

細講弟子規 第三十一集

## Confucius Teachings On Building A Happy Life (31)

- a foundation for Mahayana Buddhism practice

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### ***How To Surely Become a CEO***

諸位朋友, 大家好!

Hello my friends, good evening.

我們課程進入到第四個單元「信」這個部分內容。

We have entered the fourth chapter which is on “trustworthiness.”

我們也提到了整個人與人的五倫大道當中都要言而有信,

We have also mentioned, not only is our trustworthiness required in all Five Ethical Relationships,

也都要存著信義, 存著道義、恩義來互相付出, 互相扶持。

but righteous credibility, morality, and gratitude must also be maintained to help and support each other.

那人與人的關係就會非常和樂, 非常圓滿。

In this way, one is bound to enjoy harmonious, happy, and complete interpersonal relationships.

我們提到這個信的問題, 會想到在商場上要不要守信?

In terms of the issue of trustworthiness, do we need to keep our word in business? 要。

Yes. (Audience's answer)

但是也有說法: 無奸不成商。

But there is also a saying, “One must be cunning to become a businessman.”

所以在目前這個時代似是而非的觀念太多, 我們確確實實要會判斷。

Too many fallacious ideas nowadays! We must really know how to judge.

比方有一句話說「人不為己, 天誅地滅」,

For instance, there is a saying, “If one does not seek personal gains, he will be weeded out.”

這句話誰講的? 找不出來了。

Who said this sentence? We can't find the source.

請問他為什麼講這句話? 太自私了,

May I ask why did he say this? Too selfish!

很可能是自己給自己找臺階下。

Very possibly, he wanted to leave himself a way out (for his own selfishness).

這樣的態度不好!

This attitude is not good!

所以我們要考慮到一個言語會帶給他人錯誤的觀念, 我們一定要謹言慎行。

Considering that our words can give wrong ideas to others, we must be cautious with our speech and deeds.

所以當我們不確定我們的話是正確的，

When we are uncertain if our words are correct, we should not readily spread them.

絕對不能亂傳，「知未的，勿輕傳」。

That is why the sages teach us, “When I am still unsure of what I know, I will not hastily spread it.”

所以在商業，我們也有遇到家長說：

Regarding business issues, we have also encountered parents who say,

你把孩子教得這麼誠信，那他以後到商業怎麼辦？

“Since you taught children to be so sincere and trustworthy, what should they do when they go into business in the future?”

我們會跟他說：那你兒子一定當總裁。

We would tell them, “Then your son will surely become a CEO.”

假如每個人都不守信，只有他守信，那大家要跟誰做生意？

If everyone is dishonest and only he can be trusted, who will people do business with?

那當然是跟守信的人做生意。

Of course, they will do business with the credible person.

所以「無奸不成商」是錯誤的，

The idea that “one must be cunning to become a businessman” is wrong.

他能騙得了一次，騙得了兩次，他不可能長久的騙下去，

One can deceive others once or twice but he cannot cheat people for long.

所謂「日久見人心」。

As it is said, “Time will eventually reveal a person’s heart.”

而且當他是用奸巧，用一些手段，縱使他騙到了生意，其實也折掉了自己的福分。

Moreover, even if he could get business through trickery, he has actually reduced his own blessings.

他可能還得意洋洋：你看我賺了這麼多錢。

He may still boastfully say, “You see, I have made so much money!”

其實那些錢都是他命裏就有的；

Actually, he was destined to have that wealth.

而他已經又因為用錯了方法，而又折損了自己本有的福分，

But he used the wrong method, leading to his destined blessings being decreased.

這是小人冤枉做了小人。

This is “A petty man behaves as a petty man in vain”!

所以人與人要信，在政府、在商業、在任何的團體都應該取信於人，

people should uphold credibility whether in government, business, or any organization.

這才是正確的人生態度。

This is the right attitude of life.

### ***Do Not Make Empty Promises***

【事非宜。勿輕諾。苟輕諾。進退錯。】

Next phrase, “I must not agree to do something inappropriate; if I do, I will put myself into a dilemma.”

我們也提到對於小孩的要求，

We also mentioned dealing with children's demands;

合理的我們才可以答應，不合理的，你一定要堅持。

we can agree if they are reasonable, but if they are not, we must persevere.

不然他要什麼你給什麼，

Otherwise, if you fulfill their every demand,

助長了他的貪心，他的奢侈、奢靡之氣，這樣就危害甚大。

you are nurturing their greed and extravagance, which will cause serious harm to them instead.

所以這一點不可以『輕諾』。

So, we cannot easily agree to such requests.

當我們發現小孩有輕諾的現象，我們也要給予引導，給予教導。

When we find out that children give false promises, we must guide and educate them.

早上也有提到，小孩在答應別人的時候，首先一定要考慮到自己的能力能不能做到；

This morning we mentioned, when children promise others, they must first consider whether they have the ability to do it.

再來是答應別人的事，是不是符合比方說學校的規定，還是有沒有符合法律的規定。

Next, they must consider whether their promises comply with the school regulations and the nation's law.

這都要從小跟孩子建立這樣的態度，他才不會輕諾。

We have to establish such attitudes in children since young so that they will not make promises lightly.

那我們成人當中也決不能輕諾。

As adults we must not make empty promises either.

所以當別人有求於你，比方說他有急事，有一些緊急狀況要有求於你，

For example, when someone has an emergency and seeks your help,

你也要穩下心來先把他這件事聽清楚。

you must first calm yourself to listen to him clearly.

有時候對方很急，他的急又帶動了你的心很混亂，

Sometimes when the other party is very anxious, his urgency will drive your mind into confusion.

很有可能你答應了，到時候事情不如你想象這樣。

Perhaps after you have promised him, things may not be as you thought.

比方說，他只是片面之詞，

For instance, his words are just one side of the story.

你又沒有冷靜下來，很可能你答應的事，到時候那個情況不如你預期，你也很難處理。

The situation may not be as you expected since you did not calm yourself. Then, it will be very difficult for you to deal with what you have promised.

所以急事還要緩辦。

Therefore, "Urgent matters should be handled calmly and taken slowly."

而且當對方要找你幫忙，甚至於是跟你一起去做這件事，

When the other party seeks your help and even wants to settle the matter with you,

你也要考慮：第一個他的能力夠不夠，

you must also first consider whether his ability is sufficient.

第二個自己的能力夠不夠，

Secondly, make sure your own ability is enough.

要看看這一件事情各方的緣分成不成熟。

You must make sure all of the conditions are right.

