

Moral Education Supplementary Readers 道德教育辅助读物

Selected Writings on Moral Education

Humility and Courtesy

道德教育文选

谦让篇



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Look at the Rat

Look! The rat has a skin
How can a man live without good manners?
If a man lives without good manners
It is better that he dies.

Look! The rat has teeth
How can a man live without good behaviour?
If a man is without good behaviour
It is better that he dies, don't wait!

Look! The rat has limbs
How can a man live without courtesy?
If a man lives without courtesy
It is better that he dies now.

(Translated from **Book of Poetry**, the earliest collection of Chinese poetry by unknown authors. The poems date from between 800 and 600 B.C.)

人不可以没有礼

文章：诗经国风“相鼠”

〔语译〕

看啊！老鼠都有肤皮，
是人那可没有礼的容仪？
人而没有礼的容仪，
不死还做什么！

看啊！老鼠都有牙齿，
是人那可没有礼的举止？
人而没有礼的举止，
不死还等什么！

看啊！老鼠都有肢体，
是人那可没有恭敬辞让的礼？
人而没有恭敬辞让的礼，
还不赶快去死！

礼不可无

〔原文〕

相鼠有皮，人而无仪？人而无仪，不死何为！
相鼠有齿，人而无止？人而无止，不死何俟！
相鼠有体，人而无礼？人而无礼，胡不遄死！

Refusing Reward for Being Without Merit

When King Zhao of Chu was driven away from the state, a sheep butcher Ye followed the King into exile. After regaining control of the state, he wanted to reward his followers. When the King rewarded the sheep butcher Ye, the latter said, "As His Majesty lost control of the state, I lost my job as sheep butcher. Now His Majesty has regained the state, and I have regained my job as sheep butcher. Therefore my title and income have already been restored to me. Why should I receive a reward?"

The King ordered his officials, "Force him to take it."

The sheep butcher Ye said, "The fact that His Majesty lost the state was not my fault, and therefore I should not accept any punishment for it. The fact that His Majesty has regained the state was not my merit, and therefore I should not receive any award."

The King ordered his officials, "Bring him to see me."

The butcher said, "According to the laws of the state of Chu, only those who have great rewards and distinguished services can be granted an audience. My talent and wisdom were not enough to save the state, and my courage was not enough to destroy the enemies. When the armies of Wu invaded Ying the capital, I was frightened by the invaders and fled. I did not purposely follow His Majesty into exile. Now His Majesty is going to disregard the laws and break the tradition in order to grant me an audience. I don't want his favouritism to be known by the people."

King Zhao said to his officials Zi-qi, "The sheep butcher is a rustic man of mean position, but there are profound thoughts in what he just said. I want you to appoint him to be one of the three highest ministers."

The butcher said, "I understand that the position of the three top ministers is far more superior in power and prestige than the butcher. But I dare not allow myself to be greedy for the honourable position

没有功劳，不接受赏赐

作者：（战国）庄周（368？—288？B.C.）

文章：庄子“杂篇·让王”

〔语译〕

楚昭王弃国逃亡，有一个屠宰羊的人名叫说的随从昭王；昭王回国，奖赏跟从的人，他要奖赏这位屠夫。屠夫却说：“大王丧失楚国，我也放弃屠宰羊；现在大王回国，我也恢复屠宰羊；那我的爵禄已经恢复了，还需要什么奖赏呢？”昭王吩咐左右臣子：“勉强他接受吧！”屠夫说：“大王丧失国家，不是我的罪过，所以我不该接受处罚；大王回国，也不是我的功劳，所以我也不该接受奖赏。”昭王说：“叫他来见我。”屠夫说：“楚国的法律，一定要有重赏大功的人才能晋见君王。现在我的才智不足以保全国家，勇敢也不足以消灭敌人，吴国军队入侵郢都，我畏惧而逃避敌人，并不是有意追随大王。现在大王要废除法律、破坏信约而召见我，这件事情我不愿传闻出去。”昭王对司马子綦说：“这位屠夫的地位卑贱，而说的道理却很高深，你替我请他担任三公的职位。”屠夫却说：“三公的职位，我知道比屠宰羊的地位高贵；万钟的俸禄，我知道比屠宰羊的利益丰富；但是怎么可以贪图爵位俸禄而使得我的国君蒙受滥赐的恶名呢！我不敢接受，希望回到我屠宰羊的地位。”终于不接受奖赏。

and emolument and cause His Majesty's reputation to be damaged by giving me such undeserved honour. Therefore I dare not accept the offer. All I hope is to become a butcher again."

In the end the butcher Ye refused to accept the reward.

