

Dizigui 40 Bilingual

Monarch, Parent, and Teacher

諸位朋友，大家好！我們講到

【能親仁。無限好。】

Hello, my friends. We had mentioned that “If I can be close to benevolent people, I will benefit immensely.”

這個『親』是時時刻刻，最重要要記住聖賢的教誨，不可以鬆懈。

This “be close to” implies “learn from benevolent ones at all times.” The most important thing is to imprint the saints’ and sages’ teachings in our mind without slacking off.

只要常常拿這「君親師」起來觀照自己有沒有做到，相信：

【德日進。過日少。】

As long as we constantly examine whether we have been others’ “monarch, parent, and teacher,” I believe that our virtues will grow daily and our wrongs will lessen day by day.

相信人與人一定往愈來愈圓滿的一個境界去發展。

I am sure that people will definitely develop towards an increasingly perfect state.

上一次也提到只要領導者，只要父母、老師能夠遵守君親師，一定可以把員工、把孩子、把學生教好。

We also mentioned that, as long as employers, parents, and teachers can comply with this method to cultivate themselves, they can educate their employees, children, and students successfully without a doubt.

相同的，今天同事之間可不可以作君親師，可不可以？

Likewise, can colleagues be each other’s “monarchs, parents, and teachers”? Can they?

可以。

Yes, they can.

同事之間，我們都能夠遵守公司規則，以身作則給他看，這就是「作之君」；再來，同事之間常常互相關懷、互相照顧，有什麼好吃的，你都會毫不吝嗇跟他分享，讓他覺得你把他當親人一樣看待，這也是「作之親」；

If we can abide by the company code of conduct and set a good example for others, we are acting as others’ “monarch.” Furthermore, colleagues must take care of each other. For example, when we have something delicious, we can generously share with them, making them feel like family, then you are also acting as their “parent.”

當他有什麼不明白，而你有很豐富的經驗，我們也很慷慨的指導他，這是「作之師」。

When they do not understand something and you have a wealth of experience, you also generously guide them, you are acting as their “teacher.”

所以同事之間要圓滿，也是可以用君親師來自我觀照，相信您一定可以在這個朋友的心目當中，是非常重要的、非常有影響的一個他心目中的好朋友。

So, to achieve a perfect relationship among colleagues, we can also observe through whether we have acted as others' "monarch, parent, and teacher." I believe you can definitely become a very important and influential good friend in their hearts.

那對於父母能不能作君親師，可不可以？

Can we be a "monarch, parent, and teacher" to our parents? Can we?

對！

Yes, we can.

所以「大道不器」，真正宇宙的大道絕對放諸四海皆準。

It is stated in the chapter of "Records on Learning" in *The Book of Rites*, "The Great Dao cannot be confined." The genuine Great Dao of the universe is absolutely applicable to all.

因為人老了之後，有時候沒有薰習聖賢教誨，反而老年會很貪，所以孔夫子才告誡「老者戒之在得」，患得患失。

When people get old, if they have never learned the sage teachings, they may sometimes become very greedy. So, Confucius warned us that "having reached old age, one should be on his guard against avarice," because old people are losing their abilities, they often worry about gains and losses.

所以這個時候就很需要為人子女好好的引導，勸他放下這一些執著，放下執著。

At this time, parents really need their children to guide and advise them to let go of attachments.

當你要勸他放下這些執著，他的身心才會愈來愈愉悅。

Only by persuading them to let go of attachments would they beget great joy physically and mentally.

所以人老了是不是好命，絕對不是只看他吃得好不好，而是心靈有沒有提升。

To judge if one has a blessed life in his old age, it does not depend on his material condition but his spiritual state.

當我們要當父母心靈的好老師，一定要先做到君，以身作則。

When we aspire to become a "good spiritual teacher" for our parents, we must first be their "monarch," leading by example.

不然父母一定會說：你都這樣了，還講我。

Otherwise, your parents would say, "You behave like that, how can you criticize me?"

再來，一定要盡心孝順，那父母對我們的信任就愈來愈高。

Moreover, we must spare no effort to practice filial piety so that our parents will trust us more and more.

當父母那麼信任你，他要聽誰的話？

When your parents trust you so much, whose words will they listen to?

當然聽你的。

Of course listen to yours.

所以你就可以適時的給予他們引導、開導，也是作之師。

You can then give them timely guidance and advice. This is acting as their “teacher.”

用君親師時時觀照自己言語行為、起心動念，那就是真正時時親近仁德，親近聖賢。那就『無限好，德日進，過日少』。

By using “being others’ monarch, parent, and teacher” to constantly observe our speech, deeds, and thoughts, we then truly become close to saints and sages, becoming close to benevolent people all of the time. We will then reap the great benefits of “My virtues will grow daily and my wrongs will lessen day by day.”

The Genie On the Island

【不親仁。無限害。小人進。百事壞。】

Next: “Not becoming close to benevolent ones is infinitely harmful, petty minded people will come, and everything will turn bad.”

當我們不親近仁德之人，又是親近一些小入，那可能就會受到影響，所謂「近朱者赤，近墨者黑」。

When we do not learn from the benevolent ones and get close to petty minded people, we may be influenced by them. As the saying goes, “One who stays near vermilion gets stained red, and one who stays near ink gets stained black.”

所以人對於環境的選擇至關重要。

So, it is vital for people to choose their environment.

諸位朋友，您的孩子會不會選擇良師益友？

My friends, can your child choose to get close to virtuous teachers and friends?

