

Confucius Teachings On Building A Happy Life (20)

- a foundation for Mahayana Buddhism practice

Validated by Master Ching Kung
The Speaker: Teacher Tsai LiXu
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Deep Affection Between Friends

Hello my friends! We have just mentioned that the ancient people had a very deep affection that was revealed through interactions with their family members and friends. So, in the poem entitled: "Seeing Meng Haoran off from the Yellow Crane Tower to Guangling," Li Bai wrote, "At the Yellow Crane Tower, my friend, to the west, you waved. In the misty, flowery month of spring, downstream for Yangzhou you plied. A far speck of your solitary sail faded into the verdant and azure, till in my eyes, there was only the Yangtze River flowing to the verge of the sky." When Li Bai sent his friend off, he waited till his friend had completely disappeared from his sight; only then did he leave with reluctance. The deep bonds of friendship and how much they cherished the meeting were shown in the farewell. Can children today write such touching poems? Very difficult! Because they don't have a respectful mind; they're more impatient and irritable. So, when we taught children these etiquettes, we also helped them develop respect for others.

The previous day, my sworn older brother happened to come and listened to my lecture. He rushed here from Taizhong. After listening to two lectures, something came up and he had to leave in the afternoon. He told me that he felt very bad he couldn't attend my lecture. It goes without saying that he is indeed very supportive of me. Then I walked a distance with him to the train station, and when I saw him off, I also waited until he had disappeared from my sight. Suddenly I realized that having known each other for ten years, he has always been very supportive of my decisions. Even though I have failed many times, he still trusts me implicitly. He said to me, "As long as you hold on to your primary intention to contribute to society, you will surely do something that can benefit others." So, he has always shown concern for me. Seeing that I have been immersed in education these few years, he is also absolutely delighted and gratified.

When an Elder Is Standing, I Will Not Sit

Next phrase: "When an elder is standing, I will not sit. After an elder has sat down, I will sit only when I am told to do so." When an elder is standing, as the younger ones, we must not sit. After they ask us to sit, only then should we sit down. This is the etiquette of approaching and leaving the elders. We must also learn etiquette with flexibility, not rigidly.

For example, we have learned that we must give elders a bow when seeing them. Let's say you are in a densely crowded elevator and you suddenly see your uncle coming, would you still need to greet him with a bow? If you do, the people next to you may be bounced to the side. So, we must flexibly adapt to situations when applying etiquette in life. Just now Professor Zhang also mentioned that we need not make a bow in the restroom. Correct, there is no need to. We can offer our respectful greeting when we come out. We must act according to circumstances and adapt to local conditions.

One of our teachers has learned this phrase: "When an elder has sat down, I will only sit when I am told to do so." It happened that one day he went to a bureau to meet a female officer. This lady was an elder, and after standing for a long time, she took her seat. But because she didn't tell him to sit, my friend remained standing. So this elder had to keep her head tilted up to look at him as they talked. He is very tall, plus she was sitting, so her head was tilted like this. Suddenly, this elder felt her neck was very sore and said to him, "Could you please sit down? My neck cannot stand it anymore." When we see others already lifting their heads like that, we would very naturally sit down without being asked to do so. So, we must not be stiff in our learning. "After an elder has sat down, I will sit only when I am told to do so."

There is a little girl who was only about two or three years old. One day, she followed her parents and maternal grandmother on an outing. At the park, her father was sitting there reading his newspaper and this little girl was sitting on a wooden bench. When her grandmother came over, this little girl quickly jumped up. Since the bench was high, she leaned forward and fell down before she managed to stand firm. Her grandmother and father felt it was very strange and quickly helped her up. They asked her, "Why did you jump up?" The little girl answered, "When an elder is standing, I will not sit." As a result, her father felt ashamed because he had remained indifferent to the grandmother coming over and continued to read his newspaper, but his two-year-old girl had already jumped up. As *The Analects* states, "The younger generation should be regarded with awe." When facing children who are studying books of the ancient saints and sages, we must also seriously learn and practice *Dizigui* with them.

