



中文基本功

代為解籤在乎傳播史識
白登被圍皇帝自然失威

二月四日晚上收聽電台，聽得鄉議局主席劉皇發求得中籤，籤文是：「威人威威不是威，只當着力有箴規。白登曾起高皇閣，終被張良守舊園。」解籤的人不少，個個離題。因為他們都沒有解釋「白登」與「高皇」兩個名詞，憑空亂猜，哪裏會切題呢！

我不迷信神籤，但籤的好處，每籤必有古人古事，你能認識其故事，自然增加了歷史知識。我在這裏代為解籤，也在於傳播史識。

話說二千二百年前，楚漢相爭時期，漢王劉邦，打敗楚霸王項羽，被其他諸王擁為皇帝。他死後廟號「太祖」，諡號「高皇帝」，史稱漢高祖。籤中第三句的「高皇」正是指他。他既做了皇帝，衣錦還鄉（沛縣），興奮地唱起歌來。歌曰：「大風起兮雲飛揚，威加海內兮歸故鄉！安得猛士兮守四方！」威加海內，自然是滿足於做了皇帝，在四海之內夠「威」。兩年後，他率領步兵三十二萬北巡，向鄰國匈奴示威。當他抵達白登（今山西大

同），匈奴的單于（皇帝）親率騎兵四十萬包圍白登。漢兵守了七天，仍無法同外界聯繫，形勢危急。謀臣陳平獻計：派人以重金厚禮賄賂匈奴的關氏（皇后）。關氏說服單于罷兵。「高皇」才能趁着大霧迷茫突圍南歸。這個歷史故事，可否說他「威人威威不是威」呢？

籤文第二句和第四句，我認為無關重要。前者意思隱晦，可以作任何解釋，後者與史實不符，當時出謀解圍的是陳平；而張良根本不在場，如何能「守舊園」呢！

由此可見解籤有兩個必備的條件：一要有歷史知識，懂得籤文的古人做過何事；二要用腦，不要被籤文中的廢話迷惑。我熟讀相傳是劉伯溫的《燒餅歌》，知道它的秘密何在，自然明白，作籤文的作者文化水準必然比不上《燒餅歌》的作者（是劉伯溫死後百多年的人，非劉本人）。我在《燒餅歌》前尚能採取主動，何況神籤？聽完解籤，殊不必臆測「高皇」指誰，一笑置之可也！

容若



Happy ending for
the \$6,000 controversy

Financial Secretary of the SAR Government John Tsang Chun-wah has caused a tremendous upheaval of emotions among citizen in a week's time. Amid condemnations against his original proposal to inject \$6,000 into Mandatory Provident Fund (MPF) accounts, his rethink of giving every eligible citizen \$6,000 in cash rebate has won popular applause. The matter now seems to have been resolved **to the satisfaction of** all.

The SAR Government, the "God of Fortune" and Hong Kong society all must make some summarisation and reflection on the incident. The most important of all is that the government must strive to govern for the people and in the interest of the people. No longer can a government official sit in a closed-door office **to conceive of** a policy. Instead he must **get down off his high horse** to go into the midst of the common people, and truly keep whatever people desire **in his heart of hearts**. The proposal to inject \$6,000 into MPF accounts is made out of a "will of the officialdom" while the decision to give each citizen \$6,000 in cash rebate is made out of people's will. This is self-evident given poles-apart reactions in society over the two.

It can be imagined that in the past few days while John Tsang Chun-wah had still put on a countenance of forced smile in public, he must have been feeling very perturbed. During the period, he could possibly have had some resentment or even anger, blaming citizens for "not knowing chalk from cheese" or "not knowing what is good". But when the general public yesterday gave a positive reaction to his readiness to accept good advice, his feelings must be also profound and strong: Hong Kong people including grass-roots citizens are by no means unreasonable but rather highly reasonable and rational. They won't remain silent when they think a government policy is unfair and unreasonable. But surely when officials act to make improvement, they will heartily applaud and happily accept it.

It can be said that John Tsang has learned a big lesson in the past week about the bitterness and enjoyment, gain and loss, success and failure of governance. What is to be welcomed and affirmed is that Secretary Tsang, good at Western-style fencing, seems to have learned from Chinese Taiji swordsmanship how to overcome strength with softness. Today there is no need to continue strongly denouncing his previous persistence. Instead, he must be praised for his determination and courage to make a new start afterwards.