假如不成熟，你就很輕率的答應，到時候你會做也不是，不做也不是；

If you casually promise him when the conditions are not right yet, you will then get stuck between doing and not doing.

到時候就會很尷尬，也會產生一些誤會。

At that time, you will feel very embarrassed and even cause some misunderstandings.

你本來是好心，到最後可能會很難收拾。

Your original intention was good, but it may be hard for you to clean up the mess in the end.

所以我們有善心，還要用理智去判斷才行。

Therefore, rational judgement must accompany kind intentions.

所以「事非宜，勿輕諾；苟輕諾，進退錯」。

So, "I must not agree to do something inappropriate, if I do, I will put myself into a dilemma."

### ***How To Give a Good Speech***

下一句：

Let's see the next phrase.

【凡道字。重且舒。勿急疾。勿模糊。】

"Whenever I speak, I must say it gracefully with sincerity; neither hasten nor blur."

我們人跟人言談的互動很多，所以講話要不要學？

Since we have many interactions with others, shouldn't we need to learn how to talk?

要！那你有沒有學過講話？

Yes! Have you ever learned to speak?

沒有，要不要上來試試看？多磨煉就好。

If you have not, would you like to come up here to practice? You just have to practice more.

所以講話要從小訓練。

Speaking has to be trained since childhood.

我是沒有從小訓練，因為小時候才華比較差，

Nevertheless, I was not trained from childhood because I was not talented then.

所以從沒有參加過什麼演講比賽、朗誦比賽，對我來講這都是絕緣。

I have never participated in any speech competitions or reading contests. To me, I was insulated from those opportunities.

結果剛好在大學時候，我學習的一種心境打開了，

However, when I was in college, I opened up my mind with regard to learning.

因為那時候也學一些健康的知識，就覺得健康對一個人很重要。

At that time, I learned about health which I felt is very important to a person.

所以我就自己在大學附近的泡沫紅茶店，常常都是在樓下就找二、三個學弟，我說：

So, at the tea shop nearby our college, I often asked two to three friends,

你可不可以來聽我講講話？

"Can you come and listen to my speech?"

跟他們約在泡沫紅茶店開始跟他們講

I made an appointment with them at the shop and started talking to them about 「營養對人體健康的重要」, 就講這一些題目, 比方說「人際關係對人的重要」 “The Importance of Nutrition to Human’s Health” and “The Importance of Interpersonal Relationships.”,

就從二、三個開始練習。

I started practicing in front of two to three people.

後來我要到海口去, 楊老師也告訴我, 一有機會三個、兩個都去講。

Later, when I was going to Haikou, Teacher Yang told me, “As soon as there is an opportunity, even with only two to three people, go for it!”

那我就謹遵師命, 一連串一百多場就這樣講下來。

I obeyed the teacher’s instructions and delivered over one hundred lectures one after another at that time.

後來講到一百多場又到深圳去, 結果在差不多半年左右就講了二、三百場;

After that, I headed to Shenzhen and gave another two to three hundred lectures in about half a year.

然後緊接著我們七月份又開始辦全國性的演講, 就一直這樣訓練過來。

Right after that, in July we started to conduct lectures nationwide and I have been training myself all along like this.

所以講話要「勿畏難」, 多講就熟練。

So, when it comes to speaking, we “must not be afraid of difficulty.” Practice makes perfect.

但是講話也要看我們的存心, 最重要是能夠利益他人, 不然「話說多, 不如少」。

But it all lies in our intentions. Most importantly, our speech must be able to benefit others, or else “It is better to speak less than talk too much.”

所以我們在各地開的課, 我們中心的老師也都會常常讓小孩有上臺講話的機會,

At the classes we hold in various places, our center’s teachers often give children the opportunity to speak on stage.

不只訓練講話, 還訓練他的威儀,

Other than speaking, they are also trained on their demeanor:

要「步從容, 立端正, 揖深圓, 拜恭敬」,

walking with a dignified poise, standing with an upright stance, and always giving a deep bow to show reverent salute.

所以他們上來講話, 自我介紹, 然後要講我上個禮拜在家裏有做了什麼孝順父母的事。

When they go on stage, they have to first introduce themselves and then say, “Last week I did such and such filial acts for my parents.”

因為當每個人把他所做的講出來, 就可以「見人善, 即思齊」。

Because, when each tells what he has done, everyone can then practice “Upon seeing the good points of others, I should strive to be as good as them.”

諸位朋友, 《弟子規》在哪裏?

My friends, where is *Dizigui*?

在生活之中, 時時刻刻都用得上。

Its teachings can be applied in life at all times. Other than speaking, they are also trained on their demeanor.

所以他們一上臺來就要開始先一鞠躬, 然後再自我介紹, 「我是某某某, 我今年幾歲」。

They first make a bow when they walk on stage, and then they will introduce themselves, “I’m so and so, I’m however many years old.”

這個時候你就可以看到他們，有時候手怎麼樣？

At this time, what could you see them doing with their hands?

不聽使喚，就會這樣動來動去。還有這嘴巴有時候就講不清楚，

Swinging back and forth, not following their will. At times, their speech was not clear.

當孩子講不清楚怎麼辦？你要給他空間，

What should you do when children speak unclearly? You have to give them some leeway.

來，再來一次。一次一次給他磨，磨到他會，

“Come, once again.” You have to give them several attempts until they can speak correctly.

這樣膽識膽量就訓練出來。

In this way, they can train their audacity.

講話的聲調，『勿急疾，勿模糊』。

In terms of the tone of speech, they must “neither hasten nor blur.”

之前《弟子規》的部分也講到很多有關講話的態度跟方法，

We previously talked a lot about the attitudes and manners of speaking.

還有哪幾句？

Are there any other phrases in *Dizigui* which are related to this?

「尊長前，聲要低；低不聞，卻非宜」，

“Before an elder, I will speak softly. But if my voice is too low to be heard, it is inappropriate.”

所以聲調要適中，不可以太大聲，不可以太小聲。

The tone of speaking should be moderate, neither too loud nor too soft.

還有「問起對，視勿移」，

Also, “When answering questions, I must look at the person without averting my eyes.”

所以在對別人講話的時候眼睛要看對方以示尊重。

When we talk to people, we must look them in the eye to show our respect.

所以這些小細節，你花點功夫去註意、去訓練，

You can spend some time to pay attention to and train children on these little details.

等他三個禮拜、四個禮拜，自然而然就循規蹈矩。

They will naturally follow the standard rules of conduct after three to four weeks.

