

Dizigui 34 English

The Bystander Effect

Hello, my friends. Let's continue from where we left off this morning. We mentioned, "Doing wrong unintentionally is called making a mistake." We should often observe our speech and deeds to see if we have overlooked any areas. For example, if you are riding a bicycle with your friend, don't ride side by side. It is very dangerous, and it may also affect the pedestrians behind you. As the saying goes, "Get carried away in one's triumph." So, we must always scrutinize our own conducts. "Doing wrong intentionally is called committing an evil." If we do something that we know is wrong, it is "doing evil." Let's take a look. There are many things which everyone knows that should not be done, yet people still do them. For example, smoking or fishing when there is a "No Smoking" or a "No Fishing" sign, dumping garbage when there is a "No Dumping" sign. These all have to do with the social ethos. Who is responsible for the social ethos? Every member of society is responsible. If there is no justice in the entire society, whereby nobody is willing to correct those who do wrong, it may provide for these evil-doers to become increasingly overbearing.

We often say, "To condone evil is to abet it." When you see someone cutting in line, you should stand up to advise him. Of course, when you do so, you must pay attention to "make your expression pleasant and soften your voice." *Dizigui* states, "When my parents do wrong..."; what can this "parents" be regarded as? It is not only our parents and family members, because "Within the Four Seas, all are brothers." Since the whole society is one entity, every member of it is our compatriot. We have the obligation to advise them. But we must pay attention to the appropriateness of our attitude, so that conflicts can be avoided. Why do people still do things that are obviously wrong? Often, they say to themselves, "Others are also doing it." This is all making excuses. However, they cannot be blamed since there are very few good role models; it makes them feel like that committing wrongs is normal.

Thus, we must have the sense of mission to set examples to rectify the wrongdoings in society. For instance, when people do not know how to repay kindness, we must demonstrate to them how to "be aware of and repay the kindness." When people are rude, we must be very well mannered to help them bring up their sense of shame. Nowadays, many people take public things for their personal use. There is such a tendency, but we should feel sorry for them because how many people would they owe for taking the public belongings? They will be in debt to the whole group, it will be very difficult for them to pay off the debts. This is a case of "A petty man acts as a petty man in vain." So, we should have compassion for them, they do not understand that "Even though an object might be small, I must not hide it secretly."

Start From Controlling Your Temper

We should practice probity in the company and in a group by not taking any public belongings, not taking even a single bit. When you conduct yourself in this way, it will have a restraining effect on the entire group. As soon as they see you, they will control themselves. So, please do not underestimate your influence in the family and at work. As long as someone is demonstrating the right thing, people around him won't dare to act rashly. Indeed, we should really set a good example. "Doing wrong intentionally is called committing an evil." Many people know that something is a major mistake, but they still commit it due to being unable to control their temper. For example, we know that is wrong to have conflicts with others, but what happens when our temper flares up? We can't control it! We must find a way to deal with this situation.

For instance, a husband has done something wrong, the wife becomes very upset and thinks, "He dares to do it, I dare too!" This is being emotional and impulsive; it does not help oneself and will make things even worse. I once heard that a husband came home very late, the wife was very upset and left the house and also came home very late. As a result, the children suffered the most. It does not matter whether others are right or wrong, more importantly, we must constantly remind ourselves whether we are correct. Only when we are really right are we qualified to tell others' wrongs. At this time, others' trust in you will be upgraded correspondingly. So, in order to completely resolve problems, we must control our temper. Start from our self-cultivation, practicing Dao to establish our virtues!

My friends, when this course is over and you go home, do not demand anyone to do good first, what is the most important thing? We, ourselves, must do it first! I often met some friends who, after listening to the talk on the first day, said, "I have such and such a friend who really needs to listen to this. My son really needs to listen to this as well." They never said that they need to learn it the most. When people only concentrate on seeing others' faults and on what they should learn, their progress will diminish relatively if they never introspect themselves. Therefore, the first step to transform life is to start from introspecting oneself. Next phrase: "If I correct my faults, the faults will no longer exist. If I try to cover them up, I will be doubly wrong." Indeed, rectifying one's faults is very important to a person's life. As the saying goes, "Since not everyone is a sage, who can have no faults?" Through the entire history of thousands of years, is it possible to find a person who has never been at fault from birth till death? That is impossible! Likewise, is it possible to find a person who has only committed evil? It is also impossible!

Birds of a Feather Flock Together

We all have goodness and badness in us. If we know how to rectify our own faults and exhort others to change, then "My virtues will grow daily and my wrongs will lessen day by day." Confucius gave us three very good trump cards for self-cultivation. First, "Having passion for learning is close to wisdom." One must be continuously diligent in learning because learning is like a boat sailing against the current; if you don't progress, you will regress. After the five-day course we held in China, some friends still kept in touch with us. They said, "Teacher Tsai, I was in an amazing state during the five-day course. My mind was incredibly pure and virtuous." Another friend came and said to us after the course, "The magnetic field in class was very different. I used to smoke every day, but I didn't smoke a single cigarette in those five days." He felt that he should not have had bad thoughts in that atmosphere.

Indeed, group learning is very important. My friends, after this course ends, you must find three to five like-minded friends to continue learning together. It is important to delve and practice over a long period of time. Even though those friends were in a good state of mind for those five days, they gradually regressed after going home. It also confirms that "Learning is like a boat sailing against the current; if you don't progress, you will regress." So, can we rely on others when we pursue wisdom? The most important thing is that we must depend on our own initiative and passion to learn. Only with this passion can we continuously draw close to wisdom. Secondly, Confucius said, "Practicing with vigor is close to benevolence." Only by practicing the sages' teachings can we continuously become more benevolent and be able to see the needs of our children, family, and society, as well as to see our own duties. This is about "Practicing with vigor is close to benevolence."

Courage Starts From Self-Reflection

Thirdly, Confucius told us, “Having a sense of shame is close to courage.” Does a truly courageous person refer to someone who can lift hundreds of kilograms? This does not count as a courageous person; he is merely courageous in strength, not in the wisdom that comes from character. A truly courageous person is the one who has ability to subdue his bad habits. When we enter a Buddhist temple, we can see a plaque standing tall at the entrance, with four words written on it, “Hall of Great Heroes.” What is a genuine great hero? As the saying goes, “Rather than beating others a thousand times, it is better to defeat ourselves once.” True courage lies in the ability to overcome and correct our many bad habits. So, “Having a sense of shame is close to courage.” When your courage can last for two to three years, your bad habits will gradually transform. You can then rest assured that your future life will be filled with Dharma-joy*. (*A joy that arises from inner heart instead of external stimulus.) In the Spring and Autumn period, there was a prime minister named Yan Ying. He had set many good examples, and he was also highly respected and much praised by Confucius. He had worn his coat for thirty years without replacing it. Of course, how did the coat look still? Still looked tidy and neat! “If one loves his belongings, his belongings will always love him.”

