

Dizigui 39 Bilingual

Always Be Considerate of Others

我們接著看「親仁」。

Hello, my friends. Let us look at the next chapter on “Become Close to the Benevolent Ones.”

親近仁德之人，之前也有講過這個「仁」是會意字，二人，哪兩個人？

We mentioned before that the word “benevolent 仁” is a compound character which connotes “two people.” Which are these two people?

能夠想到自己就能想到他人，也就是「己所不欲，勿施於人」，「己欲立而立人，己欲達而達人」的一種態度；再講白一點，處處能替人設想。

It is to think of others when we think of ourselves. In other words, it is “Don’t do to others what you don’t wish to be done upon you,” and the attitude of “If you wish to establish yourself, establish others; if you seek to uncover your own wisdom, help others uncover theirs.” To put it simply, it is to be thoughtful of others constantly.

我們在判斷一個仁德之人，可以從幾個角度來看，第一個存心仁厚，而且處處謙卑能夠以身作則。

To judge if one is a benevolent person, we can look at it from several angles. Firstly, he must be kind-hearted. Secondly he must be humble, and thirdly can lead others by example.

我們在北京辦課程，剛好老師到山東去處理一些事情，那連夜坐了好幾個小時的車，在差不多八、九點趕到了北京。

When we were running our course in Beijing, Teacher Yang happened to be dealing with some matters in Shandong. After traveling on the train for several hours at night, she arrived in Beijing at about eight to nine o’clock.

剛好我們那時候正在辦五天培訓課，楊老師都還沒休息，就到我們辦的這個酒店來看大家。

At that time, we were running a five-day course in a hotel. Without taking a rest, she came to the hotel to see everyone.

剛好一些學員碰上了，楊老師就對他們說，她說：我們的課假如講得不好，你們一定要幫我們指出缺點來。

When some of the students bumped into her, Teacher Yang said to them, “If our lectures are not well spoken, you must point out the shortcomings.”

第二件事又接著問這些學員，她說：吃得不好，睡得不好，一定要跟我們反應，一定要告訴我們，不然我們會招待不周。

Then she told these students, “If you didn’t eat well and sleep well, you must give us feedback, let us know, otherwise we would have been insufficient in our hospitality.”

第三點楊老師又對這些學員說：上課一定很辛苦，所以你們要多休息。

She then said to these students, "Attending lectures must be very exhausting, so you should rest when you can."

上課辛不辛苦？辛苦，所以你們今天要多休息。
Is it toilsome to attend lectures? Yes! So you should rest well today too.

所以確確實實楊老師處處怎麼樣？替人著想。
Indeed, Teacher Yang is always considerate of others.

有一次剛好老師到海口去，我跟她走在馬路上，看到一個老婆婆推著水果在賣，結果楊老師帶著我去給她買了一些香蕉，老師就挑了一些比較爛的、快要壞掉的買回來，那「心有疑」怎麼樣？
Once, she went to Haikou. While I was walking with her on the street, we saw an old lady pushing a cart to sell some fruits. She went over and bought some bananas from her. She deliberately chose some of the over ripened and almost rotten ones. What should we do when we have questions?

要發問。
We must ask.

我說：老師，你怎麼買這個比較不好的。
So I asked, "Teacher, why did you buy the bad ones?"

楊老師說：這個比較不好的，假如再沒有人買就爛掉了，因為我們回去馬上就要吃了，所以趕快把它買走。
She said, "These bad ones will rot if nobody buys them now. Since we will eat them right away, so we should quickly buy them."

所以其實本來不買水果，一看到是老人家賣的，所以去買；再來也珍惜這些食物，不要把它糟蹋了。
She actually did not plan to buy fruits but bought them because an old lady was selling them. In addition, it is also a way of cherishing food; we should not waste food.

所以我們可以從她的存心仁厚來觀察。
So, we can observe one's benevolence from whether he is kind-hearted or not.

Be Humble and Lead By Example

再來，從謙卑的態度，我們看到稻穗愈豐滿，它就垂得愈低。
Secondly, we can observe from the humble attitude. This humble attitude is likened to the rice spike; the fuller it is, the lower it bends.

所以海納百川，而大海卻是跟百川比起來最低下的位置。
Likewise, the sea can accommodate water from all rivers due to its humblest position.

所以孔老夫子一生教化了這麼多的學生，但是孔夫子說他一生的言論述而不作，代表夫子非常的謙卑，他說：我所講述的這些道理，都是古聖先王、都是堯舜禹湯文武周公傳下來的。

Confucius had edified so many students throughout his life, yet he said that he only recounted sages' teachings without adding his own ideas. It represents that Confucius was very humble. He said what he imparted was the truth that was passed down by ancient saints and emperors: the lineage of the Emperors Yao, Shun, Yu, Tang, as well as Emperors Wen, Wu, and Zhou Gong (the Duke of Zhou).

非常謙虛，也唯有謙虛才能跟道德相應。

He was very humble. Only humility can correspond with morality!

所以我們可以從第二件事謙卑來看。

So, we can judge whether one is benevolent from the aspect of humility.

那這一點我也在澳洲學到了，因為盧叔叔就坐我的旁邊，坐了一、二個禮拜，我還不識廬山真面目。

I had learned this when I was in Australia. At that time, Uncle Lu was sitting next to me. But, I did not recognize his true identity after sitting with him for one to two weeks.

後來幸好有學那一句「事諸父，如事父」，我才懂得主動跟盧叔叔鞠了一躬：盧叔叔好。

Fortunately, I had learned this phrase, "I will serve other's parents as if I am serving my own parents." So, I took the initiative to give him a bow and said, "Hello Uncle Lu."

不然我就當面錯過，那可就差很多了。

Otherwise, I would have lost the opportunity to learn from him, and the result would have been completely different.

而從這一件事也深刻體會真正有德行的人看起來怎麼樣？

From this incident, I also gained a deep understanding of how a truly virtuous person looks.

平易近人，非常謙卑。

They are amiable and very humble.

所以我往後在進入一些新的團體，絕對不會被人家騙。

Since then, whenever I join a new group, I will never be "deceived" by others.

因為我們年輕人，假如聽一些人講得天花亂墜，我又跟哪一個官員很熟，我這家裡有多少財產、事業做多大。一般的年輕人一聽會怎麼樣？

Because, if we listen to some people boasting about how well they know certain officials, how much property their family has, or how successful their career is, what would ordinary youths think?

怎麼這麼厲害！

"Wow! How capable they are!"

很有可能都被帶到錯誤的方向去了。

They would very likely be taken in the wrong direction.

