

## ***Dizigui 36 English***

### ***How To Incur Other People's Help?***

Good evening, everyone! We are going to introduce the fifth chapter of *Dizigui*: Love All Broadly. This means to love everyone, to love all things and all beings broadly. The word “love” is a compound ideograph character, which implies that we must be able to feel the needs and feelings of others with our hearts. In this way, people can then get along harmoniously and happily with each other instead of always giving rise to conflicts and disputes. Mencius said, “A perfect timing is not as important as a favorable terrain, and a favorable terrain is not as important as having harmony among people.” So, which is most important? A perfect timing, a favorable terrain, or harmony among people? The harmony among people! (Audience replies.) Correct! That is why we need to get along well with others, so the harmony and great power of unity among people can be achieved. But, how do we earn harmony? Of course, we have to apply the teaching of *Dizigui* into our daily life when we interact with others and deal with matters. For instance, *Dizigui* mentions, “If I have talents, I must serve others without being selfish.” By upholding this principle, we will certainly gain harmony with people.

Mencius continued and said, “Those who comply with Dao will draw much help; those who violate Dao will receive little help.” This means one who practices Dao will attract many people to help him, while one who violates Dao will have very little help from others. My friends, what does Dao connote? It is mentioned in the *Doctrine of the Mean*, “To self-cultivate one must practice Dao, to cultivate Dao one must practice benevolence. So, Dao represents a benevolent heart. When one is always considerate of others, he is already on the path of benevolence. Therefore, one who complies with Dao is someone who is thoughtful of others. On the contrary, one who violates Dao is selfish, he is unable to feel others’ emotions and see others’ needs but cares only about himself. In the long run, their different intentions will definitely lead to completely different results. Hence, those who comply with Dao will certainly draw much help, and those who violate Dao will surely receive little help. “When the little help is depleted, even his family will betray him.” This means when his selfishness reaches the top, even his good friends, relatives, and families will all leave him. As an idiom describes, “Be opposed by all people and deserted by one’s relatives and families.” On the other hand, if one is always considerate of others and is practicing benevolence, then all people will be submissive. All people will be moved by his benevolent heart and wish to work hard and create a better life with him.

### ***A Benevolent Heart is Serving Others***

An example from history is that King Wen of the Zhou Dynasty had won the support of the people with his benevolence. As recorded: once, during a construction project, the workers dug up some bones and placed them aside. King Wen happened to see it. With profound trepidation and awe, King Wen immediately performed a formal ritual for these bones and then buried them properly. The people who witnessed it were deeply moved. They said, “King Wen doesn’t even dare to be contemptuous of the dead, he was so respectful to the deceased that he will definitely do his very best to care for the living. He will love the people as much as he loves his own children.” So, Zhou State, with benevolence, had soon united the whole nation and created the longest era of prosperity in Chinese history. The Zhou Dynasty lasted for eight hundred years. Let’s see how we can uphold benevolence (comply with Dao) to draw a lot of help. *Dizigui* teachings in the chapter “Loving All Broadly” is actually revolving around the word “benevolence.” Let us see this phrase, “If I have talents, I must serve others without being selfish.”

Consequently, one with a benevolent heart will try his best to serve others. In the Song Dynasty, the Prime Minister Fan Zhongyan encountered a fortune teller when he was a child. He walked toward the fortune teller and asked, "Would you please help me see if I can become a prime minister?" The fortune teller was very surprised and said to him, "You are so young yet your words are rather bold." When the fortune teller said this, Fan Zhongyan was a little embarrassed and lowered his head. Then he said, "Otherwise, would you see if I can become a doctor?" The fortune teller felt a bit weird and thought, "This is strange! He was asking if he can become a prime minister in the beginning, but now he has lowered his wish to become a doctor." He asked, "why are your two aspirations so vastly different?" Fan Zhongyan answered, "Because only a virtuous prime minister and a good doctor can really save people; a virtuous prime minister can help hundreds of thousands of people as long as he handles the nation's policy well, while a highly dedicated good doctor can relieve people's sufferings from their illness." The fortune teller was very touched when he heard such words from Fan Zhongyan. Deeply moved by a tender-age child making such aspirations not for his personal interest but for helping others, he said to Fan Zhongyan at once, "Since you have this intention, you will certainly become a prime minister." This is the mind of a true prime minister!