As a matter of fact, an official's capability, commitment and authority or face is not judged by whether his "every order is as firm as a mountain" so that he must remain obstinate and stick to his own course. Instead, he must be good at understanding people's desire and make correct judgment and response accordingly. This absolutely has nothing to do with "change of course", "bowing his head" or "loss of face". An official is to serve the people so in his eyes there should be only people's interests. To revise his own decision in the interest of citizens and for the sake of social harmony, this exactly shows he is responsible and capable.

This time John Tsang has learned a "\$6,000" lesson, which is worthy to be **drawn on** by the Chief Executive and all principal officials under the accountability system.

On the other hand, from the recovery of the "lost" \$6,000, the public should also gain a better understanding why social harmony must be safeguard so as to cherish the hard-earned good situation at present.

When the Budget was delivered last Wednesday, some lawmakers from

曾俊華勇納忠言 六千元皆大歡喜

特區財政司司長曾俊華，一周之內為市民帶來「大上大落」的心情：六千元注資強積金戶口換來一片罵聲，改為派六千元現金立即贏得一片掌聲，事情最終皆大歡喜收場。

整個事件，對特區政府、對「財爺」、對港人社會，都有值得認真總結和反思之處，而其中最重要的一點，就是施政為民、福為民開，不能關起門來在辦公室內主觀設想一套，而是必須放下身段、走近民眾，真正以民衆的意念和意願為依歸；六千元注入強積金只是「官意」，六千元派現金則是「民意」，兩者社會反應「天壤雲泥」，已足以說明一切。

可以想像，儘管前幾天曾俊華仍「強顏歡笑」，但身處四方八面一片惡罵聲中，肯定「不是味兒」；這中間，他可能有過怨氣，甚至有過怨氣，怪責市民「不知好歹」、「不識貨」；但到昨天，當市民大眾對他最終的從善如流給予正面回應、一片好評時，相信他的感受同樣是深刻而又強烈的：港人包括基層市民不僅並非不講理，相反是很講道理、而且很有水平的，當他們認為政府某一項施政不公平、不合理，絕不會啞忍，但當有關官員以行動作出改善，他們也一定不會吝嗇掌聲，並高興「收貨」。

為政的苦與樂、得與失、成與敗，曾俊華在過去一周內可說上了一堂大課；而值得歡迎和肯定的是，本來只擅「西洋劍」的曾司長，似乎這回也學會中國太極劍「以柔化剛」之道了。今日對其當初的堅持無須苛責，但後來改弦易轍的決心和勇氣則不得不讚。

事實是，官員有沒有水平、有沒有承擔、有沒有權威或面子，並不在「令出如山」，一味固執，堅持己見，而是要善於體察輿情民意，及時作出正確的判斷與回應，這完全與什麼「轉軌」、「低頭」或面子無關。官員是服務市民的，眼中應該只有市民利益而無個人所圖，為市民利益、為社會和諧而修正己見，正是負責任和有水平的表現。

曾俊華這一次「六千元」的經驗，值得特首和全體問責官員參考。

而另一方面，市民大眾從六千元的「失而復得」，也應該進一步體會到維護和諧社會、珍惜來之不易大好局面的道理。就在預算案上周三公布以來，一些反對派政黨議員和個別亂港傳

opposition parties and a couple of trouble-making media outlets appeared as if they had hit the jackpot. Instead of truthfully reporting citizens' opinions to safeguard their interests, they immediately advocated taking to the streets to protest. They tore the Budget into pieces and uglified the image of John Tsang. For a single flaw of the "\$6,000", they totally negated the whole Budget, denied all efforts made by the SAR Government to boost economic development and for relief of hardships. Furthermore, they even fabricated the so-called "collusion between officials and business people" to fan the "anti-rich people" sentiment, and further proposed to launch a "Bauhinia Revolution" in Hong Kong. In this way, they politicised an issue concerning people's livelihood. Their plot to break down the governance of the SAR Government, to create chaos in society and then to "bring chaos to China from Hong Kong" became as plain as the nose on one's face. In this regard, vast citizens especially members of the middle-class must not let themselves be fooled by them.

The SAR Government is Hong Kong people's oven government. Citizens must take an attitude of "they being one of us" to point out and criticise officials' shortcomings and mistakes in doing their works, so as to help the government improve its governance. The government must make greater efforts to learn what people think and want so as to correctly understand people's desire. Officials must be prepared to countenance having their errors pointed out and accept good advices. Only when officials and people strengthen their communication and join their efforts to work for Hong Kong, can there be no opportunity for anti-China trouble makers to make use of.