所以第二點是謙卑。

So, the second point of consideration is humility.

第三點必定是以身作則，都是講到一定做到，甚至於是先做到了才說出來。

The third point is that a benevolent person must lead others by example. Whatever they have said, they can certainly implement, or they will only tell others after they have accomplished it.

所以做到以後才說是聖人，說了以後能做到是賢人，說了以後做不到叫騙人。

So, a saint is one who acts before he speaks. One who acts after he speaks is a sage. One who cannot implement what he has said is called a liar.

那我們要作聖還是作賢，就不要作騙就對了，「勿自暴，勿自棄，聖與賢，可馴致」。

We should aspire to be a saint or a sage but must not become a liar. "I should neither be harsh nor give up myself, the state of saints and sages can gradually be attained."

所以必然時時要提醒自己以身作則，要能夠先從修身做起。

So, we must always remind ourselves to set examples for others, starting from self-cultivation.

李炳南老師，我曾經去過他的紀念館，也感受非常的深刻，老人家確實處處都以身作則。

I once went to the Memorial Hall of Teacher Li Bingnan and felt deeply that he had always been leading by example.

他的衣服穿了幾十年都沒有換過，當我們去看到衣服確實看起來還是非常整潔、樸素，那種惜物的態度都是做出來。

He had worn the same clothes and never replaced them for decades, yet they still looked unadorned and very clean in the exhibition. He had demonstrated to us the attitude of cherishing things.

那看到老人家的內衣跟襪子都是補了又補。

His undergarments and socks had been repeatedly sewn up.

所以外面看得到的部分都很整齊，代表對人的尊重；裡面看不到的部分，都盡心盡力再把它修補，代表對東西的惜福態度。

The visible parts of his clothes were very neat, it represents his respect for people; but he tried his best to patch the unseen parts, which represents the attitude of cherishing things.

李老師的學生多不多？多！

Did Teacher Li have many students? Many!

送他的衣服多不多？多！

Were there many people offering him clothes? A lot!

但是他拿到了這些東西都送給他人，時時都看到別人的需要。

But he would give them to other people, he could always see the needs of others.

The Spirit of Sacrifice and Dedication

李老師他活到九十七歲才往生，到九十七歲還在講課。
Teacher Li lived to the age of ninety-seven and was still giving lectures then.

他的學生就對他老人家說：老師，你都有這麼多學生了，讓我們幫你講就好了，你就不要再這麼樣的辛勞。

His students said to him, "Teacher, since you have so many students, please let us help you deliver the talks. You don't have to work so hard."

因為老人家九十七歲講課是要好幾個學生一起把他怎麼樣？扛上講台。

At the age of ninety-seven, how did he get on to the podium? Several students carried him to the podium.

結果老人家說：眾人要我講一天，只要我活著，活一天就要盡力講一天。

Teacher Li said, "So long as the public wants me to talk, I will try my best to talk each day as long as I live."

所以這樣的態度確確實實都是以身作則。

This kind of attitude is indeed leading others by example.

李老師有一首詩寫到「未改心腸熱，全憐暗路人；但能光照遠，不惜自焚身」。

Teacher Li had a poem which goes, "Never changed my warm-heartedness, simply due to the sympathy to those who are still in darkness, I only wish my light illuminating far away, so I will burn myself without any hesitation."

時時刻刻不忘這一顆幫助眾人的心，全憐這些暗路的人，找不到人生出路的人、智慧無法開顯的人，他都是這一分憐憫之心；但能光照遠，只要能夠讓他們的眼前出現光明；不惜自焚身，不惜燃燒自己照亮別人。

From this poem, we can see that he would never lose the heart of helping others. He felt deep sympathy for those who are in the darkness, those who are not able to find a way out, as well as those who have not yet uncovered their wisdom. He treated them all with deep sympathy. As long as he could make light appear before their eyes, he would not hesitate to burn himself to illuminate others.

所以老人家演出了犧牲奉獻的精神。

So, this elder had demonstrated to us the spirit of sacrifice and dedication.

而他的學生釋淨空教授也是「師志如己志」，把老師的志向也完全當作自己的志向。

And his student, Professor Shi Chin Kung, took his teacher's aspiration as his own.

所以我的師長已經八十歲了，他還在世界各地為了宗教的融合，為了世界的和平，還奔波不斷。
My teacher, Professor Shi Chin Kung, is already eighty years old and is still running about the world for religious solidarity and world peace.

有一次老人家在講課的時候提到，他說：你們這些年輕人要發出利益眾人的心，我年紀都這麼大了，還全世界奔波；有沒有哪一位年輕人願意出來多做一些事情，多為這個社會、國家、世界多做事，你們假如願意，我老人家都願意給你們磕頭。

The Venerable Master once mentioned in his lecture, “You young people must bring forth the mind of benefiting people. I am so old and still traveling around the world... If there is any youth who is willing to come out to contribute his effort to society, to the country, and to the world, I am willing to kowtow to you!”

所以當時聽師長這樣的談話，我們做學生的確實感到非常的慚愧，能遇到這麼好的老師指導，我們應該珍惜。

When my teacher said this, we as students felt really ashamed. Being able to encounter such a great teacher to guide us, we should cherish it.

「師志」，老師的志向要當作自己的志向。

We must regard our teacher's aspiration as our own.

所以雖然自己能力不好，但是也要盡力去依教奉行，就起了一個念頭，一定幫師長多做一點事。Despite my meager ability, I must do my very best to implement his teachings respectfully. Later, I gave rise to the thought of doing something to repay his kindness.

結果後來過沒有多久，深圳就邀請我過去演講。

As a result, I was invited to give talks in Shenzhen not long afterwards.

所以確確實實一個人所處的境界，完全是他的心去招感來的，能感是真心，所感是境界。

Indeed, the environment that a person dwells in is completely brought about by his own mind. The power to induce is our *true heart* while the response being induced is the environment.

所以從三月份以後，我就到各地飛來飛去了。

So, I have been flying around since March.

確實在目前的社會，目前的世界，有太多重要的事都需要我們真心去付出。

In fact, there are too many important things that need our sincere contribution in society and the world today.

在家庭，在很多的團體、很多的國家之中，都有刻不容緩的事要做。

There are indeed many things of great urgency needed to be done in families, groups, and nations!

而要让这些事情能够圆满，一定要我们怎么样？

And for these matters to be successful, what must we do?

發出願心才行，相信「人有善願，天必從之」。

We must bring forth an aspiration. I believe “When one has good wishes, Heaven will surely bless him.”