### ***Fan Zhongyan's Reign As Prime Minister***

Dear friends, did Fan Zhongyan become a prime minister later? Yes, he did! And this is not surprising as he had aspired to become a prime minister at such a tender age. So, when he was studying *The Four Books* and *The Five Classics*, what did he aspire to master? He aspired to learn how to govern the country and appease the world. What did other ordinary scholars want to acquire? They wanted to pursue fame and profits. May I ask if they had gained the same sensibility and insight? So my friends, we must encourage children to set their aspirations early. They can go all out to realize their goals once they have set it. Moreover, one who complies with Dao will draw much help; surely, once your child has brought forth the mind to benefit society, he will definitely encounter many benefactors to help him as he grows up.

During his reign as a prime minister in the Song Dynasty, Fan Zhongyan had brought many plots to be charity fields and enabled over 300 of his relatives to work on the farm. He took care of these relatives so that they had no shortage in their lives. As long as he saw his relatives and friends having difficulties with wedding and funeral expenses of their families, he would generously help them with his own salary. As the classics often state, "Only by giving can you obtain." What would you obtain? With Fan Zhongyan's example, his achievement was second only to Confucius. Both of their achievements are greater than that of the past emperors. Fan Zhongyan's family has been prosperous for over 800 years while Confucius' family has been thriving for more than 2,000 years, because they both used their sincerity to contribute to society.

In addition to helping his relatives and friends with his money, Fan Zhongyan had also built a school of free tuition to allow more students to receive sage education so that they could repay the kindness of the country. The school that Fan Zhongyan built, up to the Qing Dynasty, had hundreds of students who passed the Imperial Exam and became "Jinshi." Among these Jinshi (Scholar who passed IE)," dozens had attained "Zhuangyuan," the first place in the Imperial Exam (IE). And the school has now become a very famous high school. In fact, his virtuous deeds are still influencing the people now. "If I have talents, I must serve others without being selfish." By doing so, the people will naturally turn their hearts to you. Moreover, Fan Zhongyan's virtues have surely provided blessings to his descendants. As stated in *The Book of Changes*, "Families that accumulate goodness would surely be blessed

with abundant fortune and happiness.” So, we must not be selfish when we have talents to serve others. “If others have talents, I must not lightly denigrate them.”

If we criticize or treat others with contempt when we see them being talented, it will create a bad atmosphere for the group and possibly hinder good deeds. If this deed involves the public, our offense would be immense because we have hindered a group of people. So, we should broaden our minds to rejoice in others’ talents and abilities. Together, we should accomplish virtuous tasks with others. After all, it is not easy to accomplish a virtuous deed. Is it easy to accomplish a virtuous deed in this era? Not at all! So we should make every effort to accomplish good deeds.

### ***Money Is Not the Basis of True Friendship***

Next: “I must neither fawn on the rich nor despise the poor.” A benevolent person will neither disdain nor flatter others. There was a national telecommunications convention held in Shanghai. How rich are people in Shanghai? They are very rich. Since it was organized by the Shanghainese, they categorized the participants of other provinces. In other words, the richer provinces were treated to better meals and accommodations, while those who came from remote provinces, as they were financially weaker, were served with relatively inferior meals. This is fawning on the rich! They did not treat others with impartiality and benevolence. When those who were inferiorly treated learned about this, they were very unhappy and terribly resentful. They were thinking, “How could they look down on us!” At this time, the Cantonese people, very smart and good at doing business, immediately appeased these unhappy people by taking them to their hotels. Later, who got the most business during the convention? Yes, the Cantonese! So, we should not be too shrewd but should treat everyone equally. Therefore, “I must not fawn on the rich.”

