

## ***Dizigui 38 Bilingual***

### ***Liu Kuan's Care For His Servant***

諸位朋友，大家好。  
Hello, my friends.

今天我們接著昨天的課程，我們提到：  
We will continue with the lesson from yesterday. We mentioned,

【待婢僕。身貴端。雖貴端。慈而寬。勢服人。心不然。理服人。方無言。】  
“Treating maids and servants, I should act nobly and decorously; even so, I still look after them kindly and generously. Using force to make people submit will not make their hearts agree. Using reason to make people submit, there can then be no complaint.”

我們昨天也提到有緣才會相會，能夠共聚在一個屋簷下一起工作都是難得的緣分，所以我們應該對於這些員工、這些僕人都能夠給予關心，給予愛護。  
We also mentioned yesterday that only with affinity can we meet each other. It is a rare affinity to be able to work together under one roof. So, we should show care and love to our employees (and servants).

對於小孩子我們也應該教導他，對於這些員工、僕人也應該恭敬，應該稱他們「陳叔叔、陳阿姨」，讓孩子從小的心靈都能對一切長者恭敬。  
We should also educate children to respect these employees by calling them, for instance, “Uncle Chen” or “Aunt Chen” so that they would treat all elders with respect from an early age.

古代在漢朝有個讀書人叫劉寬，我們看到這個名字就可以了解到他這個人的性格很寬宏大量，因為從小父親就給他這樣的期許，所以他的脾氣相當相當的好。  
In the Han Dynasty, there was a scholar named Liu Kuan. (\*His given name Kuan implies broad minded.) From his name, we can derive that he had a generous personality. Due to such expectation for him from his father since he was a child, his temper was very very good.

他的家人就想要試驗看看到底他會不會生氣，所以就吩咐僕人要端進去給他喝的熱茶，端進去以後就故意弄倒。  
One day, his family did a test to see if he would get angry. They told a servant to bring hot tea to him and instructed the servant to deliberately topple the tea on him.

當時候剛好劉寬正穿著朝服要上早朝，結果這個熱茶倒在他的身上，劉寬第一個反應就說：你的手有沒有燙到？  
At that time, Liu Kuan was dressing for the morning Imperial Court. When the hot tea was spilled over his body, his first reaction was to ask the servant, “Did your hands get scalded?”

當一個人有這樣的德行，相信他的家庭會怎麼樣？  
When one has such virtues, I believe his family will be very harmonious.

非常和樂，非常效法他的德行，而他又是朝中的大官，也會影響整個朝廷，影響整個民心。  
All family members will be eager to emulate his virtues. Since he was a top official in the court, he would also influence the entire court and the people's minds.

『雖貴端，慈而寬』，  
So, even treating our employees nobly and decorously, I still look after them kindly and generously.

我們要了解這個「貴」絕對不是有地位而已，因為這個地位它的背後還有一個更重要的實質，就是本分。

We must understand that “nobly” here does not only refer to having status. There is a more important substance behind status, which is duty.

當我們愈有這個地位，所承擔的社會責任就愈重，我們更應該要戰戰兢兢，時時去體會到下屬、體會到人民的需要，我們才不會辜負這個地位，而當我們是時時這樣存心，才能真正契入富貴的真義。

The more we have status, the heavier our social responsibility will be. So, we should be rigorously vigilant. Only by understanding the needs of our subordinates and people would we live up to this status. And only when keeping this kind of mind at all times can we truly comprehend the genuine meanings of nobility and wealth.

### ***What Does It Mean To Be Noble?***

我們之前也提到什麼是貴？

Previously, we also mentioned, “What is the connotation of nobility?”

人敬者貴，當所有的人都打從心裡尊敬你，這才是真正的貴人。

The noble one is someone who is respected by people. When everyone respects you from the heart, then you are truly a noble person.

很多到我們家庭來的這些僕人，他們都是家境比較困苦、比較有困難，當他來到我們的家庭當中，我們給予愛護之外，還有一點很重要，也要好好的教育他。

People who are employed by us are relatively less fortunate or even destitute, so other than showering them with care and love, it is vital to educate them well.

有些才十三、四歲就沒有機會念書的很多，我們趕快把這些聖賢經典教給他，因為他往後可能還要為人父、為人母。

Many of them are only thirteen, fourteen years old, yet they have no chance to study. We should quickly impart the teachings of the saints and sages to them, because they may also become parents in the future.

當他有這些正確的思想觀念以後，相信他的人生會怎麼樣？

When they have proper thinking and perspectives, what will happen to their lives?

一定會轉變，他往後的家庭一定會有很好的發展。

Their lives will be transformed! Their future families will certainly have very good development.

所以說實在的，只要我們肯用心，一定可以讓身旁人的生命開始發光、開始發熱，等到緣分盡了，離開這個家庭，相信他常常回頭想想這段時光也會覺得內心非常的溫暖、非常的感恩。 Honestly, as long as we are willing to make an effort, we can surely bring hope to the lives of those around us. When one day they leave our family as the karmic affinity is over, I believe they will feel very warm and grateful whenever they recollect this period of time with us.

所以善始要善終，讓每一段因緣結束的時候都是非常美好的回憶，「待婢僕，身貴端，雖貴端，慈而寬」。

A good start can end well by allowing every karmic affinity to close with a wonderful memory. So, "Treating maids and servants, I should act nobly and decorously; even so, I still look after them kindly and generously."

假如是我們的房客，房客是建立在什麼關係？

What about our tenants? What is our relationship with tenants built on?

錢的關係，但是也都同樣住在一個屋簷之下，所以見面應該要有三分情才好。

Money relationship! Yet, they are closely related to us to some extent, some may even live under the same roof as us. So, we should render our warmth when we see them.

假如都只是建立在錢的基礎上，然後見面的時候都不打招呼，這樣好不好？

If the relationship is only built on money, and we do not greet each other whenever we see each other, is this good?

那這樣他會生病，你也會生病，所以我們也要珍惜這一段緣分。

Then both parties will fall ill. We must cherish this affinity!

比方說剛好有什麼好吃的，有什麼好穿的，我們主動也給他送一份去，相信他也會覺得很溫馨。

For instance, when we happened to have something good like food or clothing, we can proactively give them a share. I believe they will feel very heartwarming.