會不會？

Can they?

我們曾經跟初中生演講，就提到有三個朋友一起出遊，到海上旅遊。

We once gave a lecture to the junior high school students. We mentioned that there were three friends who went traveling on the sea together.

剛好遇到大風浪，結果船沈下來。

There happened to be a big storm which caused their ship to sink.

幸好三個人祖宗有德，沒死，漂到了一個荒島上，三個人在那裡相依為命。

Fortunately, they survived due to their ancestors’ hidden merits. They drifted to a deserted island where they depended on each other for survival.

突然在這個沙灘上發現了一個神燈。

Suddenly, they found a magic lamp on the beach.

諸位朋友，看到神燈要怎麼樣？

My friends, what should they do with this lamp?

幸好他們有讀過《阿拉丁神燈》，把它擦一擦。

Fortunately, they have read *Aladdin's Lamp*, so they rubbed it.

結果這麼一擦，這精靈出來了，他說：主人，我給你們三個願望，不過因為你們有三個人，三除於三等於一，一個人一個。

As soon as they did, a genie appeared and said, "Masters, I'll give you three wishes. But, there are three of you, three divided by three equals one, so each of you can make one wish."

結果這第一個因為他是開計程車的，他說我每天早也開晚也開，很辛苦，我的願望是可以有好幾台計程車租給別人，我當老闆。

The first friend was a taxi driver, so he said, "I have to drive day and night and feel exhausted, I wish I could have several taxis to rent to other people, so I can be a boss."

這個精靈說：小事一件。

The genie said, "It's a piece of cake!"

他就回去當他的計程車老闆。

With magic power, the genie sent him home and he became a boss.

第二個在超級市場當僱員，有時候還要三班輪值，半夜還要值大夜班，所以他說當這個也很辛苦，我希望能夠自己擁有一家便利商店，我當老闆請人家來做。

The second one was a supermarket employee. Sometimes, he had to work at midnight since there were three shifts. He also felt that his job was very laborious. He said, "I wish to have my own convenience store, so I can be the boss and hire people to work for me."

這個精靈說：小事一件。

The genie said, "It's a piece of cake!"

怎麼樣？就回去了。

The genie also sent him home and he became a boss.

第三個人想了半天，平生無大志，只求六十分，也沒想過要幹什麼，所以都沒什麼願望，整天悠悠放任。

The third one thought for quite a while. He had no ambition in his life, he was used to muddling along never thinking of what he wanted to do. He did not have any dream, just being idle all day long.

他突然就想：我沒什麼願望，不過這個荒島也不錯，但是我一個人在這裡太寂寞了，我希望他們兩個回來陪我。

Suddenly he thought, "I don't have any wish. But this deserted island is not bad, only it is too lonely with just me alone. I hope the two of them will come back to accompany me."

有沒有聽到兩聲哀號？

Did you hear two loudly and sadly weeping?

很多的孩子聽了都哈哈大笑，我們就問他：請問你旁邊有沒有這樣的朋友會把你拖下水？
Many of the students burst out in laughter after listening to the story. I then asked, “Do you have such friends who will drag you down?”

突然這些孩子都左看看、右看看，你們有沒有判斷的能力？
All of a sudden, they looked to their right and left... I asked, “Do you have the ability to judge?”

他們被我們問住了，也不知如何是好，我說：你要有判斷好壞朋友的能力就要學什麼？
They were made speechless by my question and did not know how to respond. I said, “What should you study so that you have the ability to judge whether a friend is good or bad?”

《弟子規》。
Correct! *Dizigui*.

《弟子規》是照妖鏡，《弟子規》也是顯聖鏡，好朋友、壞朋友一看便知道。
Dizigui is a “demon revealing mirror” and is also a “sage reflecting mirror.” You can determine good and bad friends at a glance.

只要用《弟子規》去衡量看看，他能夠落實個三成、四成都不簡單。
When *Dizigui* is used for rating, you will find that it is actually great already if you implement just thirty to forty percent of it.

Let Go of the Garbage

《朱子治家格言》有提到「狎暱惡少，久必受其累」。

In *Zhu Bolu's Maxims for Managing the Family*, it states, “If you associate with immoral juvenile friends, you will gradually be affected.”

所以自己的德行還沒有相當穩固，對於這一些比較沒有德行的朋友，我們要敬而遠之，能不能罵他？

When our virtues are not firmly established, we must respectfully stay away from those unvirtuous ones. Can we scold them?

不行。
We cannot!

「揚人惡，即是惡；疾之甚，禍且作」，我們還是敬而遠之，好好先修養自己的德行。
“Publicizing others’ wrongs is in itself evil, they will resent more and be driven to act even worse.” So, it is better to respectfully keep our distance from them. We should earnestly cultivate our virtues first.

外在的小人易防，內心的小人怎麼樣？
It is easy to guard against the villains outside, but how about the ones inside of us?

難防。

It is very difficult for us to guard against them.

所以我們不能再認賊作父，現在要下定決心，決不幹這種事。

We must not regard a thief as our father anymore. We must be determined not to do such a thing anymore.

我們認什麼賊作父？

What thieves do we regard as our fathers?

煩惱賊，煩惱習氣。

The thief of afflictions! It refers to our bewilderment and bad karmic habits.

它厲不厲害？

Are they powerful?

明明就不想生氣它又來了，明明就不想貪，它又什麼？它又上來了。

They arose even though you really did not want to get angry and be greedy.