所以有這麼多好的長輩給我學習，我的內心很歡喜，也非常戰戰兢兢，因為不能自己做不好而讓這麼多的老師、長者，辜負了對我們的教導。

I am elated to be able to learn from so many virtuous elders, I must be rigorously vigilant so that I won't perform badly and let down the guidance and teachings of so many teachers and elders.

Staying Up Late Will Cure a Cold

我在前年曾經在台中住了半年，剛好楊老師帶著我去拜見徐醒民老師，徐老師也是快八十歲了。

In the year before last, I lived in Taichung for half of the year. Teacher Yang took me to pay respects to Teacher Xu Xingmin, who was almost eighty years old.

當時候因為正值過年前夕，所以街道很擁擠，尤其經過一些菜市場，所以晚到了一、二十分鐘。As it was New Year's Eve, the streets were very crowded, especially near by some overcrowded markets, so we were almost twenty minutes late.

當我們才開到徐老師的家裡的小巷子都還沒到他們家，他早就已經在巷口等我們，因為他怕我們怎麼樣？找不到。

When we turned onto the lane of Teacher Xu's house, he was already waiting for us at the entrance of that alley. Why did he do so? Because he was afraid that we could not locate his house.

就看著老人家恭恭敬敬站在那裡等，我當時印象很深，學問絕對不是說出來的，學問是怎麼樣？

We saw him standing there waiting for us respectfully. This left a deep impression on me. The knowledge and wisdom are definitely not shown by how you talk but by how you implement it.

真正做出來的。所以要以身作則。

So, we must lead by example.

很多次因為楊老師必須在大陸各地奔波處理很多事務，有時候剛下飛機十點、十一點，因為一回來大方廣又有很多事務，老師連休息都沒有就馬上又開始工作，常常要再忙到二點、三點。Often, Teacher Yang has to travel around China to handle many matters. Sometimes, right after getting off the plane at around ten to eleven o'clock, she would immediately start to work without taking a rest, because there were many affairs relating to Maha-Valpulya Cultural Charity Network. She often worked until two to three o'clock in the morning.

又有一次因為感冒，身體有點難受，但是工作量太大，也沒有休息，結果熬夜熬到四點多，感冒好了。

One time, she felt a little uncomfortable due to a cold. But she did not take a rest because of the heavy workload. Surprisingly, she felt she had recovered after staying up until past four o'clock.

被什麼治好了？

What healed her cold?

浩然正氣會消毒。

The awe-inspiring righteous energy can disinfect.

所以我們北京就流行一句話叫熬夜會治感冒。

Afterwards, “Staying up late will cure a cold” became a popular saying in Beijing.

不過這個要因人而異，一定要是為聖賢、為眾人才有這個效應，不然會沒效！
However, it varies from person to person; it is only effective when one dedicates himself to saints’ and sages’ works as well as public affairs, and it won’t work otherwise.

這都是長者給我的榜樣，我時時都放在心上。
These are excellent examples given to me by these elders. I always keep them in mind.

Ordinary Are Many, Benevolent People Are Rare

我也很珍惜可以親近仁德之人的機會，所以我跟盧叔叔真正在這一段時間見面的次數可能五隻手指頭都算得出來。

I also cherish opportunities of being able to become close to the benevolent ones. The number of times I actually met with Uncle Lu during this period of time may be counted on one hand.

可是只要我一回台灣，我掌握機會去親近他，常常他一天講話的時間絕對不會比我少。有時候跟到晚上，這盧叔叔在跟一些年輕人談話，聲音都有一點沙啞了，但是還是不疲不厭。
But, I would seize the opportunity to learn from him every time I went back to Taiwan. Uncle Lu often talked much more than me in a day; sometimes he talked to some youths after classes at night and his voice had turned a little hoarse, yet he would feel neither weary nor tiresome.

所以確實仁德之人都是能做到以身作則。
Indeed, a virtuous person can always implement “leading by example.”

當我們從這裡去判斷，我們就可以確定這樣的人會是好的學習榜樣，會是好的同參道友。
When we observe from this point, we can then be sure that such a person will be a role model and a good spiritual friend.

那我們接下來看經文，一起把它念一遍：
Let us look at the classic text and recite it once,

【同是人。類不齊。流俗眾。仁者希。果仁者。人多畏。言不諱。色不媚。能親仁。無限好。德日進。過日少。不親仁。無限害。小人進。百事壞。】

“We are all human, but our types differ; the ordinary are many, benevolent people are rare. A truly benevolent person is held in awe by others; he will neither be afraid to speak the truth nor fawn on others. If I can be close to benevolent people, I will benefit immensely; my virtues will grow daily and my wrongs will lessen day by day. Not becoming close with benevolent ones is definitely harmful; petty minded people will come, and everything will turn bad.”

我們來看第一句，「親仁」第一句是『同是人，類不齊；流俗眾，仁者希』。
Let us look at the first verse! “We are all human, but our types differ; the ordinary are many, benevolent people are rare.”

諸位朋友，這句話您現在能不能感受得到？

My friends, can you feel the truth of this verse now?

確實！

It is absolutely true!

但是「仁者希，流俗眾」是一個結果，結果抱怨沒有用，必須把原因找出來。

Nevertheless, “The ordinary are many, benevolent people are rare” is an effect, it is useless to complain about this effect. We must find out the cause!

為什麼現在是流俗眾，仁者希？

Why are there many ordinary people and rarely benevolent people today?

因為失教了，沒有聖賢教誨，不明是非善惡。

Because the sage education has been lost! Without saints’ and sages’ teachings, we cannot discern right from wrong and between good and bad.

所以縱使現在是流俗眾，其實他們也都是受害者。

Even though the ordinary are many, they are actually the victims.

所謂「先人不善，不識道德，無有語者，殊無怪也」。

As *The Infinite Life Sutra* states, “The deviation from goodness of the past generations is because they did not learn moral education. No one has ever told them, they cannot be blamed.”

那現在要怪誰？

Who should we blame now?

我們再怪上一輩，上一輩說：我也沒學。

If we blame the previous generation, they would say, “I have never learned either.”

然後再找上去，還要不要找？統統別找了！

Should we keep looking who to blame? We should stop digging up the past!

從哪裡開始？從我們這一代開始，不能再讓聖教埋沒，要讓它彰顯，讓它能夠照亮這個人間。

Where should we begin to change? We should start from our generation! We must not let sage teachings be buried but reveal them to illuminate the world.

