【中英文對照賞析】

Being Compassionate Despite Insult and Injury 忍辱寬恕 厚德感化刁民

Liang Yanguang was a governor of Qi Zhou between the time of the Northern and Southern Dynasties and the Sui Dynasty.

Qi Zhou was known for its simple and rustic customs. Therefore, Liang governed without much interference from the community. People lived a safe and sound life under his rule. His political achievement was voted the best in the country.

When he was transferred to be governor of Xiang Zhou, he continued with the same governing style and treated everyone and everything with compassion, just as he did in Qi Zhou.

Willing to Face Adversity to Bring Goodness

Many of the residents of Xiang Zhou, however, were cunning and deceitful. They composed a ballad that made fun of Liang and his ability to govern Xiang Zhou. Local residents gave Liang a nickname and insulted him whenever possible.

The Emperor heard the ballad and instead of looking at the issue, he criticized Liang and removed him from his post.

After about a year, Liang was assigned to the governorship of Zhao Zhou. However, Liang had his eyes set on Xiang Zhou and asked the Emperor to reassign him back to that area because he wanted the people to change from their conniving ways. The Emperor granted his wish.

The local ruffians thought it to be hilarious that Liang voluntarily returned to Xiang Zhou. On arrival at his post, Liang began to expose the crimes and secrets of the local rogues. The information was accurate and could not be faulted. The local ruffians left and the residents of Xiang Zhou were in shock.

Locals Mend Their Ways Under Liang's Rule

Liang did not retaliate for the local residents past misdeeds. Instead, he educated and changed them with compassion.

After the North Qi Dynasty perished, most of the educated citizens left and moved to the Shanhai Pass. Only lower society individuals remained, such as musicians, prostitutes and peddlers. Therefore, the local moral standard was low. People deceived each other and committed fraud.

Rumors and wrong accusations about officials flooded the area. Liang's goal was to end local corrupt practices. So, he promoted education, used his income to set up schools in each township, and hired scholars to run them.

Only teachings from the Sages were materials used in class and he evaluated every student personally.

During banquets, good students sat with officials, and those that fooled around that were quarrelsome and lazy were made to sit on straw mats in the middle of the courtyard.

This gave everyone the incentive to improve and local customs of Xiang Zhou changed for the better.

For example, there was a man named Jiao Tong, a drunkard who was impolite towards the elderly. Liang did not punish him but assigned him to go to the school and read stories about past Sages. Jiao Tong realized that his ways needed to change and he felt ashamed. He mended his ways and became a compassionate person.

The citizens and low ranking officials now dealt with people of good character and were very happy. Xiang Zhou was free from quarrels and lawsuits.

南北朝到隋朝時期，梁彥光曾擔任岐州刺史。岐州的民風質樸，梁彥光用不擾民的方式治理，百姓安居樂業，政績被評為天下第一。等到了他轉任相州刺史，依然沿用在岐州寬仁之政的治理風格。

迎難而上，造福一方

誰知相州的居民詭計多端，編造了一首諷刺梁延光及其治國能力的歌謠。當地百姓給梁延光起了個綽號，並處處羞辱他。皇帝聽聞歌謠後，未加詳察便指責梁彥光，並將其免職。在相州待罪，被相州的居民起外號、肆意侮辱。一年多後，梁彥光被派去當趙州刺史。但他心繫相州，梁彥光請求皇帝將自己調回相州上任，希望能引導當地百姓改掉狡詐的習氣。

相州的惡棍們聽說梁彥光自請來此地，覺得這簡直是個笑話。梁彥光到任後，便開始揭露當地無賴的罪行與隱秘，所言精準無誤，如同神明那般，令人無可辯駁。惡棍們紛紛逃離，全境大為震駭。

在梁彥光治理下，當地百姓改邪歸正

梁彥光沒有對相州的百姓展開報復，而是用厚德教化他們。

當初，北齊滅亡後，當地大多數有識之士都遷往了山海關一帶，只留下樂戶、商販之家等社會底層人士。因此，導致當地道德風氣敗壞，人們互相欺詐，行徑不端。關於官員的流言蜚語和誣告充斥著整個地區。梁彥光打算革除當地的弊端，扭轉這種不良風氣，於是大力推行教育。梁彥光用自己俸祿，聘請學者，在每個鄉里設立學堂，推行教育。

學校的教學內容僅限於聖賢經典，不是聖賢經典不得教授。他親自考核每一位學生。有勤奮的學生，設宴時，讓他享受和官員並排坐在堂上的榮耀；有好勇鬥狠、懶惰、游手好閒的人，則被安排坐在庭中，只給他用草蓆做座位。這種做法激勵了眾人力求上進，於是人人都爭著向上、學好，相州民間風氣大改。