所以我跟很多朋友說到，好像我們背著一包的垃圾，明明是臭氣沖天，背了幾十年，突然有一個人跟我們說：那一包是垃圾，對你一點好處都沒有。

I told many friends that it is like we are carrying a bag of garbage, the stink is obviously overpowering, but we got used to carrying it for decades. Suddenly someone said, "That bag is rubbish, it won't do you any good."

真的嗎？

"Really?"

看看，確實也是垃圾。

You turn around, look at it, and finally recognize it is indeed garbage.

突然又想可是我已經跟它幾十年，我又不捨得把它放下，就在那裡掙扎。

You then think, "I have carried it for decades, I am reluctant to let it go." You keep struggling!

所以「觀心為要」，處處觀照自己的心有沒有不恭敬？有沒有貪婪？有沒有懶惰？有沒有不慈悲？

The sage taught us, "The vital thing in cultivation is to observe one's mind." So, we must constantly observe our minds to see if we are disrespectful, greedy, lazy, or lacking in compassion.

一看到了這個賊，馬上怎麼樣？

Once we see these thieves, what should we do immediately?

修正，絕對不讓它繼續囂張。

Rectify evil thoughts and never let them continue to run rampant.

這樣就能夠把小人真正徹底趕出去。

In this way, the villains can then be completely driven out.

我們接下來看第七個單元「餘力學文」。

Let us look at the seventh chapter: Study Literature and Arts after Having Practiced All the Above.

我們把經句念一遍：

【不力行。但學文。長浮華。成何人。但力行。不學文。任己見。昧理真。】

Let us recite the classic text once, “If I do not actively practice virtues but only study, all I attain is superficial vanity, what kind of person will I become? If I only practice diligently but do not study, I will only do things based on my own opinion and deviate from the truth.”

所以這句話已經點出來，一個人的學問要增長，必須『力行』加『學文』。

This sentence has already pointed out to us that for one to grow his wisdom, he must proactively practice and study.

這叫解行相應，這個太重要，解行相應。

This is called “Cultivation corresponds to comprehension.” This is too important!

「解」跟「行」就好像兩個輪子，假如只有一個輪子，車子就推不動，一定要兩個輪子一起很協調的動起來。

Practice and study are like two wheels on a bike. With only one wheel, a bike will not move. There must be two wheels coordinated harmoniously together.

假如只有一個動，一個壞了，會有什麼結果？

What will happen if only one spins while the other has broken down?

我們看到經文上寫的不力行，只是學文、只是看書，甚至於只是得到很高的學歷，這樣的下場是什麼？

This classic text tells us if we do not actively practice but study, even obtaining a very high degree, how will we end up?

『長浮華』。

“All I attain is superficial vanity.”

你看那個六、七歲的孩子，我去教他們《弟子規》，說：今天老師教你們《弟子規》。

Look at the six, seven years old children, when I went to teach them, I said, “Today I am going to teach you *Dizigui*.”

他們馬上：我們都學過了，都會背了。

They said immediately, “We have learned it and memorized it by heart.”

頭都怎麼樣？你看傲慢要不要學？自己就來了。

They held their heads high. Look! Does arrogance need to be taught? Arrogance arises by itself!

所以要謹慎，一開始一定要讓孩子知道，學問一定要做到、要力行，不然會長浮華。

So, we must be vigilant. We must let children know in the first place that knowledge must be implemented, otherwise all they attain is superficial vanity.

Divorce Your Wife?

所以曾經也看到一篇報導「專業的高材生，生活的低能兒」，為什麼學歷都那麼高，看過的書那麼多，結果連做人都不會？

I once saw a report that states, “A capable student in a specialized profession with a retarded living ability.” Despite one’s high degree and great knowledge, why does he lack the ability of self-conduct?

因為這些讀的書拿來幹什麼？

What was his intention of studying?

考試用，跟生活脫節。

To excel in the exams. What he acquired was disconnected from his life.

所以哪一個學歷的離婚率最高？

Which level degree holder has the highest divorce rate?

可能是碩士、博士離婚率最高。

Perhaps the master’s and doctorate degrees contribute to the highest divorce rate.

為什麼書念多的人反而連包容、連寬恕、連愛護別人都不會？

Why is it that people who have studied a lot cannot accommodate, forgive, and care for others?

問題在哪？

Where is the problem?

書給了他什麼？

What have books given them?

長浮華。

Superficial vanity.

他覺得我學歷這麼高，你都得聽我的。

He thinks, “I have such a high degree, you’ve got to listen to me.”

尤其假如他又是電腦博士，整天都跟電腦為伍，所以電腦很好管，按下去它就得這樣給我做。

Especially people with a Ph.D. in Computer Science, they work with the computer all day long. The computer is easy to manage and will do things for him at the press of a keystroke.

這一個方法對人行不行？

Can this method be applied to humans?

絕對搞得眾叛親離。

He will absolutely end up with being forsaken by his family and people.

所以「餘力學文」，學了文一定要去力行，不然會「長浮華，成何人」。

So, “Studying Literature and Arts After Having Practiced all the Above,” we must practice whatever we have learned, or else “all I attain is superficial vanity, what kind of man will I become?”

『但力行』，他也很認真，只要聽一句他就做一句。可是在這個過程他沒有繼續學習，沒有繼續修正，有可能會『任己見，昧理真』。

But, “If I only practice diligently...” Let’s say, I practice very seriously, implementing one sentence after learning that sentence, yet stop studying and rectify my faults during this process, I may end up as “only doing things based on my own opinion and deviate from the truth.”