Before an Elder, I Will Speak Softly

Next phrase: "Before an elder, I will speak softly. But if my voice is too low to be heard, it is inappropriate. This is also the manner of speech. In front of an elder, we must also lower our voice. Otherwise, it will disrupt the elders' conversation. Children today cannot grasp the right time to speak or remain silent. Often when a group of children meet together, they would lose control of their voices; they shout and yell at the top of their lungs, almost raising the roof. At this time, the elders must go and stop them appropriately. Otherwise, when they have already formed this habit, it would be very difficult to rectify them again. So, when we find children talking very loudly and are affecting the adults' conversation, we must quickly ask them to keep their voices down. Some elders might say, "Hey, lower your

voices." The children will do so, but how long can they last? Three minutes later they would lose control, and the elders would have to remind them again, "Lower your voice!" With no effect, the adults will finally give up and say, "Forget about it, just ignore them." Is this correct? Education must endure with great patience.

The Chinese put strong emphasis on the Way of moderation and this Way is actually manifested in a person's daily life. For example, do you need to apply moderation when wearing clothes? If you wear too much, you will feel very hot and if you wear too little, you will catch a cold. How about eating? Eating too much will give you a stomach ache while eating too little will lead to hunger. Do you need moderation in talking? Yes, we also need to. We must speak softly in front of an elder. But if our speech is unclear to the elders, that is very impolite. So, if your voice is too low to be heard, it is inappropriate. When talking to elders, we must let them hear clearly what we said. And we must also pay attention to making eye contact with them. This is called, "When answering questions, I must look at the person without averting my eyes." When we talk to children today, how long can they look you in the eye? How long? It's not easy for them to stay focused for very long! It's great if they can do so for ten seconds. When children's eyes are not paying attention to people as they talk, it shows that they have no respect in their mind and are very impetuous. Why are children so restless nowadays? Because they are too lacking in the education of etiquette. As a result, they will act in a willful and arbitrary manner over time. We elders need to teach and guide them patiently on these small details so that they will gradually follow the social decorum, and will always be considerate of others.

When Meeting an Elder, I Must Walk Briskly Towards Him

The next phrase is: "When meeting an elder, I must walk briskly towards him; when leaving, I must slowly exit." When meeting an elder, we must quickly walk towards him so that he won't have to wait for too long. After finishing talking with the elder and we want to make an exit, we can step back slowly before leaving. You must not say farewell and leave hastily right after the elder has finished speaking to you. Acting in such a manner is like telling the elder that you can't wait to leave immediately, and don't want to stay for even another second. We should always be mindful of others' feelings, so we must be slow when making an exit.

I Will Treat Others as If They Are My Own Family

The last phrase of this chapter is: "I will serve others' parents as if I am serving my own parents. I will treat all peers as if they are my own siblings."

In ancient times, "others' parents" and "peers" referred to those of the same generation as our parents and siblings, starting with our own uncles and cousins respectively. (In Chinese culture, there are specific titles for uncles and aunts older or younger than one's parents, as well as

male and female cousins on both sides of their parents' family. English does not make such distinctions.) Let's recall, our uncles and aunts have been taking care of us as we've grown up. We don't know how many times they have carried us in their arms and silently wished us healthy growing. They have shown great concern for us too. So even if we have received a meager kindness from others, we must repay it with enormous gratitude. Only by having such an attitude can we be regarded as kind and broadminded, and our life will then be filled with bountiful happiness.

During these lectures, I have seen many elders and friends whom I met over the past few years; I have not seen many of them for one or two years. They were delighted and extended their best wishes when they saw me making a little progress during this period of time. When receiving their sincere greetings, we must also take their kindness to heart. As a saying goes, "A drop of water received should be returned with a burst of spring water." We should improve ourselves all the more seriously to contribute to society so that they will give rise to joy. Likewise, our uncles and cousins have been with us as we have grown up and have given us tremendous support and care. We must always keep their kind affection in mind. When they are in need, we must also go to any length to help them.

The term "others' parents" here doesn't only refer to those who have kinship with us, its meaning can extend to all elders and others' parents. When we serve all elders and others' parents, we must have a respectful mind. And when we treat someone's siblings, we must also do so with love and care. When we interpret it like this, our whole mind will become very broad. Being broadminded, our blessings will be great too.

Ms. Teresa Hsu Chih of Singapore is a treasure of the country. Once, she was interviewed by reporters. Because she has been committing herself to caring for the sick and poor for decades of her life, the reporter asked her, "You help others like this..." Before the reporter finished his question, Ms. Hsu said, "Did I help others? I am helping my own siblings." So, in her attitude, where is her family? The entire universe is her family. The reporter asked her again, "You are taking care of them, who is looking after you?" You see, people are so heavily afflicted as they are afraid that nobody will take care of them when they take care of others. This elder was elated and said, "I don't have to take care of myself as God will look after me." You see, she has such an open-minded attitude towards life and this attitude corresponds exactly with the saints' and sages' classics.