When we use money to interact with others, will this kind of friendship be firm? Not firm at all. Take a look at the enterprises nowadays, they are often headhunting. What will happen to the employees that the company have headhunted with money? They will be headhunted by another company in the same way. Thus, using righteous morality and credibility to interact with others is the most important thing. This is highly important! Let’s see the famous ministers and generals in ancient times; they were absolutely not employed by means of money. In Chinese history, the earliest revolution was launched by Shang Tang against King Jie of the Xia Dynasty. At that time, Shang Tang heard of a very virtuous person, Yi Yin. He then brought a lot of gold and expensive clothes to visit Yi Yin. Yi Yin was at ease and appeared very composed. He said, “How could I be tempted by these things?!” Understanding that it was impossible for Yi Yin to be attracted by wealth, Shang Tang thus visited Yi Yin many times with utmost sincerity, imploring him to help. Finally, Yi Yin was moved by Shang Tang’s sincerity and realized that he really had the intention to save the country. Shang Tang did not plead with Yi Yin to help him attack King Jie but implored Yi Yin to assist King Jie instead. Shang Tang introduced Yi Yin to King Jie nine times. But King Jie was already lusting after women as well as indulging in alcohol and all extravagance, he did not accept Yi Yin’s advice.

Shang Tang had to wage war as a last resort since the people were in dire straits. Shang Tang swore an oath to Heaven that he had to crusade against the tyrant for the sake of the people. He had no choice but to go to war! Due to support he gained from the people, Tang defeated Jie very quickly. After defeating Jie, Shang Tang entrusted a fiefdom to let Jie’s family, relatives, and descendants resettle. The benevolent monarchs in ancient times would never resort to killing unless they had no choice. Besides, they would never hurt innocent people after they had subdued the tyrant. So indeed, the virtuous people have to be invited by means of sincere entreaty. Did Yi Yin come out to help just for Shang Tang alone, my friends? What

made him come out? For all people under Heaven. From this story, we can understand that we must treat people with morality, with righteousness. As a saying goes, “One who wins people’s hearts attains the world.” A good relationship is absolutely not begotten by money.

So, “I must neither fawn on the rich nor despise the poor.” We should never be arrogant and disdainful to the poor. As the proverb goes, “Ten years the east of river, ten years the west of river.” It signifies that life is capricious in rise and fall. We should never add insult to injury at someone’s downfall. By doing so, we are not going in accordance with Dao. We may end up as the ancients described, “One who violates Dao receives little help, when the little help is depleted, even his relatives and families betray him.” Don’t let our life end up like this as it will be too late to regret it later. This is about “Do not despise the poor.” Not only should we never despise the poor, we should also reach out to help them.

### ***Do Not Discard Old For New***

Next: “Neither must I ignore the old nor favor the new.” This is so-called “delighting in new friends or things and detesting old ones.” When you see this kind of people, how would you feel? You may shake your head, lamenting the deterioration of morality in today’s society as people are not as kind-hearted as the ancient people. What does “people are not as kind-hearted as the ancient people” mean? “Ancient” here connotes simplicity, honesty, and treating people kindly. This was the mind of ancient people. People often say, “Old friends are always better.” Because there are each other’s contributions in the process of interaction, there are also the righteous kindness, affection, and morality from old friends. Speaking of this, it reminds us of Song Hong who cherished “the old.” Despite a rare opportunity to become the brother-in-law of the emperor, Song Hong was able to remain unaffected and even advised the emperor with two sentences. What were the two sentences? Sorry! My bad habit appears again... He said, “Don’t forget the friends whom you made in your harsh time.” Look! It matches “Neither should I detest the old nor favor the new.” The second sentence is “Don’t abandon your wife who has shared rough days with you.” My friends, let’s recite it together once! Set, go! “Don’t forget the friends whom you made in your harsh time.” “Don’t abandon your wife who has shared rough days with you.” If you can read these sentences more often, I guarantee that you will be healthy and strong. This is called “nourishing your body with the awe-inspiring righteousness of Heaven and Earth. I am not joking at all!

Indeed, people in ancient times valued righteous credibility and morality more than their lives. Even if a knife was placed on his neck, demanding him to violate morality, he would rather die than yield. Just like Wen Tienxiang\*, having been arrested, (\*1263-1283, a poet and politician in the Southern Song Dynasty, famous for his righteousness.) he faced what was coming to him unflinchingly. Take a look what he wrote in prison, “Receiving savage torture of being boiled in a cauldron is like eating malt sugar.” He was not at all afraid of those instruments of torture as he only hoped to uphold the righteousness gracefully. Due to this awe-inspiring righteousness, his exemplary spirit has influenced scholars for hundreds of years. It also impacts us today. Thinking of Wen Tianxiang, we will also recall another verse of his, “Since time began, to die, who can decline? Through history books in glory, let our crimson hearts shine!”