所以我們有一個小女孩，她滿內向的，但是我們都會讓這些孩子來訓練。

There was a little girl who was quite introverted... We let all children practice their speech during the classes.

後來過了幾個月，這個比較內向的小女孩去參加演講比賽也得獎，

A few months later, this introverted little girl won a prize in a speech contest.

所以她的母親也很歡喜。

Her mother was elated.

那假如你的孩子比較不敢講話，你也可以在家裏自己辦，爸爸先來示範一下，讓兒子跟你一起來訓練，

If your child is afraid to talk, you can first demonstrate to him and then let him practice speaking with you.

他一定會做得很歡喜。

He will surely enjoy doing it.

小孩子要你也做他也做，他都會很服氣。

When you practice together with children, they will be more convinced.

除了讓孩子訓練說話以外，我們與人交談當中也要時時觀照自己講話有沒有太快？  
Apart from letting children practice their speaking, we must always observe whether we speak too fast when we talk to others.

假如太快了，別人聽了會怎麼樣？

If we do, how will others feel?

很吃力。假如他又有心臟病，就比較危險。

They will have to strain themselves to listen. It will be dangerous if they have heart disease.  
所以很多朋友都說：我已經夠慢了。這樣好不好？

Many friends say, "I already speak slow enough." Is this good or bad?

不能拿自己的標準，要拿別人可以接受的標準。

We cannot use our own standard, but must use the standard acceptable by others.

而且說實在的，講話的目的在哪？當然是要讓別人聽，講話的目的不是自己要說。

Honestly, what is the purpose of speaking? Of course, we speak to let people listen and not for ourselves.

比方說我們跟同事、跟上司在通電話，可能提到的是一些公事，那老板講話太快了，  
Let's say you are talking to your boss on the phone about some official matters but the boss speaks too fast and you cannot listen clearly.

你又沒聽清楚，可能又是要處理的事，這時候怎麼辦？

What should you do since you have to deal with this matter?

這個時候我們可以跟上司講，假如還不是很熟的，那就不要直接又說：

At this time, you should not directly tell him not to speak too fast if you are not very close to him.

你怎麼講這麼快。我們可以退一步走，把你聽到的跟上司說：請問您剛剛講的是不是這樣這樣這樣？

You can take a step back by repeating to him what you have heard, "So you are saying such and such...?"

把他講的你已經聽的，把它復誦一遍給他聽。

Repeat what you have heard to him!

當確實你是聽錯了，他也會馬上再重復告訴你。

In this way, he will immediately tell you again in case you may have indeed heard wrong.

不然你勉強聽懂，到時候有了偏差，

Otherwise, if you pretend to have understood but make mistakes later,

上司絕對不會覺得他講得太快，

the boss will not think that he speaks too fast.

他一定會說你辦事沒有辦好。

He surely will say, "You haven't done your job."

所以我們有一個習慣，不管是誰交代我們事情，我們要掛掉以前先再給他復誦一遍，

So, we must make it a habit: regardless of who is giving us a task, we must repeat what he has said before we hang up the phone.

這樣才會萬無一失。

Only then can we avoid making any mistakes.

往往是一句之差，會讓整件事要從頭再來。

Oftentimes, the misunderstanding in one sentence will make us start over from scratch.

那人生「一寸光陰一寸金」，

In life, "An inch of time is worth an inch of gold,"

決不要因為一句言語的疏忽，耗了大家大半的時間，

we must not waste everyone's time just because of our negligence to one sentence.

那可就不好。所以也是要謹慎對待。下一句：

This is not good! We must be prudent in dealing with this matter. Next phrase:

### ***How To Give a Good Speech***

【彼說長。此說短。不關己。莫閑管。】

“When hearing gossip here and there, I will not get involved if it does not concern me.”

我們剛剛提到要把話復誦一遍，

We just mentioned the need to repeat others' instructions.

這個習慣也可以讓孩子從小養成。

We can also let children nurture this habit from a young age.

相信他從很小養成，當他的老師交代他辦事，他都會說：

By forming this habit from an early age, I believe when his teacher asks him to do something, he will say,

老師，你的意思是不是這樣。

“Teacher, is this what you mean...?”

我相信這些老師、這些長者看到他一定會怎麼樣？非常歡喜，值得信任。

I am sure these teachers and elders will be very pleased with him since he can be trusted.

『彼說長，此說短』。這叫說長道短。

“When hearing gossip here and there” means discussing others' good and bad points.

為什麼人與人之間會這樣說長道短？他們的目的是在哪？

Why do people gossip like this? What is their purpose?

俗話說：來說是非者，便是是非人。

As the saying goes, “A gossiper is a troublemaker himself.”

而且人群有一個習慣，他都會逼你靠邊站，你到底要在我們這邊還是要在那邊？

People have the habit of forcing others to pick one side. “Are you here with us or over there?”

有沒有這個傾向？那我們就偏兩邊都不站，

Is there this tendency? We should not pick either side.

所以『不關己，莫閑管』，

So, “I will not get involved if it does not concern me.”

趕快是非之地遠離。因為，來說是非者他一定有所目的，

Quickly stay away from the source, because a gossiper must have a purpose.

一來是要拉攏你，二來要詆毀別人。

Number one, he wants to entice you. Number two, he wants to vilify others.

只要有是非，就會對團體有所傷害，那我們絕對不樂見這樣的情況發生。

As long as there are rumors, a group will suffer. We are never happy to see such things happen.

所以要帶動的是不去跟人家搞是是非非，

Therefore, what we need to do is not engage in gossip.

我們應該走出一個正確方向，要和氣待人，多多包容。

We should go in the proper direction by being kind and accepting of others.



當你在團體當中不兩邊站而站中間，這個位置非常重要，

It is very important for you to remain neutral in a group.

為什麼？因為兩邊必然都有偏頗。

Why? Because there must be biases on both sides.

而當每一個人他自己太偏頗了、太過了，他內心會不會覺得錯了？

When one is too prejudiced or acts excessively, will he feel he is wrong?

久了以後，他也會覺得怎麼樣？

No! But after a while, how will he feel?

自己有錯誤，或者心理上他就會想去找人談一談。

He will feel he has made a mistake and wish to discuss the matter with someone.

比方說今天某一個主管做了一件事，是做錯了。

Let's say a certain supervisor does something wrong today.

有人就會批評過度，有人就會一味袒護，有沒有這種情況？

Some will criticize excessively while some will protect blindly. Does this ever happen?

那兩邊就鬧得不可開支。

Then both sides would be locked in a bitter dispute.

那這個時候我們站中間必有大用。怎麼說？

At this time, our neutrality is of great use. Why is that so?