Lao Zi said, "The way of Heaven is impartial; it often favors kind-hearted people who accord with the law of nature." So, a kind and loving person will be blessed with boundless fortune. So, Ms. Teresa Hsu Chih said that her refrigerator would surprisingly have surplus food, and she has no idea who sent them. My friends, why is the giver unknown? When one doesn't wish for any returns, the people repaying her kindness won't wish to be known either. If today we give others gifts with an intention, and specifically tell them, "Hey, this gift is from me," the other party accepting it would feel burdened, as if they owed you a favor. This will give rise to pressure when we interact with people. And Ms. Teresa Hsu Chih expects nothing in return for her contributions. Besides, she feels that she has all the responsibility to

do that. So, those receiving her kindness would feel deeply touched within. When there is an opportunity to help her do something, everyone would be very proactive; so they bought some food and placed it in her fridge.

When Teacher Yang was teaching children classics and calligraphy, after every lesson, once the students had left, she always discovered some fruits and vegetables in her kitchen. She also didn't know who had left them there. So, we can indeed use our true heart to befriend everyone! When you treat everyone under heaven as your own siblings, they will treat you likewise. So, "Within the boundary of four seas, everyone is my sibling." This is a result; how do we plant the cause? We must regard everyone as our own family by taking the initiative to give. Then, we can obtain such a result.

It is stated in the *Classic of Filial Piety*, "The reverence paid to a father makes all children delighted. The reverence paid to an elder brother makes all younger brothers happy. The reverence paid to a ruler makes all ministers pleased. The reverence paid to one person makes thousands and myriads of people joyful." In fact, interpersonal relationships are not complicated; so long as you have a true heart, you will definitely earn very good popularity. When we treat someone's father very respectfully, his children would be delighted. I'm sure you will also interact very well with their family members. When you respect his older brother, all his younger brothers and sisters would be elated too. When you respect his superior or company, all his colleagues would have deep respect for you as well. So, when we constantly uphold a respectful mind, we would naturally win everyone's friendship.

Aunts Who Took Care of Nephews

As aforementioned, other than respecting someone's parents and older siblings, we must also further extend our care to the people connected to them. We must do our duty to care for "others' parents" and "peers." For example, we should also take good care of our brothers' and uncles' children. In the Ming Dynasty, there was a lady called Zhang Jiaying. Her parents passed away very early, so she was an orphan since childhood. She had three older brothers who later died very early. She took care of her nephews with her sisters-in-law. Unfortunately, all her three sisters-in-law also passed away one after another. In that situation, Zhang Jiaying resolved to shoulder the responsibility to raise the younger generation, her nephews and nieces, properly. Having such an attitude, she was truly "treating her uncles and cousins as if serving her own parents and siblings." Because by doing that, she had brought great comfort to her late brothers and her late parents as well. So, "When we love the house, we must also love the crows on its roof." She never married all her life. Did she suffer any losses? I believe that owing to her sincere love in taking care of this rising generation of hers, she would also gain their support and care in her old age.

During my teaching career, I have also encountered students whose parents had already passed away and were brought up by their aunt. Before this aunt accepted a marriage proposal, she would tell the other party that she must bring her two nephews along to her

married family. When I was talking to this aunt, I was completely struck with awe. Indeed, halfway through talking with her, sometimes I almost could not hold back my tears as I could really feel her loyal and righteous intentions. When every elder can constantly take good care of their own younger generations, I believe that an incomplete family would also have a very good development. This is about loving and caring for one's immediate and extended families. We must respect the elders and love the younger ones.

Zu Ti Protects Fellow Villagers

We have just mentioned Ms. Teresa Hsu Chih who regards everyone under Heaven as her own family. During the Jin Dynasty (265-420), there was a scholar named Zu Ti. At that time, the Jin Dynasty was not very stable. During the Uprising of the Five Barbarians in northern China, he had to take hundreds of families, including his relatives and the neighbors of his village, to move to Huai Si together. As he was very chivalrous since young and was very good at taking care of people, he let the elders ride on the horses and carriages throughout the journey while he himself travelled on foot. He also took out all his family's belongings and medicines for everyone to use. That was how he took care of everyone throughout the journey. At that time, Emperor Yuan of Jin also had profound respect and admiration for his virtues. So, the emperor bestowed upon him an official position and he performed his job very well. And he always bore in mind that he must help the country reclaim its lost territories; he had such a lofty aspiration. As predicted, he successfully recovered many of the Jin Dynasty's lost lands during his life.