03 March 2011

WORDS AND USAGE :

① **To the satisfaction of sb, to sb's satisfaction** (idiom) - If you do something to the satisfaction of someone, they are pleased with it or accept it. (使...滿意或高興)

Examples : 1. The matter will be resolved to the satisfaction of every party involved. 2. Can you demonstrate to our satisfaction that your story is true.

② **Conceive of sb/sth** (phrasal verb) - To think or invent the notion of someone or something. (設想，構思，想像)

Examples : 1. Can you conceive of him as the president? 2. I can not conceive of such cruelty as to take a child away from its mother.

③ **Get (down) off one's high horse** (idiom) - To stop acting as if you are better or more intelligent than other people; to be less haughty. (放下架子，不再盛氣凌人)

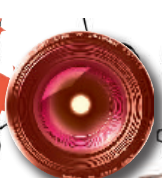
Examples : 1. Would you get down off your high horse and talk to me? 2. He never got off his high horse long enough to consider how insulting his words were to many new immigrants.

④ **In one's heart of hearts** (idiom) - In one's deepest feelings or thought. (在內心深處)

Examples : 1. I know in my heart of hearts that you are right, but I still find it difficult to accept. 2. I said I loved her, but in my heart of hearts I knew it wasn't true.

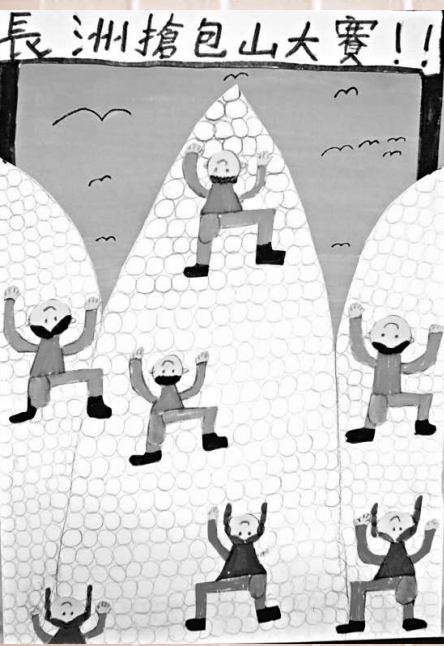
⑤ **Draw on sth** (phrasal verb) - To use something that you have or that is available to help you do something. (借鑒，利用，動用)

Examples : 1. A writer has to draw on his imagination and experience. 2. I'll have to draw on my savings to pay for the computer.