這個袒護主管的是不是真正愛主管？

Does this person who protects the supervisor really love him?

感情用事。你愈袒護他，他可能愈看不到這一次他的錯誤問題在哪，

He is merely swayed by his emotion. The more you protect this supervisor, the more he may not see his mistakes this time.

他有可能就跟著你們跟另外一半在那裏爭鬥了，那他就愈來愈失去人心。

He might join you to debate with another group, and sooner or later people would lose trust in him.

那你本來的動機是要為他好，到最後可能怎麼樣？害了他。

Your original motive was for his good, but what may happen in the end? Harmed him instead!

所以袒護的這一邊，他久了以後也會思考，

Quite a while later, the one protecting the supervisor would also think about it.

這個時候我們就可以引導他們，真正為他好絕對不是一味的袒護。

At this time, we can help him understand that being truly good to the supervisor definitely does not mean blindly protecting him.

往往你這麼一說，因為他已經跟主管也相處一段時間了，他可能又會回歸回來說：

Since he has been getting along with the supervisor for some time, when you speak like this, oftentimes he may say,

對！對！我以前有一些事勸他，他也沒聽。

“You're right, there were a few times when I exhorted him, he didn't listen.”

後來我們可能進一步跟他講：因為你常能夠指出他的缺點，慢慢他自己印證以後，他會對你愈來愈信任。

We can further tell him, “Since you can often point out his shortcoming, he will trust you even more after he has slowly verified on his own.”

所以該勸的，絕對不能因為一次、二次主管不聽，你就不勸。

We should not give up exhorting our supervisor just because the first and second attempts failed.

「日久見人心」，他慢慢還是能夠轉化過來。

“Time will eventually reveal a person’s heart.” He can gradually be transformed.

那另外這一邊就是「攻人之惡毋太嚴，當思其堪受」。

On the other hand, “When criticizing others for their faults, do not be too harsh, you must consider whether they can bear it.”

當別人有過失的時候也不要太嚴苛，

When others make mistakes, you should not criticize severely,

你要看人家承受不承受得起。

you must observe how much they can tolerate.

而且說實在很多事因為你不是當事人，說不定我們做的時候也有可能犯他同樣的過失，  
Honestly, you are not the one involved, you might also make the same mistakes when you are in his position.

所以還是要寬容相待。

That is why we should handle matters with tolerance.

這一群他罵得太過，其實他內心也是覺得怪怪的，

Actually, those who blame excessively will feel weird inside too.

當我們都沒有言語上的爭執，對他們也是一種牽製力量。

When we have no verbal disputes, it also helps restrain them.

所以他們有時候可能會說：你怎麼都這麼有修養，我們應該檢討一下。

Sometimes they may say, “Why are you so well cultivated? We should introspect ourselves!”

所以確實在團體當中，只要我們能夠不搞是非，

Indeed, within a group, as long as we do not evoke dispute,

能夠盡心盡力做本分，不去做情緒之爭，

do not engage in emotional argument but wholeheartedly do our duty instead,

往往都可以對團體有一個端正的作用。

we can often offer a rectifying effect in the group.

所以我們不要小看任何一個人我們自己的力量。

Do not underestimate anyone, including our own power.

這是講到「彼說長，此說短；不關己，莫閑管」。

This is about “When hearing gossip here and there, I will not get involved if it does not concern me.”

這個「莫閑管」意思是說已經是這些是是非非了。

“I will not get involved” refers to staying away from dispute,

但是假如是公司重要的事情，我們也要積極參與才行。

but if there is an important company matter, we must actively get involved.

而且當在參與當中，我們希望是要把一件事情辦好，

We take part because we hope to get things done well.

所以在這個當下，該說話的時候還是要說。

At this moment, we should talk when we need to.

你不能當場沒講，後來做失敗了，才放馬後炮，那就不是很恰當。

If we do not speak up at the proper time and only voice our opinions after the matter has failed; this is inappropriate!

所以當在開會當中，必須有所決策的時候，我們對事不對人，  
When a decision must be made in a meeting, simply discussing matters instead of taking it personally,  
哪些做得比較不恰當的地方，我們也要指出來。  
we must point out the improper points.  
但是在這裏指出來，絕對不是對那個人、對這個同事有看法。  
When we do so, we definitely have no opinion about a certain colleague.  
所以把事情討論好了，決定好，走出這個會議的門，我們還是好同事，  
After the discussion and decision making, we are still good colleagues when we exit the meeting room;  
有任何好吃的絕對也不會缺他一份。  
if we bring something delicious to share with colleagues, he will not be left out.  
所以你假如心裏怪怪的，那也會讓他心裏怪怪的，  
But, if we feel awkward inside, we will make him feel the same.  
本來沒事，事情就愈來愈大。  
As a result, the matter will get more and more complex when it was originally fine.  
所以我們還是保持一分真誠的心去面對任何一個人。  
So, we still have to remain sincere to everyone.

### ***How To Learn From Others***

我們接下來看下一段經文：

Let us look at the next phrase,  
【見人善。即思齊。

“Upon seeing the good points of others, I should strive to be as good as them.”  
縱去遠。以漸躋。

Even when far behind them, I am getting closer gradually.  
見人惡。即內省。

Upon seeing others' wrongs, I must introspect right away.  
有則改。無加警。】

If I have the same faults, I will correct them; if not, I will be vigilant.”

『見人善，即思齊』。

“Upon seeing the good points of others, I should strive to be as good as them.”  
所以我們看到善的事情，要主動去學習，甚至於主動去幫忙。

This means when we see others doing good, we must take the initiative to learn or even lend a helping hand.

那什麼是善？也需要我們去判斷。

What are good deeds? We must be the judge.

諸位朋友，什麼才算是善？利益他人，這個很好的答案。

My friends, what can be considered “good”? “Anything that can benefit others.” (Audience replies.)

再來還有沒有？

This is a very good answer. Anything else?

所以我們人常常也要有一個善的準則，你才好判斷。

As people we need guidelines for goodness so that we can judge wisely.

那我們這幾天學習也有一個善的標準，

During these few days of learning, we also have a standard for goodness.

叫什麼？叫《弟子規》，就是一個標準。

What is called? It is called *Dizigui*; it is the standard.

所以我們在生活當中，你都可以體會得到都不離《弟子規》的教誨。

That is why we can all experience that our life does not depart from its teachings.

在《了凡四訓》這本書，對於善的判斷講解得非常的透徹，

In *Liaofan's Four Lessons*, there is a thorough explanation regarding how to judge goodness.