In the process of evacuation, Zu Ti always planned for everyone's livelihood. He assisted them in farming so that they would have a good harvest. They also saw some skeletons on the ground because of the war. Zu Ti requested everyone to bury the bones well and also conducted some ceremonies for the deceased. His behaviors had deeply moved those people who were following him. Once, when everyone was having a meal together, many of the elders said during their chat, "We are already so old and can still encounter someone like Zu Ti who is just like our own parents reincarnated; we will have no more regrets when we die." Zu Ti's benevolence and righteousness had moved unknown numbers of civilians. When he passed away, everyone was grieving as if they had lost their own parents. So indeed, Zu Ti had truly practiced "I will serve others' parents as if I am serving my own parents, I will treat all peers as if they are my own siblings."

When I was studying in Australia, I met an elder who was older than my father. During that time, he suffered from gastric bleeding and vomited a lot of blood. When I walked towards the college, I happened to bump into him and saw his face was all pale. I immediately informed the local staff and arranged to send him to the hospital. Fortunately, his condition was not serious and he only needed to recuperate for a period of time. As we went there to attend lectures, the schedule was rather tight. This elder somehow needed someone to look after him. So, I volunteered to assume the responsibility. I said, "Let me take care of him. I want to experience the feeling of attending to parents." Because I have been living

with my parents for a period of time, many friends commended me, "You are very filial, staying with your parents." I felt ashamed because my parents were healthier than me; it seemed that I was taking care of them but very often they were actually looking after me instead. It happened that I had the opportunity to serve this elder in Australia. As he was sick, I could practice these teachings: "When my parents are ill, I will taste the medicine first before serving it to them," as well as, "I will greet my parents in the morning and make sure they rest comfortably at night." So, I could attend to his needs round the clock. I was elated even though I was unable to attend the lectures. By taking care of this elder, I could truly implement what I had learned.

Since his stomach had already been harmed, he couldn't eat food that is not easily digestible. He had to start with the kind of wheat bran meant for babies and he had to consume it almost once every two hours. I started to learn how to take care of the elderly. Every two hours, I would cook a bowl of wheat bran for him to eat. During this period, I elevated my level of attention to detail. The elder was also delighted to have someone accompanying him to recover. Because of this affinity, I also learned from this elder a great deal of principles on dealing with people and matters. Even though this elder was a supervisor, he took on a heavy workload. Sometimes, he had to go down to a deep sewer to do some laborious work. He often led many Indian workers, because Singapore has immigrants from many countries. He said when he brought those laborers to the work site, he would lead the way. As going down the sewer was very dangerous, he never asked his colleagues to go down first, but he would do so instead. When they had financial difficulties, he would generously give them money without expecting any returns.

So, during this process, I also got close to a person with moral integrity. Even though he did manual labor for a living, he is very fond of Chinese culture and even wrote very good small seal script (an archaic form of Chinese calligraphy). So indeed, we must respect everyone because you may not know that many talented people are hidden all around you. If you could always maintain a respectful mind, you would indeed encounter benefactors wherever you go. Then you could experience the truth of this teaching: "If I can be close to benevolent ones, I will benefit immensely. My virtues will grow daily and my wrongs will lessen day by day."

Because we cared for each other while living together, when I had to leave Australia first, this Uncle Chen and a few of our dorm mates gathered together on my final night. As they sent me off, I also deeply experienced that kind of reluctant parting between men. So, I think true affection not only exists between men and women, but is also present between men. Most importantly, we must treat others with a sincere heart. So, "I will serve others' parents as if I am serving my own parents, I will treat all peers as if they are my own siblings." We will now enter the third chapter: "Being Cautious."

When we look at this character, "cautiousness" 「謹」 what should we think of? We must be very prudent in our speech and deeds. When we talked about the first two chapters on "Being Filial to Parents at Home" and "Being Respectful to Others Outside," are they

related to cautiousness? Yes, they are. The etiquettes that we mentioned in the second chapter such as "When an elder is standing, I will not sit. After an elder has sat down, I will sit only when I am told to do so," and "Whether drinking, eating, sitting, or walking, I should let the older ones go first, then the young ones follow behind," are the standard rules of conduct and speech, which must be done with cautiousness.