When you cherish belongings, they will also repay you accordingly by allowing you to use them for a long time. When a prime minister wears his coat for thirty years, may I ask, other than his own family, who else will also be influenced? Right, all the civil and military officials as well as the people. When a great minister is very uncorrupted, he will be able to promote an atmosphere of probity among the entire group. Yan Ying’s horsekeeper drove the carriage and took the minister to his office every day, he always raised his head and chest every time he met people. He looked very arrogant. Why was he arrogant? Because he drove the carriage for the prime minister. He looked insufferably arrogant. This is called, “A fox relies on a tiger’s power to frighten others.” His wife saw this and said to him one day, “I am leaving you, I’m going.” The horsekeeper was very nervous and asked, “Why do you want to leave me?” She said, “Everyone respects Yan Ying’s virtues, and you don’t have his virtues; yet the prime minister is so humble even with his respected virtues, whereas you are unvirtuous, still so arrogant. So, I don’t want to depend on you, I want to leave you.” Upon hearing this, the horsekeeper felt very nervous and ashamed. He said to his wife, “I will definitely correct my faults, please do not leave.”

His wife was indeed very perceptive, she knew how to exhort her husband. Her husband was also very open-minded, he was able to accept his wife’s opinion. I heard that if you listen to your wife’s words, you will be very wealthy and... Actually, it is when you listen to your wife’s righteous words, you will be very wealthy and noble. This horsekeeper drew a lesson from this painful experience and began to learn seriously. Later, Yan Ying felt that the horsekeeper’s virtues had improved quickly, so he recommended his horsekeeper to become a Dafu* in the Qi state. (*A senior official in feudal China.) You see, as long as people are willing to reform, they will have a very good future. As the saying goes, “A backtrack prodigal is irreplaceable with gold.”

A Reformed Sinner is Worth More Than Gold

We have a friend in China whom we call “irreplaceable with gold.” “A backtrack prodigal is irreplaceable with gold.” Why did we give him such a name? When we were giving lectures in Shanghai, he rushed from Shandong through the night to attend our class. His sister had attended the course in Anhui, Lujiang. Knowing that we were heading to Shanghai for the next course, his sister immediately called him and said, “No matter how much money you can make in these few days, you must let go of it and quickly go to Shanghai to attend the class.” After

hearing this, her brother really let go of his work. But his wife was very angry and said, “How can you just abandon your work like that? What will happen to the company?” But he still insisted on going. While listening to the lecture, he only had one expression: eyes glued to the speaker with an open mouth. All our teachers in class noticed him, but we had no idea what his background was.

After listening to the lectures for a few days, he had to go back home. Before leaving he said, “Could you please give me ten minutes to talk to Teacher Tsai?” Seeing his sincerity, our staff then arranged one night to let me have a chat with him. He was very emotional when he saw me. He said, “Teacher Tsai, I was not using my ears to listen to your talk but using my life to testify these principles. Indeed, only when one knows, realizes, and practices these principles can he obtain the real benefits.” So, knowing isn’t enough, one must really comprehend and implement it.

He said, “During the lecture you mentioned a phrase from *The Book of Changes*, ‘Families that accumulate goodness are sure to have abundant remainder-auspiciousness.’ This is absolutely true.” As he had a terrible temper and many bad habits when he was young, he had intended to kill someone with a knife. When he walked on the road with a knife, how was his appearance? Full of bellicosity. His father’s good friend saw him and immediately pulled him back. As he was in a rage, his knife did not discriminate between people. Fortunately, his father’s friend dragged him back so that he did not do something irreparable that would ruin his own life. Why was his father’s friend willing to do that? Because his father worked in the telecommunication industry, and he often spared no effort in going to work and help others at midnight, even on stormy days. Due to his father’s positive image throughout the home village, everyone respected him very much. Thanks to his father’s great virtue, he was saved from this disaster. He also mentioned that there were several occasions where he managed to turn calamity into blessings due to his father’s virtues.

Family’s Love Can Change a Person

He later became addicted to drugs. Those of us who do not take drugs do not know how hard it is to quit. It is very difficult! Fortunately, he was quite filial to his mother, the guilt that he felt toward his mother gave him strength and support while he was quitting. If he didn’t quit, who knows how long and how much his mother would have suffered. My friends, for a person to have the motivation to reform, where does that drive come from? It comes from filial piety, familial affection, and a sense of love. When someone in our life is in dire straits, we must sincerely encourage and care for him. He was able to attend this course, what was the main reason? Because he has a respectful heart for his older sister. He said that his sister had never spoken to him in that tone. She usually used a pleasant facial expression and a discussion tone when talking to him. He had never heard her say, “You must immediately...!” So, he felt that his sister must have wished the best for him, and that this course was very important.

He also mentioned that he had left home to do business in his teens. His business did very well and he made a lot of money. He said that at nineteen he had a cell phone: the big, long, thick type. When he returned to his hometown, everyone said to him, “You are amazing! How did you make all that money?!” Everyone envied and flattered him so much that he acted high and mighty. My friends, is this correct? Does making a lot of money deserve respect? Making money depends on opportunity, spending it relies on wisdom. Without wisdom and virtues, a crisis will occur in one’s life when he earns money. Being wealthy, he felt that he could make the devil push the millstone for him, so he suddenly developed many bad habits and did some dangerous things. Later, he paid a heavy price. He sighed with emotion after

attending the lecture. He said, "Had I had the opportunity to hear the sages' teachings in my teens, I would not have lived such a rough life."

From what he said, we can infer that he was not being unreceptive to teachings but that he had no such opportunity. We saw that his attitude in class during those few days was indeed very serious and hardworking. When we later went to his hometown to hold courses, he and his wife also rushed through the night to attend the class. This action is very proper! A family should never be just one person growing spiritually. How should it be? Families should grow together. This friend said to me, "Teacher Tsai, you can't just give lectures to these good people. Our lot needs it more." I said to him, "It is better for you to talk to those people than for me to talk to them. Since you have been through the same situation as they have, you will be able to sympathize with them better. What you say will be especially relevant."