畢竟他們都是離鄉背井的多，當我們肯伸出這樣的關懷，就可以落實聖賢教導的「四海之內皆兄弟也」。

After all, most of them are compelled to leave from their hometowns far away. When we are willing to extend such care, we are implementing the teaching of saints and sages: "Within the Four Seas, everyone is my sibling."

你有這樣雅量，往後你走到各地，相信也會有很多的人把你當兄弟，把你當家人一樣看待。

If you have such generosity, I am sure many people will regard you as their sibling and family wherever you go in the future.

### ***Only Reason Can Resolve Disagreements***

下一句『勢服人，心不然，理服人，方無言』。

Next phrase: "Using force to make people submit will not make their hearts agree. Using reason to make people submit, there can then be no complaint."

假如我們是用權勢、用我們的地位去壓別人，他的心不會很服氣，雖然表面上還是對我們畢恭畢敬，可能鞠完躬離開了他的視線以後就怎麼樣？

If we use our power and status to oppress others, their hearts will not be convinced. They may still appear reverent and respectful to us, but, what might they do behind us after they bow to us?

他可能就變一個臉，可能就開始數落、罵我們都有可能。

They might change to a different face and start to chatter about our action or even curse us.

假如我們給予別人的一種尊重是這麼表面，那我們應該好好反省反省，因為這樣的尊重是很虛華的、是很浮面的，人生要追求比較實在、比較真實的人生。

If people treat us with such superficial respect, we should seriously introspect ourselves. Such respect is very illusory and shallow, we should pursue a more practical and genuine life.

有一個小朋友他就說道：媽媽打我，就是從小成長過程，媽媽打我我都忘記了，但是爸爸打我，我每次都記得很清楚。

There was a child who said, "In my growing up years, I cannot remember about my mother hitting me, but I can remember vividly every time my dad beat me."

同樣是處罰，為什麼差這麼多？

Why was there such a difference even though both were punishments?

為什麼？

Why?

媽媽打他，動機是什麼？

What was the mother's intention when she hit him?

是愛護他，是管教他，所以打完之後他心裡也明白自己錯了，反而會去改正；但是爸爸打他，出發點不見得是要教育他，而是怎麼樣？

She disciplined him out of love. He knew well that he was wrong and would rectify his faults. But, when his father hit him, his intention was not necessarily to educate him. What was his motive?

可能脾氣一來就打他一頓，他的心裡很不服氣，所以每次都記得很清楚。

Perhaps he was beaten as soon as his father's temper flared, so he was not convinced at all and could remember every punishment very clearly.

所以小孩子也是很明白，我們到底用什麼態度對待他，他接收得一清二楚，所以要「理服人，方無言」。

Children know well what attitude we treat them with; they receive the message clearly. Hence, "Using reason to make people submit, there can then be no complaint."

家庭如是，我們處在工作之中，在我們的企業之中亦如是。

We should not only apply this in the family but should use the same attitude at work and in our enterprises as well.

所以領導者也要有一定的規矩，不能你今天喜歡這個人就大大的用他，今天不喜歡這個人，縱使他有能力，你也把他打壓下去，這樣勢服人無法贏得人心的支持。

As a leader, we must also follow certain rules. We must not use someone excessively just because we like him and oppress someone because we dislike him even if he is very capable. Using power to make others submit like this, we will not win people's support.

應該遵循著道理，理服人，方無言，要用平等，才能讓人心平和；要用關懷、要用愛敬，才能讓整個團體氣氛愈來愈祥和，愈來愈和善。

We should follow the principles by convincing them with sound reasoning, then they will have nothing to object to. Only by treating people impartially will their minds be at peace. We must treat people with care, love, and respect, so that the atmosphere of the whole group will be more peaceful and harmonious.

縱觀中國幾千年的歷史，只要用權勢、用武力把天下打下來的，那個朝代的時間都怎麼樣？  
Observing China's thousands of years of history, how long did those dynasties that used power and force to conquer the nation last?

不長；而以道德、以孝悌來教化人民，來以身作則的朝代，它的歷史都會比較悠久，而且對於後世的影響都甚深。

Not long! On the contrary, dynasties that employed morality, filiality, and fraternity to edify the people by setting good examples had a relatively longer history and had made a profound impact on future generations.

所以我們看看中國最長的朝代是哪一朝？  
Let us see, which dynasty was the longest in China?

周朝，就是以德治天下，所以理服人。  
The Zhou Dynasty. They ruled the nation by virtue. This is "Using reason to make people submit"!

我們看看用武力打下的天下，秦國它的朝代只有幾十年就怎麼樣？  
Let us see, what happened to the dynasty that had used military force to conquer the nation?  
Qin Dynasty. What happened to it after a few decades?

就被推翻掉。  
It was overthrown.

所以從歷史當中，我們可以學到、借鏡，要讓家庭、讓企業長治久安，絕對要用道德，絕對要用理智，才能夠贏得人心。

So, we can use history as a mirror and learn from it to deduce that, to empower our families and enterprises to have a long lasting peace, only by using morality and rationality to earn others' hearts can we realize this goal.

歷史能讓我鑑往知來，不要人生又重蹈古人的覆轍，這樣才不會辜負我們這些老祖宗留下了《二十五史》給我們人生的幫助，這是「泛愛眾」最後一句經文。

History allows us to deduce the future from the past, so we will not repeat the mistakes of the ancient people. Only in this way should we not fail the expectation of our ancestors who left us

the “mirror” of *The Twenty-Five Histories*. This is the last verse of this chapter: Loving All Broadly.

### ***The Etiquette of Concession***

「泛愛眾」用現在的名詞叫做人際關係學，如何把人際關係處好？  
In modern terminology, Loving All Broadly is called “lessons in interpersonal relationships.”  
How do we manage human relationships well?

就是落實《弟子規·泛愛眾》的教誨。  
It is to implement the teachings of this chapter “Love All Broadly” in *Dizigui*.

其實要能愛護眾人，也必然是從孝悌的基礎開始扎根，有沒有人瞬間就開始可以愛護一切人？  
In fact, before one can love all people, he must take the root from the foundation of filiality and fraternity. Is there anyone who can love everyone in an instant?

一定是從家庭開始學習對人的關懷，對人的付出。  
In learning to care and serve people, one must start from his family!

所以孔夫子在《論語》才會提到「孝弟也者，其為人之本與」，所有人際關係的能力必然都是從家庭出發，一個人人格的建立關鍵還在家庭之中。  
Confucius mentioned in *The Analects*, “Isn’t filial piety and fraternal love the root of benevolence?” So, the ability to deal with the interpersonal relationships must start from the family. To establish one’s moral character, the key lies in the family!

