

## 細講弟子規 第二七集

# Confucius Teachings On Building A Happy Life (27)

- a foundation for Mahayana Buddhism practice

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怎麼贏得別人的信任

***Building Social Credit***

諸位朋友，大家好！我們接著看下一句經文：

Hello my friends! Let us look at the next phrase:

【借人物。及時還。後有急。借不難。】

"When borrowing things from people, return them quickly. In the future if I have an urgent need, there will be trouble borrowing it again."

所以當我們借人家的東西，念念要想著什麼時候該還，這要很謹慎。

Whenever we borrow something from others, we must always remember when to return it.

因為人家借我們東西是對我們有幫助、有恩，

We have to be very cautious with this because people have been kind and helpful by lending things to us.

假如我們還沒有準時還，就太沒有道義。

If we do not return their things on time, we are being very morally unrighteous.

所以當我們確定哪個時間要還他，又怕自己忘記，一定要，你可以直接在你掛的月歷上寫上去，

When we have decided when to return something but are afraid of forgetting this matter, we can note it on our calendar directly.

你每天都看月歷就不會忘；

Then, we will not forget it because we will look at the calendar every day.

或者是在你的記事本、行事歷上寫上去。

We can also write it in our notebook or daily planner.

你對於每次借人家的東西都這麼謹慎，往後他人就很歡喜把東西借給你。

If you can be so cautious every time you borrow people's things, they will be very happy to lend you things in the future.

所以明朝的鄭濂（註：宋濂）有一次去跟人家借書，

Zheng Lian of the Ming Dynasty once went to borrow books from a wealthy family.

因為那是大戶人家，就跟他說這個書你十天以後要還我。

That person requested him to return the books in ten days.

十天很趕，人家肯借，他也就滿歡喜的。

Ten days was a short duration but he was elated because that person was willing to lend the books to him.

結果第十天剛好下大雪，主人可能想說他不可能來，

It happened to snow heavily on the tenth day, so the owner thought that Zheng Lian would not be able to come.

但是鄭濂(註:宋濂)還是一樣冒著大風雪趕過來。

But Zheng Lian still braved the big snowstorm in order to return the books.

結果這個主人很感動,也很佩服他。

As a result, the owner was deeply touched and greatly admired him too.

所以就跟他說,往後我們家的書都歡喜借給你。

He said to Zheng Lian, "Our family would be happy to lend you books in the future."

所以當我們跟別人借東西,人家面有難色,不可以怪別人。

So, when people look displeased when we borrow things from them, we should introspect instead of blaming them.

要怎麼樣?要反省自己。我們的社會信用是要自己一點一滴經營出來,

Our social credibility is to be built up by ourselves bit by bit.

我們不要去羨慕這個人怎麼這麼贏得別人的信任,必有他的原因,

We do not have to envy a person who has earned others' trust; there must be a reason for it.

我們要自己好好的去往這個方向去努力。

We must seriously work hard in this direction.

現在借錢的是什麼?

Who are the borrowers now?

是老大,借人家錢的是小弟;

They are the "big brothers" while the lenders have become the "little brothers."

借錢的人都高高在上,然後借人家錢的還要去求他還。

The borrowers act like a boss while the lenders have to appeal to them to return the money.

你看這個社會有沒有顛倒?而且還借了,其實自己已經有了還不還。

Society has been turned upside-down, has it not? And even when they actually have the money, they still will not return it.

這都惡劣到極處,都沒有想到人家當初這麼夠意思借你錢。

This is extremely bad; they never consider how kind the lender is by lending money to them in the first place.

按照我們古代這些人的厚道,只要自己有錢,馬上一定去還。

According to our ancient people's moral integrity, as long as they had the money, they would immediately return it.

而且古代這種信用跟現代一不一樣?

Is this kind of credibility from ancient times the same as that of modern times?

不一樣。古代的信是人格,要不要立字條?

It is different! To ancient people, trustworthiness and credibility represented one's character.

So there was no need to write a note of IOU.

所以中國的誠信就代表一個人的人格,不需要立字據的。

The Chinese's sincerity and trustworthiness represented a person's conduct, there was no need to write a note.

其實差不多在五、六十年前,中國人的社會還是有這樣的品德。

In fact, about fifty to sixty years ago, Chinese society still held fast to such moral values.

比方說,我外公以前是開米店的,

For instance, my maternal grandfather had a rice shop before.

所以很多人家裏目前還沒有錢,都會把米先給他。

For many people who had no money to make purchases, he would give them the rice first.

過年過節大部分的人都會拿來還,

Most of them would come and settle the debts during the Lunar New Year.

但是少部分的人沒來還,因為沒錢,

But a small number of them did not pay off their debts because they really did not have money.

所以我外公也不會去要。

My grandfather would not ask them for it either.

因為人跟人都很有信任，

Since people had mutual trust for each other,

都知道對方一有錢一定會拿來還，

they knew that the other party would surely come and pay back the money as soon as they had it.

現在一定是有難處，我們再去跟人家要，那就太不夠道義。

They must have had difficulty with money at that time, so asking them to repay it would have been morally unrighteous.

所以你看以前的人他對人是信任。

You see, people in the past had complete trust in others.

那西方的信是什麼？

What is credibility in the West?

白紙黑字，西方的一個角度就是他要先懷疑你是不是好人？是不是講信用的人？

Everything must be in black and white because the Western perspective requires the lender to doubt if you are good or trustworthy in the first place.

你要證明給他看你是不是有信用。

You have to prove to them you can be trusted.

這是東西方對「信」是不同的態度。

These are the different attitudes towards "credibility" between East and West.

但是我們現在在處理「信」這個問題，是東方還是西方？

But are we currently using the Western or Eastern approach to deal with this issue?

現在也都比較偏西方。

We are now more inclined towards the Western approach.

因為要像東方，可能沒幾個人敢做，

Because few people dare to attempt the Eastern way.

心裏會擔心，怕現在的人言而無信。

They are worried and afraid that people's words cannot be trusted nowadays.

所以我們到底是進步還是退步，我們要冷靜思考。

In the end, are we progressing or regressing? We should calmly think about this.