I made an agreement with him: spend the next few years straightening his company and training some people to take care of the company for him. He can then come with me to give lectures in prisons and in places where there are less opportunities for good education. Of course, when we guide someone like this, the most important thing is to let him set an aspiration in learning. He will then be encouraged to grow in spirits attentively. This is the story of "irreplaceable with gold." The act of reform will not only influence one person but affect a family and a country.

How To Handle Conflict

In the Spring-Autumn and Warring States Period, there was a renowned prime minister named Lin Xiangru. We all know the story of his "Returning the Jade Intact to Zhao." He was very resourceful in resolving a crisis by returning the jade intact to Zhao. Owing to this performance, King Zhao bestowed upon him the highest position among the ministers. However, there was a general in Zhao state named Lian Po who had been famous on the battlefield. He also made great military achievements for the state of Zhao. This military general looked down on the civil officials and thought, "You just rely on your silver tongue, while I risk my life and limb." So, he was not convinced and did not concede! He often deliberately planned to bump into Lin Xiangru's carriage on the road. Perhaps he had wanted to stare down Lin Xiangru in person.

But every time when Lin Xiangru saw the general's carriage coming, he would take a detour and leave so as to avoid conflict. Sometimes when Lian Po went to look for Lin Xiangru, who would also avoid seeing the general by saying that he was unwell. He dealt with all matters in a low-key manner. Lin Xiangru's servants and family members were very unhappy and said, "Why are you so timid and always compromising?" They all felt unconvinced. Lin Xiangru said to them, "Today, why does a powerful country like Qin state dare not attack Zhao state? The reason is that our state has General Lian Po and me, so they dare not act rashly. My personal self-esteem and shame are small matters, if the country is in danger due to my conflicts with General Lian Po, it will bring shame to the country. It will be very difficult for me to justify myself to the country and history. So I must "bear this important mission through enduring humiliation." These words later reached General Lian Po's ears.

Even though the general was a bit hot-tempered, he was well-educated and realized the principles. Being very ashamed, he said, "The minister is always thinking of the country while I am only giving free rein to my emotion." The general was very old, but bared his back and carried a bundle of thorny branches to beg for forgiveness; this was to express his sincerity. When Lin Xiangru heard that the general had reached his house, he rushed out and quickly helped the general up. The two of them became bosom friends who were willing to die for each

other. General Lian Po deserves our admiration because of his ability to recognize and reform his faults. He was able to put the country as his priority right away. We also greatly admire the broad-mindedness and farsightedness of Lin Xiangru.

Family Rules Must Be Established

When we are aware of our faults, we must never conceal them because “If I try to cover them up, I will be doubly wrong.” We must live our several decades of life meaningfully and hold ourselves accountable. Since we cannot rewrite our life history, we must quickly rectify our wrongdoings as soon as we realize our deviation. So, we can set a good example for future generations. Our classes in Haikou did not stop during this winter vacation, we even held an extra Chinese Culture Class for Youths. As we had never organized one before, we only expected about twenty people to register. Surprisingly, eighty people signed up. From this figure, we can tell, “Is it easy to be a parent nowadays?” Is it easy? Not at all! They have to rack their brains for children’s education.

As soon as we released the news, many people turned up. Of course, it is an affinity that they could come. We also admire greatly all the youths who are willing to walk into our classroom. After the five-day course, some of these young people also went on stage to share what they had learned. A twenty-year-old young lady went on stage and said, “I used to resent my mother. After the few days of lectures, I deeply realized my mother’s toil in giving birth to, raising, and educating me.” This young lady told us on the spot that she would be filial to her mother and that she had aspired to promote sages’ teachings in the future. Indeed, all people have such kindheartedness. As long as there is a condition to awaken it, I believe they will develop very well. So, we must correct our mistakes! In order to correct our mistakes, we must first repent. In order to repent our mistakes, we must first recognize them. Only by understanding the principles can we judge right and wrong.

What young people lack most is the standard for what is right or wrong. Since we have learned *Dizigui*, we have a standard for self-conduct as well as right and wrong. This copy of *Dizigui* must be brought home and used as your Family Rules, Class Rules, and Company Code of Conduct. This is very important! My friends, those of you who have passed or are passing on your Family Rules, please raise your hand. You see, the families in ancient times had Family Rules but we don’t have them now. What rules are we observing at home now? Father has a rule, mother has her rule, and the son has another rule. Won’t this result in a big chaos? We must first establish Family Rules so that we have a standard for right and wrong to follow. Only then can we recognize, repent, and rectify our mistakes. Only after reforming can we progress! If we do not correct our wrongdoings, every day we will be worried and afraid that others will see through us. If you are seen through, you will be worthless. It may even make people look down on you and not trust you from then on. So, “If I try to cover up my mistakes, I will be doubly wrong.” We must have the courage to admit our faults so that we can live our lives straightforward and upright.

Where Does Benevolent Love Start?

Next is the fifth chapter: Love All Broadly. “Broadly” denotes extending our love to everyone and everything. This “all” doesn’t only refer to humans, its extended meaning is to love all people, matters, and things. We mentioned before what love is. The Chinese character of love is composed of a “heart” in the center and “to feel” on the outside. It implies that we should use our heart to feel the needs of the other party instead of controlling him to follow our direction. We must be very clear about this. If you force the other party to listen to you, it

becomes control. This is called desire, not love. So, we must put ourselves in his position and empathize with him.

When we teach a child to cultivate this mind of benevolence and love, who must we first teach him to love? Of course, he must first love those closest to him—his parents. Only when he understands how to love his parents can he extend this love to others. Mencius had an extremely important teaching which mentions, “A virtuous man is affectionate to his parents and further extends that love to all people and all things.” One must first love and care for his own parents and then extend it to others’ parents and children. This is benevolent love for all people. From this benevolent love to all people, he will expand it to all things, including animals, plants, and minerals. This is “the love for all beings and things.” As long as we follow this order, children’s love will continue to expand.

How do we teach children to be filial to and care for their parents? How? We start from “Being Filial to Parents at Home” and by cooperating with teachers. This is very important! In our center, we come into contact with many children. Each time they attend class, they will practice “learning from each other to improve themselves.” By observing others to improve themselves is called “The Method of Observing and Encouraging Each Other.” This method was taught in *The Book of Rites* thousands of years ago. When we were studying in the Teacher Training College, we thought that many of the education theories were taught by educationalists of the last one or two hundred years.