所以我們為人父母一定要很謹慎，因為家庭的教育是天天都在潛移默化。  
As parents, we must be especially cautious because the family influence is instilled imperceptibly in children every day.

我們把人與人的關係整理成一個「讓」字，一個禮讓的讓，「讓則有餘，爭則不足」，所以人與人相處要能夠禮讓，禮讓是人與人之間最優美的距離。  
We have concluded the relationships among people into one word: concession. Concession with courtesy. “When conceding, we will have left over; while contending, we will be insufficient.” So, we must courteously yield when we associate with others. Courtesy is the most beautiful distance among people!

當你遇到一位很有禮貌的朋友，你的感受如何？  
When you meet a very courteous person, how will you feel?

很舒服、很歡喜，所以這個禮是人與人之間很優美的距離。  
Very comfortable and delighted! So, etiquette is a very beautiful distance among people.

縱使再親的人，或者是夫妻、是父子，也應該以禮相待，不能因為太親了，都不尊重他。  
No matter how close a relationship someone has with you, such as your spouse, parent, or child, you should treat them all with etiquette. Don’t disrespect someone just because he has a very close relationship with you.

比方說一進門連門都不敲就進去了，一次、二次他可以接受，次數久了會怎麼樣？

For instance, when you enter someone's room without knocking at the door, he may accept it once or twice, what will happen when you do it many times?

可能他的怨氣就上來，所以再親的人也要尊敬，也要以禮相待，保持這個優美的距離。

His grievances may flare up. That is why we must treat everyone with respect and etiquette no matter how close we are. In this way, we can then maintain a beautiful distance with them.

當孩子，當一個人從小懂得以禮相待，他就會成為一個懂分寸的人，成為一個有分寸的人，所以學禮重要。

When one knows how to treat people with courtesy from an early age, he will become a well-behaved person with propriety. Hence, learning etiquette is crucial!

其實《弟子規》整本教誨也都是以禮貫穿，對父母恭敬就是「入則孝」，也是禮；再來「出則弟」，兄弟友愛，尊敬長輩，也是什麼？也是禮。

As a matter of fact, all the teachings of *Dizigui* revolve around etiquette. "Be Filial to Parents at Home is being respectful to parents, which is etiquette. Next, Practicing Fraternity Outside the Home: care and love siblings as well as respect elders, what is this? It is also etiquette.

「謹」的部分，對於物品也要愛惜，也要物有定位；對於食物不可以糟蹋，「對飲食，勿揀擇」，所以這是用禮貌的態度對待食物。

Being Cautious is about cherishing things and placing them in proper places. One must also not spoil food! "When it comes to eating and drinking, I will not be picky." This is treating food with a courteous and appreciative attitude.

再來，「凡出言，信為先」，也是在我們的言語當中對人要有禮貌，說出去的話不可以做不到，不然就非常失信、非常失禮。

Next, "When I speak, credibility is foremost." This implies that we must be polite to people who we encounter in our daily life. We must keep our words, or else it is very untrustworthy and discourteous.

在《樂經》裡面有提到「禮者天地之序也」，所以禮貌的「禮」也跟道理是相通的。

It is stated in *The Book of Music*, "Etiquette is the order of nature." Therefore, courtesy is also connected with the principles of nature.

俗話說「有理走遍天下」，就是人與人當中非常自然的規律，我們不能踰越了這個規律，不然就會發生磨擦衝突，「泛愛眾」也是禮貌的態度。

As the proverb states, "With principles, everything will work well wherever you go." This is a very natural law among people; we must not break this law, otherwise frictions and conflicts will ensue. Loving All Broadly is also an attitude of etiquette.

### ***Forgive and Forbear***

再來後面「親仁、餘力學文」，當然，對於仁德、對於老師一定要以禮相待，對學問，我們也要恭敬對待，所謂「一分誠敬，得一分利益；十分誠敬，得十分利益」，禮的本質就是恭敬之心，而恭敬心就是我們的本善，就是我們的真心，所以要學禮讓。

Next, “Become Close to the Benevolent Ones” and “Studying Literature and Arts After Having Practiced All the Above.” Of course, we must treat the benevolent people and our teachers with courtesy. As to our learning, we must also treat it with respect. Master Yin Guang said, “With ten percent sincerity and respect, you reap ten percent of benefits; with one hundred percent sincerity and respect, you attain one hundred percent of benefits.” So, the essence of etiquette is a respectful mind, and this respectful mind is our inherent goodness, which is our true heart. So, we must learn comity.

在人與人相處當中還要學忍讓，忍讓，我們看這個「忍」字，一把刀還有什麼？  
In associating with others, we must also learn to forbear. Let us take a look at the character of forbearance 忍, what else do you see other than “a knife” in this character?

一個心，這是會意字，代表忍的功夫要達到什麼境界？  
A heart. This is a compound ideograph character. It implies what state your practice of forbearance must reach to?

人家拿刀放在你的胸口，你也要不為所動。  
You have to stay unmoved when people put a knife to your chest.

這倒不是真的拿一把利刃架在你的心頭上，這一把利刃就好像人鋒利的言詞，給你很多的譏諷、毀謗，這個時候你也要能夠忍得下來。  
This is not really putting a sharp blade in your heart. This sharp blade is likened to people's harsh words. When they ridicule and slander you, you must be able to forbear it.

因為我們要明白到這些情緒的反應都只是暫時的，我們不要跟他計較，應該給予包容的態度。  
When we understand that these emotional reactions are only momentary, we should accommodate their opinions instead of fussing with them.

有一句格言提到「以恕己之心恕人，則全交；以責人之心責己，則寡過」，其實很多的態度一念轉過來，可能就從地獄到天堂，人同此心，心同此理。  
There is a motto which mentions, “Forgive others with the mentality of forgiving ourselves, then an endangered friendship can be saved; demand ourselves with the standards of demanding others, then we will make fewer mistakes.” Actually, we may ascend to the state of Heaven from Hell once we transform a single thought for our attitude. “The general mentality of people is the same, and this mentality coincides with certain reasons.”

我們每天寬恕自己多少次？  
For instance, how many times do we forgive ourselves every day?