我們有時間可以好好看這本書。

We can seriously read this book when we have time.

其中就有提到，打人、罵人是不是善？是不是？

It mentions, "Is hitting and scolding people good?" Is it?

你們怎麼考慮這麼多，

Why are you all thinking so long?

到時候看到事情在那裏考慮半天，事情都結束了，

If it takes half a day to think about whether it is good or bad when seeing something happen, you may still not know the answer in the end.

打人罵人是善？

Is hitting and scolding people good?

不一定。對！

Not necessarily! (Audience replies.) Right.

所以我們要從根本去看。

So, we must look at it from the root.

這有真有假，有是有非，有偏有正，有半有滿，

There is goodness of true and false, right and wrong, deviated and proper, partial and full,

有大有小，有難有易，有端有曲，太多了。

big and small, difficult and easy, straight and crooked; there are too many...

學習很重要的一個態度要主動，不能等別人講。

There is one very important attitude in learning, which is to be proactive without waiting for people to tell you.

所以我們回去也有作業，好好把《了凡四訓》這本書的道理好好研讀，

So, we have homework when we go back, which is to carefully study the principles in

*Liaofan's Four Lessons*.

對你有莫大的幫助，對你的家庭絕對有莫大的幫助。

It will be of great help to you and your family.

而且這本書日本天皇把它視為治國寶典，

This book has been regarded as a treasure for ruling the nation by the Emperor of Japan.

所以對一個國也相當有幫助。

So, it is also very helpful to a country.

我常常做一個比喻，我說人生就像一盤棋，而這一盤棋如何走得好的規則，就是這一本《了凡四訓》。

I often give an analogy: life is like a game of chess and *Liaofan's Four Lessons* is like the rulebook for playing the game well.

如何立命，

How can we create our own destiny?

如何「命自我立，福自我求」的方法、理論還有表演，因為裏面也有很多事例表演統統在其中。

The methods and theories pertaining to changing destiny and seeking fortune from inner cultivation as well as real life examples are all expounded in this book.

所以當你真正了解規矩，縱使你現在這一盤棋並不是很好走，

When you really understand the rules, even if your current life is not so smooth sailing, 相信你往後的生命也會把它走得有聲有色，這才是人生的智慧跟功夫。

I believe your life in the future will be very promising. This is the wisdom and true practice of life.

人生不要祈求有一盤好棋讓你下，往往好棋都會讓一個人開始安逸，開始放縱。

Do not pray for an easy “game of chess” for you to play in life, because an easy game will often cause a person to become idle and unrestrained.

所以人生蓋棺論定是要看你的棋藝，看你人生的智慧。

Hence, the conclusions to your life depends on your chess-playing skills and wisdom.

所以就有提到真假，很多讀書人去問中峰和尚，問他：打人罵人是惡？

True and false goodness are mentioned in this book. Many scholars asked Master Zhongfeng, “Is it bad to hit and scold people?”

中峰和尚就說：不見得。

The Master said, “Not necessarily.”

接著又問他：那對人很恭敬、很有禮貌是善？

They then asked, “Is it good to be respectful and polite to people?”

中峰和尚也說：那也不一定。

The Master also said, “Not necessarily.”

所以這些讀書人也被中峰和尚的話搞糊塗了。

These scholars got confused by the Master’s words.

也很好，這些書生還懂得謙卑請教中峰和尚，

Fortunately, they knew to humbly seek the Master’s advice.

中峰和尚就說：

Master Zhongfeng said,

假如他打人、罵人是因為要喚醒那個人，一巴掌要把他打醒，這個存心是善的，利益他人，所以也是善。“

If one hits and scolds people to wake them up, the slap that wakes them up has a good intention and can benefit them, it is considered good.”

所以諸位朋友，你那一巴掌打下去要確定他能醒，

My friends, you must make sure that a person can wake up when you slap him.

假如不能也不要打，那會結怨。

Otherwise, please do not do so because you will incur his enmity.

所以學問還是要學得靈活，要伺機而動，

So, one must be flexible when acquiring knowledge and wisdom.

不然可能我們學了一、二個月，可能會有許多障礙，會說孔夫子說的話不準，

We must wait for the right opportunity or else we may have a lot of obstacles after learning for one or two months.

蔡老師說的話也不準。

You may say, "What Confucius and Teacher Tsai said is inaccurate."

### ***The Best Birthday Present***

我就曾經有一位很好的朋友，剛好他情緒很不好，遇到很多事非常不順。

I have a very good friend. Once he was in a very bad mood because he had encountered many adverse situations.

因為他已經很長一段時間都很用心的行善，結果命運還出現很多的瓶頸。

He had been seriously performing good deeds for quite a while but still ran into many bottlenecks.

那一天我跟他談話的過程，

During my conversation with him that day,

他足足怨天尤人、抱怨了也有個把小時。

he was full of grievance and complained for about an hour.

等他都講完了，我也怎麼樣？重重的回敬他，

After he had finished complaining, I gave him a blunt analysis,

所以就他很多的問題。其實當我們行善的時候還有求，這個心已經怎麼樣？不純了，所得的福分也都相當有限。

"As a matter of fact, when we look for rewards from our good deeds, our mind is no longer pure. The blessings gained would be quite limited."

然後也進一步引導他，這一些結果也都是你有很多之前錯誤的因，它只是現在慢慢都呈現出來而已。

I then explained to him, "Those consequences were caused by your previous errors and that they were slowly manifested."

結果，我可能也跟他講了差不多半個小時，他一句話也沒說，頭都低低的。

While I reasoned to him for about half an hour, he fell silent and lowered his head.

後來他回去，隔天早上一大早就給我打電話。

Afterwards, he called me early the next morning and told me,

接起來之後，我這個朋友就說，他說他活了三十多年，昨天接了一個最好的生日禮物。

"In over thirty years of life, yesterday I received the best birthday present."

我在電話那頭覺得非常愧疚。昨天人家生日，我還痛痛的罵了他一頓，很過意不去。

I felt very guilty and sorry because I scolded him painfully on his birthday.

當我的朋友感謝我的時候，我確確實實對他生起很高的敬意，不簡單！

When he thanked me I gave him my highest respect. It was truly remarkable!

面對這麼嚴厲的批評，他可以當下好好在反省自己。

Faced with such severe criticism he could still seriously examine himself right away,

相信有這個態度，人生不怕，從逆轉順絕對可以辦得到。

I believe with this attitude, he can certainly transform adverse situations into favorable ones.