Only when I started reading the classics did I learn that Chinese people had taught these theories thousands of years ago. But did our ancestors write “All rights reserved; piracy is not allowed” on these teachings? No, they did not. Since these are the truths of Heaven and Earth, they belong to everyone. Furthermore, their genuine purpose in writing was to benefit the public and future generations. It was definitely not for bragging about how great they were. Thus, we can feel that the articles written by the ancient sages were truly intended to benefit future generations. We invited the young students in our class to go on stage to let them practice. “I will always walk with a composed bearing and stand with an upright stance” and practice speaking “neither hasten nor blur.” Then they would share what filial acts they had done for their parents in that week. Many children had shared.

Let Children Learn by Experience

There was a child who had come for the first time. After listening to all the elder brothers and sisters sharing their filial deeds, he was inspired to do something filial for his parents when he went home. As soon as he got home, he headed to the bathroom because he heard other big brothers say, “I help my mother prepare water to soak her feet.” Look! He had a well-thought-out plan to bring water for his mother. However, it was not evening yet he enthusiastically took the initiative. The hearts of a mother and her child are connected; seeing his act, the mother knew right away that he was going to bring her water. She rushed ahead of him and hid the washbasin so that he could not reach it. Why? Since he was barely three years old, she was afraid that he would tip over the water. When his mother told me this, I said, “It’s even better if he tips over the basin.” Her eyes widened in shock when I said that. “Why is that good?” She asked. I said, “Only by not stopping him can you let him fulfill his filial mind and act. If you don’t let him do it, how can his filial mind be nurtured? Moreover, he will only learn to carry the water properly if it spills. Isn’t that an educational opportunity? Otherwise, when will he be able to train his ability to do things? Till when do you plan to take care of him? Are you going to take care of him until he gets married? Or until he has his own son and you will still help him take care of his son?”

Fortunately, when I said this, this mother could accept it. There was another mother who allowed her child to bring water to wash her feet. From the first day she was very happy to let him do it. She also acknowledged her son's filial act, so he did it with a great sense of achievement. One week later, she came to tell me, "I had cold water foot baths for a week." I asked, "Why?" She said, "I was afraid that my son would get scalded if the basin tipped over, so I adjusted the water temperature very low. As I noticed his skill improving, I then adjusted the temperature slightly higher." This is a skillful and expedient way. Very wise! She had helped her child fulfill his filial aim while removing danger from her son. This is an example of "parents cooperating with teachers." When teachers have taught in class, parents must allow children to practice at home. It is inappropriate to completely leave the responsibility of educating children to teachers.

Are there any other methods to teach filial piety? Sorry, I like to test people. This is a bad habit. Someone just said it, "Lead by example." Another method is to "cooperate with one's spouse." The wife must tell the children about the husband's contributions, and the husband has to let the children know the toil of their mother. Only then can children understand their parents' hard work in every aspect. When he is filial to his own parents, you can further teach him, "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." Then he will know how to respect everyone's elders. You can tell him further, "All elders definitely don't want their children to get hurt, just like if you get hurt, your parents will be sad. When other children are hurt, their parents will be sad as well. So, we should not bully other children." In this way, he will treat others as he would like to be treated.

Respecting All Walks of Life

Next, we can guide him, "Elders from all walks of life should be respected, because 'A society and country are a body of mutual assistance.'" This concept is very important! Under utilitarianism, people may become biased and regard money, instead of service, as valuable. As a result, people's minds would become distorted. We have to teach children from an early age to respect the services of all industries; there are no high or low professions. When I was teaching at school, I had to leave my house right after six o'clock in the morning. Every day, I always felt everything was neat and clean before my very eyes. Strange, where are all the fallen leaves gone? It was the public workers of the environmental department who had started cleaning at four or five o'clock. So, I said to my students, "Having such a clean environment today, allowing us to work and study happily, attributes to many people's dedication. We must keep a grateful attitude when we face people from all walks of life." When children are receptive to this teaching, they will kindly greet and thank the staff whom they come across in all shops.

There was a fourth grade student who said to his teacher, "Teacher, this uncle* helps us change the water every day." (*A respectful way to address a male elder in Chinese culture) That uncle goes to their classroom every day, carrying a bucket of water, and replaces the old one with it. He had been doing this day in and day out. Of course, it is laborious work, so this uncle's face was often drenched in sweat. And this uncle had no expression on his face. He worked nonstop like a machine, doing the same thing over and over. This student said to his teacher, "Teacher, this uncle works very hard. Should we thank him properly?" When the student made this request, the teacher was elated too as she found the child was very attentive and respectful. So, the whole class happily agreed to greet and thank the uncle the next day. When the uncle came in that day and was about to lift the water, the whole class said, "Good day, uncle!" This uncle suddenly showed a surprised expression. The student then said, "Thank you uncle for your hard work." His surprised expression suddenly turned into a

beaming smile. From then on, when he walked into the classroom, his expression was particularly joyful.

Who Needs Our Love More?

Indeed, “Those who respect others will always be respected by others.” All people are like a mirror to us; when we treat others with a smiling face, they will certainly respond to us in the same way. Hence, when we respect the contributions of people of various professions, we can then enjoy harmony and happiness. So, we must embrace people of all professions. Next, we must provide more assistance to people who are deprived of care. For example... which kind of people? Who are less cared for and need our love more? Yes, such as homeless people and orphans. They are relatively disadvantaged and less capable. Confucius mentioned in the chapter of “Exercising Propriety to Achieve Great Concord” in *The Book of Rites*, “When the great Dao prevails, the world is equally shared by all.” Such a broaden mind is excellent. “Men do not only love their own parents, nor do they just care for their own children.” Besides their own family, they also show consideration and love for the parents and descendants of other people.

“The elder are cared for until the end of their lives, the adults are employed, and the children are nurtured. Widows and widowers, orphans and the childless, the sick and disabled, are all well cared for.” These people refer to those who are more vulnerable. Widowers are men whose wives have died, widows are women whose husbands have died. Orphans are children without parents, while childless are those without children. The disabled are those who are handicapped, the sick are people who suffer from illness. These people are all well cared for by the whole society. We now have many social welfare organizations that are very dedicated to taking care of these people. When we have leisure time, we can volunteer to serve them. If we don't have time, we can also donate money if we can afford it. And whenever we can contribute our efforts, we should do so. We will stop here for today. Thank you!