好多次，那可能別人一犯錯我們情緒就控制不住，這樣轉一個角度，拿寬恕自己的心去寬恕別人，那別人與我們相處就會覺得很舒服，沒有壓力，所以能全交，能夠交到很多的朋友。  
Many times. Perhaps we cannot control our temper when others make mistakes. If we transform our attitude to another angle, using the heart of forgiving others to forgive others, then others will feel very comfortable and without pressure when they interact with us. That is why we can make many friends, even save an endangered friendship.



以責人，我們可能每天都看到別人很多過失，用這樣的態度（責備別人的態度）迴光反照來要求自己，那我們的德行會進得很快，所以能夠寡過。

People usually see many faults in others every day. We can use this attitude of blaming others to demand ourselves, then our virtues will improve very quickly and our wrongdoings will be minimal.

所以忍讓當中最重要，要有一個寬恕的心。

Therefore, the most important part in forbearance is to have a forgiving heart.

子貢曾經問過孔夫子說：夫子，有沒有哪一個字可以終身奉行？

Zi Gong once asked Confucius, “My master, is there a word that can be practiced for life?”

夫子就舉出了這個「恕」，寬恕的恕，其實恕跟仁愛的仁意思完全相容。恕者如其心，上面一個「如」，下面一個「心」，就是處處從他的角度去設想，自然很多衝突就解開了。

Confucius cited the word “forgiveness.” In fact, “forgiveness” and “benevolence” both connote the same meaning. The Chinese character of “forgiveness” suggests the meaning of “acting in accord to the *true heart*,” with the word “in accord 如” on top and the word “heart 心” at the bottom, it implies that we must always think from others’ perspective. Naturally, many conflicts will be resolved.

所以當一個人懂得忍讓，就可以在無形當中化干戈怒氣於無形。人與人的接觸很平凡，所以我們能夠忍讓的話，就能夠化解很多的衝突，能忍讓就能化干戈怒氣於無形之中。

When one is able to forbear, he will resolve the combating anger unknowingly.

俗話說的「忍一時風平浪靜，退一步海闊天空」，其實在忍當中我們已經在擴寬心量，就能做到「理服人，方無言」，也會喚醒對方的慚愧之心。

As the proverb states, “With the forbearance of a moment, you gain peaceful times; with one step of concession, you have widened your world.” In fact, when we forbear, we have broadened our breadth of mind and be able to “use reason to make people submit so that they have no complaint.” Furthermore, their sense of shame will be awakened.

因為畢竟當人在發脾氣的時候，往往都是比較情緒化，等他靜下來了就會覺得自己理屈。

After all, when people lose their temper, they are often more emotional. When they have calmed down, they would realize that they are in the wrong.

所以這一忍，忍出了自己的德行，也忍出了對方的慚愧，而且更保持了彼此的關係。

So, an act of forbearance can accomplish our virtues and can also arise the shame in others. Moreover, it enables the relationships to be maintained.

不管是親人還是朋友的緣分都得來不易，不要多年的交情可能一語寒心，結果溫情全消，那就不好。

Regardless of family members or friends, these affinities are not easy to come by. Do not let a long term friendship end just because of one hurtful word. That would be bad!

所以這個時候我們要想到言語忍，忿自泯，忿思難，一定要忍住情緒，忍住脾氣。

At this time, we should think of these teachings. "When I hold back hurtful comments, anger will naturally dissipate." "Think of what difficulties you will end up with if your anger flares." So, we must hold back our emotions and temper.

我們在人與人相處當中，除了要禮讓，還要忍讓，再來還需要謙讓。

When we associate with others, apart from exercising comity, we must also practice forbearance and humility.

當我們懂得謙虛，別人就如沐春風；相反的，當我們有錢、有才華，就得意洋洋，那這一股傲氣就會讓身旁的親友覺得很有壓力。

When we are humble, others will feel as if they are bathing in the spring breeze. On the contrary, when we have wealth and talents and have our nose in the air, this manner of arrogance will make others around us feel very stressed.

你看我們小時候，一些同學考完試，他考了很好的成績，對著我們說我回去都沒有念書就考這樣了，我回去念得半死，都考得比你不好，然後對你說：我回去都在玩，都沒有念書。

For example, some of my primary school classmates did very well on an exam would tell us, "I never studied at home and already gained this score!" We were thinking, "We studied so hard and did worse than you, how could you do so well just by playing at home?!"

這樣的態度好不好？

Is his attitude good?

不好。

Not good.

別人剛好失意，你又大談你得意的事情，讓人家無地自容，這個傲氣就壓到人，就會傷害人與人之間好的印象、好的關係，所以謙讓也很重要。

When others feel dejected and you still talk about your personal pride, this will make others feel extremely embarrassed and want to hide. When your arrogance oppresses others, it will harm others' good impression and relationships with you. So, humility is crucially important.

### ***Competition Vs. Concession***

禮讓、忍讓，再來要謙讓。謙讓，能夠替他人留餘地，不要讓人家感覺矮你一截，很不舒服。

Humility is to leave room for other people. Do not make people feel they are inferior to you so as to make them feel uncomfortable.

除了能夠讓人家好受之外，當我們謙卑就受教有地，就可以贏得很多長者給我們提攜、給我們指導，所以這個「謙」益處很多。

In addition to making others feel comfortable with you, humility can also help us to encounter good teachings because many elders will happily support and guide us. So, being humble can bring us many benefits.

《易經》說「謙卦六爻皆吉」，當我們處處韜光養晦，處處給人家餘地，慢慢的就變成一個時時能替人設想的人。

*The Book of Changes* states, “The six notations for The Divination Symbol of Humility all indicate auspiciousness.” When we keep a low profile at all times and leave room for others in every aspect, we will gradually become a person who can always be thoughtful of others.

當我們從小就告訴孩子禮讓，他會成為一個有分寸的人；告訴他要忍讓，他就可以與人相處一團和氣，不發生衝突；教他謙讓，他就時時謙卑，懂得替人家著想，替人家留餘地。

When we educate children to practice comity from a young age, they will become a disciplined person with propriety. When we teach children to forbear, they will get along well with people without causing conflicts. When we impart humility to children, they will always be humble; they will know how to be considerate and leave room for others.

所以不要爭，爭一定從競爭到最後變什麼？

So, don't compete! What will competition eventually become?

鬥爭，再來，戰爭。

Fight! And then? The war!

所以，讓能夠贏得友誼，爭必然樹立敵人，到最後人生可能大半的精力都耗在哪？

Therefore, concession can win friendships, while competition will definitely make enemies. In the end, on what will your most energy be consumed?