所以該你還人家你不還，看起來好像占了一點小便宜，

It seems that you have taken a small advantage by not returning people's money,

其實已經把你的整個社會信用一點一滴透支掉。

but in actuality, your entire social credibility has been overdrawn bit by bit.

在深圳有一個商人他就去跟農民談生意，談好說這一塊地賣給他。

There was a businessman in Shenzhen who went to negotiate business with a farmer who later agreed to sell a piece of land to him.

結果賣給他之後，只付了一半的錢就不再給他。

But this businessman only paid half of the money to him.

這個農夫很生氣，那是他唯一的一塊地，

This farmer was enraged because that was his only piece of land.

還欠了他六千塊人民幣不還。

The businessman still owed him six thousand yuan.

所以人都覺得他占人便宜好像自己有好處。

People often think that taking advantage of people seems to be beneficial to themselves.

結果過沒有幾天，這個農夫帶著炸彈到他們家跟他同歸於盡。

But a few days later, this farmer brought a bomb to the businessman's house and took him down along with himself.

報紙寫一條命多少錢？六千塊。

The newspaper wrote, "How much is the value of a person's life?" Six thousand yuan. 所以信用特別重要。

So, credibility is particularly important.

我們一來要維持好自己的信用，

First, we must maintain our credibility well;

二來要念念不忘是別人借我們東西是給我們幫忙，

second, we have to always bear in mind that people are helping us when they lend us something.

我們要不忘這個道義、這個恩德，

We must not forget this act of moral righteousness and kindness.

自然我們就很有警覺性，言而有信。

Then we would naturally be vigilant and keep our word.

所以孔老夫子在《論語》的教誨當中，也屢屢提到「信」的重要，

Confucius also repeatedly mentioned the importance of "trustworthiness" in *The Analects*.

我們下一個單元就講到「信」。

We will talk about this in the following chapter.

在《論語》裏講到「人無信不立」，

It is mentioned in *The Analects* that "One who has no credibility will not have a foothold in society."

人無信就無法在社會、在人群當中立足。

An untrustworthy person cannot gain a foothold among people.

因為社會是一個團體生活，假如大家都不信任你，就會離你而去，你就很難發展。

We are living in a society; if no one trusts you, they will leave you and it will be very difficult for you to develop yourself.

孔夫子也說「人而無信，不知其可也」。

Confucius also said, "I do not know how a man without credibility can get on with his life."

假如一個人不信，我真不知道還他能做出什麼事來？

That is, If a man is untrustworthy, I really do not know what things he can accomplish.

所以信用對一個人相當重要。

So, credibility is very important to a person.

父子關係當中的信跟義

### ***Trust In the Five Ethical Relationships***

我們來看「信」這個字，

Let us look at the character for trustworthiness「信」.

它是會意字，左邊一個人，右邊一個言語。

It is a compound ideograph, comprising the radical for "man" on the left and the radical for "speech" on the right.

所以意思就是人的言語一定要守信，要言而有信。

It implies that a person must keep his word.

我們看看古代人對言語的態度都是一諾千金，一言九鼎。

As for the ancient people's attitude towards speech, they said "a promise made is worth a thousand taels of gold" and "one's words are as heavy as nine 3-legged cauldrons."

這個「信」，除了守信的意義之外，它另外還有一個含義，就是信義。

Apart from keeping one's word, "trustworthiness" also connotes credibility and righteousness.

信跟義是結合在一起的，

Credibility and righteousness are one unity.

而信義它雖然沒有講，但是都放在人的心中。

Even though we do not talk about them, we keep them in our mind.

比方說，雖然我們沒有告訴爸爸，我要孝順你，

For example, even though we do not tell our father that we will be filial to him,

但是在我們的心中，已經把這個「義」時時守住。

we keep this righteous duty in our mind at all times.

所以這個信還有另外一個延伸意就是指道義、情義、恩義，

So, other extended meanings for credibility refer to the morality, comradeship, and gratitude among people.

也就是用現在話講叫義務，做人的本分，做人的義務。

In the present language, it is called a person's duty or obligation.

所以從這樣去理解信，你就可以把它的意思解得更廣。

By understanding credibility in this way, we can interpret its meaning more extensively.

我們知道聖人的學問不外乎把人與人的關係處好，

We know that the saints' wisdom is nothing more than managing interpersonal relationships.

這是最根本，就是先學會做人。

This is the most basic practice; we must first learn to conduct ourselves.

所以做人如何守信？

So, how do we keep our word?

做人不外乎五個關係，倫常大道。

Self-conduct revolves around the Five Ethical Relationships.

哪五倫？

What are they?

這要考試的，你們要回過神來開始作答。

This is a test; let us recall what we have learned and start answering:

「父子有親，

love between parents and children;

君臣有義，

righteousness between superiors and subordinates;

夫婦有別，

distinct responsibility between husband and wife;

長幼有序，，

order between the elderly and the young;

朋友有信」

trust among friends.

你看這五個關係，有沒有皇帝看到臣子說你要效忠我。

With these five righteous duties among people, would the monarch need to say to his minister, "You must be loyal to me"?

有沒有講？

Would he need to say that?

不用講，因為那是一個人的義務本分，

He needs not say it because that is a person's duty and responsibility;

做人的一個態度，

it is the dutiful attitude for self-conduct.

不需要講就會守這個承諾。

People will keep this promise without the need for someone to tell them.

我們來看父子關係,

Let us look at the parent-child relationship.

當然先要言而有信, 你才能把家庭、把孩子帶好,

Of course, parents must first keep their word before they can lead their family and children well.

孩子才會信服你。

Only then will children trust them and be convinced by their words.

假如爸爸說一套, 做一套, 兒子會不會尊敬你? 不可能。

If the father says one thing and does another, will the child respect him? Impossible!

你假如這樣帶下去, 保證這個孩子以後一定會逆反, 因為他的不滿、不服在那裏積累, 總有一天會火山爆發。

If you carry on like this, I guarantee that your child will rebel in the future because his accumulated dissatisfaction will explode someday.

所以對孩子必然要言而有信。

So, parents must be credible with their words.

在周朝就有一個故事叫曾子殺彘, 殺豬。

There is a story from the Zhou Dynasty called "Zengzi Killed a Pig."