諸位朋友，大家好！我們接著早上的課程，我們提到：

【無心非。名為錯。】

我們對於自己的一些言語、行為也常觀照一下是不是有忽略的地方。比方說你在騎腳踏車跟朋友一起，也不要並排在騎，一來很危險，二來可能又影響到後面的行人。俗話說得意會忘形。我們也要常常觀照一下。

【有心非。名為惡。】

假如已經知道這件事是錯的，但是還去做，那就是作惡。那我們現在來看看，很多都是大家知道不能做的事，但是還是有人在做，比方說抽煙，比方說有立著牌子說「禁止釣魚」，還是有人去釣魚，或者「禁止倒垃圾」，還是有人會在那裡丟。這一些都屬於社會風氣。這個社會風氣誰要負責？社會的每一分子都要負責。假如整個社會都沒有公義，別人錯的時候，我們也沒有去指正，那可能就提供一個空間讓這些作惡的人愈來愈囂張，我們說姑息養奸。或者你看到人家插隊了，那我們應該去勸解，當然勸解的時候要注意「怡吾色，柔吾聲」。所以《弟子規》這個「親有過」，這個親我們可以當什麼？不只是父母，不只是親人，「四海之內皆兄弟也」，整個社會是一體的，社會的每一分子都是我們的同胞，我們也有義務去勸告他們，但是要注意這個態度的適當，以免發生衝突。

其實為什麼有一些明明是錯的事，大家還去做？往往在他們的心中都會說別人也一樣。所以這都是找藉口，但是這也不無道理，因為好榜樣太少了，所以會讓他們覺得犯錯好像是很正常的

事。所以我們要有使命，社會上錯誤的事，我們一定要當榜樣來糾正。比方說社會上的人不懂得報恩，那我們就要演出來知恩報恩；社會上的人無禮，我們就要演出非常的彬彬有禮，讓他們能夠生起慚愧之心。

現在，比方說公家的東西很多人會拿來自己用，這也是有這種傾向，其實他們是冤枉。拿了公家的東西欠多少人？是欠整個團體人的債務，那就很難還，這是小人冤枉作了小人。所以我們也要憐憫他們不懂得「物雖小，勿私藏」的道理。我們也要表現出來，我們在公司裡面、在團體裡面就要很廉潔，任何一個公家的東西絕對一分一毫都不取。當你有這樣的行為出現，在整個團體當中就是一種制約的效果。人家一看到你，他就會自己收斂。所以諸位朋友不要小看您在家庭還有在工作當中的影響力，只要有人演出對的，旁邊的人就不敢太造次。所以我們確確實實要做好榜樣。

『有心非，名為惡』。很多人他明明知道這是很大的錯誤，但是因為控制不了自己的脾氣，還是去做了。比方說知道跟人家起衝突是錯誤的，但是脾氣一來怎麼樣？壓不下來，所以這就要找方法來對治這個情況。有的夫妻，剛好先生出了一點狀況，那太太就很不高興，想說他都敢這樣，那我也敢作壞。這種心態叫意氣用事，對自己沒有幫助，會愈搞愈糟。我就曾經聽過先生都很晚才回來，後來太太也很不高興，她也出去晃到很晚才回來，那受傷最大的莫過於她的小孩。所以別人對不對，那不是最重要的事，我自己有沒有做對，一定要時時提醒。當我們真正做對了才有資格去講別人，而當你真正做對的時候，你在他人心目中的信任程度一定相對提高。所以要把事情圓滿解決，要耐得下性子來，先從自己的修身，立身行道開始下手。

所以諸位朋友，當我們這課程結束，您回到家裡也不要先要求誰做，最重要要怎麼樣？自己開始先做。我也常常接觸一些朋友，他們第一天來聽課，聽完就說：“我的哪一個朋友最需要聽，我兒子最需要聽。”都沒有說自己最需要聽。所以人當把心思都看在別人的錯，都看在別人應該學什麼，那專注力沒有回到自己，可能自己的進步就會相對減小。所以整個人生的轉變，第一步還是要從自身開始做起。下一句：

【過能改。歸於無。倘揜飾。增一辜。】

這改過確實對一個人的人生相當的重要，所謂「人非聖賢，孰能無過」。在這整個幾千年的歷史要找一個人從出生到終了統統沒有過失的人，有沒有可能？那不可能。那要找一個統統都是作惡的人，有沒有可能？也不可能。所以人皆有善惡，那在這個惡當中，我們懂得去規勸，自己懂得去改過，這樣就可以「德日進，過日少」。

所以孔老夫子也給我們三個很好的修身法寶，第一個「好學近乎知」。所以學習一定要不斷的精進，因為學如逆水行舟，不進就退。所以我們在大陸辦的五天課，之後也有一些朋友有聯繫，他們都會說，他說：“蔡老師，我在那五天整個狀態非常好，那五天聽課的狀態很好，那個心都非常純淨，很純善。”還有一位朋友上完課以後，他過來跟我們說，他說：“這個上課的磁場很不一樣，我本來每天都要抽煙的，結果那五天一根煙也沒有抽。”因為他覺得在那種氣氛之下，好像有什麼壞念頭都覺得不應該。所以確實團體學習很重要。所以諸位朋友，您的課程結束以後，也要找三五善友能持續一起切磋，長時薰習才好。剛好他們就提到，在那五天狀態很好，但是回去以後慢慢就退下去了，所以也印證「學如逆水行舟，不進則退」。所以求學問能不能靠別人？絕對要最重要靠自己的主動，自己的好學。所以好學才能夠不斷接近智慧。

「力行近乎仁」，也唯有你真正去落實聖賢的教誨，才能不斷提升我們的仁慈之心，才能不斷看到孩子的需要，看到家庭的需要，看到社會的需要，看到自己的本分，力行近乎仁。「知恥近乎勇」，所以真正有勇氣，真正的大勇之人，是不是可以舉好幾百公斤的叫勇者？這不算勇

者，這只是力勇，而不是人格的智勇。所以真正的「勇」是能夠降伏自己的壞習慣、自己的習氣，那才是真正的勇者。所以我們走到佛寺裡面去，一進門看到匾額高高的立在那裡，寫了四個字「大雄寶殿」，什麼才是真正的大英雄？所以俗話也講：“擊敗他人一千次，不如擊敗自己一次。”真正的勇在能對治自己很多的壞習慣，進而把它改正過來，所以知恥近乎勇。而當你這個勇氣可以持續個二年、三年，慢慢的你的習性就轉過來，保證往後的人生一定是法喜充滿。