比方說他學「孝」，他說要孝順，所以爸爸媽媽交代什麼事，我就做。

For instance, one is learning “filial piety.” He thinks, “I must be filial and obedient to my parents, so I will do whatever my parents ask me to do.”

他爸爸叫他：跟你太太離婚。

If his father told him, “Divorce your wife.”

好，做。

“Okay, I’ll do it.” He says.

那不對！

That is wrong!

太太假如沒什麼過失，只是跟公公婆婆處不好，能不能把她休了？

If his wife was not at fault but was just not getting along with her parents-in-law, should he divorce her?

不行，這樣沒有道義。

He shouldn’t! If he does, he has lost his moral righteousness.

當你真的把她休了，這對你父母可能陷他們於不義，到時候街坊鄰居整個社會又不知道怎麼說你的父母了。

If he really divorced her, he actually put his parents to an unrighteous position. At that time, what would his neighbors and society say about his parents?

因為「不教而殺」，都沒有好好教她，以前是把她殺了，現在是就給人家趕出去，這是很殘忍的。

This is like the ancients doing: “killing someone without teaching him first.” Not teaching someone properly but killing him when he violated the law in ancient times is similar to divorcing your wife without properly teaching her first; both are very cruel.

所以你要「學文」，才知道這個「順」是父母對的時候，我們要全心全意去做，讓父母覺得你很懂事；當父母的方法不妥當之處，我們要順勢而為。

Hence, we must continue to study; only then would we know that “being obedient” is to wholeheartedly follow parents’ instructions when they are right so that they will feel we are very sensible. When parents’ methods are inappropriate, we must act according to circumstances.

當然也不要馬上頂回去，可以用迂迴戰術，等父母比較理智，我們這個時候要趕快「親有過，諫使更；怡吾色，柔吾聲」。

Of course, we must not talk back right away. We can use circuitous tactics, waiting till they are more rational. At this time, we should “urge them to change” with a “pleasant expression and soft voice.”

所以父母這個「順」，絕對不是說什麼都照做。

So, being filial and obedient to parents is absolutely not to do whatever they wish.

但是他沒有繼續讀書，沒有繼續聽這些善知識講課，他有可能就會「任己見，昧理真」。

If we do not continue to study and listen to the well-learned mentor’s lectures, we may possibly do things based on our own opinion and deviate from the truth.

所以學問必須力行加學文，解行相應。

So, “practice” must be followed by “study” when we pursue wisdom. In other words, one’s understanding must correspond with his practice.

因為你行得愈徹底愈幫助你理解，那你理解得愈深行的就愈到位。

Because the more thoroughly you practice, the more it will help you to understand. And the deeper you comprehend, the more effective your practice will be.

而且這個解行，這行是樞紐，當你有所力行，你才會有所感悟。

Between practice and understanding, practice is the pivot; only by practicing will you experience an epiphany.

The Trinity of Study

所以學一條就要做一條。

Hence, for every phrase that we have learned, we must put into practice.

諸位朋友，您假如不相信，你拿一本《弟子規》，你挑十句，你說我這半年絕對要把這十句做到，當你真正在半年之內把這十句做到，你突然會覺得其他幾句你也做到。

My friends, if you don’t believe it, you can pick ten phrases in *Dizigui* and tell yourself that you are determined to practice them within half a year. When you have implemented these ten phrases within six months, you may suddenly realize that you have implemented some other phrases as well.

因為這個行會開你的悟性。

Because, “practice” can uncover your perceptual power.

當我們學到「緩揭簾，勿有聲」，連做一點小動作都會去體諒到別人的感受，當你做得徹底，這個動作內化成你的存心。

When we learn “I will lift up curtains slowly without making any noise,” we will be able to think of others’ feelings even when we make a small movement. When you implement it thoroughly, this action will be internalized and become your intention.

當你時時替別人著想，你就從做一句《弟子規》變成做幾句？

When you are always considerate of others, how many verses would you have implemented from practicing only this one verse in *Dizigui*?

你可能好多句都突然體會過來。

You may suddenly come to a realization of many verses.

「人不閒，勿事攪；人不安，勿話擾」，

For example, “When people are busy, do not bother them with matters. When people’s minds are not at ease, do not bother them with words.”

因為你真正做到這一句，你的恭敬心、你的細心、你的體諒的心就提升了。

When we can genuinely implement this verse, our respectfulness, carefulness, and thoughtfulness will improve accordingly.

所以要老實！

So, we must be honest and conscientious.

你不要一開始說：這麼多句我實在做不完！

Do not be afraid and say, “So many of them, I can’t do it!”

你只要領會一句，馬上力行，力行才能夠讓我們法喜充滿。

As long as you understand one sentence, you just need to practice that sentence right away. Only through practice can we be filled with Dharma joy* (*A joy that comes from inner heart instead of outside stimulus).

所以要解行相應。

So, our understanding must correspond with our practice.

我們接著看下一句：

【讀書法。有三到。心眼口。信皆要。方讀此。勿慕彼。此未終。彼勿起。寬為限。緊用功。功夫到。滯塞通。心有疑。隨札記。就人問。求確義。】

Let us look at the next phrase, “The way to study requires three things coming together: heart, eyes, and mouth are all indeed very important. Having started reading one book, I will not yearn for another. When the first book has not been finished, I will not start another. Set a loose schedule, but apply tight efforts. When my efforts reach a certain level, obstacles will dissolve. When I have a question, jot it down right away, so I can ask someone for its true meaning.”