這個故事就是說, 曾子的太太剛好要出去買菜, 小孩就說: 媽, 我要跟你去。

The story goes that Zengzi's wife was about to go out to buy food. Her son said, "I want to go with you."

他的母親就說: 你別吵! 你假如乖乖的, 我回來殺豬肉給你吃。

His mother said, "Don't make a fuss! If you behave well, I'll kill a pig for you to eat when I return."

敷衍敷衍一下小孩, 結果剛好被曾子聽到了,

She said it perfunctorily but Zengzi happened to overhear.

結果他太太回來就看到曾子在幹嘛? 磨刀子。他太太嚇得半死, 跑過來:

When she returned, she was shocked to see her husband sharpening a knife, so she ran toward him and said,

我跟孩子開玩笑, 你還當真?

"I was just kidding with him. You took that seriously?"

曾子馬上跟他太太說:

Zengzi immediately said to her,

假如你對孩子有一句不守信, 那你這一輩子要再讓他相信你都很困難。

"If you break one promise to your son, it will be very difficult for you to earn his trust in the future."

所以為人長者也要謹言慎行,

As elders, we must be careful with our speech and deeds.

你一定要做得到才可以答應。

You must be able to do something before you can promise it.

而且不只你做得到才可以答應,

Furthermore, not only should you only make a promise when you are able to do it, 還要考慮答應以後是不是對孩子有幫助。

you must also consider whether your promise would be helpful to your child.

你不要說我經濟這麼寬裕, 沒關係, 要什麼給什麼。

Do not think that just because you are rich you can easily fulfill his every wish.

要看他有沒有真正需要,

You must see whether he really needs it.

所以《弟子規》說「事非宜, 勿輕諾; 苟輕諾, 進退錯」。

As stated in *Dizigui*, "I must not agree to do something inappropriate, if I do, I will put myself into a dilemma."

所以家長你要考慮言語的謹慎度。

So, parents must use caution in their speech.

那父子之間，除了言而有信，就是一定要父慈子(慈愛子女)，  
Between parents and children, other than upholding trustworthiness,  
子一定要孝父。

parents must love children while children must be filial to parents.

所以我們常常聽一些朋友講：

We often hear friends say,

孩子生了就應該盡心盡力把他教好，

"Since we have given birth to the child, we must do our best to educate him well."

這是做人的本分。

This is our duty as humans.

我都很喜歡聽到這樣的話，

I take great delight in hearing such words.

聽起來都會特別血液循環很好，因為有浩然正氣。

It is particularly good for my blood circulation because there is an awe-inspiring  
righteousness in it.

所以當一個人真有道義的時候，你就會覺得跟他聊起天來特別舒服。

When a person really has moral righteousness, you will feel very comfortable talking to him.

那古代的孝子確確實實念念不忘父母的恩德、父母的恩義。

The ancient filial children were indeed constantly mindful of their parents' kindness and  
righteousness.

在宋朝有一位讀書人叫朱壽昌。

There was a scholar in the Song Dynasty named Zhu Shouchang.

他七歲的時候，因為他母親不是父親的原配，

His mother was not the first wife of his father.

父親的原配又很嫉妒他母親，所以硬是把他的母親逼出去改嫁，

The First Wife was very jealous of his mother and had forced her to remarry.

所以他七歲就跟母親分離。

So he had been separated from his mother since he was seven years old.

你看七歲的孩子面臨人生這麼大的一個悲劇、一個考驗，

You see, a seven-year-old child had to face such an appalling tragedy and test in his life.

但是這個孩子念念只想著往後一定要把母親找回來。

But this child always thought of finding his mother and bringing her back in the future.

所以我們看到一個七歲的孩子對父母是如此的態度，我們看了都非常感動。

We are deeply moved by a seven-year-old child with such an attitude towards his mother.

你說七歲懂什麼？

You may say that a seven-year-old child knows nothing.

非也，只要你從小教他這些做人的道理，七歲的孩子可以讓我們打從心裏的佩服。

This is not true; as long as you teach him these principles of self-conduct since childhood, he  
can make us admire him deeply from the heart.

後來他在幾十年當中，一直打聽都沒有下落。

Later, for decades he kept inquiring about his mother's whereabouts but to no avail.

他的整個事業也發展得很好，在宋神宗時候也當了官。

His entire career developed very well and he became an official during the tenure of Emperor  
Shenzong of Song.

後來他五十七歲，已經五十年，他就下定決心，他對他的親人說：

Fifty years later, when he was fifty-seven years old, he made a decision and said to his family,

我要出去找我母親，假如我沒有找到，我從此不回來。

"I will go search for my mother, if I don't find her I will not return."

就一定要找到，破釜沈舟。

He was irrevocably committed to finding her.

諸位朋友，找得到嗎？

My friends, do you think he could find his mother?

精誠所至，金石為開。

It is said that "utmost sincerity can move a heart of stone."

一般人又開始想，大海撈針。

Most people would think this was "looking for a needle in a haystack."

其實父子、母子連心。

In fact, parents' hearts are connected to their children's.

所以他找到偏遠的陝西一帶，到了一地方叫同州，

He went to a remote area of Shaanxi to search and reached a place called Tongzhou.

剛好就下了雨，這都有感應。

It started to rain; this was a response!

就停在那裏，後來就有因緣探聽到他的母親。

He stopped there and it just so happened that he learned of his mother's whereabouts.

所以天地非無情，要靠我們的心去感！

So, the world is not ruthless; we must depend on our sincere heart to invoke a response.

諸位朋友，我們到溫州去講課，他們已經好幾個月沒有下雨，結果我們去的那一天雨就下來了；

My friends, we went to Wenzhou before to give lectures; it had not rained there for months but it rained on the day we arrived.

我們上秦皇島也好幾個月沒下雨，結果去的當天晚上下了今年第一場雪。

In Qinhuangdao too it had not rained for months, but the first snow of the year fell on the night we arrived there.

所以確確實實整個大自然環境跟人心是一體。

Indeed, the whole natural environment is one with the human heart.

人心善，國泰民安；人心惡，災害連連。

When people are kind-hearted, the country and people will be peaceful; if people are wicked, disasters will be endless.

所以我們現在要扭轉社會的狀況，不要去抱怨，要從什麼？

Now we want to turn society around. Instead of complaining, what should we do?