怎麼樣去防止別人來傷害我，那就累死人了。

On preventing others from harming you! This would be too exhausting!

接下來我們進入第六個單元「親仁」。

We will enter the sixth chapter on “Become Close to the Benevolent Ones.”

親仁，親是親近，是學習的意思，親近仁德之人。

“Become Close to the Benevolent Ones” is to learn from benevolent people.

一個人的學問要有成就，有兩個先決要素，一個是好老師，一個是好同學。

There are two prerequisites for one to accomplish in wisdom and knowledge. One of them is to have good teachers and the other is to have good classmates.

好老師幫我們指路，把很重要的教誨告訴我們；好同學能夠彼此提攜、互相提醒。

Good teachers guide us to the Way by imparting essential teachings to us. Good classmates can support and remind each other.

能夠「善相勸，德皆建」，能夠「聞譽恐，聞過欣」，這樣的態度一定會贏得「直諒士，漸相親」。

They can “encourage each other to do good so that both of their virtues are established.” They can also remind each other to “become fearful upon hearing praise and happy upon hearing my faults,” with this attitude “the upright and forgiving people will gradually come closer to me.”

所以你看人生的問題，是不是《弟子規》都可以解決？  
Aren't the problems in life easily solved by *Dizigui*?

你以後面對剛好有朋友他要問你人生的問題，你要不要緊張？  
In the future, if you have friends asking you about the problems in life, do you need to be nervous?

別緊張，一本《弟子規》，保證你沒有後顧之憂，相不相信？  
Don't be nervous. *Dizigui* can ensure you the solutions! Do you believe it? Yes. (Audience reply)

信心要足。  
You must be confident!

### **Exhort Each Other To Do Good**

那一天就有人問夫妻相處不好怎麼辦？  
One day, someone asked, "What can be done when spouses don't get along well?"

你們現在是要幫助他，來，夫妻相處不好怎麼辦？  
Suppose you are helping this person now, what can be done when spouses don't get along well?

你要講出來那個句子，他又不知道，用哪些觀念來引導他化解夫妻的衝突？  
He does not know *Dizigui*. You must cite some phrases to him. What concepts in *Dizigui* can be used to guide him to resolve the spousal conflicts?

「恩欲報，怨欲忘」，就是都想怨才會在那裡鬧情緒，都時時想著對方這一段時間的付出，這個氣就去掉大半。

"I must repay the kindness of others and let go of resentment towards others." They became emotional because of harboring resentments. If they had constantly thought of the other party's contributions, most of their anger would have disappeared.

「將加人，先問己」，不要一直要求別人，我自己又做了多少？  
"When I am about to do something unto others, I will ask myself if I would like others to do it unto me." Do not keep demanding others! We should reflect on how much we have done.

「言語忍，忿自泯；親有過，諫使更，怡吾色」，講話的時候那個臉色都那麼難看，誰受得了，那一定衝突的。

"When I hold back hurtful comments, anger will naturally dissipate." "When my 'parents' do wrong, I will urge them to change. I will make my expression pleasant and soften my voice." If we have a frosty look when we talk, who can stand it? Conflict is bound to happen.

所以當幾句經文出來，他能夠反省自己，慢慢這一個難題就開始有解了；只要他不回到反省自己，保證這題數學題怎麼樣？無解。

When we quote these verses, and he will be able to introspect himself; gradually, he will find a solution for his problem. If he does not shift the focus from the problem to introspecting himself, it is guaranteed that this problem will remain unresolved.

所以人生的道理綱領，《弟子規》包含在內，只要《弟子規》一門深入，確實解行相應，會開智慧。

*Dizigui* encompasses the principles of life! So long as we study *Dizigui* in depth, and when our understanding corresponds with our practice, our wisdom will be uncovered.

在師生關係當中，在同學關係當中，我們也要抓住「善相勸，德皆建」。

In the teacher-student and the classmates relationship, we must also “exhort each other to do good to establish both’s virtues.”

面對老師的態度，怎麼樣跟老師學習？

What kind of attitude should we adopt when we learn from teachers?

「父母呼，應勿緩；父母命，行勿懶」，老師教我們念的書可不可以打折扣？

“When my ‘parents’ call me, I must answer right away. When my ‘parents’ ask me to do something, I must do it promptly.” Can we discount the assignments that are instructed by our teachers?

不行，所以只要是老師的話，趕快去做，不可以拖延。

Cannot! As long as it is instructed by our teacher, we must promptly do it without delay.

這麼一拖延，現在這個時代，老師難為，很怕跟學生結冤仇，看你意願不高，他會對你非常尊敬，以免怎麼樣？

In this era, it is not easy to be a teacher, they are afraid of creating enmity with students. If you procrastinate and show no aspiration, the teacher will treat you politely so as not to affront you.

以免到時候得罪你，但是你假如依教奉行，那師長一定會盡心盡力教導。

But, if you practice respectfully according to their teachings, they will certainly do their best to guide you.

所以只要我們把「入則孝」這個「孝」的態度來對待師長，那我們自性的善良就顯發出來，我們的理智也可以快速建立。

So, as long as we treat teachers with a filial attitude, the goodness within our intrinsic nature will be revealed, and our rationality can also be readily established. Remember!

當我們對老師是至誠的孝心、恭敬心，我們自性的善良、智慧很快就能開顯出來。

When we treat teachers with the most sincere filiality and respect, the goodness and wisdom of our innate nature will soon be uncovered!

### ***The Two Most Vital Spirits***

中國最重要的兩股精神就是孝道跟師道，而師道也是建立在孝道的基礎之上，所謂「夫孝，德之本也」，道德的根本在孝，會孝順父母的人，他一定希望成就自己，揚名於後世，以顯父母，所以他對師長一定也會非常恭敬。

The two most vital spirits of the Chinese are the Filial Way to Parents and the Respectful Way to Teachers. Yet, the Respectful Way to Teachers is built on the foundation of the Filial Way to Parents. *The Classic of Filial Piety* states, “Filial piety is the root of all virtues.” The root of morality and one’s virtue is filial piety! One who is filial to his parents aspires to establish his own virtues so as to have his name honored in future ages, thereby glorifying his parents. For this reason, he will be very respectful to his teachers.

我們之前也提過親師的合作，父母跟老師密切配合，就能夠把孩子教得很好。

We have mentioned about the cooperation between parents and teachers. When parents work closely with teachers, the children can be educated very well.