『讀書法，有三到，心眼口，信皆要』。

“The way to study requires three things coming together: heart, eyes, and mouth are all indeed very important.”

所以這句很重要，讀經書的時候必須要很專注，要能專心才能有所收穫。

This phrase is very important! We must be very focused when we study the classics. Only with focus can we gain benefits.

所以我們第一節課跟孩子上課就會很慎重，先要求他們讀經以前一定要坐有坐相，書一定要擺正。

That is why we were very prudent when we gave the first lesson to students. We would first ask them to sit upright and place their book properly before they started to read the classic.

當他是用恭恭敬敬的心去讀，一開始是這個態度，養成以後終身不改。

When he reads with a respectful mind from the very beginning, he will never change this attitude for life after he has developed this habit.

假如第一次上課就坐的歪七扭八，邊坐的時候眼睛還飄東飄西，那就很難得到真實受益。

Had he sat crookedly and drifted his eyes in the first class, it would then be very difficult for him to obtain genuine benefits.

Water Vs. Rock

我們會跟小孩子講，告訴他們這一本《弟子規》怎麼來的，就告訴他：這個是依據孔老夫子的教誨編出來，而且還是清朝的李毓秀李夫子用了很大的心，從生活面把它整理出來，所以這一本書成就得來不易。

We told the students how *Dizigui* came to be written. We said to them, "This book was compiled based on Confucius teachings. A scholar named Li Yuxiu, Qing Dynasty, had put considerable effort into sorting out the contents from the aspects of life. So, this book was indeed not easy to accomplish!

除了這些古人的幫忙，還要楊淑芬老師親筆把它寫出來，你們看寫得這麼工整。

In addition to the help of these ancient people, Teacher Yang has handwritten it so neatly and beautifully.

我們不好好學，就對不起這一些長者。

If we don't seriously learn it, we will forsake these elders.

除了楊淑芬老師把它寫好，還要從很遠的地方把它運過來，才能交到我們的手上，我們要好好愛惜。

Besides, these books have to be transported from a faraway place before it can reach our hands, we must cherish them dearly!"

所以有一次，有一個小朋友把另外一個小朋友的書撞掉下去了，這個小朋友一撿起來趕快把書拍一拍。

Once, a child's book was knocked down by another child. This child quickly gave it a gentle pat as soon as he picked it up.

所以這個叫先入為主。

This is to allow "the first good notion to dominate one's thinking."

假如你送他書的時候，說：這個人家免費的。你還用扔的扔過去，那你的孩子會不會尊重書？
Had you told them that this book is free when you gave it to them and threw it over to them, would children have respected the book?

不可能。
Impossible!

所以我們都要處處引導，處處以身作則。
So, we must always guide and lead children by example.

坐都坐好了，對書本恭敬。接下來告訴他們：學問一定要靠平常不斷的積累。
When they have sat up straight and were respectful of the book, we then told them, “Wisdom and knowledge must be continuously accumulated from day-to-day learning.”

有一句成語叫「滴水穿石」，石頭硬還是水硬？
An idiom goes, “Water drops can penetrate a rock.” Is a rock harder or water?

石頭。
A rock is!

那為什麼石頭這麼硬，居然水可以把它穿過去？為什麼？
But, why can water pierce a rock even though the rock is so hard? Why?

因為它不斷一滴接著一滴，可能到十萬滴、百萬滴，甚至於更多的時候就能夠把它穿過去，以柔克剛。
Because the water kept dripping drop by drop, when it reached a myriad of drops or even more, it could go through the rock. This is “to conquer the strong with the tender.”

所以這個「滴水穿石」就好比我們求學問，一字一句都要認認真真把它學好、把它讀好，到時候你的學問就可以有穿石的力道。
This is similar to our pursuit of wisdom and knowledge; we must learn every word and every sentence conscientiously, then our wisdom will eventually have the power like water drops that penetrate a rock.

所以就告訴小朋友，我們這一隻手叫滴水穿石手，每滴一滴，石頭快要被我滴破了，我的學問就在這一隻手不斷專注著指著我念的字當中，每一個字我都把它記起來了，我都把它領會了。
We told the students, “Your finger is the finger of penetrating rock with water drops.” Every single drop of water has gotten me closer to penetrating the rock; my wisdom is recovered bit by bit through my finger pointing at each word to remember and comprehend them.

所以在讀經當中我們都是教孩子，眼睛看書，手指著書，嘴巴跟著念，心也要在，心眼口還有手統統都要專注用上。
So, we teach students to read the classics with their eyes fixed on the book, their finger pointing at the book, their mouth reading out, and their mind staying attentive. They must use their mind, eyes, mouth, and a finger all together.

『方讀此，勿慕彼；此未終，彼勿起』。

One Step At a Time

Next: “Having started reading one book, I will not yearn for another. When the first book has not been finished, I will not start another.”

現在求學問也有一個很大的忌諱，但是現在人都很貪多，好像覺得多就一定好。

There is a major taboo in seeking wisdom, which is reading miscellaneously. But, people nowadays are greedy for more; it seems to them that more is better.

那不見得，因為多就會亂。

That is not necessarily true because too much information will lead one to confusion.