所以我這個朋友後來也很多的考試都順利考上，現在也在學校裏面教書，也教得非常之好。

Later, this friend successfully passed many exams and is currently teaching very well in school.

而且他還把在補習班裏面讀書的很多經驗，都到補習班去跟後面好幾屆的朋友（這一些學弟妹）都跟他們做經驗交流。

He also shared many of his studying experiences at the cram school with the subsequent students for years.

而因為他都是對眾人付出，所以福報現前的特別得快。

Owing to his service to others, his blessings emerged very quickly.

所以這是你確定這一巴掌打下去會醒。

So, you must make sure that your slap can wake up the other person.

所以我是很理解到他很信任我，

I understood that he trusts me completely;

他確定我絕對不會害他，也絕對是為他著想。

he knew well that I would never harm him, and I did that for his sake.

那假如打下去不能醒，可能就會結冤仇，

Had he not awakened from my slap, I might have incurred his grudge.

我們常常去拿捏這個分寸。

We have to grasp this sense of propriety.

### ***Goodness is Not Always As it Seems***

再來，讀書人也提到對人很有禮貌、很恭敬是善，中峰和尚就說：

Next, the scholars also mentioned that being very polite and respectful is good, but Master Zhongfeng said,

假如他的目的是為了升官發財，都為了自己的私欲，那對人的禮敬也是虛偽的，所以也不是善。

“If one’s purpose is to get promoted and satisfy personal desires, then such manners and respect are hypocritical and aren’t good.”

從中峰和尚的教誨，我們可以了解真善跟假善從哪裏判斷？

From the Master's teachings, can we understand where to judge true and false goodness?

從他的存心。

From a person’s intention.

一念自私自利，縱使再有禮貌也是惡；

No matter how polite he is, that politeness is still an evil if he has one selfish thought.

一念利益眾人，縱使是打人罵人也是善的，

On the contrary, hitting and scolding people are considered good if one’s thoughts are on benefiting others.

都要從他的存心去判斷。

We must judge from his intentions.

第二個我們可以從「是」跟「非」去判斷。

Secondly, we can judge from “right” and “wrong.”

古代在孔子時代，孔子有兩個學生，一個叫子貢，一個叫子路。

During Confucius time, Confucius had two students named Zi Gong and Zi Lu.

子貢因為他是大商人，所以常常到其它的國家去做生意。

Zi Gong was a successful businessman, so he often went to other countries to do business.

魯國剛好有一個法律規定，

The state of Lu had a law which stated,

就是只要你在其它的國家，發現我們魯國人被賣到其它國家當奴隸，

“If you are in a foreign country and discover Lu citizens who have been sold as slaves,

這個時候你可以花錢把我們的同胞贖回來，  
you can spend your own money to redeem them,  
國家再以同樣的贖金還給你。  
and the government will refund you the ransom.”

這個規定好不好？

Is this rule good?

相當之好，帶動人民要愛護自己的同胞兄弟。

It was very good because it could encourage people to love their fellow countrymen.

子貢剛好就贖了人回來，後來官府要給他錢，

Zi Gong had just ransomed someone back and the government wanted to reward him.

因為他太有錢了，他說：不要了。他就沒拿。

As he was too rich, he said, “I don’t want it.” He did not accept it.

結果這個消息傳出去，所有的人民一聽到說：

When this news spread and people came to know about it,

子貢好清高！你看連錢都不收。

they regarded Zi Gong as a man of great integrity because he did not even want the money.

但是同樣這件事到了孔夫子的耳裏，夫子就跟子貢說：你這樣做不恰當。

But, when Confucius learned this, he told Zi Gong, “Your deed was inappropriate!”

怎麼夫子跟一般人民的看法不一樣？

Why was Confucius’ opinion different from that of ordinary people?

夫子就分析給子貢聽，

The Master analyzed the matter to Zi Gong,

我們現在魯國人，窮人占大部分，有錢人占很極少數。

“The majority of the Lu people are poor and the rich are very few.

假如你今天贖人不拿錢，

If you don’t take the money today after ransoming people,

那其它很窮的人到了其它國家看到自己的國人，

then other poor people who see their compatriots in other countries may think,

他又想到說人家子貢都不拿錢，那我贖回去拿錢好像就比他矮一截了。

‘Zi Gong didn’t accept the ransom, if I take it I will appear morally inferior.

可是我不拿錢，我可能生活都堪憂。

But, if I don’t take it, I may worry about my own life.’

所以他救人的時候就會有顧慮、會有遲疑。

So, when they want to save people, they will have concerns and hesitations.

假如一百個人當中有一個因為遲疑沒有贖人，

If one out of a hundred people hesitate and don’t ransom someone when they can,

那一個人的背後可能又是一個家庭，他可能有小孩、有妻子。所以因為一個人沒贖回來，  
那我們就有過失！

that person will be at fault because that slave may have a family with children and a wife.”

所以夫子就跟子貢說：你這麼做會有流弊問題。

Thus, Confucius said to Zi Gong, “What you have done will have negative effects in the future;

這個流弊就是往後會有不好的影響，可能就有人因為這樣而不能回到自己的國家。

some people may not be able to return to their own country because of this.”



另外子路有一天剛好走在路上，

On another occasion, Zi Lu happened to be walking on the road one day.

遇到一個人掉進了水裏面快要淹死了。

When he encountered a person who had fallen into water and was about to drown.

子路非常正義，馬上就伸手相助就跳到水裏把他救起來。

Zi Lu was very righteous; he immediately jumped into the water to rescue him.

這個人差點就滅頂了，所以非常感謝子路，

This person had nearly drowned, so he was very thankful to Zi Lu.

高興得把他的牛就牽給子路，

He was so happy that he gave his cow to Zi Lu.

說：這個牛送給你。

He said, "This cow is for you."

子路也很歡喜就把牛牽走了。

Zi Lu was elated and took the cow home.

所以一般的人覺得子貢不受贖金是優，

Most people would think that Zi Gong was morally superior for declining the ransom,

子路做了好事還牽著牛走，好像比較劣一等。

while Zi Lu seemed to be morally inferior for taking the cow.

但是孔子看到子路，就跟子路說：你這樣做是對的，

But Confucius said to Zi Lu, "What you did is right.

往後一定有更多的人看到別人危急都會奮不顧身去救人，

In the future, undaunted by danger, more people will try to save others when they see people in trouble;

因為他們都會體會到善有善報。

they will realize that good deeds beget good rewards."

所以聖人他都會從大的方向去思考問題，而不是在一個點上而已。

So, the saints would think about an issue from a broader view instead of just one point.