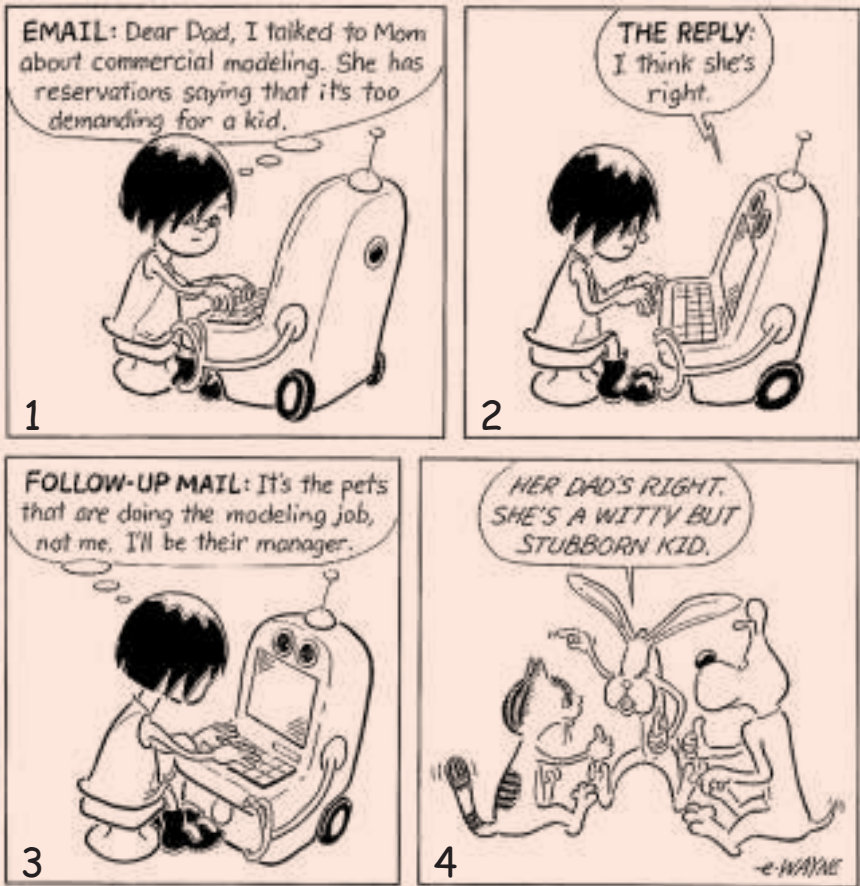


觸景立畫

為善創藝術——我的香港系列之「長洲搶包山大賽」
長洲搶包山大賽是香港年度盛事，每年都有很多市民參加，連外國遊客也專程來觀賞。看到健兒們身手敏捷地向上爬，代表香港人努力向上、不怕跌倒的精神，奮力爭取平安和幸福。
吳穎暉



Soho Diary



Old Age (1)

Hark Yeung (yeung@harkyeung.com)

One day a friend in his early 60s told some friends such a story.

"My mother knocked on the door of my bedroom very early this morning. I opened the door and she said, "why did you steal all my money?"

"These days, she keeps saying that I have stolen her money. Once, she put her passbook in front of me and asked, "why did you steal all my money?"

"The money is still all there in the bank. She is the only one who can take the money out from her account. Of course she doesn't think in that way. All she says is that I have stolen her money."

When the narrator finished the story, there was a silence, as if a ghost story was told.

Everyone was afraid that one day she or he would grow old like that and cause frustrations to

others.

The elderly in this story was obviously in good physical health as she could walk on her own to the door of her son's bedroom. But instead of using her ability to move around and enjoy a wonderful time, she was making herself and others miserable.

The narrator is himself a self-made millionaire. Like many Hong Kong Chinese, he chooses to live with his aging mother to take better care of her. Very soon he might have to make the difficult decision if he should put his mother into an aged home (老人院).

One of those who heard the story responded by quoting Confucius. "Haven't you heard of what Confucius had said? The most difficult thing is not to lose one's temper when one is dealing with one's parents."



財政司司長曾俊華（左）把六千元注資強積金改為直接發給香港永久居民，立即贏得民心

媒，彷彿「如獲至寶」，他們不是客觀、理性的去反映市民意見、維護市民利益，而是立即大力鼓吹上街示威集會遊行，他們撕毀預算案文本、醜化曾俊華形象，以「六千元」一項瑕疵而否定整份預算案，否定特區政府推動經濟發展、為民紓困的所有努力，更進一步捏造什麼「官商勾結」，煽動「仇富」情緒，進而提出要在本港進行「洋紫荊革命」，將民生問題政治化，其妄圖衝擊特區政府管治、搞亂社會、進一步「以港亂亂」的政治圖謀已昭然若揭。對此，廣大市民、特別是中產階層，切不可以上當。

特區政府是港人自己的政府，施政上何有不足或缺失，市民都應以「自己人」的態度提出批評和意見，協助政府改進工作；而政府也必須進一步努力體察民情、正確判斷民意，官員更要「聞過則喜」、勇納忠言，只有官員加強溝通、同心為港建港，才不會給予抗中亂港分子以可乘之機。



通識記憶體

50人以上遊行須警務處批准

6000元以何種方式注資的問題至今已告一段落，但事件引發的連鎖震動卻依舊令社會不安。從當初財政司司長曾俊華提出注入強積金帳戶起，包括「泛民」在內的香港各界都表示強烈反對，並表示將發動「洋紫荊革命」來討回這所謂救命錢；一周後，曾俊華表示將放棄注入強積金，以現金方式發放6000元。但「泛民」等團體依舊緊追不放，聲稱將繼續發動「洋紫荊革命」以批評政府沒有政策遠見、沒有體恤民心；他們口中的6000元，其職能也從「救命」變成「封口」。

遊行作為公民表達權利的窗口，一直是各國法律賦予人民的

基本權利。透過遊行所表達的民衆意願，已在某種程度上反映當下社會狀況與主流思想。例如去年的「八·二九」紀念馬尼拉人質事件死難者遊行上，台灣及海外華人媒體都給予高度關注，大遊行表現出香港人的堅強與仁愛，也發放人性的光輝。

按法律，50人以上的遊行必須經警務處批准，同時須列明時間、地點、路線等重要信息。根據《基本法》和《基本人權法案條例》，市民擁有和平集會和公眾遊行的自由和權利。有關人士須填寫一份通知書，列明公眾集會或遊行的詳情，此外亦須遵守隨通知書附夾的公眾集會和遊行指引，以確保秩序良好和公眾安全。