所以在《禮記·學記》裡面有提到一句教誨「雜施而不孫，則壞亂而不修」。

There is a sentence in “Records on Learning” in *The Book of Rites*: “When teachers teach in a miscellaneous manner and students study in disorder, then the students will be led to confusion and not know what to practice.”

一次讓他學一大堆東西，也沒有顧慮到他有沒有囫圇吞棗，到最後一定會學不好，甚至於會覺得不想再學了。

If we ask students to learn a lot at one time but not consider whether he reads hastily without thinking, he will definitely not learn well in the end,, even feeling he wants to give up.

你看現在很多孩子一學三、四個才藝，到最後的結局是什麼？

Many students today learn three or four talents at the same time, what is the consequence in the end?

厭學。

They get tired of learning.

所以學東西、求學問甚至於求世間的技能都要專而不能雜。

So, in learning the classics, pursuance of wisdom, and even just acquisition of worldly skills, one must be focused and not study miscellaneously.

所以楊老師學一個書法學了四十一年，楊老師教書法光是「永字八法」那個第一個點一定要讓孩子點幾千點，才可以再下一個動作。

Teacher Yang has practiced calligraphy for forty-one years. When she taught students the “Eight Principles of Writing in ‘Yong’ 永 (forever),” she required them to write the first stroke, a dot, thousands of times before they were allowed to write the next stroke.

現在的書法家是不是這樣教？

Do calligraphers nowadays instruct in the same way?

很多書法界的說：你只要來學三個月，保證你能得獎。

Many people in the calligraphy world say, “Three months learning, we guarantee you to win an award.”

要不要去？

Should you go?

我們要冷靜！

We have to calm down!

他是用什麼心境學藝術？

What state of mind is he using to learn art?

急功好利。

Eager for quick success and instant benefits!

我們的書法是拿來修身養性，是心法。

Calligraphy is a method for self-cultivation, it is a practice for the mind.

所以一開始用這樣的態度讓孩子學都是功利，鐵定跟藝術背道而馳，所以確確實實我們要給孩子正確的引導。

Having children learn with a profit-oriented attitude in the beginning, you are leading them to a path that is opposite to art. So, it is important, we must give children the correct guidance!

所以藝術當中，當這一個點能夠把它點好，他的耐心、他的毅力就在這個過程磨出來。

In art, when one can write the first stroke properly and beautifully, his patience and perseverance will be formed during the process.

他每一個基本功都能夠扎得很紮實，一個人基礎好了再求發展才不會敗喪下來；假如基礎沒扎好，發展的愈快愈怎麼樣？愈危險。

He can then establish a solid foundation in every basic skill. Once a person's foundation is good he will not be defeated when he seeks for further development. If his foundation is weak, the faster he develops, the more dangerous he will be.

所以楊老師雖然學了書法，而在這個學書法的過程，她懂得了每一個字都有結構，怎麼樣才看起來非常工整。

In the process of learning calligraphy, Teacher Yang has understood that every character has its structure and how to make it look very neat.

由這樣的態度，當她在處理事物的時候，也會提起這種觀照能力，事情要怎麼安排，看起來才不會亂掉。

Due to this attitude, when dealing with matters, she will adopt this kind of observation and skill to arrange things so that they will not get disordered.

還有在寫書法當中，她的定力怎麼樣？

When writing calligraphy, how will one's concentration be?

成就了。

His concentration will be achieved to a meditative level.

而當定力成就了，她對人還有處理事物就能夠有條不紊。所以學藝術終究的目的還在提升道德修養。

When one achieved the meditative concentration, he can then tackle things and interpersonal relations orderly. So, the ultimate goal of studying arts is to improve one's moral cultivation.

所以孔夫子才說「志於道，據於德，依於仁，游於藝」，而游於藝也不離修道德，也不離養一個好的心性。

So, Confucius said, "One should set aspirations on Dao, uphold virtues, comply with benevolence, and enjoy learning in arts." "Enjoying learning in arts" is also not departed from cultivating virtues and nurturing one's heart-nature.

那當楊老師再去學其他的藝術，比方說學國畫、學篆刻，因為她已經在書法裡面對於藝術有很高的敏感度，所以學其他的藝術速度都比別人快很多，甚至於學電腦也很快。

When Teacher Yang learned other arts such as Chinese painting, seal carving, due to her high sensitivity to art through calligraphy, she learned much faster than other people. Even learning computer skills, she learned very fast too.

因為那個定力、那種耐力已經養成鍥而不捨，今天不把它搞懂就不去睡覺，所以楊老師的電腦也進步很快。

This is because her concentration and endurance have developed into perseverance. She would not go to sleep if she had not understood what she was learning. So, her computer literacy has improved rapidly.

我們這些年輕人跟在她旁邊都覺得相對失色，有這樣的長者鞭策我們。所以要專注。

We young people who follow by her side only appear relatively inferior to her. Having such an elder to drive us, we must be focused on our learning.

Finish One Book Before Starting Another

「方讀此，勿慕彼」，學藝能還有讀書也如此，要把一本書讀好了再讀下一本。

Next: Having started reading one book, I will not yearn for another. Learning arts and studying classics should also apply this principle. We should finish reading one book before we read another.

所謂在宋朝的時候就有提到，趙普跟宋太祖趙匡胤說，他是以前半部《論語》就幫他得天下。

In the Song Dynasty, Zhao Pu (922-992) told Emperor Taizu* (*The first emperor of the Song Dynasty), "I helped you to conquer the world with half of *The Analects*."