所以是善還是非善，我們還要考慮到往後的影響性。

That is why we must also consider the future impact to determine whether a matter is good or bad.

所以當場好像是好的，但是往後的害處很多，這種事也不能做；

We should not do things which seem to be good now but will bring much harm in the future.

當場做的時候可能會有很多人不認同，可是往後會利益相當多人，這種事要做。

On the other hand, we must do things which many people may disagree with at the time but will benefit a lot of people in the future.

這是從流弊問題來考慮到善。

This is the meaning of "to judge goodness and badness from its long term effects."

### ***Different Types of Goodness***

有偏有正。

There are also deviated and proper types of goodness.

在他們那個時候有一個宰相叫呂文懿公，那時候當了宰相，然後辭官回鄉，

At one time, there was a prime minister named Lu Wenyi who had resigned and returned to his hometown.

所以在整個國家的名聲也是非常非常的好，受到人民的尊重。

His reputation throughout the country was exceptionally good, and he was well respected by the people.

剛好在他回鄉的路途，遇到了一個喝醉酒的人躺在路中間，

On the way back to his hometown, he encountered a drunkard lying in the middle of the road. 他的這些隨從就馬上要去把這個喝醉酒的人把他趕到路旁去。

His retinue immediately wanted to chase away the drunkard.

呂文懿公因為存心仁厚，所以想說：我們就繞道好了，不要跟他一般見識。

But Lu Wenyi was very kind, he said, "Let's just go around, no need to stoop to his level."

結果後來過沒有多久，聽到了一個訊息，就是這一個擋在他宰相回家路上的醉漢被判了死刑。

Before long, they learned that this drunkard had been sentenced to death.

當呂文懿公聽到這個消息，他就想起當初把路都讓給他是錯的。

When Lu Wenyi heard this news, he recalled that it was wrong to give way to the drunkard back then.

因為這個人明明知道宰相來了，他連宰相都敢擋，

He knew that the prime minister was coming and he even dared to block the minister.

膽子大不大？大！

Wasn't he recklessly bold? Yes.

之後宰相還繞路走，那看到人他會怎麼講？

What would he say to others since the prime minister had to take a detour?

你看連宰相都要讓我三分。

"Look, even the prime minister had to give way to me."

那他就會肆無忌憚，愈來愈囂張，

He would become unbridled and increasingly rampant.

所以之後才犯下死刑之罪。

Consequently, he later committed a crime resulting in the death penalty.

所以呂文懿公才警覺到，當初假如把他送去官府給他處罰處罰，

So, Lu Wenyi realized, "Had this drunkard been sent to a local official for punishment earlier, 可能他會有所警戒，今天就不至於會犯下這麼大的錯。

he might have been forewarned and not have committed such a grave offense today."

所以他存心仁厚是正，但是因為姑息了這一個醉漢，所以結果反而不好，

It was proper for him to have kind intentions but the result was bad due to his condonation to this drunkard.

這種情況叫正中偏。

Such a situation is called "proper intentions with deviated results."

另外剛好有一次幹旱，整個地區都缺米糧，

In another case, there was a drought and the whole region was short of rice and other grains.

很多的人民就開始擅自搶這些員外的食物。

Many people started to rob landlords for food.

這員外去報告官府，結果官府也沒管。

The landlords reported it to the government, but no action was taken.

這個員外很怕他的米糧被搶光了，所以馬上把他家裏面這些仆人組織起來，拿著棍子

Afraid that all of their food would be robbed, these landlords organized their servants and had them armed with sticks.

開始去處罰這一些搶劫的人。

They went to punish the robbers.

所以這些搶劫的人就有所畏懼，後來就沒有再作亂。

As a result, they were scared and dared not create trouble again.

所以當初他想到的是自己的米糧，之後卻讓這些亂民不敢造次。

The landlords had been thinking of their own rice and grains but had put a stop to future chaos from the robbers as a result.

所以這個叫偏中正。

This is called “deviated intentions with proper results.”

心裡確實不是為了社會大眾，但是後來卻影響了社會大眾，這叫偏中正。

Their original intention was not to help society, but in the end their actions affected everyone.

所以善也有正有偏。

This is why there are proper and deviated types of goodness.

善也是有半有滿，

There are also partial and full types of goodness.

這個半、滿我們之前課程也有提過，

We have mentioned these goodness in class previously.

一個女士捐了兩文錢，結果住持親自幫她懺悔。

It is about a lady who donated two cents, and an abbot personally helped her repent.

後來她入宮富貴，拿了幾千兩來，

After she entered the palace and became affluent,

結果住持只派了他的徒弟幫她迴向。

she donated a few thousand taels but the abbot only sent his disciple to help her transfer merits.

因為這兩文錢是全心全意，這是滿善；

Since the two cents were given wholeheartedly, the goodness was full.

後面只是把她富貴當中的一點拿來捐，而且心已經不如第一次那樣的恭恭敬敬，

The later donation was only a small fraction of her wealth, and her heart was not as respectful as the first time.

所以這是半善。

So, this was considered partial goodness.

我也曾經看過一個報導，一對農夫老夫婦把他一生的積蓄統統捐出來，買了一臺救護車投入救人的行列當中。

I once heard a report about an old farmer couple who donated all their life savings to buy an ambulance to save people.

所以這一對老夫婦他是做到了滿善，全心全意。

This old couple had performed full goodness because it was done out of utter sincerity.

### ***One Deed Can Outweigh Thousands***

善也有大有小。

Goodness can also be big or small.

衛仲達有一次

Once, a scholar of the Song Dynasty, Wei Zhongda,

剛好在睡覺的時候，被這些陰司把他帶到閻羅王那裏去，

while sleeping, was taken by the underworld spirits to see King Yama\*. (\*Ruler of the hells in Buddhism.)

結果這個閻羅王就說：來，把他的善跟惡的記錄搬出來，搬出來秤一秤，看哪裏重，哪裏輕。

King Yama said, "Now, please take out all the records of his good and evil deeds and weigh them to see which one is heavier and which one is lighter."

結果當把衛仲達的惡都拿出來的時候，幾乎可以把一間房子都占滿；

When Wei Zhongda's evil deed records were brought out, they could almost fill a house, 而那個善只有像一根筷子一樣小小的。

whereas his goodness was as small as a chopstick.

所以衛仲達一看很驚訝，他就跟閻羅王說：

Surprised, he then asked King Yama,

我才不到四十歲，怎麼會有這麼多惡？

"How could there be so much evil when I'm not even forty yet?"

他自己也很驚訝。

He himself was very surprised.