在春秋時代有一位賢相叫晏嬰，晏嬰有很多的榜樣，孔夫子對他也非常尊重，也很稱讚他。晏嬰穿一件大衣穿了三十年都沒換，當然那一件衣服看起來還是怎麼樣？還是整整齐齊，因為「愛物者，物恆愛之」。你對任何的物品愛惜，它也會回饋給你，會讓你可以使用很久。當一個宰相穿一件大衣穿三十年，請問除了會影響他的家庭以外，還會影響什麼？對！整個文武百官，整個人民。所以當一個大臣他非常廉潔，就可以帶動整個團體清廉的風氣。

晏嬰剛好他的馬夫，幫他駕馬的這一個僕人，每天送著晏嬰出去，去辦公、去工作。結果這個馬夫每次看到人都抬頭挺胸，一副很高傲的樣子。為什麼他很高傲？因為他替宰相駕車駕馬，他就一副不可一世的樣子，用成語來講叫狐假虎威。結果他的夫人（他太太）看到了，有一天就跟他提出來，她說：“我要離開你，我要走了。”這個馬夫就很緊張，他說：“怎麼了？妳怎麼要離開我？”她說：“人家都是尊重晏嬰的德行，你又沒有晏嬰的德行，而晏嬰宰相都這麼樣的謙卑，人家有德行還謙卑，你根本沒德行還這麼傲慢，所以我不想要依靠你，我要離開。”結果這個馬夫一聽完也很緊張，馬上很慚愧就跟他夫人說：“我一定會改過，妳就不要離開了。”

他的太太也確實很有見地，懂得要進諫、要規勸她的先生，當然她的先生也很有肚量能接納太太的意見。聽說多聽太太的話可以大富什麼？要聽太太正確的話，會大富大貴。結果後來這位馬夫就痛定思痛，開始很認真的學習。結果後來晏嬰也覺得他的德行進步很快速，也舉薦這位馬夫當上了齊國的大夫。所以只要人肯改過，都會有相當好的前途。所謂「浪子回頭金不換」。

我們在大陸有一位朋友，我們都叫他金不換，浪子回頭金不換。為什麼叫他金不換？因為我們在上海上課，這一位朋友他是從山東連夜趕過來上海聽課。因為他的姐姐在廬江，安徽那一次課程參加了，接著我們要去上海上課，他姐姐馬上打電話給他：“你這幾天縱使可以再賺多少錢都要放下，馬上到上海聽課。”結果她的弟弟聽完，真的放下所有的工作，她弟弟的太太很生氣，說：“你怎麼說走就走了！這個公司情況怎麼辦？”但是他還是堅持來了。結果來了以後，他在底下聽課都是一種表情，兩個眼睛目不轉睛，然後嘴巴都開開的，所以我們所有上課的老師都很清楚有一位男士坐在那裡，確實我們也不知道他是什麼來歷。

後來上了幾天課，他要回去。他說：“你們可不可以讓我有十分鐘的時間跟蔡老師談談話？”我們工作人員看他這麼誠懇，後來就安排一天晚上，我就跟他坐了一會兒。他看到我很激動，他說：蔡老師，我不是用耳朵聽你講課，我是用我的人生來印證這些道理。他說：確確實實要知道、要悟到、要做到，才能得到。所以知還不夠，要真正有體悟要去力行才行。

他就說我在講課當中提到《易經》說「積善之家，必有餘慶」，他說這是真實不虛的話。因為他在年輕時候也是脾氣很不好，染上很多惡習，拿著刀要去砍人。因為拿著刀走在路上，那氣色怎麼樣？殺氣騰騰。結果被他父親的好朋友看到了，他父親好朋友馬上把他拉回來。當他在盛怒之下，這個刀劍無眼。但是他父親的朋友卻把他硬是拉回來，才讓他不會做出他這一生都無法挽回的事。為什麼他父親的朋友願意這樣做？因為他的父親是在做電訊的，常常半夜都去幫忙，甚至於颶風下雨都不辭勞苦去工作，所以在整個鄉裡面的一種形象非常好，大家都很尊敬他父親。由於他父親的德行，救了他這一次的劫難，把他拉回來。他也提到好幾次都是因為父親的德行，讓他逢凶化吉。

後來有染上毒癮，我們沒吸毒的人不知道吸毒以後要戒掉的困難，非常困難。結果就因為他對母親還很有孝心，所以說他在戒毒過程，那種支持他的力量就是對母親的這種愧疚。他假如再不戒掉，不知道要讓母親痛苦多久。所以諸位朋友，一個人要有改過的動力，那個動力要來自哪？孝心、親情、愛心才行。所以我們身旁有人很困頓，我們也要真誠的去鼓勵他、去關懷他。他能夠來參加這個課程，最主要也是因為他對於他的姐姐怎麼樣？也有恭敬之心。他說他姐姐從來沒有用這種口氣跟他講過話，他姐姐都是跟他「怡吾色」，都跟他商量，從沒聽過姐姐說：你馬上一定。所以他覺得姐姐一定是為他好，知道這件事很重要。

後來他又提到，因為他十多歲就出外做生意，結果生意也做得很好，賺很多錢。他說他十九歲就拿著大哥大，那時候的大哥大都是很大，長長的、粗粗的那種。他說他走回家鄉去，所有的人都说：你怎麼這麼厲害，這麼會賺錢。每一個人都很羨慕他，都把他捧得讓他覺得他不可一世。諸位朋友，這樣對不對？賺大錢就值得尊重？賺錢是靠機會，花錢靠智慧。假如他沒有智慧、沒有德行，賺到錢的時候，人生的危機出現了。所以後來因為有錢，他覺得有錢能使鬼推磨，忽然整個惡習慣統統都染上了，也做了一些危險的事情。所以後來就付出相當大的代價。

所以他來聽完課，他就很感慨，他說他假如十幾歲就有機會能夠聽到老祖宗、聖賢人這一些教誨，他的人生絕對不可能走得這麼樣的坎坷。所以我們從這一句話也可以聽得出來，他並不是不受教，而是沒有機會。我們在那幾天看他上課的態度，確實也是相當的認真、相當用功。後來我們到他的故鄉去辦課程，他還連夜跟他太太一起趕過來聽課，這個動作很正確，因為一個家庭絕對不能只有一個人在成長，應該怎麼樣？一起成長。這一位朋友就跟我說，他說：蔡老師，你不能只跟這一些人講課，他們都是好人，我們那一批人更需要。我就跟他說只要他把這個公司安頓好了，可以跟我一起到監獄，到一些可能比較沒有機會有很好教育的地方去講課。因為這一些人走過的路他也走過，他所講出來的話一定可以讓他們聽了能相應，能夠有所感受。那當然我們這樣引導他，最重要也要讓他的學習有所立志，這樣就會推動他用心去成長。這是金不換的故事。

