinds of virtues, being ranked at the first position. Confucius believed that filial piety is the essence under the sun, and it's the base of being kind. It is not only meant to be the support towards parents, but also the action of being respectful to them. Confucius also thought that when the parents made mistakes, it is a better way to help them correct rather than being totally obedient, which is the reflection of Chinese ancient culture.

“No change of your body, for it's from your parents” is the start of filial piety, and leaving your legacy is the result. But Taoism holds different views, and believes that it is not good to over stress this virtue. We can tell from some natural actions from animals that filial piety is the natural law. To the situation that filial piety got connected with politics, Mr. Lu Xun criticized.

When we understand our parents, we know how to feed back. It's not simply the good actions. With the different times background, it shows different significance, like respect or patriotism.

闵损谏父

Mǐn Sǔn Jiàn Fù

【出处】《弟子规》：亲有过，谏使更；号泣随，挹无怨。

【释义】 父母亲如果有了过错，做子女的就要耐心地劝导他们改正；如果不能如愿，就要等待时机继续劝导，即使遭遇责骂或痛打，也无怨无悔。

【Definition】 If parents made mistakes, children have to persuade them patiently, and if that doesn't work, the persuasion needs to be continued when chances arrive. There must be no regrets under any circumstances.

【造句】 闵损谏父的故事，说的是闵损用孝道侍候、奉养父母，最终感化了顽固的心结，赢得了父母的爱心。

【Example】 Min Sun Jian Fu, treating parents well, moving stubborn minds, finally regained parents' love.

【故事】

zhōu cháo shí yǒu gè xiào shùn fù mǔ de ér zǐ jiào mǐn sǔn shì kǒng zǐ de xué shēng tā yīn wèi dé
周 朝 时，有 个 孝 顺 父 母 的 儿 子 叫 闵 损，是 孔 子 的 学 生。他 因 为 德
háng hǎo lǎo chéng chí zhòng ér yǔ kǒng zǐ de líng yī gè míng jiào yán yuān de xué shēng yī yàng yǒu hǎo
行 好、老 成 持 重，而 与 孔 子 的 另 一 个 名 叫 颜 渊 的 学 生 一 样 有 好
míng shēng mǐn sǔn zé yóu qí yīn wèi xiào xíng fāng miàn chāo qún ér wén míng yú shì
名 声，闵 损 则 尤 其 因 为“孝 行”方 面 超 群 而 闻 名 于 世。

mǐn sǔn hěn xiǎo de shí hòu jiù sǐ liǎo mǔ qīn tā fù qīn qǔ liǎo yī gè hòu qī zuò tā de jì mǔ jì mǔ
闵 损 很 小 的 时 候 就 死 了 母 亲。他 父 亲 娶 了 一 个 后 妻，做 他 的 继 母。继 母
jīng cháng yòng cán rěn de shǒu duàn duì dài nián shǎo de mǐn sǔn mǐn sǔn què cóng bù duì bié rén jiǎng zhè xiē hái
经 常 用 残 忍 的 手 段 对 待 年 少 的 闵 损。闵 损 却 从 不 对 别 人 讲 这 些，还
xiàng xiào shùn qīn mā yī yàng de lái duì dài jì mǔ bìng qiě zài guān jiàn de shí hòu hái bāng jì mǔ shuō huà dàn
像 孝 顺 亲 妈 一 样 地 来 对 待 继 母，并 且 在 关 键 的 时 候 还 帮 继 母 说 话，但
jì mǔ què bù lǐng tā zhè gè qíng yīn wèi hěn yàn è tā dōng tiān de shí hòu zuò dōng yī tā gěi zì jǐ qīn
继 母 却 不 领 他 这 个 情。因 为 很 厌 恶 他，冬 天 的 时 候 做 冬 衣，她 给 自 己 亲
shēng de liǎng gè ér zǐ yòng bǎo nuǎn de mián xù ér gěi mǐn sǔn zuò de yī fú lǐ miàn què yòng bù bǎo nuǎn
生 的 两 个 儿 子 用 保 暖 的 棉 絮，而 给 闵 损 做 的 衣 服 里 面 却 用 不 保 暖
de lú huā
的 芦 花。

hěn lěng de yī tiān fù qīn jiào mǐn sūn tuī chē zi chū wài bàn shì xiǎo mǐn sūn yīn wèi yī fu bù bǎo nuǎn
很冷的一天，父亲叫闵损推车子出外办事。小闵损因为衣服不保暖，
dòng dé zuǐ chún fā zǐ lā chē shí bù xiǎo xīn jiāng jià mǎ chē yòng de pí dài zi shī diào liǎo fù qīn rèn wéi
冻得嘴唇发紫，拉车时不小心，将驾马车用的皮带子失掉了。父亲认为
shì tā tài cū xīn hěn shēng qì jiù yòng biān zi dǎ tā chōu liǎo jǐ biān zi xiǎo mǐn sūn de yī fu pò liǎo
是他太粗心，很生气，就用鞭子打他。抽了几鞭子，小闵损的衣服破了，
lù chū de quán shì bù bǎo nuǎn de lú huā suí zhuó màn tiān de fēng xuě fēi qù
露出的全是不保暖的芦花，随着漫天的风雪飞去……