Five Plus Two Equals Zero

所以因為失教了，再加上外面的污染程度愈來愈嚴重，所以叫內無基礎，外力量又很大，內外夾攻，必然是兵敗如山倒。

Due to the loss of sage education and the increasingly serious extrinsic bad influences, people today, lacking internal foundation plus being threatened by enormous external temptations, are bound to rout like a landslide.

所以現在大家都是不要先看誰流俗眾，先要把自己的雙腳怎麼樣？

So, we should not be concerned about who are those ordinary ones, but what should we do in the first place?

馬步要紮穩，先保證自己不會隨波逐流。等你雙腳都站穩了，雙手就可以拉別人，可以扶別人。
We must take a firm stand to make sure that we will not follow the crowd. When you have gained a foothold, you can then reach out to help and support others.

把我們的能力慢慢都增強之後，就能夠把影響力從修身再來齊家、治國、平天下去發展。
After we have gradually improved our abilities, we can then extend our self-cultivation influence to harmonize family, govern a nation, and bring peace to the world.

我們要有信心，只要真正把聖賢學問扎根扎好的人，絕對不會隨波逐流，他絕對可以從一個人轉一個家，轉一個團體、一個社會，我們要有這個信心。
We must have confidence! So long as one's root is firmly established in sage education, he will never get carried along by the tide. He can absolutely transform himself and further transform a family, a group, and a society. We must have this confidence!

所以當我們教到「流俗眾，仁者希」，我們會跟小朋友說在現在這個社會你都不丟垃圾，但是別人有可能會丟垃圾，所以從小就要讓孩子有「學為人師，行為世範」的態度。
When we taught this verse “the ordinary are many, benevolent people are rare,” we would tell the children, “Even if we have stopped throwing rubbish, others may continue to do so,” so we must teach children the attitude of “learning to be a teacher of others, and behaving as a paragon to society.”

而且要告訴他們，五加二絕對不能等於零。
Moreover, we have to tell children that we must not let “five plus two equals zero.”

什麼叫五加二等於零？
What does it mean “Five plus two equals zero”?

這是一條很普遍的數學題目，你們有沒有做對？
This is a very common mathematical question. Have you gotten it right?

五加二等於零，有時候還會小於零。
Five plus two equals zero, or sometimes it can be less than zero.

就是在學校上課上五天，禮拜六、禮拜天回去又看電視看到半夜，隔天又睡到中午，那兩天一抹，有沒有進步？
This means that they have attended five days in school, but on Saturdays, they will play until midnight and sleep til noon the next day. Is there any progress made after slacking off in these two days?

能夠不進不退還有點欣慰，大部分怎麼樣？
It is lucky enough if they showed neither progress nor regress. What would happen to them?

退了，小於零。
Most of them would regress to less than zero.

我們有跟小朋友講，小朋友聽了之後都怎麼樣？

When we told the children this formula, what was their reaction?

哈哈笑，笑完之後就告訴他們，我們絕對不會像這樣，我們回去要做其他小朋友的榜樣，而且還要父母的榜樣。

They burst into laughter. We then told them, "We should never be like that." When we go home, not only should we set good examples for other children, but must also be a role model for our parents.

所以這些孩子也很爭氣，回去照常六點半起床，七點開始朗誦《弟子規》。

These children made us very proud; they still get up at six thirty and recite *Dizigui* at seven on weekends.

有一次媽媽剛好怕他睡不夠，沒叫他，當他走出房間的門看客廳的錶已經超過七點，突然放聲大哭起來。

Once, a mother was afraid that her daughter did not get enough sleep and did not wake her up. When she walked out of her room and saw the clock in the living room showing past seven, she burst into tears.

所以孩子的態度習慣成自然，而且那一個哭不只是因為沒有讀《弟子規》，還有一個更重要的因素是什麼？

This child's attitude has become her second nature. That cry was not just because she did not recite *Dizigui*, what was the other more important factor?

他沒有聽老師的話，因為他們對老師怎麼樣？

She failed to follow the teacher's instruction. How did she treat the teacher?

非常的尊敬。

Very respectfully!

所以「流俗眾，仁者希」，我們了解到這個實際狀況，也要常常砥礪自己，提升自己。

So, "The ordinary are many, benevolent people are rare." Understanding this fact, we should often encourage ourselves and improve our abilities.

Be a Monarch, Parent, and Teacher

『果仁者，人多畏；言不諱，色不媚』。

Next: "A truly benevolent person is held in awe by others; he will neither be afraid to speak the truth nor fawn on others."

果然是仁者，一般的人見到他都會有敬畏之心。

If one is truly a benevolent person, most people will be in awe of him when they see him.

所以在《論語》當中學生形容看到夫子「望之儼然」，遠遠看到老師非常有威儀，讓人家望了就會生起恭敬之心；「即之也溫」，真正靠近老師跟老師研討學問，會覺得老師的感覺很親切。

Thus, in *The Analects*, Confucius' students described their teacher as such, "Seen from afar, he looks stern." Looking from a distance, they saw their teacher was very austere and dignified, it made people give rise to a respectful mind. "When approached, he is amiable." When they really approached him and discussed their learning with him, they felt that he was very warm-hearted.

因為孔夫子，仁德之人都是處處替人著想，處處講的言語都是要開人的智慧，所以當然會深刻感覺老師為他著想。

Since Confucius was a benevolent person, he was thoughtful of others at all times and his words were always meant to uncover their wisdom, so they could certainly feel that their teacher was thinking of them.

所以即之也溫。

That is why "when approached, he is amiable."

所以「人多畏，言不諱，色不媚」，他的言語絕對不會有什麼避諱，都會很正直的講出來，因為無欲則剛，所以我們的格言也有提到「壁立千仞，無欲則剛」。

"He is held in awe by others; he will neither be afraid to speak the truth nor fawn on others." This means that there were absolutely no taboos in his words, he could speak frankly to you because he does not have selfish desires thereby he is upright. There is a motto which goes, "When one does not have selfish desire, his virtue can then stand upright like a thousand-foot cliff."

因為仁德之人絕對不是去求什麼名、求什麼利，所以他的言語都會直言不諱的指導我們、幫助我們。

A benevolent person will never pursue fame and profit, so they will use frank words to guide and help us.

那「色不媚」，這個媚是指諂媚、阿諛，因為他們無欲則剛，不求人，所以也不會擺出一副這種討好的態度出來。

They will not fawn on others; this refers to flattering and toadying. Since they are upright with no selfish desires, neither do they beg nor act in the manner of ingratiating others.

