

Dizigui 38 English

Liu Kuan's Care For His Servant

Hello, my friends. We will continue with the lesson from yesterday. We mentioned, "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."

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). We should also educate children to respect these employees by calling them, for instance, "Uncle Chen" or "Aunty Chen" so that they would treat all elders with respect from an early age.

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. 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. 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?" When one has such virtues, I believe his family will be very harmonious. 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. So, even treating our employees nobly and decorously, I still look after them kindly and generously. We must understand that "nobly" here does not only refer to having status. There is a more important substance behind status, which is duty. 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?

Previously, we also mentioned, "What is the connotation of nobility?" The noble one is someone who is respected by people. When everyone respects you from the heart, then you are truly a noble person. 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. 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. When they have proper thinking and perspectives, what will happen to their lives? Their lives will be transformed! Their future families will certainly have very good development. 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. 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."

What about our tenants? What is our relationship with tenants built on? 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. If the relationship is only built on money, and we do not greet each other whenever we see each other, is this good? Then both parties will fall ill. We must cherish this affinity! 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. 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." 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

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." 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? They might change to a different face and start to chatter about our action or even curse us. 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. 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." Why was there such a difference even though both were punishments? Why? What was the mother's intention when she hit him? 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? 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. 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."

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

Observing China's thousands of years of history, how long did those dynasties that used power and force to conquer the nation last? 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. Let us see, which dynasty was the longest in China? The Zhou Dynasty. They ruled the nation by virtue. This is "Using reason to make people submit"! 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? It was overthrown. 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. 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

In modern terminology, Loving All Broadly is called “lessons in interpersonal relationships.” How do we manage human relationships well? It is to implement the teachings of this chapter “Love All Broadly” in *Dizigui*. 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? In learning to care and serve people, one must start from his family! 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! As parents, we must be especially cautious because the family influence is instilled imperceptibly in children every day.

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! When you meet a very courteous person, how will you feel? Very comfortable and delighted! So, etiquette is a very beautiful distance among people. 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. 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? 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. 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!

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

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. 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? A heart. This is a compound ideograph character. It implies what state your practice of forbearance must reach to? You have to stay unmoved when people put a knife to your chest. 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. When we understand that these emotional reactions are only momentary, we should accommodate their opinions instead of fussing with them.

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." For instance, how many times do we forgive ourselves every day? 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. 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. Therefore, the most important part in forbearance is to have a forgiving heart.

Zi Gong once asked Confucius, "My master, is there a word that can be practiced for life?" 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. When one is able to forbear, he will resolve the combating anger unknowingly. 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. 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. 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.

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! 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. When we associate with others, apart from exercising comity, we must also practice forbearance and humility. 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. 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?!" Is his attitude good? Not good. 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

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. 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. *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. 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. So, don’t compete! What will competition eventually become? Fight! And then? The war! Therefore, concession can win friendships, while competition will definitely make enemies. In the end, on what will your most energy be consumed? On preventing others from harming you! This would be too exhausting!

We will enter the sixth chapter on “Become Close to the Benevolent Ones.” “Become Close to the Benevolent Ones” is to learn from benevolent people. 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. Good teachers guide us to the Way by imparting essential teachings to us. Good classmates can support and remind each other. 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.” Aren’t the problems in life easily solved by *Dizigui*? In the future, if you have friends asking you about the problems in life, do you need to be nervous? Don’t be nervous. *Dizigui* can ensure you the solutions! Do you believe it? Yes. (Audience reply) You must be confident!

Exhort Each Other To Do Good

One day, someone asked, “What can be done when spouses don’t get along well?” Suppose you are helping this person now, what can be done when spouses don’t get along well? 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? “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. “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. “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. 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. *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.

In the teacher-student and the classmates relationship, we must also “exhort each other to do good to establish both’s virtues.” What kind of attitude should we adopt when we learn from teachers? “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? Cannot! As long as it is instructed by our teacher, we must promptly do it without delay. 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. But, if you practice respectfully according to their teachings, they will certainly do their best to guide you. 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! 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

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. We have mentioned about the cooperation between parents and teachers. When parents work closely with teachers, the children can be educated very well. Is the current situation of parent-teacher cooperation good? Firstly, parents do not recognize the importance of family education. Secondly, whose responsibility regarding educating children do parents think of? 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? 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. 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.

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? That is impossible! When the teacher is afraid to teach, how can your child be virtuous and filial? This is a vicious cycle. Of course, as teachers we must also examine ourselves. We must never ask children and parents to respect us. Especially nowadays, we cannot make this demand because the Way of Respecting Teachers is waning. Why do I say so? I remember when I was shortlisted at the Teacher Training College, what was the first question many of my friends asked me? “How much will you make a month?” 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? I must empower myself with motivation and not dare to slack off. 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

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. 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.” 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?” It boils down to the teacher’s sincere contribution that can be felt by the parents. 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. 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.” 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. Who is the most respected person for a tender age child? 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.

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? Not anymore. 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? 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? 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. 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!” When she made the bow, I have a different state of mind. Is it easy to shoulder the word “teacher”? Do you know why I am a little hunched now? 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?

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

The Chinese tradition places special emphasis on inheriting the teacher's lineage. What does "inheriting teacher's lineage" mean? This is worthy of our careful understanding. 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." 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!

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

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? 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! From our lectures in the past few days, have you all felt the importance of "making a cautious start"? 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. Why did Teacher Li set the first rule of restricting his students to only listen to his lectures and no one else? That is to protect students' knowledge and views (Skt.; jnana-darsana). 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. Thirdly, everything he had previously learned would not be recognized. What was the purpose of this rule? As the folk saying goes, "Half a bottle of vinegar jingles." So, a dabbler will have the most difficulty in learning. 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.

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." 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! 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.” We should find and follow a teacher, learning earnestly from him. Most importantly, does this “follow” mean physically following? What is it? It is to follow him with our hearts. When the teacher teaches us in one sentence, we must implement this one sentence. Just like in ancient times, Mencius had never met Confucius, yet who did he reverently and sincerely worship as his teacher? 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. 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*. 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. We will stop here for today. Thank you!