這個改過不只會影響一個人，甚至於會影響家庭，影響一個國家。在春秋戰國時代有一個名相叫藺相如。我們都知道「完璧歸趙」，藺相如非常機智能夠化解這一次危機，完璧歸趙。也由於他這樣的表現，趙王把他封為最高的一個職稱，最高的，臣子裡面的最高位。但是趙國有一個大將叫廉頗，廉頗都是馳騁沙場的老將，對於趙國也是立了赫赫的戰功。所以這個武將就瞧不起文官，你就靠一張嘴巴，我出生入死，所以就不服氣。結果常常在路上，廉頗就故意要跟藺相如的車碰在一起，要當面可能要瞪他兩眼。但是藺相如每次發現這個將軍的車來了就繞道離開，不跟他有摩擦；有時候廉頗去找藺相如，藺相如也稱身體不適拒絕了，統統都是低調處理。

藺相如的這些僕人，他的家人就很不高興，然後也對藺相如說：你怎麼這麼膽小，怎麼這樣委曲求全。他們都覺得心裡不服。藺相如就對他這些家人講：今天秦國這麼大的國家，為什麼不敢來打我們趙國？原因就是因為趙國有廉頗將軍還有我，才能夠讓秦國不敢輕舉妄動。我個人的面子、個人的羞恥事小，假如因為我跟大將軍廉頗起了衝突，而讓國家受到危難，這是國家之恥，那我就很難向國家、向歷史交代。所以應該忍辱負重。結果這段話後來傳到了廉頗將軍的耳中，這個將軍雖然火氣大了一點，但是也都是知書達理之人。所以聽完之後很慚愧，他說：我都是逞一時之氣，宰相卻是能為國著想。所以這個大將軍年紀也很大了，但是他就脫去他的上衣，負荊去請罪；背著那個樹枝都是有刺的，以示他的一種誠心。結果走到藺相如家，藺相如一聽到將軍已經來了，也快步衝出來，趕快把將軍扶起來。然後兩個人就成了非常好的朋友，刎頸之

交。所以廉頗將軍值得我們佩服的地方是知過能改，馬上可以提起為國家著想；而藺相如的一種肚量、還有一種遠見也是讓我們相當的感佩。

所以當我們已經清楚自己犯的過失，絕對不能再掩飾。因為『倘掩飾』就『增一辜』，我們人生數十寒暑要對自己做好交代。這個歷史可不能重寫，所以一有偏頗，我們要趕快改正，以留給後代子孫好的榜樣。

這一次寒假，我們在海口的課沒有停，還額外辦了一個青少年的中國文化研習，本來因為我們沒有辦過，想說二十個就好了，結果報名了八十個人。從這個數字我們可以看到，現在的父母好不好當？不好當。都為孩子的教育頭痛。我們消息一發布而已，居然來了這麼多人。當然能來都是一種緣分，青少年肯走入我們的教室，我們也是滿佩服他的。結果五天的課上下來，這些孩子也有上台分享。其中有一個女孩她二十歲，她就上台來講，她說她本來很怨恨她的母親，幾天課程下來，也深刻體會到母親生育、養育、教育的辛勞。所以這一位小女孩也當場就告訴我們，往後她會孝順她母親，而且她也要弘揚中國文化。所以確確實實人都有那一分善心，只要有緣分把他喚醒了，相信都可以有很好的成長。

所以過要能改，而改過必須要先悔過，悔過又必須要先知過，所以了解道理才能判斷是非。現在的年輕人最缺乏的就是是非的標準，所以我們學了《弟子規》就有一個是非做人的標準。這一本《弟子規》一定要拿回去當您家裡的家規，當你班級的班規，當你公司的，公司叫什麼規？常規。這很重要。諸位朋友，你曾經或者你已經在傳承你們家的家規的舉手？你看古代的家族都有家規，那我們現在都沒家規。那請問家裡遵守什麼規？爸爸有一個規，媽媽有一個規，兒子有一個規定，那不就亂成一團！所以要先建立家規，才有一個依循是非的標準，我們才能知過、悔過、改過。所以改過才能夠進步，假如不改過，每天心裡都會提心吊膽，很怕別人會識破。而假如又識破了，那就一文不值，甚至於會讓人家從此瞧不起你，從此不信任你。倘掩飾就增一辜。所以要勇於認錯，這樣人生才能走得坦坦蕩蕩。

我們接下來進入第五個單元。「泛愛眾」，這個泛是指廣泛，廣泛的愛護眾人、眾物。這個眾不單指人，我們把它廣義的一切人事物我們都應該去愛護。之前也提到什麼叫愛，愛中間一個心，外面一個受，用心感受對方的需要，而不是要控制對方一定要跟著你要的方向走，這我們要搞清楚。假如是強迫對方一定要聽你的話，那就變成控制，這樣就叫欲望而不叫愛。所以要設身處地，感同身受才行。

那我們要教導孩子有這一分仁愛之心，首先要教他先愛誰？當然從自己最親近的父母愛起。當他懂得愛護父母，他才能把這一分愛心繼續向外延伸出來。所以孟夫子有一段很重要的教誨，提到「親親而仁民，仁民而愛物」，一定從自己最親的父母開始愛護，進而推行到別人的父母、別人的孩子，就是仁愛人民；再從仁愛人民這分愛心再繼續擴展到愛護一切萬物，包含動物、植物、礦物，這就是愛物。所以這個次第我們只要順著去走，孩子的愛心就會不斷擴展。

那如何教導孩子孝順、愛護父母？怎麼教？從「入則孝」教，還有從親師配合合作來教，這很重要。因為我們中心也跟很多的孩子接觸，每次他們上課都有相觀而善的風氣，這個相觀而善就叫做觀摩法，「相觀而善之謂摩」，這個摩就是現在講的觀摩法。這個觀摩法早在幾千年前的《禮記》就教了，所以我們去念師範學院，好多的教育理論，我們都還以為是近代一百年、二百年哪一個教育學家講的。後來我開始看經典才知道，中國人多久以前講了？幾千年前就講了。但是我們的老祖宗講了以後，有沒有打上「版權所有，盜版必究」？沒有。因為這是天地的真理，真理屬於大家，而他們寫出來的真正目的是要能夠利益大眾、利益後人，絕對不是標榜說我很厲害。所以我們可以感受到這一些古代聖哲他寫下文章，確實是以利益後人為出發點。