根本，從我們的心開始轉善，進而去影響更多人心，

We should take action from the root by changing our mindset and further influence more people.

整個社會整個災難自然就會慢慢化解掉。

Then the disasters of the entire society will naturally and slowly resolve.

所以他順利的找到了他母親，他母親已經七十多歲。

Zhu Shouchang finally succeeded in finding his mother, who was already in her seventies.

母子也是很感動，相擁而泣。

It was an emotional reunion between mother and son. Moved to tears, they embraced each other.

朱壽昌不只是把他的母親迎回來奉養，連母親後來生的弟弟、妹妹一並接過來。

Zhu not only brought his mother back to support, he even brought his half brothers and half sisters home to live together.

請問他跟他這些同母異父的弟妹有沒有簽契約？有沒有？沒有。

May I ask whether he signed a contract with his half siblings? Yes or no? No!



中國人是那一分信義、情義, The Chinese are righteous with regard to credibility and affection, 就一起統統接過來生活, so he brought them all to live with him together.

「兄道友, 弟道恭; 兄弟睦, 孝在中」。

As stated in *Dizigui*, "The older children should be loving and the younger ones should be respectful; when siblings get along harmoniously, filial piety already exists in their actions." 這是朱壽昌對於母親的一種情義。

This was Zhu's profound ethical affection towards his mother.

另外一位宋朝的讀書人叫黃庭堅, 他文學非常好。

Another scholar of the Song Dynasty was Huang Tingjian, who was well-versed in literature. 那時候他已經當太史, 也是相當高的官。

At that time, he was already appointed as a Taishi (similar to Grand Scribe), a very high-ranking official,

但是每一天他一定親自幫母親洗尿桶, 洗尿桶!

but every day he would personally help his mother wash the urine bucket.

他不是沒有仆人, 但是他一定堅持每天要替母親做他孩子應該做的事。

Even though they had servants at home, he still insisted on fulfilling his filial duty to his mother every day.

連尿桶都洗, 代表其它的事也會怎麼樣? 盡心盡力。

He even washed the urine bucket, implying he would also spare no effort to do other tasks.

所以黃庭堅雖然當了大官, 雖然名聞利養都得到了,

Despite being a high-ranking official and having fame, prestige, profit, and wealth,

但是他那一分至誠的孝心有沒有被名聞利養污染? 沒有。

was Huang's utter filiality depraved by these gains? No!

我們再反觀我們現在的社會, 當一個人賺了大錢, 他那一顆孝心有沒有變?

Let us look back at our current society: when a person earns good money, does his filiality change?

很可能變成財大氣粗, 都用錢在盡孝, 可能那個恭敬心都不足。

He could become rich and arrogant, use his wealth to perform filial duties, and lack that respectful attitude.

所以我們對照古人也要好好向他們學習。

When comparing ourselves with the ancients, we must seriously learn from them.

師生關係當中的信跟義

這是父子關係當中, 言語有信, 還要有信義, 要盡本分。

In the parent-child relationship, parents must keep their promises while children must uphold credibility and fulfill their filial duties.

那古代還有一個關係也對一個人一生有很大的影響, 雖然他沒有在這五倫之內。

There was another relationship in ancient times that had a great impact on a person's life too even though it is not one of the Five Ethical Relationships.

哪一倫? 師生這一倫。

Which relationship? The teacher-student bond.

其實師生有沒有在五倫之內?

In fact, is this relationship within the Five Ethical Relationships?

有沒有? 在哪一倫?

Is it? Which one? There are different answers.

一日為師, 終身為父。

As the adage goes, "Even if someone is your teacher for only one day, regard him as a father for life."

這是在父子倫，無二無別。

This is no different from the parent-child relationship.

我們從古禮裏面就看得出來，父母往生要守喪三年，老師往生也是心喪三年，

From the ancient etiquette, we can see that children had to observe three years of mourning for their departed parents as well as teachers.

完全一樣。

It was exactly the same.

所以我們來看看古代師生之間是如何守信？

Let us see how teachers and students in ancient times kept their word.

當我們教學生一定要言而有信，你才能把學生帶得心服口服。

When we teach children, we must keep our word; only then can we let them be wholeheartedly convinced.

那學生答應老師的事也一定要盡心盡力去做到。

Likewise, students must also try their very best to fulfill their promises to teachers.

孔夫子那時候教學有三千弟子，七十二賢人。

When Confucius was educating, he had three thousand students, including seventy-two sages.

當夫子去世的時候，這些弟子統統在夫子的墓旁蓋了房子，堅持守孝三年。

When Confucius passed away, all these students built houses by their teacher's tomb to observe three years of mourning.

法律有沒有規定？沒有。

Was it required by the law? No!

一分對於老師一種恩義、道義的心意表達。

It was an inner expression of both gratitude and ethical duty towards their teacher.

其中有一位弟子守了六年，他叫子貢。因為子貢在夫子去世的時候，

One of the students, Zi Gong, went into mourning for six years because at the time of Confucius' passing,

剛好在其它的國家做生意，

he happened to be doing business in another country.

所以他一直很遺憾沒有親手送老師走，

As he had always regretted not being able to send off his teacher personally,

所以他守完三年，自己再加三年。

he continued to mourn for another three years after the initial mourning period had ended.

這種師生的道義我們現代的人確實很難深刻的體會，體會那一分師生之間的存心。

It is really difficult for us modern people to deeply understand such sincere intentions between teachers and students.

### ***The Ancients' Unbelievable Sincerity***

在明朝有一個名臣，

There was a famous minister in the Ming Dynasty;

他的老師叫做左忠毅公，這一篇文章，左忠毅公。

his teacher was called Zuo Zhongyi, the student's name was Shi Kefa.

他的老師那個時候剛好當的是國家的大臣，

Mr. Zuo happened to be presiding over a big national examination, the Jinshi Imperial Exam.

一般讀書人他對於國家都有一個使命，應該為國家舉賢良之才。

The scholars generally had a mission for the country: to select virtuous talents for the nation.

所以他的老師在考試之前就微服出巡，

Prior to the examination, Mr. Zuo did a patrol incognito,

披著衣服，把官服先去掉，微服出巡到一些寺廟裏面去看看這些來參加考試的讀書人素質如何。

that is, he changed into civilian clothes and visited some temples to examine the quality of the scholars who were scheduled to take the exam.