『能親仁，無限好；德日進，過日少』，這個「親仁」，我們也要了解到是不是一、二個月來親一次？

Next: "If I can be close to benevolent people, I will benefit immensely; my virtues will grow daily and my wrongs will lessen day by day." We must also understand the genuine implication of this teaching. Does it mean to learn from benevolent people once a month or two?

要多久？時時刻刻。

How often should we do so? All the time! (Audience reply)

來，掌聲鼓勵，標準答案。

Good answer! Let's give her a big applause.

那請問一下，如何時時刻刻？

May I ask, "How do we do it all the time?"

你不能在走路的時候還拿著「弟子規，聖人訓」，怎麼樣達到時時刻刻？

We would not be able to read *Dizigui* when we are walking down the street. So, how do we implement the principle of “all the time”?

依教奉行，然後放在心上，整本經典熟讀之後就能放在心上。

By genuinely practicing and remembering the teachings respectfully. We must familiarize ourselves with the entire contents of that classic so that we can imprint them on our minds.

還有，中國文化把它濃縮起來可以有一個心法，只有三個字，我們就很好時時提起來觀照有沒有在聖教之中。

In addition, there is a core method which is the condensed essence of Chinese culture, only three words, it can enable us to observe whether we are in accordance with the saints' teachings or not.

中國文化的心法是哪三個字？「君，親，師」。

Which three words are the core of Chinese culture? It is “to be a monarch, parent, and teacher” of others.

天地之間最尊貴的就是天地君親師，很多的省分現在的祠堂供的那個牌位還有天地君親師。

The most noble things in Nature are “Heaven, Earth, Monarch, Parent, and Teacher.” Many provinces in China still set a tablet for “Heaven, Earth, Monarch, Parent, and Teacher” in their Ancestral Hall.

其實這些君親師最重要的就是要把天地之德落實在立身，落實在齊家，落實在貢獻社會上。In fact, “to be Monarch, Parent, and Teacher” is to implement the virtues of Heaven and Earth into our self-cultivation, harmonizing our families, and contributing to society.

所以中國人對於君、親、師特別的恭敬。

Consequently, the Chinese have a special respect for their monarchs, parents, and teachers.

而這個君親師除了身分之外，還有它本質的意義，我們只要時時告訴自己有沒有「作之君，作之親，作之師」，這樣你就能時時在聖道之中。

In addition to their identities, the “monarch, parent, teacher” have their essential significance. As long as we constantly ask ourselves, “Have I been others' monarch, parent, and teacher,” we can then always stay on the path of saints and sages.

那很多人說：我又不是企業老闆，怎麼作之君？

Many people say, “I'm not an employer, how can I be a ‘monarch’?”

這個君是指以身作則的意思，是指領導，以身作則，也就是身教：再來作之親，這個親是指關懷、愛護，把他當一家人看待，叫作之親，愛護關懷；再來作之師，師是代表教導，代表因材施教，這是教導，是言教的部分，也是抓住很多的機會教育點。

In fact, the monarch signifies “leading by example” or “teaching through action.” Next is “be others' parent.” “Parent” here implies “caring and loving,” regarding others as our own family members. The following is “to be others' teacher.” Teacher here connotes “giving guidance in accordance with their aptitude.” It is to grasp opportunities to give verbal teachings and guidance.

而君、親、師一定可以解決所有人與人之間的問題。

Be others' "monarch, parent, and teacher" can definitely solve all the problems among people.

Turn Inward To Introspect Yourself

當人與人的問題可以解決，那人與社會的問題能不能解決？

When the problems among people can be solved, can we solve societal issues?

整個社會只是人群的積累，所有對待人的態度你只要掌握到了，人與社會的問題就解決。

The whole society is simply the gathering of multitude of people. Once we master the right attitude of treating people, the problems among people and society will naturally be resolved.

那人與自然一定可以和睦相處。

Needless to say, people can then surely get along harmoniously with nature.

因為孟夫子告訴我們「親親而仁民」，就可以愛護人民，愛護眾人；「仁民而愛物」，就可以這種仁慈之心延伸到對於萬物的關懷、的尊重。

Mencius told us, "Only being affectionate to family can one be benevolent to people. After being benevolent to people, he is then able to love all things." Observing this sequence, one will naturally extend his benevolence to care for and respect all things.

所以只要能把人與人的關係處好，將是天下太平。

So, world peace can be realized as long as the relationship among people is well managed.

所以我們在人與人當中時時提醒自己有沒有做到君、親、師，用這樣的態度道業精進很快。

When we can constantly remind ourselves whether we have been others' monarch, parent, and teacher, then our path of cultivating of Dao will progress rapidly.

但是我們現在也聽到家長說孩子不好管，老師說學生不好教，老闆說員工不好帶。

Nowadays, we have heard parents saying that it is not easy to discipline children, teachers saying that students are not easy to educate, and the employers are saying that it is not easy to lead the employees.

那這些是結果，原因在哪裡？

These are all consequences. What is the cause?

儒家的一句心法，叫「行有不得，反求諸己」。

There is a sentence which is the essential doctrine in Confucianism, "When things don't accord with my wish, I must turn inwards and introspect myself."

這一句話很有意思，它的典故來自於《中庸》。

This verse is very intriguing. Its allusion comes from *The Doctrine of the Mean*.

在《中庸》裡面孔夫子提到「射有似乎君子」，這個射箭就好像君子之道。

In this classic, Confucius mentioned "In archery, we can find a similar principle with being a virtuous man." Shooting an arrow is similar to cultivating to become a virtuous man.

我們看看射箭的時候把弓拉開來準備發射，射有似乎君子，弓箭發射出去，結果沒有打中目標，叫做「失諸正鵠」。正鵠是指目標的意思。

When we pull the bowstring and prepare to shoot the arrow, but we miss the target after the arrow is discharged, this is called “missing the center of the target.”

射出去沒有射到目標，怪誰？

Who should we blame when the arrow misses the target?

「反求諸其身」，要怪自己技術不好。

We should turn around to find the cause of our failure in ourselves. We must blame ourselves for lacking the skill.

結果現在的人是射出去沒有射到，馬上就說：那一支箭是哪家公司做的？做這麼差；這一支弓又是哪家企業做的？怎麼做得這麼爛。

However people today, when missing the target, will immediately say, “Which company made that arrow and this bow? Why were they so badly made?”

都沒找到什麼？問題的癥結所在，所以孩子不好教，員工不好帶，都沒有反求諸其身。

They did not find the crux of the problem when they feel children were not easy to teach and employees not easy to lead, because they did not turn inward to introspect themselves.

The Bamboo Basket

所以我們來看一下，為什麼現在的家長覺得孩子教不好？

Let us take a look at why parents today think that children cannot be taught well?