所以書要不要很多？

So, do you need to read a lot of books?

最重要要掌握綱領，要能好好落實。

The most important is to be able to grasp the essence and conscientiously implement them.

後來趙普說：接下來我只要再用半部《論語》就可以幫你治天下。

Later, Zhao Pu said, "Now I only need to use the other half of *The Analects* to help you rule the nation."

所以學習東西切忌，不能貪多，還有不能貪快。

So in learning, it is a taboo to be greedy for more and seek for quick results.

你太躁進，那個心根本都很浮動，跟學問不相應。

When you are too aggressive in learning, your mind will be restless. This does not correspond with the nature of learning.

所以曾國藩先生也說到心上不可無書，但是桌上不可多書。

Mr. Zeng Guofan* also mentioned, (*a statesman and military general of the Qing Dynasty.) “We must have books in the heart but must not have many books on the desk.”

你不能聽完課以後，知道中國文化很好，把你書櫃裡面所有的四書、五經統統搬下來，立定志向這一個月統統把它看完，一定會看得很吃力。

After attending this class and knowing that Chinese culture is excellent, you must not take out all *The Four Books* and *The Five Classics* from your bookcase and resolve to read them all in this month. If you do so, you will be very exhausted.

要掌握綱領，先把哪一本學好？所以「此未終，彼勿起」。

We should first grasp the guiding principle. Which book should we learn first? *Dizigui*. (Audience reply.) “When the first book has not finished, I will not start another.”

那很多人他聽完之後就說，那我的孩子以後什麼經都不用背，就背《弟子規》嗎？

Many people who heard this said, “Does that mean my child does not need to memorize other classics in the future and only needs to recite *Dizigui* by heart?”

不是這個意思，《弟子規》不是背的，是要不斷重複提醒，要讓他紮紮實實的扎根。

That is not what I meant. *Dizigui* is not meant for your child to memorize but must be used as a continuous reminder so that his foundation can be firmly established.

當他還有在念其他的經典，繼續念，《孝經》、《論語》都可以念；但是這種生活教育、德行教育，每一天都要重複提醒他。

If he is studying other classics, such as *The Classic of Filial Piety* and *The Analects*, he can continue to read them, but he must use books like *Dizigui* in moral and life teachings to repeatedly remind himself every day.

因為讀經是訓練定性，而《弟子規》是讓他的言語行為能夠循規蹈矩。

Reading classics is to train one's concentration, while *Dizigui* helps guide his speech and behavior to observe due decorum.

當他循規蹈矩跟這些經典就會暗合道妙。

When one can observe due decorum, he will then coincide tacitly with the wondrous Dao.

Loose Schedule, Tight Efforts

『寬為限，緊用功，功夫到，滯塞通』。

Next: “Set a loose schedule, but apply tight efforts. When my efforts reach a certain level, obstacles will dissolve.”

所以讀書有所計劃，但是你也不要排得很密，讓自己很有壓力，那「寬為限，緊用功」，要時時督促自己用功一點。

So, we should plan our study but not arrange the schedule too full so that we feel stressed out. "Set a loose schedule, but apply tight efforts." We must always urge ourselves to work harder!

但是假如學習的時候打瞌睡怎麼辦？
What if we doze off while studying?

在《三字經》有提到「頭懸梁，錐刺骨」，這是古人用的方法，他把他的頭髮跟這屋頂上的柱子綁在一起，等他打瞌睡馬上怎麼樣？

The Three Character Classic states, "Sun Jing tied his hair on the beam, Su Qin stabbed his thighs with an awl." These were the methods used by the ancient people. Sun Jing tied his hair to a beam of the ceiling, what would happen when he dozed off?

整個頭髮抓起來，痛得都睡意全消；另外一個讀書人是拿著一個尖尖的東西，假如打瞌睡，馬上往大腿怎麼樣？

His hair would be pulled and the pain would be so intense that his desire to sleep would disappear. Another scholar held a sharp object, what did he do to his thighs at once when he felt drowsy?

你不要教你的小孩，到時候說蔡老師教的。

...please do not teach your child and tell him that it was taught by Teacher Tsai.

古人有這樣的一個決心，當然小孩你不能讓他傷害身體，你可以教他打瞌睡的時候，趕快用冷水洗把臉，可能精神就好一點；或者可以讓他在書桌上擺一個孔子像，打瞌睡看到孔子不好意思，繼續再讀，方法因人而異。

The ancient people had such determination! However, we should not let children hurt their bodies, we can teach them to wash their faces with cold water when they nod off to refresh themselves. Or, you can let them put a Confucius portrait on their desks, when they are about to fall asleep, they will feel embarrassed and continue to study. The methods vary from person to person.

或者你家裡已經有很好的讀書風氣，親人之間互相督促提醒，早上誰先爬起來，趕快叫其他的人起床。

If you already have a good reading atmosphere in your family, members of the family can urge and remind each other. Whoever gets up first in the morning can quickly wake up the rest of the family.

我們有很多老師，他們早上起床都是放《弟子規》的讀誦帶，叫起床號。

Many of our teachers play the tape of reading *Dizigui* as alarm to wake them up.

「寬為限，緊用功；功夫到，滯塞通」，當我們能夠解行相應，可能本來覺得困難的事情，都能夠迎刃而解，因為有智慧就不怕沒有好的方法。

"Set a loose schedule, but apply tight efforts. When my efforts reach a certain level, obstacles will dissolve." When our practice corresponds with our understanding, things that may be

difficult at first can be easily solved, because we need not to be afraid of lacking good methods when we have wisdom.