他為什麼不到酒店去看要到寺廟裏面去？

Why did he choose to go to the temples instead of visiting the hotels?

因為古代的讀書人都是很刻苦，都是十年寒窗無人問，一舉成名天下知。

Because ancient scholars would "endure ten years' hardship studying in solitude; once they passed the exam they would become world-renowned overnight and able to serve the public." 所以那些有錢住酒樓的，可能都怎麼樣？考不上。

What about those who could afford to stay in hotels? They might not pass the exam.

所以他的老師就到一些名山寶剎去巡視一下。

So, Mr. Zuo went to visit some famous mountains and temples.

剛好走進史可法的房間，

He happened to enter Shi Kefa's room.

史可法那時候已經剛好寫完一篇文章睡著了。

At that time, Shi had just finished writing an essay and had fallen asleep.

他的老師一看他這一篇文章寫的一氣呵成，在文中流露出為國為民的氣節。

Mr. Zuo noticed how his writing flowed, revealing his unflinching righteousness to serve the country and its people.

所以老師看了之後很感動，馬上把身上的大衣披在學生身上，披在史可法身上。

Deeply touched, he immediately draped his coat over Shi.

後來正式考試，他的老師在看考卷的時候，突然看到一份考卷精神振奮，馬上把它面署第一，

After the official exam, when Mr. Zuo was reading the exam papers, he suddenly saw an exam paper that uplifted him and immediately gave it the top score.

這樣有沒有作弊？

Was this cheating?

古代也不知道這篇文章是誰的，但是他老師為什麼一看就這麼確定是史可法？為什麼？

In ancient times, the examiner did not know whose essay they were reading, but why did Mr. Zuo know for sure that it was Shi Kefa's writing? Why?

言語跟文章是一個人的心聲，

Words and writings are one's inner voice,

所以老師馬上感覺到就是他，給他面署第一，狀元。

so his teacher could feel at once that it was Shi's essay and ranked him first in the class, Number One Scholar.

因為考上的學子都要拜主考官為師，

Since students who had passed the examination had to revere the examiner as their teacher, 所以史可法就擇了良辰吉日到左忠毅公的家裏，給他行拜師禮。

Shi chose an auspicious day to go to Mr. Zuo's house to observe the ritual of offering respect to his teacher.

當史可法到家裏來，

When Shi reached Mr. Zuo's house,

他的老師就對師母說，往後繼承我人生的誌業不是我的孩子，而是這一位學生。

he said to his wife, "The person who will inherit my life's aspiration and career is this student and not my children."

其實古代真正讀聖賢書的人他不怕自己沒有子嗣，

In fact, the ancient people who really studied the saints' and sages' books were unafraid of having no posterity;

更怕沒有為國家舉到賢才，沒有把聖賢學問傳承下去。

they were more afraid of failing to promote virtuous talents for the country and passing down the sages' wisdom.

為什麼我有這麼深的感受？

Why do I have such a deep feeling?

因為楊老師跟盧叔叔跟我非親非故，可是對我是疼愛有加，把他們人生的經驗全盤托出，

Because both Teacher Yang and Uncle Lu are not related to me at all but they showed great care and love to me and shared with me all their life experiences.

只怕我吞不下去。

I am just afraid of not being able to absorb it all.

所以從他們這一分心，我就深刻感覺到古代讀聖賢書的人確實念念在人民，念念在承傳聖賢智慧。

From their sincere intentions, I could deeply feel that the ancient people who studied the saints' and sages' classics were always mindful of people's well-being as well as inheriting and passing down the sages' wisdom.

所以後來他跟老師就同朝為官。

Later, Shi Kefa became an official in the same dynasty as his teacher.

很不幸明朝末年宦官當政，

Unfortunately, a palace eunuch was in power at the end of the Ming Dynasty,

所以他的老師被陷害，被關在監獄裏。

so Shi's teacher was incriminated and thrown into prison.

當學生的非常緊張，就想方設法要到監獄去看望老師。

Shi Kefa was very nervous and thought of every possible way to go to the prison to see his teacher.

他的老師因為關到監獄受了刑法，都很殘忍，拿著燒紅的鐵片往眼睛，就是很殘酷！

His teacher was brutally punished in prison: his eyes were pierced with a red-hot rod. How cruel!

連膝蓋以下都被切掉，

His legs had even been cut off below the knees.

所以史可法非常著急，就求監獄裏面的士卒，讓他能見老師一面。

Shi was very anxious and begged a guard to allow him to see his teacher.

他這一分真心也感動了監獄裏面的士卒，士卒就跟他說：

His sincerity so moved the guard, who suggested to him,

你偽裝成到監獄裏面撿破爛的、撿垃圾的，要全身穿得臟兮兮的，這樣才能夠混進去。

"You can pretend to be a garbage collector of the prison and wear dirty clothes so that you can secretly get in."

所以那天史可法就這樣緩緩的到監獄去探望他的老師。

That day, Shi snuck into the prison as a garbage collector in order to visit his teacher.

當他看到老師已經成了這個模樣，不禁痛哭失聲，就撲過去抱著老師的腳。

When he saw his teacher looking so wretched, he could not help crying and fell down to hold his teacher's legs.

他的老師眼睛已經張不開，

His teacher could no longer open his eyes.

突然聽到史可法的聲音，馬上用他的雙手把他的眼睛撐開來，用雙眼直視史可法，

When he suddenly heard Shi's voice, he quickly opened both eyes with his hands, looked directly at Shi, and said,

他說你是什麼身分？你是國家的棟梁，

"Don't you know your position? You're the pillar of the country.

怎麼可以讓自己身陷在這麼危險的禁地？

How can you risk your life in such a dangerous and forbidden place?

與其讓這些奸人把你害死，不如現在我就活活把你打死。

Instead of letting these villains kill you, why don't I simply beat you to death right now?"

說完話，馬上撿起地上的石頭就往史可法的方向扔過去。

After saying this, he immediately picked up a rock from the ground and threw it in the direction of Shi.

史可法看老師這麼震怒，也趕快快步離去。

Seeing his teacher was so angry, he quickly left.