### ***Righteousness and Sincerity Can Awaken Righteousness In Others***

In the Han Dynasty, there was a scholar named Xun Jubo. He went to visit his friend who was sick. When the ancient people went to visit their friends, did they ride a motorcycle and reach the place in five minutes? Not at all. They had to endure the immense hardship to

cross mountains and rivers. I can be sure of this because there are really a lot of mountains in China. When he had arrived and was taking care of his friend, it happened that the county was invaded by bandits. As the bandits started to set fires as well as to kill and rob people in the county, everyone quickly ran for their lives. Since his friend was seriously ill and was unable to walk easily, he told Xun Jubo, "Quickly run! I can't run anymore. Don't let them hurt you." Xun said, "If I run, I am being morally unrighteous. So, I would rather die than leave you." When the robbers entered the house, Xun took the initiative to go out and say to them, "My friend is already seriously ill, please don't hurt him! Just hurt me if you want to." Xun said it with great righteous spirit. The bandits, seeing everyone had fled except this one person who was surprisingly unafraid of death and was waiting there to protect his ailing friend, were deeply moved after understanding the situation. They said, "We are all unrighteous. How can we rob this place where righteousness is upheld?" Hence, all the bandits withdrew.

So, a person's righteousness and sincerity can awaken the sense of righteousness in others. The righteousness of Xun Jubo alone had prevented many people from calamities and saved their lives. There were many good performances like this in history. Has anything like this been staged in recent decades? There should be! But what does the proportion look like? Less! However we should not be blamed, because "People who have never learned will not know Dao and righteousness." The sage education has been neglected for two to three generations. People in ancient times were constantly thoughtful towards others, but what is the first thought of people today? People today are more thinking of themselves. Yet, the more thinking of oneself, the narrower one's path in life will be. This is because "One who violates Dao receives little help, while one who complies with Dao draws much help." When your child is kind and compassionate since childhood, his path in life will be increasingly wider and broader. So, regarding friends and wife, "Neither should I detest the old nor favor the new."

I remember I borrowed thousands of dollars from a middle school friend many years ago. After handing the money to me, he left. I said to him later, "Why didn't you ask me what I want to do with the money?" He said, "We have known each other for so long, is there a need to ask?" This revealed the understanding and trust that an old friend had towards my character and essential life attitude. So, there is no need to say much to have heart-to-heart understanding.

But, how can one neither detest the old nor favor the new? How do we resolve, from the root, our habits of favoring new and detesting old? The habit of favoring new and detesting old is due to "no appreciation of old," forgetting about the origin, isn't it? So, how do we overcome it from the root? Did we solve this problem in these few days' lessons? Did we? May I ask why is the divorce rate so high, my friends? Why? Don't you know that there will be a lot of tests towards the end of the lectures? You all cannot be blamed because it requires long-term learning and practice.

### ***How Somebody Treats Their Parents Is Important***

Do you remember an example we mentioned in the previous lesson? Let's suppose that there was a girl who had been wooed by a boy for three years, and the boy persevered and fulfilled her every wish for three years as if it was one day. For instance, when she felt hungry at night and gave him a call, without any hesitation, he would immediately buy a sesame or almond paste and quickly brought it to her. After she finished drinking, he would ask, "Enough? If not, I'll go buy more." And as soon as there was a holiday, he would find out which hotel... sorry, which restaurant serves good food and quickly make a reservation. On Sunday mornings, he used to sleep until eight or nine o'clock. But after pursuing her, he would wake up at five or six o'clock in order to take her hiking. Yet, he had neither taken his parents hiking nor

taken them to a restaurant. As an idiom goes, “Those who are involved are usually deluded.” So, the girl deeply felt that he was super nice. Three years later, he proposed to her. Luckily, the girl’s ancestors had cultivated great virtues. One of her elders happened to be a neighbor of this boy. Observing that he was unfilial and disrespectful to his own parents, the elder quickly told this girl, “You’d better think it over because he has been disrespectful to his parents.”