閻羅王就跟他講：只要你起心動念是惡是不善，陰間都有記錄起來。

King Yama said to him, "So long as you give rise to evil thoughts, they will be recorded in the nether world.

所以縱使沒做，但是你的念頭裏面常常有惡念，所以才會這麼多。

Even though you may not have committed evil, you still had evil thoughts, that's why there are so many scrolls."

相信衛仲達一聽完，往後對自己的念頭會多加謹慎。

I believe after Wei Zhongda heard this, he should have been extra cautious with his own thoughts afterwards.

結果把它放上去一秤，那一小小的善錄反而比這麼多的惡還要重。

However the little good record was heavier than so many evil records when it was weighed.

所以衛仲達自己也很驚訝，就說：那一串到底是什麼？

Astonished, he asked, "What exactly is in that scroll?"

後來就把它打開來看，原來那時候朝廷大興土木，

They opened it and took a look. It turned out that the emperor had planned to embark on a large-scale construction at one time.

當國君大興土木，那人民就要怎麼樣？

When the monarch undertook such projects, what would happen to the people?

就很辛苦，一定會勞民傷財，

They would suffer severe hardship; manpower and treasury would be drained.

會讓很多家庭都會搞得妻離子散都有，

Many families would be scattered, wrenched apart even,

因為丈夫都常常不在家，家庭也會很難維持。

because the husband would often be away from home, making it difficult to maintain a family.

結果衛仲達聽完以後就說了：

After hearing this, Wei Zhongda said,

我建議的這件事，皇上並沒有接納，那怎麼也算是善？

“The emperor didn’t accept my suggestion at that time, how could it still be considered good?”

那接著閻羅王就跟他說：

King Yama then said to him,

你這一念是為了千千萬萬的人民著想，所以這個善非常的大。

“This one thought of yours was for the sake of tens of thousands of people, so this goodness is huge.”

所以善的大小最重要的在我們的心念。

Hence, the size of goodness depends mainly on one’s intention.

當我們了解到如何去判斷善，那也才能夠

Only when we learn how to judge goodness can we practice

「見人善，即思齊；縱去遠，以漸躋」。

“Upon seeing the good points of others, I should strive to be as good as them. Even when I am far behind them, I am getting closer gradually.”

在《了凡四訓》這本書也把善歸納成十件事：

The book, *Liaofan’s Four Lessons*, also summarized goodness into ten practices.

第一件事「愛敬存心」。

The first one is “To bear a loving and respectful mind.”

這一個愛敬存心應該怎麼樣去落實？愛敬存心先愛誰？先敬誰？

How should we implement this? Who must we love and respect first? Our parents. (Audience replies.)

所以你看《弟子規》就可以做到愛敬存心。

You see, we can practice this by applying the teachings in *Dizigui*.

第二個「敬重尊長」，

The second one is “respecting elders.”

在家尊敬父母，在公司尊敬上司。

We honor our parents at home and respect our supervisors at work.

比方說我們在學校也應該尊敬校長，尊敬教育官員。

In the school, we should respect the school principal and administrators.

那我們也要尊敬自己政府的領導人，絕對不可以大肆批評，這樣也是對國家政府領導人不敬。

Likewise, we have to respect the leaders of our government; we must never criticize them wantonly as this is disrespectful.

所以這是敬重尊長。

So, this is “respecting elders.”

再來「與人為善」。

Next is “helping others to do good deeds.”

其實這樣的事我們隨手可做，

In fact, this can be practiced at your fingertips.

比方說剛好你在學生的校門口，看到一個家長在那裏撿垃圾，我們也可以馬上跟他一起做。

Let’s say you happen to be at the school gate and see a parent picking up trash, you can do it with him right away.

這是與人為善。

This is “helping others to do good deeds.”

「勸人為善」。

The fourth one is “exhorting others to do good deeds.”

怎麼勸？我在大學時候曾經聽到一句話覺得很有道理，這個話是說到

How do we do this? I once heard this sentence when I was in college and thought it really made sense:

「在成人的世界裏面，人們不會聽你說什麼，人們會看你做什麼」。

“In the adult world, people will not listen to what you say but will look at what you do.”

因為成人比較固執，你用講的不見得講得動，他要眼見為憑，

Since adults are more stubborn, they will not be convinced by what you say; they must see it to believe you.

不然你只用講的，他說：

Otherwise, if you only talk, someone would say,

你跟我也差不多，你也沒資格講我。

“You are no different from me, so you have no right to advise me.”

所以大半都要用身勸，用立身行道去感化。

Thus, most of them have to be transformed through our true practice.

所以在三國時候有一個名臣叫管寧，

There was a famous officer named Guan Ning in the Three Kingdoms Period (220-280).

這管寧在他治理的地區他也管理得很好。

He managed the region under his governance very well.

當他在路上看到一些，比方說有牛到了人家的稻田裏面給人家破壞、亂踩，

When he saw a cow destroying and trampling other's rice fields,  
被他看到了，他馬上去把這一頭牛牽過來，然後在樹蔭下等，

he quickly led the cow to one side and waited in the shade for the owner.

等著這個牛的主人過來。那等牛的主人過來，一看到長官在這裏，

When the owner came and saw the officer waiting there,

然後又看到自己的牛幹了壞事，都會怎麼樣？

and that his own cow had done something bad, how would he feel?

相當慚愧。

He would feel very ashamed.

所以管寧有沒有罵他一句？有沒有？沒有！

Did Guan Ning scold him? Did he? No!

但是相信這個主人會無地自容，

But I believe the owner would feel very embarrassed and remorseful.

這就是用德行感化。

This is transforming others by one's virtue.

那時候他的人民也因為常常去打水，因為只有那一口井就會發生爭吵、發生爭奪。

At that time, his people often got into quarrels and fights because they had to fetch water at the only well in the area.

結果管寧也沒有去教訓他們，自己去買了很多的桶子，然後很早就去打水，

Instead of exhorting them, he bought a lot of buckets and went to fetch water very early.

打好了都放在那裏。

After that, he just placed the buckets of water there.

結果這些人民本來要搶著去打水，

When the people rushed to get water,  
一看長官都已經幫他們打好了,  
they saw that their senior official had already done it for them.  
馬上心生慚愧。

Immediately, they felt ashamed.  
所以這都是以身去勸告, 喚醒他們的羞恥之心。

This is to urge and arise others' shame through leading by example.  
所以勸別人也是高度的智慧。

So, it requires great wisdom to exhort others.

那這一節課我們先講到這邊, 謝謝大家。

We will stop here for today. Thank you everyone.