有個叫「焦通」的人，愛酗酒，他嗜酒如命且對長者不敬，被堂弟狀告。梁彥光沒有治他的罪，把他帶到州裡的學堂，讓他誦讀古代聖賢的事蹟。焦通深受觸動，意識到自己行為不端，羞愧的無地自容。此後他改過自新，成為了一位仁慈寬厚的人。相州的小吏和百姓如今得以與品行端正之人交往，心中十分欣喜，相州就沒有諍訟的事了。

（《北史卷八十六列傳第七十四循吏》）

（轉自明慧網）

公有領域



Speaking Truth to Power: Dong Wenzhong 正言敢諫

Dong Wenzhong was an official in the central government of the Yuan dynasty under Kublai Khan.He was known for his integrity, impartiality, and courage to speak his mind.

Two incidents were reported to Kublai Khan. In the first incident, it was alleged that a Han Chinese killed a Mongol. In the second incident, a cashier of the imperial warehouse, named Lu Jia, was said to have stolen a piece of cloth for use in the imperial palace.

Kublai Khan was furious and ordered both men executed as a warning to others. At the time, embezzlement and theft by officials were serious offenses. Although the two cases had obvious flaws, no official dared to challenge the emperor in his fury.

Dong Wenzhong was the only one who dared to speak his mind despite the risk of upsetting the emperor. He said that neither of the alleged crimes had conclusive evidence.

"Even when a prisoner facing the death penalty has confessed, the case must still be carefully examined and adjudicated," he said. “How can we impose the death penalty on the basis of a single person's word?I would suggest that these two cases be double checked by judicial officials.”

Kublai Khan took his words to heart and asked Dong and another cabinet official Tuman to re-examine the cases separately. It turned out that both suspects were wrongfully prosecuted. Dong advised that the two innocent people be released.

After Lu Jia, the cashier at the imperial warehouse, was released, he prepared lavish gifts for Dong, and said that he owed his second life to Dong.

“We are not acquaintances,” said Dong. “I reversed the order of immediate execution because I wanted to make sure that the law is applied fairly to anyone in the country. How could I expect any gifts in return?”

Word got out that Dong Wenzhong was not afraid of speaking his mind to uphold the fairness and dignity of the judicial system, even when he had to face the emperor's anger. Yet, when the exonerated wrongly accused man brought him gifts, he refused to accept them. The public praised Dong for his integrity and impartiality.

Dong set an example for his subordinates. He taught them by example to follow the teachings of Confucius and Mencius: to live one's life by adhering to moral principles, and to persuade others through kindness rather than enforce uniformity by using one's power.

春元朝的董文忠，任職中書省符郎，為官清廉、兩袖清風，敢於進諫。

一次，元世祖忽必烈汗收到了兩起事件的報告。第一起事件稱，一名漢人殺害了一名蒙古人。第二起事件稱，太府監屬盧甲偷竊了一塊布匹，這塊布匹原本是要供皇室使用的。

忽必烈勃然大怒，詔令速將兩人處死，以儆效尤。在當時官員損公肥私、監守自盜也是不輕的罪名。

這兩個案子雖有不少破綻，但大臣們在皇帝盛怒之下，無人敢提出不同意見。

董文忠是唯一敢於直言不諱的人，他認為證據不足，即犯顏進諫說：「今刑曹於囚罪當死者，已有服辭，猶必詳讞（審判）。是豈可因人一言，遽加之重典！宜付有司閱實，以俟後命。」於是，元世祖派董文忠和大臣突滿分頭去調查核實，結果發現，這兩樁案子都屬冤案，董文忠建議將無辜者釋放。

太府監屬盧甲得救後，非常感謝董文忠的救命之恩，於是帶著一份厚禮去答謝。他感激地說：「鄙人賴公復生。」一定要董文忠收下禮物。

董文忠卻說：「吾素非知子，所以相救於危急者，盡為國平刑，豈望子見報哉！」

董文忠為維護司法公正和法律的尊嚴敢於直言不諱，不惜冒犯龍顏也要進諫，不畏權貴，但當受害者前來報答救命之恩時，卻堅辭不受。這種居官公正廉明的作風為百姓所稱頌。

董文忠以身作則，恪守道德準則，重視教化，倡導孔孟之道。提出為官做人應以自己的道德修養為基礎，用自己正確的言行，去感化下屬、百姓，以善化人，以德服人，反對以力服人。

（轉自明慧網）

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