就是沒有真正落實君親師。配合得很好。君、親、師。

It is because they have not implemented being a “monarch, parent, and teacher.”

我們來看現在的家長有沒有以身作則，有沒有？

Let's see if parents today have been leading by example? Have they?

可能都教孩子要做《弟子規》，要孝順父母。結果對父母講話的態度可能又不好，那小孩上行怎麼樣？下效。

They may demand children to practice *Dizigui* teachings and be filial to parents yet speak to their own parents with a bad attitude themselves.

上行下效。

As a result, “People below emulate the conducts of the people above.”

我記得有一個真實的故事，是有一個地區他們有一個不好的風俗，就是父母老到一定程度的時候，就把他們背到山上就放在那裡，自己就回來。

I remember one true story of a region where people had a bad custom: when their parents were too old, the children would carry them up to a mountain and leave them there, while they would return home by themselves.

他的兒子看了很不忍心，都一直勸他，說不要把爺爺放到山上去。但是他的父親不聽，
The grandson, who could not bear to see this, kept persuading his father not to put his grandfather on the mountain, but his father refused to listen.

後來他跟著父親把爺爺背上去，放了以後正準備回來，結果這個兒子就去把這個竹簍主動的撿回來，

Later, he followed his father to carry his grandfather up to the mountain. After they put down the grandpa and prepared to go home, the grandson took his grandpa out of the bamboo basket and took the basket along.

他的父親就跟他說：那個竹簍就放那裡就好，你怎麼還撿回來？

His father said to him, "Just leave the basket there, why did you pick it up?"

結果這個兒子就對他父親說：我要拿回來，以後可以背你上來。

The grandson said to his father, "I am taking it home so that I can carry you up the mountain in the future."

這個兒子有沒有智慧？有！

Was this grandson wise? Yes!

他用這種善巧把他父親的孝心先喚醒一下，他也會顧慮到，那我不孝的話，我的兒子馬上怎麼樣？學去了。

He used this expedient approach to awaken his father's filial piety. His father thought, "If I am not filial, my son will learn from me and not be filial to me."

所以家長假如沒有當好榜樣，上梁不正下梁定歪。

So, if parents do not set a good example, then it is like a house where the lower beam will go aslant when the upper beam is not straight.

所以接觸的人愈多，愈能深刻感覺到家教真實不虛。

The more people I come into contact with, the more I deeply feel that the influence of the family education is absolutely true.

Do Not Dote On Others

所以我們為人家長要先考慮到君有沒有做到？

As parents, we must first consider whether we have been a monarch to our children?

再來，家長一定會說親我有做到了，親是愛護，每天都盡心盡力賺錢給他花，是不是愛護？

Parents will surely say that they have been a parent because they have been going all out to make money every day for their children. Isn't this a "loving parent"?

假如這個愛護沒有智慧，愛之足以害之，把他寵壞了，那還得了！

If wisdom is absent in love, then "to love someone is actually to harm him." The consequences will be rather serious if we spoil children.

所以閩南話提到「寵豬舉灶，寵子不孝，寵妻吵鬧，寵夫半夜爬起來哭，寵女兒難入人家的家教」。

A saying in Hokkien dialect goes, "Doting on your pig, it will turn your stove upside down. Doting on your son, he will become unfilial. Doting on your wife, she will cause chaos. Doting on your husband, you will cry at midnight. Doting on your daughter, she will have difficulty accepting the family rules of her in-laws."

你看地方的俚語都含有人生很深的智慧，因為這一些都是老祖宗傳下來的，都是去蕪存菁，一句話就可以讓人生很大的提醒。

Look! The local sayings always contain the deep wisdom of life. These local sayings were filtered to only leave the essence and passed down from our ancestors. One sentence can be a great reminder to our lives.

我們來看一下「寵豬舉灶」，寵豬寵到牠跑到你的廚房，把你的灶都怎麼樣？掀掉了，你看這句話多有道理。

Let us look at the verse, "Doting on your pig, it will turn your stove upside down." If you spoil your pig, it will run into your kitchen and overturn your stove. How realistic is this saying!

現在人養狗，沒有把牠好好教訓，都跑到床上去那裡搖尾巴，主人說：你給我下來！

People today raise a dog but never train it well, so it runs to the owner's bed and wags its tail. When the owner says, "Get out of my bed."

牠還不理你，因為牠知道你的底線到哪裡。

It still ignores him. Because it knows where your bottom line is.

狗都會探你的底線，那人會不會？

Even a dog can probe your bottom line, can people do so?

所以你教育孩子一定要非常有原則，不然一定會被孩子給你摸得一清二楚。

So, when we educate children, we must be very principled. Otherwise, children will see through our weakness.

所以豬都不能寵，人更不能寵。

We should not even dote on pigs, let alone dote on people.

所以寵兒子他就不孝。

Therefore, if you dote on your son, he will become unfilial.

我曾經聽一個朋友講，有一對夫婦養了六個兒子，高不高興？

I once heard a case from a friend. There was a couple who raised six sons. Were they happy?

六個都兒子！

All six children are sons!

養了六個兒子給他們買了六間房子，娶了六個老婆，一個人一個，統統都把他安排好了，這樣的父母偉不偉大？

The couple bought six houses for all six sons and married them six wives. One son, one wife, ha ha ha... Everything was arranged for them. Aren't such parents great?

結果下場如何？
How did the parents end up?

沒地方住。
They had no place to live!

這樣是愛護孩子嗎？
Is this considered loving their children?

害了。
It is harming them!

從小到大什麼都幫他做好了，他只會生起一個態度，父母幫我做的都是什麼？
If parents were to help their child do everything since he was young, what attitude will he develop?

應該的。
I deserve everything my parents did for me!

所以到最後大兒子還有一點良心，在一個豬舍旁邊蓋了一個小木屋給他們夫妻住，旁邊的鄰居看不下去，告訴他們：告你的六個兒子。
In the end, the eldest son still had a little conscience, he built a small wooden house next to the pigsty for his parents. The neighbors could not bear to see this and told the couple, "Sue your six sons."

要不要告？
Should they do so? Should they sue? Should they?

「居家戒爭訟，訟則終凶」。
Zhu Bolu's Maxims states, "Contention and lawsuits are forbidden in a family, litigation will end up in doom."

假如真的告贏了，六個兒子分配下去，每一個人養兩個月，這個養起來是什麼結局？
Had they won the lawsuit and every son had to take turns to support the couple for two months for instance, what would have been the ending?