諸位朋友，他的老師已經身陷在九死一生，

My friends, his teacher was already at death's door!

看到這麼親的學生來探望，第一個念頭想到什麼？

When he saw his affectionate student coming to visit, what was his first thought?

有沒有想到自己？

Did he think of himself?

想到的是國家的安危，想到的是學生的安全。

He only thought of the safety of the country and his student.

後來他的老師不幸去世，

Unfortunately, later his teacher passed away.

史可法也擔任很多國家的要職，也曾經領軍隊在外防守。

Shi Kefa also held many important positions in the country and once led the army to defend the country.

在領軍隊的時候，史可法都找士兵三班輪流，

While leading the army, he would ask soldiers to take turns keeping watch in three shifts.

半夜都跟他背靠背休息，他都不願意去睡覺。

Resting back to back with them in the middle of the night, Shi refused to sleep.

他的士兵看了以後心裏很不忍，就跟他說：

His soldiers could not bear to see him go without sleep and said,

大人，你假如這樣繼續下去，身體一定會受不了。

"Your Excellency, if you continue on like this, your body won't be able to stand it."

史可法就回答士兵說：

Shi Kefa said to them,

假如我去睡覺，剛好這個時候敵兵來犯，國家受到損害，

"If the enemy soldiers were to attack at the time I went to sleep and cause the country to suffer destruction,

那我是對不起國家，更對不起我的老師。

I would let down my country and more so my teacher."

所以史可法確確實實是念念不忘老師的教誨。

Indeed, Shi had always kept his teacher's instructions in mind.

所以古代的學生如何回報自己的老師？

How did the ancient students repay their teachers' kindness?

依教奉行，真正把聖賢學問演出來。

By truly implementing the saints' and sages' teachings.

史可法每次回到他的故鄉，不是先去探望自己的親人，而是先去探望師母。

Every time Shi returned to his hometown, he would first go and visit his teacher's wife instead of his own family and relatives.

所以史可法把他的老師所有的親人都盡心盡力的照顧。

He tried his very best to take care of all the family members and relatives of his teacher.

這就是師生的情義，師生的道義，這是不需要言語的交代，

This is the affectionate and moral righteousness between teachers and students that does not require verbal explanation.

這是我們從古代可以看到師生之間的信義。

This is the credibility between teachers and students we can see from ancient times.

君臣關係中的信跟義

五倫當中還有第二倫君臣有義。

The second relationship among the Five Ethical Relationships is called "righteousness between superiors and subordinates."

所以為君者，所謂君無戲言，講話一定要算話。

It is said that a monarch does not speak flippant words. As the monarch, he must keep his promises.

那臣子答應君王的事，一定也要盡心盡力做到。

For the ministers, they must also go to any length to deliver on their promises to the monarch.

假如對君王言而無信，那會怎麼樣？

If they failed to honor their promises to the monarch, what would happen?

那可能就要掉腦袋，因為犯了欺君之罪。

They might have to be beheaded because they would have committed the offense of deceiving the ruler.

除了在言語當中的信用之外，君臣關係換作我們現在的名詞叫「領導人與被領導人的關係」，

In addition to credibility in speech, the ancient relationship between monarch and ministers is the same as today's relationship between leader and underlings,

都是有那一分義務、道義、情義在裏面。

there should also exist obligations as well as morality and comradeship.

我們看看古代的堯帝他是怎麼對待他的臣民。

Let us take a look at how Emperor Yao treated his ministers and people in ancient times.

堯帝有一天走在路上，

One day, when the Emperor was walking on the street,

剛好遇到他的兩個人民因為偷東西被抓起來，正要去服刑的路上。

he happened to encounter two people who had been arrested for stealing and were on the way to serve their sentence.

結果堯帝看了非常恐慌，馬上就跑過去。

Seeing this, the Emperor was panic-stricken and quickly ran over to them.

他說：你們兩個是犯了什麼罪，怎麼會被抓起來？

He asked them, "What crime have you two committed? Why were you arrested?"

兩位人民就說：因為久旱不雨，

Both said, "Due to the long rainless drought,

我們實在沒有東西吃了，也沒有東西給家人吃，所以不得已偷了人家的食物。

we really had nothing to eat and no food to feed our family with. We had no choice but to steal people's food."

堯帝聽完很慚愧，他就對著士兵說：

Hearing that, the Emperor was very ashamed and said to the soldiers,

你把他們兩個放了，把我抓起來。

"Release the two of them and arrest me."

士兵很詫異，怎麼可以把君王抓起來？

The soldiers were flabbergasted, how could they detain the Emperor?

堯帝接著就說，因為我沒有德行才會感得久旱不雨，這是我第一個過失；

Emperor Yao then said, "It is my lack of virtue that caused the country to suffer this long rainless drought; this is my first fault.

第二個過失是我沒有把我的人民教好。

My second offense is I have failed to educate my people properly.

所以我犯了這兩個大罪，應該關的是我。

I have committed these two major offenses, so I'm the one you should lock up."

當堯帝講完這一番話，當場天空就開始飄來烏雲，過不久，久旱就逢甘霖。

After the Emperor had finished saying these words, dark clouds began to float in the sky and soon after, rain fell, ending the long drought.

所以當一個人是至誠的愛護人民，由他這一念心，一定可以讓他全國的人民都受到感動

So, when a person sincerely loves and cares for his people, his sincerity will surely move the people of the entire nation,

都向他效法。

who would be inspired to emulate him.

當全國人民都是這樣的存心，整個災難一定會轉掉。

When people of the whole country have such wholesome intentions, disasters will surely be averted.

所以袁了凡先生當時他在寶坻縣當縣長，也是久旱不雨。

When Mr. Yuan Liaofan was a county magistrate in Baodi county, there was also a long rainless drought.

他也是親自自己齋戒沐浴去求雨，

He also personally fasted and kept precepts to pray for rain.

果不其然念完祈文以後，很快的雨就降下來。

Sure enough, the rain came down right after he had finished reciting the prayer.

所以諸位朋友，不要小看我們這一顆真誠之心，精誠所至，金石為開。

So my friends, do not underestimate this sincere heart of yours because it is said that "utmost sincerity can move a heart of stone."