那來上課的孩子，我們會請他上來也是練習「步從容，立端正」，還要練習講話「勿急疾，勿模糊」，就把他這一個禮拜做了哪些孝順父母的事講出來。很多的孩子講完，剛好有一個小孩第一次來，聽了這麼多的大哥哥、大姐姐的孝行，在他的心中就燃起了回家一定要做一件孝順父母的事。結果他一回家就往浴室走，因為他聽到其他的大哥哥有說到幫媽媽端洗腳水，所以你看他胸有成竹，趕快要去端來，可能這也不是晚上的時間，他非常積極主動就要去端。母子連心，他媽媽看到他的動作可能就想到他一定要去端水，結果就跑到兒子的前面，先去把那個臉盆把它藏起來不讓他拿。為什麼？因為年紀很小，才三歲多，怕他翻倒。他母親就這樣跟我講，我說：翻倒才好。她就眼睛瞪得很大，怎麼會翻倒才好？我說：翻倒了，一來你沒有阻止他，這樣才能成全他的孝心孝行，你不讓他做，他怎麼會長養？再來，翻倒了才知道怎麼樣才能夠把水端好，那不就是機會教育嗎？不然他做事的能力什麼時候訓練？你到底要呵護他到什麼時候？呵護到他娶老婆嗎？還是呵護到他生兒子你也幫他照顧？所以這位母親，我這麼一提，她也可以接受。

後來就有一位母親，她孩子端洗腳水，她都給他端，從第一天就也很歡欣的給他的孩子端，然後也很肯定孩子這一分孝心，孩子也端得很有成就感。一個禮拜以後，她來跟我說，她說：我泡了一個禮拜的冷水腳。我說：為什麼？因為怕他翻了會燙到，所以已經把溫度調得很低了。然後看他功夫愈來愈純熟，再把它調高一點。所以這是善巧方便，很有智慧，一來成全了孩子，二來也讓孩子不會有危險。所以這叫親師要配合，老師在學校有教，在課程當中有教，家長在家一定要讓孩子能落實，絕對不能把教育的責任完全交給老師，這樣是不恰當的。

教孝還有什麼方法？你看我很喜歡考試，壞習慣。已經有朋友講了：以身作則。還有一個夫妻配合，先生的貢獻太太要講，太太的辛勞先生要提，這樣孩子才能處處能夠去領會到父母的辛勞。當他有孝了，再進一步告訴他「事諸父，如事父；事諸兄，如事兄」，他就懂得也尊敬一切人的長輩。那又告訴他，所有的長輩絕對都不願意他的孩子受到傷害，就像你假如受到傷害，爸爸媽媽也會很傷心。別的小朋友受傷害了，他的父母也很傷心，所以我們不應該欺負別的小孩子。所以他就推己及人。

進一步再引導，對於所有各行各業的長輩都應該尊敬，因為社會國家者是互助之體也。這一個觀念相當重要，因為在功利主義之下，人可能會偏差，用錢來看價值，而不是用服務來看價值，這樣人心就會扭曲。所以要從小告訴孩子，要尊重各行各業的服務，職業沒有貴賤。所以那時候我在教書，也是早上都六點多開車出門，一開車突然覺得眼前非常的整齊清潔，奇怪了那些樹葉都到哪裡去了？都是這一些環保同仁，不知道是四點還是五點就開始打掃。所以我跟學生講：我們今天有這麼清潔的環境，讓我們的心情很愉快來工作、來上班、來讀書，都是很多人的付出，所以我們面對這各行各業的人都要抱持著感恩的態度。所以當孩子能夠這樣領受，他到商店也好，他到書局也好，當他看到這一些工作人員，他也會很親切的跟人家問好，跟人家道謝。

有一班四年級的孩子，剛好有一個孩子就過來跟他的老師說：老師，這個叔叔每天幫我們換水；就是那個叔叔每天都會去他們教室扛一桶水，然後把舊的換掉，日復一日都是這樣做。當然那是勞動的工作，常常這位叔叔的臉都是汗流浹背的。而這個叔叔臉上都沒有表情，就好像機器一樣，周而復始在那裡做。這位小朋友就跟老師提議：老師，這個叔叔很辛苦，我們是不是應該好好謝謝他？當學生提了這一個要求，老師也很歡喜，也看到孩子很細心，也很有恭敬之心。所以全班也都很歡喜同意，明天叔叔來，一定要跟他問好，跟他感謝。

所以當天這個叔叔進來了，正把這個水抬起來，全班同學說：叔叔好。結果這個叔叔突然露出很驚訝的表情，接著小朋友又說：謝謝叔叔，您辛苦了。這個叔叔從驚訝的表情突然發出燦爛的微笑。所以往後這個叔叔一走到教室，表情都特別歡喜，特別高興。所以確實「敬人者，人恆

敬之」，所有的人就好像我們的一面鏡子，當我們笑臉對待他，必然是笑臉回饋給我們。所以當我們去尊敬各個行業的付出，這樣就能夠和樂融融。所以對各個行業都要愛護。

接下來，我們也要對一些比較沒有得到關懷的人群，再多一分的協助。比方說哪一些人？哪一些人比較缺乏關懷，需要我們多一點的愛護？流浪漢、孤兒，都是一些比較弱勢的，比較沒有能力的人群。所以孔老夫子在《禮記·禮運大同篇》裡面有提到「大道之行也，天下為公」，那個胸襟非常好。「人不獨親其親，不獨子其子」，不是只有親愛自己的親人，還能夠設身處地去愛護他人的親人，設身處地去愛護別人的下一代。使「老有所終，壯有所用，幼有所長」，最後「鰥寡孤獨廢疾者，皆有所養」。這個鰥寡孤獨就是比較弱勢的團體，「鰥寡孤獨廢疾者」，鰥是指沒有太太的，寡是沒有先生，孤是沒有父母，獨是沒有小孩，廢是殘廢者，疾是生病者，這一些人都能夠得到整體社會的關懷。我們現在也有很多社會福利團體都很用心去照顧這一些人群。所以當我們有比較閒暇的時間，也可以去做義工，去服務這些人群。假如沒有時間，我們也可以有錢出錢，有力的就出力。這一節課我們就先講到這邊，謝謝。