現在親師配合的現況好不好？

Is the current situation of parent-teacher cooperation good?

一來家長認知家庭教育重要性不足，然後又會覺得教孩子是誰的事？

Firstly, parents do not recognize the importance of family education. Secondly, whose responsibility regarding educating children do parents think of?

老師的事，又由於比較溺愛小孩，所以在學校一發生什麼事情，比方說老師多罵了這個孩子，孩子回來也不知道怎麼轉述的，家長一聽火冒三丈，去找誰？

The teachers’ responsibility. Moreover, due to parents doting on children, when some incident occurs in school, for instance, the child was scolded by the teacher, no idea how the child paraphrased the situation, the parents were then enraged. Who will they go after?

找老師還好，還可以把實際狀況搞清楚，直接找校長，就把事情搞得很複雜。

It would be fine if they went to the teacher. They could figure out the actual situation. But they went straight to the principal, the matter would then become very complicated.

因為校長也不在現場，而且老師可能當初也是要訓斥你的孩子，也是希望導正他，可能他的初心也是為你的孩子好，你這個動作一做，可能校長還要跟他面談，讓他這個熱忱都被澆熄了，影響了老師的一種心境，更麻煩的是影響了孩子對於老師的態度。

Since the principal was not at the scene, he did not know the situation. Perhaps the teacher had reprimanded the child to help him rectify his wrongs. His initial intention was for your child’s good, yet your action had caused him to have to explain to the principal. You might have dampened his teaching enthusiasm and affected his state of mind. To make it worse, you have affected the child’s attitude towards teachers.

而在學業當中是「一分誠敬，得一分利益」，當小孩看到父母動不動就可以去告老師，那他對老師會不會尊敬？

In learning, “with ten percent of sincerity and respect, you reap ten percent of benefits.” When a child sees his parents accuse the teacher so freely, will he respect the teacher?

那不可能。

That is impossible!

當老師不敢教，那孩子怎麼可能會有德，怎麼會有孝？

When the teacher is afraid to teach, how can your child be virtuous and filial?

所以這是一個惡性循環。  
This is a vicious cycle.

當然，我們為人師的也要反省反省，絕對不能去求小孩、家長都要非常尊重我們。  
Of course, as teachers we must also examine ourselves. We must never ask children and parents to respect us.

現在不能求了，因為師道也比較式微了，怎麼說？  
Especially nowadays, we cannot make this demand because the Way of Respecting Teachers is waning. Why do I say so?

就像我考上師範院校去教書，遇到很多朋友，第一句話問我什麼？  
I remember when I was shortlisted at the Teacher Training College, what was the first question many of my friends asked me?

你一個月賺多少錢？有沒有師道？  
“How much will you make a month?”

怎麼都沒有一個人遇到我說：你考上老師了，韓愈說「師者，所以傳道、授業、解惑也」，那我聽了一定法喜充滿，他又沒有告訴我，要解別人的惑要先解自己的惑。所以為人師要繼續學習，學為人師要開智慧才行，那我對於教書生涯一定怎麼樣？

Is there the Way of Respecting Teachers? How come no one said to me, “Now that you have succeeded in becoming a teacher, which is great because Han Yu defined, ‘A teacher is one who transmits Dao, imparts knowledge, and dispels confusion for others.’” Had they said this, I would have been filled with Dharma joy. They also did not tell me that I must clear up my own confusion before I can help others do so, and it is crucial for a teacher to continue learning and unveil his innate wisdom. If they did, how would I treat my teaching career?

充滿動力，而且不敢鬆懈。  
I must empower myself with motivation and not dare to slack off.

所以師道也要靠我們老師真正把它贏回來，不能去求。  
Thus, it depends on us teachers to make earnest efforts to win the respect back. It cannot be earned with entreaty.

### ***The Respectful Way To Teachers***

在海口很多老師他都盡心盡力去教導《弟子規》，落實《弟子規》，有一個母親在跟家長的聯繫簿當中用了「非常感謝，非常感謝，非常感謝」，用了三句「非常感謝」的話感謝老師。

In Haikou, many teachers are doing their very best to teach and practice *Dizigui*. A mother expressed her gratitude to the teacher in the parents' contact book, “Thank you very much! Thank you very much! Thank you very much!” She expressed her deep gratitude with “Thank you very much” three times.

有一位家長因為他是住在內地，過年前夕正準備搭飛機回他的故鄉，在機場（海口的機場）打了一通電話給他孩子的老師，他說：劉老師，我們現在全家要回內地過年，特地向您辭行。

On New Year's Eve, one parent who was preparing to fly back to his hometown in the inland, called his child's teacher at the Haikou Airport and said, "Teacher Liu, our family is now going back to the inland for the New Year, we specially called to say our farewell to you."

代表這個家長對老師怎麼樣？非常尊敬，請問這個非常尊敬是結果，原因在哪？

What does this indicate? It indicates that this parent is very respectful to the teacher. May I ask, "Very respectful' is the result, what is the cause?"

在老師真心的付出，家長可以感受得到。

It boils down to the teacher's sincere contribution that can be felt by the parents.

師道的尊嚴必須靠家長教孩子，也必須靠老師自己演好的榜樣，讓人家尊敬。

The dignity of the Respectful Way to Teachers must rely on parents teaching the children. It must also depend on teachers themselves to demonstrate good examples that allow others to respect them.

而古代確實為人師者，都是安貧樂道，很受到社會大眾的尊敬，而家長也確確實實能抓住機會教孩子對老師恭敬，所以古代都有拜師之禮，父親帶著小孩，可能小孩才五、六歲，七、八歲，到老師上課的教室，父親在前面，孩子在後面，先對孔老夫子像行三跪九叩首的大禮，因為所有聖賢的教誨，五經統統是折中於孔老夫子，把它整理得非常的完善，所以我們中國人尊孔老夫子為「至聖先師」。

Teachers in ancient times were all "reposed in poverty and delighted in Dao." They were highly respected by everyone in society. And parents also grasped opportunities to teach children to respect teachers. So, there were ceremonies of paying respect to seek a teacher in ancient times. The father would bring his child, who might be only five to eight years old, to the classroom where lessons were conducted by the teacher. With the father standing in front and the child behind him, they first observed the grand etiquette of kneeling thrice and kowtowing nine times in front of the image of Confucius, because all the saints' and sages' teachings such as *The Five Classics* were perfectly classified and integrated by Confucius. Thus, we Chinese honor Confucius as "The Greatest Sage and Teacher."