為什麼這些古聖先王可以留名青史，可以垂範後世，都來自於他這一分對人民的道義。

These ancient sage kings were able to leave a name in history and set good examples for future generations because of their moral righteousness towards the people.

在夏朝，夏朝的第一位領導者是誰？大禹。

Who was the first leader of the Xia Dynasty? Yu the Great\*. (\*2123-2025 BC, a legendary king in ancient China famed for his introduction of flood control)

我們一定知道大禹治水，

We all surely know how "Yu the Great Controlled the Waters."

也可能知道他三過家門而不入。為什麼三過家門而不入？

We may also know that he passed by his own family's doorsteps three times but each time he refused to enter his own home. Why?

因為水患急迫，

Because the flood was so serious and needed urgent remediation.

假如他剛好一天不小心，洪水泛濫，

Had he happened to be negligent for one day, and overflowing floodwaters had hit the region, 可能不是一個人受災，可能不是一家人受災，

not only one person or one family would have been affected by the disaster,

而是千千萬萬的人民遭殃，

but thousands upon thousands of people would suffer.

所以念念戰戰兢兢。

So, he had to stay vigilant at all times.

大禹結婚四天以後就離開了，從此八年沒有回家，因為整整治水八年。

After four days of marriage Yu the Great left home and did not return for eight years because of the flood remediation project.

後來確確實實用了很好的方法，用了什麼方法？

Later, he succeeded in introducing a very good method. What method was it?

疏導。

Guiding water to create a system of irrigation canals.

所以大禹這個方法我們現在能不能用？

Can we apply this method now?

不是叫你去治水，教導孩子也可以用什麼？

I am not asking you to go and control a flood but what approach can we use when we educate our children?

疏導，順勢力導。

We should guide them based on the conditions.

絕對不要像大禹的父親用什麼？防堵。一直堵住，到時候就怎麼樣？

Never should we use the method of building dikes like Yu's father did. If you keep damming the river's flow, what will happen?

潰堤，

The embankment will burst.

我們也要因材施教，順著不同孩子的性情好好引導他。

Similarly, we must teach students according to their abilities, and properly guide them according to their temperaments.

所以我們從堯帝、從大禹可以看得出來，一個領導者對於人民的一種道義。

From Emperor Yao's and Yu the Great's examples, we can see a leader's moral righteousness towards his people.

人民對領導者也要有什麼？

How should the people treat their leaders?

恩義。

With obliged righteousness.

所謂「君仁臣忠」，

It is said that, "The monarch should uphold benevolence while his ministers must be loyal."

領導者要怎麼樣？仁慈，處處為人民的生活著想，

It means that a leader should be kind and compassionate by constantly thinking of the people's life and well-being.

那部屬也要常常能感領導者這個恩德，讓我們有好的生活環境。

Likewise, the underlings should always feel grateful to the leaders for their kindness in providing a good living environment.

假如沒有這一份好的工作環境，

Without this good working environment,

可能我們家庭都會堪憂，都會三餐不繼。

perhaps our family would be worried and would have to survive on a hand-to-mouth income.

所以為臣子一定都會盡心盡力效忠君王，

That is why in the past, the ministers would spare no effort to serve the monarch with loyalty.

尤其當君王有過失的時候，他們一定直言不諱。

Especially when the monarch was at fault, they would surely give him frank advice.

所以我們之前在「孝」的這段經文，就有詳細講解

Previously in the chapter on filial piety, we explained this phrase in detail:



「親有過，諫使更；怡吾色，柔吾聲；

"When my parents do wrong, I will urge them to change. I will make my expression pleasant and soften my voice.

諫不入，悅復諫；

If they do not accept my advice, I will wait until they are in a happier mood to exhort them again;

號泣隨，撻無怨」，

followed by crying to help them understand, I will not hold a grudge against them even if they end up whipping me."

裏面有舉了魏征、舉了丙吉這些忠臣的事例。

We also quoted examples of loyal ministers such as Wei Zheng and Bingji.

### ***Lead an Enterprise Like a Kingdom***

我們現在來看一看，現在的國家我們也可以把它看作是企業王國，

Let us take a look at the situation nowadays: we can also regard an enterprise as a kingdom. 經營一個企業也好像經營一個小國一樣。

Running a company is just like governing a small country.

所以領導者第一個念頭是要為員工謀福利，絕對不能是什麼？只為自己的荷包。

Leaders' first thought should be on benefiting the employees and not just be concerned about their own gains.

當你只為荷包而不尊重、而不照顧員工，鐵定留不住人。

When you only think of your self-interest but disrespect and neglect your employees, you definitely will not be able to keep them.

所以孟夫子對於君臣關係有一段很重要的教誨，裏面提到

With respect to the relationship between superiors and subordinates, Mencius had a very important teaching which goes,

「君之視臣如手足，

"When the monarch regards his ministers as his siblings,  
則臣視君如腹心；

his ministers will regard him as beloved family;

君之視臣如犬馬，則臣視君如國人；

when he regards them as his dogs and horses, they will regard him as an ordinary man;

君之視臣如土芥，則臣視君如寇讎」。

when he regards them as dirt and grass, they will regard him as a robber and enemy."

這個「讎」是古字也就是仇人的仇。

This ancient character 「讎」means enemy.

孟夫子這段話很有味道，

These words of Mencius are very insightful.

領導者假如把部屬當作手足一樣疼愛，部屬會把他當什麼？心腹。

If the leader loves his subordinates like his own siblings, they will regard him as their beloved family.

君之視臣如犬馬，犬馬拿來做什麼？

Instead, he could treat them as his dogs and horses; what are dogs and horses used for? 來使用而已，反正我就使用你，然後付你錢，

Only for working. "I'll just use you and pay you some money."

只是把員工當工具而已。

He will treat them as merely a tool.

部屬看到你就好像一般的人民一樣，沒什麼交情，沒什麼感情。

His subordinates will regard him as an ordinary person, without affection or feeling.

所以他只要幫你多做一分鐘，鐵定要跟你要什麼？

If they work one extra minute for him, what will they surely ask for?

加班費，一分一毫絕對不會為你再多做。

Overtime pay; they would never do the slightest bit extra for him.

下一句，君之視臣如土芥，

The next sentence says, "when he regards them as dirt and grass."