可能媳婦拿飯過來用丟的：趕快吃！
Their daughters-in-law probably would throw meals to them and say, "Hurry up to eat."

本來退休以後還可以活十年、二十年，結果去被六個兒子奉養之後，只能活三年，之後又得癌症，每天氣死了。
They originally could have lived for ten to twenty years after retirement, but they might have only three years to live after being supported by six sons in shifts. They might get driven mad every day and contract cancer.

早知今日，何必當初！

Had they known the consequences, would they have done what they did?!

所以教育孩子要以德為本，這樣才是真正愛護他。

So, we must educate children with virtues as their root, this is to truly love them.

The Cry of the Ospreys

再來，我們看看「寵子不孝，寵妻吵鬧」。

Next, “Doting on your son, he will become unfilial. Doting on your wife, she will cause chaos.”

連太太都不能寵，因為寵了太太之後，她會一哭二鬧三上吊。

So, even your wife, you should not dote on her. If you do, she will act irrationally by crying, whining, and threatening suicide.

你上班上到一半突然電話響了，都會突然打了哆嗦，會不會是我太太又有什麼事情來了？

You will tremble when your phone suddenly rings while you are at work, wondering if your wife is trying to make a fuss again.

到最後是事業、家庭都會搞得亂七八糟。

In the end, your career and family will be messed up.

所以娶妻要娶什麼？

So, what kind of woman should we marry?

娶賢。

One with virtues.

現在的男人懂不懂？

Do men today know this?

不懂。

They do not know.

不能怪他們，他們又沒有學過「關雎」，沒有學過《詩經》第一篇說「關關雎鳩，在河之洲，窈窕淑女，君子好逑」。

But we cannot blame them. They have never learned the first poem entitled “Guan Ju (The Cry of the Ospreys)” in *The Classic of Poetry*, which reads, “‘Guan guan’ cry the ospreys on the islet in the river, a clement fine lady is the perfect match for a gentleman.”

為什麼關雎是《詩經》第一篇，居然是談鳥，居然談窈窕淑女，《詩經》是中國一本相當重要的經典，為什麼第一篇談關雎？

Why is “Guan Ju” the first poem in *The Classic of Poetry*? And this poem unexpectedly talks about a bird and a clement fine lady. *The Classic of Poetry* is a rather important classic in China. Why did this classic talk about “Guan Ju” in the first section?

有大學問。

There is great wisdom in it!

五倫之首，五倫當中最關鍵的是哪一倫？

Which relationship is the pivot among The Five Ethical Relationships?

夫婦。

The husband-wife relationship.

所以第一篇文章就談夫婦之道。

So, this first article talks about The Way of Husband-Wife.

為什麼要用鳥來告訴人？

Why was a bird used to educate people?

都有學問的。

There is wisdom in it too.

我曾經就問初中生，我說：窈窕是什麼意思？

I once asked the middle school students, "What does clement fine mean?"

他們有一個女的初二生，她就回答：身材姣好的女性。

One of the female students, an eighth grader, answered, "Women with slender bodies." (*The pronunciation in Chinese between clement-fine and slender are similar.)

我說聖人的意思已經面目全非。

I said, "The genuine meaning of the saints has been completely distorted."

你不能怪她，因為她走出去很多瘦身廣告都用窈窕，似是而非，所以也不能怪他們。

However she cannot be blamed because many weight loss ads use this phrase. Those fallacious ads confuse people, so they cannot be blamed!

窈窕是指非常有賢德的女性。

Clement fine lady refers to a lady with great virtues.

那為什麼「關雎」擺在第一篇？

Why was "Guan Ju (The Cry of the Ospreys)" placed in the first section?

因為這個關雎牠找到一個伴侶終身不換。

Because this kind of bird, osprey, will never change partners once they find one.

所以因為人很好面子，假如你直接告訴他：你怎麼可以把你太太冷落了。

People are very sensitive to their self-esteem. If you pointed out to someone directly, "How could you abandon your wife?"

他會回答你：你管我這麼多。

He would answer you, "Mind your own business!"

是不是？
Isn't it right?

但是你用這個詩詞告訴他：你看，這個鳥類都不願意背棄牠的伴侶，我們當人怎麼可以連鳥都不如？

But, if you use this poem to tell him, "You see, even the bird is unwilling to betray its mate, how can we humans be inferior to birds?"

用這個方法，他假如有慚愧心的，馬上知道收斂；假如沒有慚愧心的，你也沒有跟他結怨。
By using this method, he will know how to restrain himself right away if he has a sense of shame. What about those who do not have a sense of shame? You will not incur his enmity either.

所以為什麼《詩經》裡面有這麼多蟲鳴鳥獸的名稱，都是用來譬喻，用來喚醒人的性德，喚醒人的良知。

That is why there are so many names of insects, fishes, birds, and beasts in *The Classic of Poetry*. They were all used as metaphors to arouse people's innate virtues and conscience.

所以找伴侶要找賢德的人。

So, we must seek a virtuous person when we look for a life partner.

在「關雎」裡面又提到「參差荇菜，左右采之」。

It is mentioned in "Guan Ju", "Varied in length are the water plants, she picks them from left and right."

這個荇菜是在祭祀祖宗的時候，要放在祭祀的祖宗面前。那這些荇菜誰去採？

This water plant was offered before the ancestors during the memorial rite. Who went to pick these plants? Who went?

媳婦去採，這很有意義。

The daughter-in-law. This is of great significance.

代表好的媳婦去採這個荇菜來祭祀祖宗，以讓祖宗在天之靈都能覺得很欣慰。

It represents that a virtuous daughter-in-law would pick the water plants for the memorial rite so that the ancestors' spirits felt gratified.

因為娶了一個好媳婦可以旺三代。但是娶了一個不好的媳婦，那老祖宗要垂淚三代。

Because, having a good daughter-in-law can let three generations flourish, and it will cause the ancestors to weep for three generations otherwise.

所以娶太太、嫁老公很重要，所以婚禮是中國禮儀當中最怎麼樣？最慎重的，原因在此。

Since marrying a good wife or husband is supremely important, marriage ceremony has become the most carefully and grandly conducted ceremony among all Chinese etiquette.

所以太太不能寵，先生也不能寵。

Hence, the wife cannot be doted on. Neither can a husband be doted on.

「寵夫半夜爬起來哭」，就是你把先生寵壞了，他在外面流連忘返，你在家裡孤枕難眠，獨自哭泣，這樣就很不好。

“Doting on your husband, you will cry at midnight.” This means that, if you were to spoil your husband, he would linger outside for pleasure and forget to come home, while you would cry alone at home and could not get to sleep. This would be very bad!