先跟孔老夫子行三跪九叩首的禮，拜完之後老師上座，然後父親依然帶著孩子給老師行三跪九叩首的禮。

After offering the respect to Confucius, the teacher would take his "high" seat. The father would still lead his child to carry out the etiquette of kneeling thrice and kowtowing nine times before the teacher.

小孩子五、六歲最尊敬的人是誰？

Who is the most respected person for a tender age child?

父母，尤其父親，父嚴母慈，對父親都是非常敬畏，結果父親對老師卻這麼樣的恭敬，在他小小的心靈當中，對老師一定是不敢怠慢，不敢造次，非常恭敬。

His parents, especially his father. The fathers were known to be stern, while the mothers were loving; children are generally in awe of their father. When he saw that his father was so respectful to the teacher, he would not dare to snob and act rashly, but treat the teacher very respectfully.



雖然只是一個禮儀，三跪九叩，卻已經把孩子學業的根基怎麼樣？紮下去，恭敬，現在這個禮還有沒有？

Despite merely an etiquette, the thrice kneeling and nine times kowtowing has laid the foundation of respectfulness for the child's learning. Does this etiquette still exist?

沒有了。

Not anymore.

我當初第一年當老師，剛好帶一個班，帶六年級，有一個奶奶，應該六、七十歲，她的孫子沒有帶作業本，老人家幫孫子拿來，連爬幾樓？

In the first year I became a teacher, I happened to take charge of a sixth grade class. There was a grandmother who should be around sixty to seventy years old. Once, her grandson did not bring the workbook, so she brought it over for him. How many floors did she climb?

四層樓，爬得都有一點喘，當然老奶奶這麼做對不對？

She had to climb to the fourth floor until she was a bit gasping for breath. Of course, is it right for the grandmother to do so?

不對，孫子都這麼大了，要為自己做錯的事負責任，不然他很可能一輩子都學不到責任感。

No! Her grandson was already so grown up, he must be responsible for his own mistake. Otherwise he might not learn the sense of responsibility all his life.

結果當我看到這位長者，她頭抬起來也看到我，馬上跟我鞠了一個九十度的鞠躬，她說：蔡老師，您好。

When I saw her, it happened that she raised her head and saw me. She immediately gave me a ninety-degree bow and said, "Hello, Teacher Tsai!"

那個躬鞠下去，我的心境都不一樣了，這個「老師」兩個字好不好扛？

When she made the bow, I have a different state of mind. Is it easy to shoulder the word "teacher"?

諸位知道為什麼我有點駝背了嗎？

Do you know why I am a little hunched now?

長者這麼一鞠躬「老師好」，責任重大，我們沒有用心教人家的孩子，怎麼對得起這麼真誠的鞠躬。

When the elder greeted me with a bow, it reminded me of my heavy responsibility. Had I not taught her grandson attentively, how could I be worthy of such a sincere bow?

所以我突然體會到，古代在行拜師禮的時候，當孩子的父親給老師行三跪九叩禮，請問這個老師的心裡是什麼樣的感受？

So, I suddenly came to a realization! In ancient times, when the father conducted the rites of three kneeling and nine times kowtowing to the teacher, may I ask how would the teacher feel? How would he feel?

責任。

A sense of responsibility.

人家這樣對待我，假如沒把人家的孩子教好，怎麼對得起，所以就好像心上扛了塊石頭，等這些孩子真的有成就了，老師心裡才有點安慰，所以這些老師坐在上面，不是覺得很舒服，而是什麼？

People treat us so respectfully, if we do not teach their children well, how can we be worthy of their respect? So, that sense of responsibility is as heavy as we are carrying a rock in our hearts. Only when children have their real achievements would the teacher feel a little comforted. So, the teachers who were sitting there receiving the respects did not feel easy, but how did they feel?

戰戰兢兢，如臨深淵，如履薄冰。

They had to stay rigorously cautious as if they were standing on the verge of an abyss or walking on thin ice.

老師不只是念著要為人家的孩子、家庭負責，還要為了承傳中國文化的道統而不能斷送在他的手上，所以這都是他念念的本分。

The teachers were not just thinking about their responsibility for others' children and families, they must also think about inheriting and passing down the sage teachings of traditional culture, so that the sage teachings would not terminate in their hands. These are the duties that a teacher should bear in mind at all times.

### ***Teacher Li's Three Rules***

中國的道統特別強調師承，什麼是師承？

The Chinese tradition places special emphasis on inheriting the teacher's lineage. What does "inheriting teacher's lineage" mean?

這值得我們好好來了解。

This is worthy of our careful understanding.

我的老師釋淨空教授，他到台中去就教於他的老師李炳南老師，第一次去的時候，李老師對他說：你要跟我學有三個條件，你一定要遵守，你要遵守得了我才能教你。第一個只能聽老師一個人講；第二個所有要看的書、要接觸的東西，都要老師同意才能看；第三點李老師對他說，你以前所學的我一概不承認。

When my teacher, Professor Shi Chin Kung, first went to Taichung to study under teacher Li Bingnan, Teacher Li said to him, "There are three conditions for you to learn from me, you have to accept them before I can teach you. Firstly, you can only listen to my lectures. Secondly, you must obtain my consent before you read any books. Thirdly, I won't recognize whatever you have learned before."

因為我的師長那個時候已經在幫人家講課，講學，結果他的老師說你以前所學，一概不承認，對內心怎麼樣？

At that time, my teacher, Master Chin Kung, was already giving lectures. When Teacher Li said not accepting whatever he had learned before, how did my teacher feel? Kind of shocked!

我們來細細看看這三條規定，我們不要只看到這規定的嚴格，要看到規定所帶來往後的影響，往後的利益，那我們就能夠安下心來遵守。

Let us take a closer look at these three rules. Let's not just look at the strictness of these rules, we must understand the future impacts and benefits. Then, we can rest assured to comply with them.

為什麼第一個只能聽老師一個人講？

First of all, why was he only allowed to listen to Teacher Li's lectures?

因為當我們還沒有契入真實學問，很可能會在枝末當中打轉，你接觸的東西愈多，到最後會摸不著頭緒，一個老師一條路，兩個老師兩條路，聽三個老師三岔路，聽四個老師十字街頭。

Because, when we have not yet uncovered our intrinsic wisdom, we will most likely spin around the non-essential knowledge. The more things you come into contact with, the more confused you will get. With one teacher's shepherd, you go in one direction. With two teachers' guidance, you get to a road that forks in two directions. With three teachers' instructions, you are stuck at the T-junction. And with four teachers' directives, you will be baffled at the cross junction.