huí jiā hòu mǐn sūn de fù qīn jiù yǒu yì de mō mō líng wài liǎng gè hái zǐ de yī fu fā xiàn shì sī róng
回家后，闵损的父亲就有意地摸摸另外两个孩子的衣服，发现是丝绒
bù lǐ bāo zhuó nuǎn hé de mián huā tā xīn lǐ yī xià zi míng bái liǎo yuán lái shì xīn cháng bù hǎo de hòu
布里包着暖和的棉花。他心里一下子明白了：原来是心肠不好的后
qī gù yì bù guān xīn mǐn sūn yú shì tā fù qīn zài hěn qì fèn de shí hòu fā liǎo hēn yào gǎn zǒu zhè gè
妻，故意不关心闵损。于是，他父亲在很气愤的时候发了狠，要赶走这个
yǒu liǎng yàng xīn de jì mǔ
“有两样心”的继母。

mǐn sūn lì jí guì xià lái xiàng fù qīn kǔ kǔ qǐng qiú shuō mǔ qīn liú zài jiā lǐ méi yǒu bié de zuì
闵损立即跪下来，向父亲苦苦请求说：“母亲留在家里，没有别的，最
duō jiù wǒ yī rén shòu xiē lěng dòng rú guǒ mǔ qīn lí kāi liǎo zhè gè jiā wǒ hé kě lián de dì dì men yīn wèi
多就我一人受些冷冻。如果母亲离开了这个家，我和可怜的弟弟们因为
méi yǒu niáng zhào gù jiù dōu gū dān liǎo fù qīn a jiù liú xià mǔ qīn ba fù qīn jué dé mǐn sūn de huà yǒu
没有娘照顾，就都孤单了。父亲啊，就留下母亲吧！”父亲觉得闵损的话有
dào lǐ jiù dá yīng liǎo
道理，就答应了。

jì mǔ cóng zhè jiàn shì zhōng rèn zhēn jiǎn tǎo liǎo zì jǐ bù duì de dì fāng gǎi zhèng liǎo cuò wù chéng
继母从这件事中，认真检讨了自己不对的地方，改正了错误，成
liǎo cí mǔ duì dài mǐn sūn xiàng zì jǐ qīn shēng de ér zǐ yī yàng liǎo
了慈母，对待闵损像自己亲生的儿子一样了。

In Zhou Dynasty, Confucius had a student, named Min Sun, who had a same good reputation as the student Yan Yuan, and he was famous for his filial piety.

Min Sun lost his mother when he was young. His father married another woman, who tormented him a lot. But Min Sun did not tell anyone anything about that, and treated her like his own mother. However, that did not pay off at all. His stepmother made Min Sun a coat filled with reed catkins instead of cotton.

In a cold day, Min Sun's father asked him to drive a coach out. For the low quality of his coat, Min Sun was frozen, and accidentally lost the driving belt. His father

thought it must be caused by Min Sun's carelessness, and whipped him for punishment, which made the coat broken, and reed catkins exposed.

When got back, father touched the coats of the other two children, and found those were made by cotton. And he realized that the stepmother deliberately ignore Min Sun. He was upset and decided to banish the stepmother.

Min Sun kneed down and begged: "If the mother is gone, every child will not be cared by mother. So let her stay." And his father thought it made sense and agreed.

The stepmother reflected and made corrections, and became an excellent mother.

【点评】

mǐn sūn xiào jìng fù mǔ de dé xíng shì xiān tiān xìng de bù guǎn fù qīn jì mǔ duì tā shì zēng wù hái shì
 闵损孝敬父母的德行是先天性的。不管父亲、继母对他是憎恶还是
 téng ài tā shǐ zhōng dū shì yòng xīn jìn xiào de yīn cǐ ān wěn liǎo yī jiā rén de xīn ràng yī jiā rén fēn xiǎng
 疼爱，他始终都是用心尽孝的，因此安稳了一家人的心，让一家人分享
 liǎo tiān lún zhī lè bǎo quán liǎo yī gè jiē jìn pò suì de jiā tíng
 了天伦之乐，保全了一个接近破碎的家庭。

No matter the father or stepmother hated him or loved him, Min Sun kept his filial piety, which made his family complete.