Educating Daughters Is a Crucial Task

最後，女兒怎麼樣？

How about your daughter?

也不能寵，因為把女兒寵壞了，嫁到別人家的家裡，很可能搞得人家雞犬不寧、還有雞飛狗跳。所以教女兒是大事。

You cannot dote on her either! If your daughter is spoiled, she will possibly bring chaos to her in-law family. So, educating your daughter is a crucial task. Many young ladies today have fiery tempers even after they get married.

現在很多年輕人嫁出去脾氣很大，三天兩頭脾氣一來就說：我要回娘家。

Often, when their temper flares, they would say, “I am going back to my mother’s house!”

結果一回娘家，她的父母居然跟她說：沒關係，回來，父母給你當靠山。

To no surprise, her parents say to her, “It’s okay! Come home! We will be your backer.”

有沒有這種情況？

Is there such a situation?

這麼做是不是愛孩子？

Are they loving their child when they do so?

是不是？

Yes or no?

不是！

No!

女兒這一生要為人婦、為人母，一定要學習懂得忍耐，懂得在境界當中去考驗。

Your daughter is someone’s wife and mother in her life, she must learn to exercise forbearance and know how to forge herself in different situations.

假如一考驗馬上就退回去，那她這一生該學的這一些學問她就學不到。

If she retreats right away when facing tests, then she will never be able to learn the skills that she should acquire in this life.

所以說女兒不能寵。

So, we must not dote on our daughters!

我記得小的時候，曾經外公、外婆到我們家來，而外公外婆到我們家來的次數非常的少，幾乎十隻手指頭都算得出來。

I remember when I was little, my maternal grandparents came to our house. Their visits to our house can almost be counted with two hands.

那每一次我的外婆走進我們家來，然後我就看著外婆握著我奶奶的手，邊走就邊說：我這個女兒嘴巴不夠甜，我這個女兒動作又很慢，我這個女兒有很多缺點，就一路把我媽媽的缺點都一一數落出來。

Every time my maternal grandma came, she would hold my paternal grandma's hand and said to her as they walked, "My daughter does not talk sweet enough. My daughter does chores like a snail. My daughter has many shortcomings..." Along their way to the door, she would name all the weakness of my mother.

結果當兩個老人家都坐下來，我的奶奶就說：這個媳婦好！哪裡好又哪裡好。

When the the two elders sat down, my paternal grandma would say, "This daughter-in-law is superb! She is good at this, good at that..."

我在旁邊看得莫名其妙，不知道什麼意思？現在懂了。

I was puzzled by what I saw. I did not understand at that time, but I do now.

自己家人的不好要自己先說，自己女兒的好留給婆婆說。

We must first tell the weak points of our own daughters and leave their positive points for the mother-in-laws to say.

所以「人情練達皆文章」，而這些人情練達往往都在這些長輩、這些已經有很多人生歷練的長者身上才學得到。

So, "Only with sophisticated skills in dealing with interpersonal relationships can we create symphonies everywhere." And these sophisticated interpersonal skills can only be learned from elders who have experienced many life tests.

所以我們年輕人要注重倫理，一定要敬老尊賢，不然人生會吃大虧。

So, young people must pay attention to ethics; we must respect elders and honor sages, or else we will suffer great loss in life.

Manage Staff As Family

所以父母愛護子女的方法也要對，才是真正做到親。

Only when parents love their children with the correct method, can they be regarded as "parents."

再來要做到什麼？

Next, what else must we accomplish?

師，該教導的時候一定要珍惜這個機會。

Be childrens' teacher. We must cherish opportunities to educate them when we should.

有些父母教育敏感度太低，該教的時候都沒教，慢慢的孩子養成了壞習慣，就為時已晚。
Some parents' sensitivity to education is too low, they did not grab the right time to teach their children when they should. Gradually, when their children have formed bad habits, it would be too late to educate them.

所以父母為什麼教不好孩子，因為時時沒有拿什麼來觀照？
Why do parents fail to educate their children? What do they not constantly observe?

君、親、師。
Be a “monarch, parent, and teacher” for their children.

相同的，長官為什麼不能把員工帶好，為什麼？
Likewise, why do employers fail to lead their staff successfully? Why?

可能我們只是因為有這經理、總經理之名，但是沒有以身作則，底下的人服不服？
Perhaps they only hold the title of “manager” or “general manager” but fail to lead them by example. Will the subordinates be convinced?

很難服氣。
Very difficult!

再來，除了當經理之外，有沒有把員工當親人看？
Apart from being manager, do you regard your staff as your family?

假如沒有，這個工作氣氛好不好？
If you don't, will the working atmosphere be good?

不好，好像每天像機械式一樣去上班。
No! Your staff may feel like they go to work every day like a machine.

所以我們當主管的，比方說到哪裡去玩了一趟，可以買一點當地的名產請所有的員工一起來分享，他們就會覺得這個上司領導人處處想到我們。
As a superior, when you go somewhere for a vacation for example, you can buy some local delicacies to share with all the employees. They will feel that this leader is always thoughtful of them.

把一個公司的氣氛經營的就像家庭一樣，這是做到親。
When you manage the atmosphere of a company like a family, you have implemented “being a parent.”

再來，做到師，新進的員工都有很多不懂之處，我們當領導的也要處處提攜、處處指導，當都能真正做到君親師，相信員工會對你非常信服、非常尊敬。
Furthermore, “being a teacher”! New employees must have many things that they are not familiar with or do not know, you should always reach out to support and guide them. When you can be a “monarch, parent, and teacher,” I believe your staff will be very convinced by you and will respect you greatly.

最後，老師要教好小孩也要以身作則，做到君；也要對待學生就像自己的小孩一樣，做到親；最後該指導孩子的時候盡心盡力，做到師。

Lastly, teachers who wish to educate children well must also lead by example, being childrens' monarch. They should treat their students as they treat their own children, being students' parents. In addition, they must spare no effort to guide children, being childrens' teacher.

相信只要把君、親、師做到了，都一定可以教好學生，教好員工，教好自己的小孩。

As long as we have implemented "being a monarch, parent, and teacher," we can certainly educate well our students and lead well our employees as well as teach well our children.

所以我們只要時時用君親師去觀照自己，相信你的道德學問會愈來愈提升。

Hence, when we are able to observe ourselves constantly with "being a monarch, parent, and teacher," I believe that your virtues and wisdom will grow by the day.

這一節課我們就說到這邊，謝謝。

We will stop here for today. Thank you!