你把他當作根本不重要的東西，還心裏面想說，

The leader treats his subordinates as something unimportant and thinks to himself,

反正我有錢，到處都可以請到人。

"I have money anyway, I can easily employ others."

假如我們對待人這麼輕慢，那部屬對我們可能是咬牙切齒。

If we disdain people like that, then our subordinates will grind their teeth with vexation.

所以我就曾經聽過，有一個餐廳的員工處處在他的廚房裏面動手腳，讓客人吃了都出問題。

I once heard of a restaurant employee who always did bad things secretly in the kitchen to make the customers have problems after eating.

後來他的餐廳也怎麼樣？開不下去。

What happened to the restaurant after that? It went out of business.

所以從這句教誨我們可以了解到，一個企業、一個團體假如不好，誰要負比較多的責任？

From this lesson, we can understand that if an enterprise or a group is not running well, who should bear more responsibility?

領導者。

The leader.

所謂「上行下效」，

It is said that "Subordinates emulate their superior's behavior."

所以一個企業、團體的風氣好壞，領導者是責無旁貸。

The leader cannot shirk responsibility for the quality of the atmosphere of a company or group.

所以今天我們當老板、當主管，絕對不能在那裏，我的員工怎麼都這麼差？

Today, when we become a boss or supervisor, we must never think, "Why are my employees so incapable?"

不能有這種態度，

We cannot have such an attitude.

應該要「行有不得，反求諸己」。

"When things do not accord with our wishes turn inwards and examine ourselves in every aspect."

我們看為人部屬應該也是要念公司、念領導者的恩德。

Similarly, as subordinates we should always be grateful to our company and leaders for their kindness.

記得我曾經看過這個公司經營了幾十年，剛好很困難，

I remember I once saw a company which had been in business for decades that had run into financial difficulties.

很多的員工馬上拉起白布條，然後綁著什麼？抗議。

Many employees immediately pulled out strips of white cloth and tied them in "protest" on their heads.

把公司、工廠都圍起來，

They surrounded the company and factory.

這樣做好不好？

Is it good to demonstrate like this?  
當時候我看到這一幕覺得很傷心。  
I felt very sad when I saw this scene.

一個人的一生，東北有一句話說「三窮三富過一生」。  
There is a saying in Northeast China which goes, "One life of three times being rich and three times living in poverty."

一個人一生難免都有起落。  
In life, everyone is bound to have ups and downs.  
一個人一個家如是，一個企業哪有可能一帆風順。

As it holds true to a person and a family, how can an enterprise be smooth sailing all the time?

而當企業好的時候，我們在這裏已經工作了幾十年，  
Moreover, when business is good, we can work in one place for decades.  
這幾十年為什麼孩子教育可以穩定？

How have we been able to provide a stable education to our children over these past few decades?

為什麼家庭可以運作正常？  
Why is our family able to function normally?

經濟的支援，經濟的穩定，誰的功勞？

has been contributing to our financial support and stability?

當然一定有你努力的功勞，

Of course, there must be credit for your hard work,

可是不可忘了要有公司、要有老板這樣的緣分，

but do not forget that you had to receive the support of your company and boss.

他還要扛風險。你每天在那裏，工作我做完了，回家倒頭就睡。

He has to take risks while you can go home to have a good night's sleep every day after you have finished your work.

你在睡的時候，老板可能還在為公司的前途在思考，為資金的周轉在努力。

When you are sleeping, your boss may still be thinking about the company's future and working hard on its capital turnover.

因為我父親在銀行服務，所以他就說，

My father works in a bank, so he says,

你不要看這些企業家好像很風光，其實下午三點半他們可忙碌。

"Don't just see these entrepreneurs' glory, at 3:30 in the afternoon they must rush to the bank before it closes (banks in Taiwan close at 3:30).

所以我們不能只看到領導者他的經濟比較優厚，

We cannot just see the leader as financially well-off.

我們還要看到他對於公司的付出決不比我們還少。

We must also acknowledge that his contribution to the company is no less than ours.

所以應該要念這些德，不能一遇到事情就意氣用事。

We must be mindful of their kindness and not act on impulse when we run into problems.

請問這個做法誰得利益？誰？

May I ask you who would benefit from such a protest? Who?

沒有人。

No one!

而且公司可能還不至於會倒，還可以拉起來，

Furthermore, the company may not have collapsed yet and could be built up again.

結果員工這麼一做，連起來的機會都沒有。

But when the employees demonstrated like this, there was no chance for the company to

survive.

所以人確確實實不可意氣用事，

Indeed, people should not act on the strength of an impulse.

要很理智的去給公司建議，要取得好的溝通才好。

They should act rationally by giving useful suggestions to the company as it is vital to have good communication between employers and employees.

所以日本人當他對公司不滿，他沒有去把廠圍起來，

The Japanese do not surround the factory when they feel dissatisfied with their company.

他也會在頭上綁個布條，但是不會說話，寫了「抗議」，繼續工作。

They would tie a cloth strip with the word "protest" written on it on their head, but they would continue working.

這樣才能讓公司營運正常。

In this way, the company could operate as usual.

領導者一看，怎麼這麼多人都綁白布，

When the leader sees so many employees tying a white cloth on their heads,

趕快商量；把這些主管都找來，到底公司有哪些需要修正的地方，我們趕快調整。

he will quickly hold a discussion with all the supervisors so that whatever needs to be corrected in the company can be adjusted at once.

當領導者重視，領導者有誠意去修正，那部屬也會歡喜。

When the leader pays attention to their problems and sincerely rectifies them, the staff will be happy too.

這個時候就能以和為貴，家和自然就萬事興。

At this time, they will "regard harmony as the most prized virtue," because "a family that lives in harmony is bound to be prosperous."

所以我們在君臣的對待，也要時時想著我的本分，

In dealing with the relationship between superiors and subordinates, we must always think of our duties.

要時時想著我應該盡的道義，我應該盡的恩義、情義。

We should constantly think of fulfilling our moral responsibility to repay the virtuous kindness and righteous affection that others bestow to us.

這樣做人就非常厚道，非常讓人家肯定、安慰。

When we have such moral integrity, people will acknowledge our virtue and feel comforted.

好，今天這節課就到這裏。謝謝。

Alright, we will stop here for today. Thank you everyone.