There is a well-known foreign company in Beijing which wanted to recruit employees, and the applicants had to go through many levels of tests, including English. They eliminated a lot of people in the process and in the end kept a group of people for the final interview. The company's supervisor came in and sat with them for a while. Then he said he had to go out for ten minutes to settle something and asked them to wait for a while. After the supervisor went out, all the candidates in the room stood up after sitting for one to two minutes. When they saw some documents in the office, they opened the files. After one person read it, he passed it on to the next person and that person also flipped through the documents. After ten minutes, the supervisor entered the room and said, "None of you passed the interview." Because the company had a closed-circuit camera installed and everyone was seen moving the company's property. They never learned that "Even though a matter might be trivial, I must not do it; for I will undermine the duty of being a good person if I do." Neither had they learned that they should "Enter an empty room as if someone is there." Even if the host or others are not around, there can be no slight reduction in whatever rules we should observe. When the supervisor announced that they were all disqualified, these people were resentful and felt it was unfair. These fresh graduates said, "In our whole life, no one ever told us not to flip through other people's files!" These attitudes of life are all important, so we must exercise "cautiousness."

We can look at this practice of cautiousness in small areas; once we are careless, we may cause hindrance to others. For example, if you sit improperly and stretch out your legs, very likely you will cause others to stumble. If it is a big aspect, your recklessness may also bring disasters, injuries, or death to others. A while ago, a US helicopter crashed. After investigating the cause, they found out that there was already a crack on the helicopter during inspection, but they failed to detect it. As a result, both the helicopter and lives were destroyed. So, even when we are doing what we should do, we must always be careful. Otherwise, we may cause the loss of others' lives and properties due to our negligence.

Like myself, I often fly to many places to give speeches. Let's say I am scheduled to fly to Malaysia today; if I'm not careful and cannot find my passport, what will happen? Because of not practicing this verse, "I will always place my hat and clothes away in proper places; I will not carelessly throw them around for that will get them dirty," what would be the end result? Not only I myself may become very nervous, who will I be sorry to if I fail to turn up for the talk? Sorry to the people who are expecting my arrival. So, cautiousness may seem trivial, but its impact is really great. If the leader of a unit is not prudent, it may cause an irreparable mistake due to his small neglect. So, children's cautious attitude must be developed early.

In China, there was a case last year, called "The Ma Jiajue Incident" that made everyone reflect. Ma was a college student who had not graduated yet. He participated in a lot of physics and chemistry contests at the national level and had won rankings too. Was he talented? Yes, he was excellent! In the end, due to some conflicts with classmates, he killed four people and was wanted nationwide. This case shocked the whole education world and made everyone ponder again: they must pay attention to the moral education of young people. I also asked a few friends their opinions about Ma Jiajue's action. Some people said that such people should be executed instantly. Those who were engaged in education had a different perspective; they felt that Ma Jiajue was very pitiful. He had not even stepped into society, how could he commit such a cruel and heinous act?

So, in this incident, both the family and school must introspect: how could an undergraduate with such excellent grades not have learned how to conduct himself? And prior to this incident, he must have been the pride of his parents because he was admitted to college from a very remote place; he was the only college student in his village. So indeed, we should not be submerged by external fame, we must see things deeper, to their essence. This case has proven to us that an educational background cannot make one's life steadfast and perfect, our virtue plays a vital role. Ma Jiajue had never learned *Dizigui*. Had he learned, "All who are human, I must love," he would not have committed such an act. If he had learned, "The older children should be loving and the younger ones should be respectful," and "When I hold back hurtful comments, anger will naturally dissipate," this mishap would not have taken place.

Why did he initiate this murderous intention? Because his classmates often ridiculed him as he was too poor to have nice clothes to wear. He also told the warden that the prison uniform was the best clothes he had ever worn. When all his college mates laughed at him, his inferiority complex made him feel more and more irritated. Due to such stimulation, he lost his rationality. From this case, I also told the parents that they have to look at it from another angle. Why were those students killed? Why? Was it accidental? No! Because they did not conduct themselves properly. They never learned, "I will neither fawn on the rich nor despise the poor," and "When people have shortcomings, I should never expose them. When people have secrets, I should never reveal them." Since they made fun of others' private affairs, it was not surprising that Ma reacted irrationally to them. It is also said that: "Publicizing others' wrongs is in itself evil; they will resent more and be driven to act even worse." So, "When being cornered, a dog will leap over the wall."