My friends, should she marry him? No! (Audience replies.) Why are you so rational? I heard that ladies who are too rational will never get married. From this case, we must understand one important point: when a person is unfilial, he will forget his roots so as to acting with no righteous affection, morality, and obligation. Parents are the ones who have bestowed the greatest kindness on him, yet he could not even give rise to a filial attitude towards them! Think about it! Why did he treat this girl so well? We must be calm and contemplate on this! When one did not develop a good value and perspective of life, what will he form? Some say, “He has developed neither good nor bad.” Is there such kind of thing? “Learning is like a boat sailing against the current, if you do not progress, you will definitely regress.” Therefore, when the righteous affection and obligation are not developed, another life attitude of “measuring advantage-disadvantage” will be formed.

### ***Without Righteousness One Will Do Heartless Things***

My friends, did you find the answer yet? Why do people today feel that their interpersonal relationship is very unstable and unreliable? What is people’s relationship built upon now? More on “advantage-disadvantage.” You may have been friends with someone for many years, yet you cannot feel a deep friendship. So nowadays, many people who have been in a relationship for many years dare not get married, don’t they? They always feel that their relationship seems not to be reliable. Ladies especially tend to pay attention to their sixth sense, which leads them to hesitate even more about marriage. So, with advantage-disadvantage in mind, one will do things based on this. When he saw that this girl was young and beautiful, and was an elementary teacher with a stable job and income, he would make an all-out effort to court her because it was in his advantage. Three years after she had married him, she delivered a strong and healthy boy for him. But, due to the toil of giving birth and taking care of the child day and night, she had a few wrinkles and was no longer as young and pretty as before. Suddenly, he came upon a younger and prettier girl. At this time, what would the wife become? Such a person will pursue something by hook or by crook as long as he wants it. At this time, what had the wife become? From advantage to disadvantage. What would he do to the “disadvantage”? How would this man speak so loudly? “Get rid of her!” (Teacher Tsai repeating what that man had said!) You said it. I do not dare to do so!

You see, without righteousness, one will do heartless things. Once the action of divorce is done, a series of tragic drama will unfold. When the divorce rate rises, children will be lacking a stable family. And that is when the crime rate starts to climb as well. The entire structure of society is interconnected as a proverb goes, “Pull one hair and the whole body moves.” Each couple is a vital cell of the whole society. Once the spousal relationship is unstable, the whole society will inevitably be in turmoil. That is why the crime rate is now getting higher and higher. In order to help people not be heartless, not detest old and favor new, what root should we start with to educate people? Yes, filial piety. “The past has passed, the future can be seized.” Facing today’s children, we must educate them. What about adults? We also need to teach them, but the teaching method is different. Children can still be taught by words. How about the adults? We must set an example by means of virtues to transform them. They should be able to sense their errors and turn back from their astray path.

So, “Neither should I detest the old nor favor the new.” When one is profoundly kind-hearted, he will not only remember others’ kindness and affection at all times but will even cherish things. For example, there is a sweater that was personally knitted by his mother, he will surely cherish that sweater due to the great affection for his parents. How many years will he possibly wear one piece of clothes? Decades. When he is able to understand the toil of others, he will never spoil the things that his family brought for him because he has internalized the filiality and respectfulness into his heart. That is why one’s respect for things is certainly established on his respect for people. Down to the root, we must start from teaching children to cherish others’ righteous affection and kindness.

### ***Be Considerate Of Others’ Time***

Next, “When people are busy, don’t bother them with matters. When peoples’ minds are not at ease, don’t bother them with words.” Our kind-heartedness is reflected at all times, in all places. It is definitely not just by saying, “I treat people very well, I have a benevolent and compassionate heart.” Nevertheless, others may feel very uncomfortable when they interact with us. At this time, we must seriously introspect ourselves. What on earth is the problem? Why do I have this epiphany? When I graduated from elementary school, among classmates, we would ask each other to write something in our own memory book. Back then, we were rather impartial, so we handed one blank sheet to each classmate. When I received the mementoes, the majority of them described me as being “too warm-hearted.” It is fine to be just “warm-hearted,” but they had “too” added in front. Look! We might exert pressure on others by being too kind. So, “When people are busy, don’t bother them with matters.” Even if we are going to give him a lot of good things, we must observe whether or not it is convenient for him. So, we should be keen to grasp the propriety of advancing and withdrawing.