諸位朋友，您細細去看、去觀察，我們身旁周圍有非常多很喜歡看書的人，但是他看了三年、五年，你有沒有發覺他的思考很可能愈來愈混亂，比方說，外國的哪一個作家這樣寫，突然又說可是我又看了哪一本書，他的思想、觀念沒有掌握道德的綱領。

Dear friends, please look and observe carefully! There are many people around us who love to read books, but after three to five years of reading, did you notice that their thinking is getting more and more chaotic? He may get confused by the various views from different writers due to his thinking and perspectives not grasping the moral principles.

所以「教之道，貴以專」，教跟學是一件事，所以學之道也要貴以專才行。

As *The Three-Character Classic* states, "The Way of Teaching emphasizes to dwell in one subject deeply." As teaching and learning are actually one thing, so, to dwell in one subject deeply (with one teacher) is vital in learning too.

假如是四個老師就變成十字街頭，而且當你學亂了，比方說你學三年、學五年學亂了，再從頭來學容不容易？

If you have four teachers, you will face a cross junction. Besides, when you get messed up with what you have learned after three to five years for example, is it easy to start from scratch?

可不容易了，可能還要再花好多年把錯誤的思想清除出去，所以擇師不可不慎，選擇老師要謹慎。

It won't be easy! You may have to take years to clear your wrong thinking. So, we cannot afford to choose our teachers recklessly. We must choose our teachers carefully!

從我們這幾天的課程當中，諸位朋友有沒有感受到「慎於始」的重要性？

From our lectures in the past few days, have you all felt the importance of "making a cautious start"?

你有智慧才能幫你的孩子「慎於始」，你有智慧才能夠讓自己的決定不會在開始產生偏頗。

Only when you have genuine wisdom, can you then help your children to make a cautious start and help yourself to avoid deviated decisions in the beginning.

所以老師開出來的第一個條件，為什麼是除了他一個人的，其餘的不能聽？

Why did Teacher Li set the first rule of restricting his students to only listen to his lectures and no one else?

那是在保護學生的知見。

That is to protect students' knowledge and views (Skt.; jnana-darsana).

第二個所接觸的書一定要老師同意，不然不可以看，那是對學生的愛護，讓他的心專注，不雜亂，因為專注才有定，定才能開智慧，第二個條件所有的書要老師同意才能看，這都是保護學生。

The second rule was that he must get the teacher's approval before he could read any books that he came in contact with. That is the teacher's love for his student. It is to help his students' minds to stay focused and not scattered. Only by staying focused can one achieve meditative concentration and further uncover his innate wisdom. So, the second rule was set for the sole purpose of protecting students' minds.

第三點，以前所學一概不承認，這個用意在哪？

Thirdly, everything he had previously learned would not be recognized. What was the purpose of this rule?

所謂半瓶醋會響叮噠，半吊子是最難學習。

As the folk saying goes, "Half a bottle of vinegar jingles." So, a dabbler will have the most difficulty in learning.

所以老師要他全部放下，把心中的東西倒空，用一個虛心謙卑的態度來受教，這樣才能學得好，所以這三個條件是很深遠的意義。

That is why Teacher Li requested him to let go of everything, emptying his mind. With a humble attitude to accept teachings, one can then learn well. So, these three rules have their profound and far-reaching significance.

我的師長他答應，結果守了三個月，內心非常高興，就跑去跟老師說：老師，這三個月當中，我已經感受到，因為守了這三條，心愈來愈清淨，而清淨心能生智慧，能生覺照。

My teacher agreed to abide by these rules. After observing them for three months, he was elated and said to Teacher Li, "Teacher, during these three months, I have felt that my mind is getting purer and purer due to observing the three rules."

所以他跟老師說：我不止要守五年，我要再加一倍，要守多少？十年。

A pure mind can give rise to wisdom that arise the ability to see things clearly, so he said to Teacher Li, "Instead of observing the three rules for five years, I decide to double it." How many years did he decide to observe? Ten years!

當我們要跟著古聖先賢學習的時候，也一定要做到這三個條件，不能再看一大堆雜書，一定要遵循著老路子走，不然就可能「不聽老人言，吃虧在眼前」。

When we aspire to learn from ancient saints and sages, we must also meet these three conditions. We must not miscellaneously read various books, but follow the ancient way. Otherwise, “immediate snags may befall us if we do not listen to the ancients’ words.”

我們要找老師，要跟著老師好好學習，這個「跟」最重要的是不是身體要跟？

We should find and follow a teacher, learning earnestly from him. Most importantly, does this “follow” mean physically following?

是什麼？

What is it?

心要跟，老師能教一句，我們就要去落實一句。

It is to follow him with our hearts. When the teacher teaches us in one sentence, we must implement this one sentence.

所以古代，像孟夫子沒有見過孔老夫子，但是孟夫子非常恭敬虔誠拜誰為老師？

Just like in ancient times, Mencius had never met Confucius, yet who did he reverently and sincerely worship as his teacher?

拜孔夫子為師，他的真誠恭敬心超越了時空，所以學得相當的好，被尊為「亞聖」，僅次於孔夫子的聖人。

He worshiped Confucius as his teacher. His sincere respect transcended time and space, he learned quite well and was honored as “The Succeeding Sage.” He became the sage only next to Confucius.

司馬遷也以左丘明為師，非常恭敬的拜讀他的《左傳》，司馬遷也深入左丘明寫文章的功夫，所以他也寫出了曠世的鉅作《史記》。

The first great Chinese historian, Sima Qian (145 - 87 BC), also regarded Zuo Qiuming (556 - 451 BC) as his teacher. He respectfully read *Zuo's Commentary* and delved deeply into studying Zuo's skills in writing. Later, he wrote a great masterpiece entitled *Records of the Grand Historian*.

所以諸位朋友，我們能否跟聖賢人學得很好，最重要要好好提升自己這一個好學、恭敬的心境，來對待經典，對待善友，對待善知識。

So my friends, whether or not we can learn well from the sages, the most vital thing is to seriously elevate our respectful minds as well as our passion for learning to enable us to deeply respect the classics and our spiritual friends and great teachers.

我們這一節課先講到這邊，謝謝。

We will stop here for today. Thank you!