We must also retrospect from this incident. When we teach children, we must never let them harm others, like in the case of Ma Jiajue. Similarly, the children that we have taught will not trigger others to attack them. When children's words are teasing and belittling to others, we must be wary as we have put them in future danger. From this incident, we also understand that we really need to be watchful with our speech and behavior.

Let's recite the phrase together: "I will rise early in the morning and go to sleep late* at night. (*"Late" refers to making sure parents rest comfortably: children should always sleep after parents.) Old age arrives readily, I must cherish the present moment."

This sentence implies that we must get up early in the morning and sleep less at night. Many parents said that children would be unhealthy if they sleep so little. It's true that sleeping is sometimes more important than eating because we are in total rest during sleep and many body functions are recovering. So, children on average need to sleep longer. But if a person is very aspirational in spirit and his life is very fulfilling, his sleep time will naturally and gradually decrease.

We often said that Teacher Yang "sleeps early and rises early." What does that mean? She sleeps at two to three in the morning and wakes up at six to seven in the morning. I wonder if you have met Teacher Yang before. You see, she only sleeps four hours a day, but how is her appearance? She has a rosy complexion that younger people like us have to sigh for losing out to her. There is a very good Chinese physician in China who took her pulse and said, "You still have a glowing complexion despite getting so little sleep, because you have been absorbing the energy of nature." What is the energy of nature? Awe-inspiring righteousness! When we constantly harbor the same intentions as the ancient saints and sages, our physical and mental condition will surely improve. But my friends, haste makes waste. You must not say, "I want to emulate Teacher Yang. Starting today, I will sleep for only four hours each night." One week later, if you were to lose substantial weight, I would not be responsible. We can make our life more fulfilling by reading more classics. When you are filled with altruistic joy, your desire for sleep can gradually be reduced.

Actually, getting up early in the morning and sleeping late at night were practiced by the ancient people because they were very filial. So, they rose early to take care of the family affairs. In *Zhu Bolu's Maxims for Managing the Family*, it is mentioned that "At dawn, get up immediately, sweep the hall and porch so that inside and outside the house are tidy and clean. At dusk, personally close and lock the doors, then go to sleep." At night, they would check whether the doors and windows in the house were properly closed. Then, they would invite their parents to go to bed before they went to rest. We also often heard the ancient poems: "Between midnight and cockcrow is the best time for children to study hard." When one has a lofty aspiration in life, he would treasure time and would not want to waste it. The Chinese really cherish time. As the proverb goes, "It's hard to buy an inch of time with an inch of gold." It is true that even when you have untold wealth, you can never buy back the time you have already lost. When children are very respectful and cautious with their time, they would not easily squander it. In the Han Dynasty, 202 BC-220, there was a *Yuefu* poem* which mentioned: (*a type of Chinese poem composed in a folk song style) "Hundreds of rivers are flowing into the east sea, when will they ever return to the west? If one does not work hard during youth, one will suffer in adulthood and old age." We hope our children's lives will not have such regrets, so we must let them cherish time since childhood. They must lead a life of normal routine; they must not stay up till midnight on holidays and sleep until noon the next day. I really can't learn this kind of sleeping "skill."

When we teach children to study classics, we must also pay attention to this kind of routine. So, we asked the children to rise at 6:30 am and recite *Dizigui* at 7:00 am. These children are only six or seven years old but they really practice what they learned. One of the children slept a bit late on New Year's Eve and her mother set the alarm clock one hour behind, hoping that her daughter could sleep a bit more the very next day. This little girl might have got used to the routine, so she woke up at around six o'clock. When she saw it was only five o'clock, she continued sleeping. The more she slept, the more uncomfortable she felt, she was wondering why time passed so slowly. When she looked at the time again, it was already seven o'clock. As soon as she walked out of her room, she saw it was actually eight o'clock. The little girl cried aloud and said, "Gosh! It's already eight o'clock. I have not recited *Dizigui* yet." Why was she in tears? You see, she is responsible for her learning and is respectful to the teachers; she doesn't want to go against the teachers' instructions. So, as parents, we must coordinate well with the teachers and not mess up their plans. It's alright for children to sleep less by half an hour, but whether she loses respect for the teachers or not is what really matters. We will stop here for today. Thank you for listening.

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