When we call a friend, we absolutely should not talk unceasingly right away. Instead, we should first ask, “Is it convenient for you to talk now?” When the other party hears such words from us, he will feel very comfortable. If he really has something on, he will very naturally tell you, “I happen to have something on right now, can you call back in some minutes?” Propriety is always reflected in our lives, it is a beautiful distance among people. With etiquette, we will not easily get into embarrassment and friction with others. Apart from checking if it is convenient for the other party to talk, we should also avoid calling at meal times. Otherwise, he will get nervous by your call if he happens to have stomach illness. We must consider this point. If he has not finished eating, and you happen to talk unceasingly, should he refuse you or stop eating? So, we should be considerate of others in all aspects and at all times. Other than not calling during the three mealtimes, we should also not call when it is too late at night. Or else, we may affect the sleep and rest of the whole family.

Besides making calls, when we need to discuss some matters with someone, we should first observe if he is busy at that time. We should wait until he is free before we go and discuss with him. So, we must be good at observing. Many children, regardless of circumstances, would pull the adults’ clothes and keep talking as soon as they think of something. Is there such a situation? Or, when his mother is cooking, he will go over whenever he wants to talk. At this time, we should regard this as a teaching opportunity. Not only do children need the opportunity to be educated, but do adults need it? Yes, they do. It is true that, without someone reminding us, we will lose sensitiveness sometimes. As long as friends are there to remind each other, we will be able to bring forth the proper attitude. Of course, when we remind the adults, we must remember to “make my expression pleasant and soften my voice.” Keep smiling! Even if we are suggesting someone not to smoke, we have to say nicely, “I’m sorry, sir. I have asthma.” In this way, there will not be any conflicts. So, the teachings of *Dizigui* can be used in every aspect of life. Next, “When people are busy, don’t

bother them with matters. When peoples' minds are not at ease, don't bother them with words." When one is in a bad mood, what will he wish to do? To be left alone! At this time, don't go and talk to him. When we watch television drama, which sentence is often said? "Please go away and leave me alone." Therefore, we must learn to scrutinize others' words and facial expressions.

But, if a family member of ours happens to be in a black mood, and might even want to end his own life, we can't be indifferent and ignore him at this time, right? Sometimes, people do an irretrievable thing, simply because they are unable to transform that one thought. We must prevent this from happening! For example, when your sibling is in a black mood, you can make a cup of hot tea and enter his room. Do not look at him! Just walk lightly and place the hot tea on his desk. Then, you exit his room slowly as *Dizigui* teaches that walking briskly when entering and exiting slowly when leaving. So, he will feel there is still someone who cares about him. When he really can't hold his breath anymore, who will he look for? He will surely go to you to vent his feelings. As long as one can feel that someone is caring for him, he will not be driven to despair. So, even if it is our closest families, we still need to put ourselves in their shoes when it comes to advancing and retreating. In this way, we can then get along well with others. This is about "When peoples' minds are not at ease, don't bother them with words."

### **Do Not Expose Others' Secrets**

Let's look at the next verse, "When people have shortcomings, I should never expose them. When people have secrets, I should never reveal them. Praising others' good deeds is a good deed in itself, they will be encouraged to do better when they hear about it. Publicizing others' wrongs is in itself evil, they will resent more and be driven to act even worse. When we exhort each other to do good, both our virtues are established. When we do not dissuade each other from doing bad, both our morals will be undermined." "When people have shortcomings, I should never expose them. When people have secrets, I should never reveal them." The benevolence and compassion-heartedness should be implemented in our speech. My friends, in our classes so far, are there many teachings in *Dizigui* that talk about speech? A lot! Do we need to learn how to talk? Yes! In "the four subjects of Confucianism\*," speech is placed second only to virtue. (\*Virtue, Speech, Administration, and Literature.) We must teach and train our children the propriety of speech from young. "When people have shortcomings, I should never expose them. When people have secrets, I should never reveal them." Actually, "Don't do to others what you don't wish to be done upon you." When we have shortcomings and secrets, do we want others to spread it around? No! Since we do not want others to do so, we should not do it either.