(Translated from Zhuang Zhou's [368?—288? B.C.] chapter on "Giving Away The Throne" in *Zhuang Zi*)

无功辞赏

〔原文〕

楚昭王失国，屠羊说走而从于昭王；昭王反国，将赏从者，及屠羊说。屠羊说曰：“大王失国，说失屠羊，大王反国，说亦反屠羊，臣之爵禄已复矣，又何赏之有？”王曰：“强之。”屠羊说曰：“大王失国，非臣之罪，故不敢伏其诛；大王反国，非臣之功，故不敢当其赏。”王曰：“见之。”屠羊说曰：“楚国之法，必有重赏大功而后得见。今臣之知不足以存国，而勇不足以死寇，吴军入郢，说畏难而避寇，非故随大王也。今大王欲废法毁约而见说，此非臣之所以闻于天下也。”王谓司马子綦曰：“屠羊说居处卑贱，而陈义甚高，子綦为我延之以三旌之位。”屠羊说曰：“夫三旌之位，吾知其贵于屠羊之肆也；万钟之禄，吾知其富于屠羊之利也；然岂可以贪爵禄而使吾君有妄施之名乎！说不敢当，愿复反吾屠羊之肆。”遂不受也。

Using a Vessel to Explain Humility

Confucius visited the temple of the Duke of Lu. He saw a vessel tipped to one side. Confucius asked the attendant about the vessel and the man replied, "This vessel is a reminder and can teach a moral lesson." Confucius said, "I heard that such a vessel with no water will tip to one side; but when filled in the right proportion will stand upright; if filled to the brim will tip over." Confucius then asked his students to fill it with water. They did as they were asked. When filled in the right proportion it stood upright; when filled to the brim it tipped over; when empty it tipped to one side. Confucius then sighed, "When filled to the brim why should it not tip over?" Zi Lu, a student asked, "What are the ways to preserve fullness without spilling?" Confucius answered, "If one is smarter than others, then one has to resort to less smarter ways in order to preserve it; if one's good work and deeds cover the land, then one has to resort to courtesy and humility in order to preserve it; if one's courage and strength has no equal, one has to resort to be less brave in order to preserve it; if one holds the wealth of the four seas, one has to resort to humility and gratefulness in order to preserve it. This is what is called the principle of negating and sacrificing oneself.

(Translated from Xun Zi.)

就器具说明谦让的道理

作者：（战国）荀况（302? — 235? B .C .）

文章：荀子“宥坐篇”

〔语译〕

孔子参观鲁桓公的庙，看到有一个倾斜的器具。孔子问守庙的人说：“这是什么器具？”守庙的人说：“这是放在座右作为警戒的器具。”孔子说：“我听说放在座右警戒人的器具，没有水时就会倾斜，水装得适中就会平正，水装满了就会倾复。”孔子回头对学生说：“灌水进去。”他的学生把水灌进去。适中时就平正，水满了就倾复，没有水就倾斜。孔子叹气说：“唉！那有盈满而不倾复的呢！”子路说：“我冒昧地请问保持盈满是否有方法？”孔子回答说：“聪明过人，要用愚拙来保守；功劳盖世，要用礼让来保守；勇力无匹，要用怯懦来保守；拥有四海的财富，要用谦逊来保守。这就是所谓自我抑损的道理。”

因器明谦

〔原文〕

孔子观于鲁桓公之庙，有欹器焉。孔子问于守庙者曰：“此为何器？”守庙者曰：“此盖为宥坐之器。”孔子曰：“吾闻宥坐之器者，虚则欹，中则正，满则复。”孔子顾谓弟子曰：“注水焉。”弟子挹水而注之，中则正，满则复，虚则欹。孔子喟然而叹曰：“吁！恶有满而不复者哉！”子路曰：“敢问持满有道乎？”孔子曰：“聪明圣知，守之以愚；功被天下，守之以让；勇力抚世，守之以怯；富有天下，守之以谦。此所谓挹而损之之道也。”

Humility Rejects Reward

Yan Zi served the Duke of Qi. In his old age, he politely rejected the offer of fief from the Duke. The Duke said, "From my ancestors till now have been a number of generations and so far no ministers when reaching old age, refused to accept fiefs, except you. This is breaking the law of the state. In doing so, you have also rejected my good will and this cannot be allowed. Yan Zi answered, "I heard in olden days that those who served the kings first assess their talent and virtue before becoming officials. If their virtue and character are both deep and high, then they accept the rewards; if not they reject them. If their virtue and character are deep and high, then they accept the rewards in order to make known the good rule of the kings. If their virtue and character are shallow they, in rejecting the rewards, are manifesting the incorruptibility of ministers. I am now old; both in virtue and in character. I am shallow, therefore I cannot accept the rewards. If I do, I will be covering up the good deeds of the ruler and contaminating the virtue and character of the ministers. I cannot accept the rewards."