The previous verse mentions, "Upon seeing others' wrongs, I must introspect myself right away. If I have the same faults, I will correct them, and I will be vigilant if not." So, even if we see the shortcomings of others we should use them to reflect upon ourselves. Previously, we also mentioned a friend who could not help but see others' faults, and his master taught him a very ingenious and useful method. My friends, have you used it? When you see your wife behaving improperly, you think, "It's all my fault! Because I did not do well enough so that she is not moved." When you see your son misbehaving, you think, "It's all my fault! I did not teach him earnestly." When you see the chaotic society, you reflect, "It's all my fault! I did not show them good examples of picking up trash and helping elders..." As such, when one can constantly regard others' wrongs as his own fault, and as his duty to set a good example, he will strive hard to cultivate himself. As long as one can adopt this attitude, I believe he can certainly accomplish self-cultivation, harmonize his family, govern a nation, and bring peace to the world.



The teachers in our center specifically wrote an article entitled “Picking up Trash.” There are so many stories pertaining to picking up garbage. Do not underestimate the action of picking up trash. The teachers in our center once went to hike the Great Wall of China. Along the way, we naturally started to pick up rubbish. Suddenly, a foreigner aimed his camera at us and shot our action of picking up trash. Why did he take the picture? You are handsome! (Audience replies.) Ha ha ha... Wrong! It is actually because that was a rare scene! At that time, I did not dress as handsome as now. It was rare to see someone picking up garbage in China back then.

### ***How To Be a Role Model***

One time, I was walking down an alley with Teacher Li and two other teachers. As we walked down, we started to pick up trash. In the process of doing so, there were many middle school students coming our way. They were used to throwing rubbish as they were eating. When they saw us picking up the trash, they were stunned. When we walked past them, one of them said, “Rare indeed! Rare indeed!” One of the teachers who is highly sensitive to education immediately said to the student, “Since it is rare, why don't you all join us to pick up the trash? Then it will no longer be rare anymore.” The student said, “Oh! It makes sense!” He then bent down and picked up a trash. So, we must “behave to be a paragon for the world” so as to awaken others’ kindness and the responsibility for their family and society.

When we see others’ wrongs, do not take them to heart. Instead, we should constantly think of how to become a role model to influence them. Moreover, we should never spread around the wrongdoings of others as it is really bad to do so. On this account, when others are in the wrong, they are still right; when we are right, we are still in the wrong. You must have been confused by this! Let me repeat it one more time! When others are in the wrong, we should regard them as right. And when we are right, we should still consider ourselves as wrong. Let’s guess what this “riddle” means. It actually carries a deep implication. Why are others right when they are in the wrong? Of course they are not at fault. He committed the wrongdoings because he did not learn *Dizigui*. As the classic states, “If one does not learn, he will not know Dao.” Since others have demonstrated to us what our society needs, we must quickly do our very best to help them by setting good examples. Why are we still wrong when we are right? If you often say, “I am right, and you are wrong,” what are you creating? You are creating opposition and disparity. Do you notice that some people often say, “I am right, you are wrong,” how popular are such people who often point out others’ wrongs? For this reason, we must regard ourselves wrong even if we are right. Because, when we are right we tend to oppress others with our justification. This is wrong! We should use a harmonious manner to others with our justification. “Regarding harmony as most precious.” Only then it is being right. When you can remain in a state of peace, you will then be able to have an impact on others. Others will also feel good when interacting and learning together with you. So, “When people have shortcomings, I should never expose them. When people have secrets, I should never reveal them.” Honestly, to find out our own shortcomings will keep us busy enough, right? Oftentimes, we have found new wrongs before we have rectified the old ones. So, “He who treads the path in earnest sees not the mistakes of the world.” We will stop here for today. Thank you everyone!