The Duke did not accept Yan Zi's explanation and said, "During the reign of my forefather, Guan Zhong (famous statesman) worked hard for the State of Qi. When he reached old age, my forefather gave permission to him to collect 30% of the tax from the people of the city and this gratuity was extended to his children and grand children. Now, you have served me well. I would like also to offer 30% of the tax to you and your children and grand children. Why is this not possible?" Yan Zi answered, "When Guan Zhong served your forefather, he made it possible for your forefather to excell in righteousness over other dukes and lords and both his virtue and grace benefitted the people. Now, in serving you, the strength and prestige of Qi is just equal to those of other states. But there is dissatisfaction in the hearts of the people and I have made mistakes. Now, you want to reward me, an unworthy father to accept rich rewards for unworthy children — is this not doing harm to the pursuit of righteousness among the people? Then when both virtue and character are shallow and when the reward is substantial, and when both wisdom and knowledge are mediocre and the family rich, is this not showing forth corruption and against the educational values of the king and state. I cannot accept the rewards." The Duke did not reply. Yan Zi left the court. A few days later, Yan Zi had audience with the Duke and formally

谦让不接受封邑

文章：晏子春秋“内篇、杂下”

〔语译〕

晏子辅佐齐景公，年纪老了，推辞景公赐给他的封邑。景公说：“从先君定公到现在已经好几代了，齐国的大夫从来没有年纪老了而推辞封邑的。现在先生单独推辞，这是破坏国家的法规，辜负我的好意，是不可以的。”晏子回答说：“我听说古代侍奉君主的人，度量自己的才德而做官，德行深厚就接受俸禄，德行浅薄就推辞俸禄。德行深厚而接受俸禄，为了显扬君主的圣明；德行浅薄而推辞俸禄，为了表明臣子的廉洁。我的年纪老了，德行浅薄，没有才能而接受丰厚的俸禄，这是掩盖了君上的圣明，污染了臣下的德行，是不可以的。”景公不答应，说：“从前我先君桓公的时候，管仲为齐国忧劳，年纪老了，桓公赏赐市民租税的十分之三，施与恩惠达到他的子孙。现在先生也辅佐我，我想把市民租税的十分之三赏赐给你，让恩泽也达到你子孙，怎么不可以呢！”晏子回答说：“从前管仲侍奉桓公，使得桓公的道义超出诸侯，恩德普及百姓。现在我侍奉君上，国势仅仅跟诸侯相等，可是怨恨却累积在百姓的心中，我的罪过很多，然而君上要赏赐我，难道要不贤的父亲为不贤的儿子接受丰厚的赏赐，来伤害身为国民的道义吗！而且德行浅薄而俸禄丰厚，智慧昏庸而家境富裕，这是显扬自己的贪污而违背圣王的教化，是不可以的。”景公还是不答应，晏子于是离

requested the Duke not to present him the reward. The Duke then gave him a carriage. Yan Zi accepted it.

(Translated from **Yan Zi Chun Qiu**.)

开朝廷。过几天，晏子朝见景公，趁机会辞去封邑，景公只得送他一辆马车，晏子才接受而不推辞。

谦辞封邑

〔原文〕

晏子相景公，老辞邑。公曰：“自先君定公至今，用世多矣，齐大夫未有老辞邑者。今夫子独辞之，是毁国之故，弃寡人也，不可。”晏子对曰：“婴闻古之事君者，称身而食。德厚而受禄，德薄而辞禄；德厚受禄，所以明上也；德薄辞禄，可以洁下也。婴老，德薄无能而厚受禄，是掩上之明，汗下之行，不可。”公不许，曰：“昔吾先君桓公，有管仲恤劳齐国，身老，赏之以三归，泽及子孙。今夫子亦相寡人，欲为夫子三归，泽及子孙，岂不可哉！”对曰：“昔者管仲事桓公，桓公义高诸侯，德备百姓。今婴事君也，国仅齐于诸侯，怨积乎百姓，婴之罪多矣，而君欲赏之，岂以其不肖父为不肖子厚受赏，以伤国民义哉！且夫德薄而禄厚，智昏而家富，是彰汗而逆教也，不可。”公不许，晏子出。异日朝，得闾而入邑，致车一乘而后止。

Propriety Begins with Oneself

One day Mencius' wife was sitting with her legs doubled under. She was alone in the bedroom. Mencius entered the room and saw her sitting in such a position. He told his mother, "My wife has no sense of propriety, please send her away."

His mother said, "In what way is she without manner? "

Mencius replied, "She was sitting in a squatting position."

His mother said, "How do you know? "

Mencius answered, "I saw her myself."

His mother said, "It is you who have no sense of propriety, not she. The ancient rules of propriety say, 'When you are about to enter the door, you should ask who is there. When you are about to enter the hall, you must make some noise. When you are going to enter the bedroom, your eyes must look down.' Do not enter a person's house or bedroom when one is unprepared. Now you have gone into the bedroom of your wife and did not make a noise when entering. Therefore a person in a squatting position was seen by you. It is you who were wrong. Your wife did not act improperly."

(Translated from Han Ying's [fl. B.C. 150] *Han Shi Wai Zhuan*.)