Ask the Right People

『心有疑，隨札記，就人問，求確義』。

Next: When I have a question, jot it down right away, so I can ask someone for its true meaning.

所以學問學問，也要學著怎麼問？

In pursuing wisdom, we must learn how to ask questions.

但是問也要問對人，一定要他學有專精，所謂「聞道有先後，術業有專攻」，能不能來問我怎麼煮菜？

But, we must ask the right person who is someone with expertise in this area. As the saying goes, "Some people heard of Dao earlier while others did so later. Some people specialize in one profession while others excel in other professions." Can you ask me how to cook?

那就問錯了。

If you did, you have asked the wrong person!

可以問我怎麼煮麵，為什麼？

But you can ask me how to cook noodles. Why?

因為我到海口去，孤家寡人，叫「中饋猶虛」，只有一個人生活，所以掃地、洗衣服、拖地、煮飯，啥事都自己幹，就在那個幹的過程當中，突然習勞知感恩，想到了誰？

Because when I was in Haikou alone, it is called "a solitary bachelor." Living alone, I had to sweep and mop the floor, wash the clothes, cook, and do everything all by myself. In the process of doing the chores, to whom do I have a sudden feeling of gratitude?

母親真偉大。

"Mothers are so great!"

那在煮飯的時候，因為每天都很忙，所以必須要強調效率，所以只能煮麵。

Due to my hectic schedule every day, I had to be very efficient. I could only cook noodles.

每一次燒了鍋水，然後一些菜切一切怎麼樣？全部什麼？只要二十分鐘到三十分鐘就可以端出一碗麵，上面再給它加一個芝麻醬下去，這樣我就心滿意足，叫知足常樂。

Every time, I would boil a pot of water, cut some vegetables, and cook them all together. Within twenty to thirty minutes, I could complete a bowl of noodles. Then I would put some tahini sauce on it. It made me very content. As the saying goes, "One who is content will always be happy."

所以在那一段時間就學煮麵。

I learned to cook noodles at that time.

不過後來因為很多朋友聚在一起工作，就比較沒有去煮麵，大家會互相幫忙。

But, later I worked with many friends and we helped each other, so I stopped cooking noodles.

所以問要問對人，很多朋友他在問人的時候，往往都會問那一些會認同他想法的人，有沒有這個傾向？

Back to the subject: we must ask our questions to the right person. Many friends would often ask those who would agree with them. Is there such a tendency?

明明自己就很放不下，然後都去問那些很執著的人，然後就會覺得：你看我應該也沒有錯。 Obviously, we cannot let go of our own opinion because we always ask those who have strong attachment and think, “See, I should not be wrong.”

所謂「良藥苦口利於病，忠言逆耳利於行」，往往都很怕問那個一針會見血的人，而那些反而都是真正能利益自己。

As the proverb goes, “A good medicine for curing illness is usually bitter; and frank advice for self conduct is never pleasant to the ear.” Often, we are afraid to ask those who will speak straight to the point. Yet, those people can really benefit us.

所以「心有疑，隨札記，就人問，求確義」，只要你肯有這一分學習心，這一些有德行的人、有學問的人他一定會不吝嗇告訴你。

So, “When I have a question, jot it down right away, so I can ask someone for its true meaning.” As long as you are willing to learn, these virtuous and knowledgeable people will surely tell you without hesitation.

你疑惑愈來愈少，就好像烏雲都散開了，就會心智清朗，智慧會放光明。

When your doubts are getting less and less, it is as if the dark clouds have dispersed, and your wisdom will be uncovered and lit up.

所以是「就人問，求確義」。

So, we must “ask someone for its true meaning.”

我們接著看下一段經文，一起把它念一遍：

【房室清。牆壁淨。几案潔。筆硯正。墨磨偏。心不端。字不敬。心先病。列典籍。有定處。讀看畢。還原處。雖有急。卷束齊。有缺壞。就補之。非聖書。屏勿視。蔽聰明。壞心志。勿自暴。勿自棄。聖與賢。可馴致。】

Let us look at the next verse and recite it together once, “I will keep my room neat, the wall clean, the desk tidy, and the pen and inkwell straight. If the ink stick is ground unevenly, it indicates that my mind is not upright. If I do not write neatly with respect, it shows that my mind has fallen ill. Books should be set in a fixed place. I will return them to their original place. Though there may be something urgent, I will still place the books properly. If the book is damaged, I will repair it immediately. If it is not sages’ teachings, I will discard the book and not even look at it, because it will cloud my intellect and corrupt my mind and aspirations. I should neither be harsh nor give up on myself, for the state of saints and sages can gradually be attained.”

最後一句很重要，你們念到最後一句要抬頭挺胸，『勿自暴，勿自棄；聖與賢，可馴致』。

The last sentence is super important! When you read the last sentence, you must hold your head up and chest out. “I should neither be harsh nor give up on myself, for the state of saints and sages can gradually be attained.”

那這一段經文，最重要要自己經營一個很好的讀書環境，不能你修學、看書的地方亂七八糟，這樣你坐下來心能不能穩定？

The most important thing in this stanza is that we have to manage a conducive studying environment by ourselves. You must not let the place you study be a mess. Can your mind be steady when you sit down in a disorderly place?

不能。
It cannot.

所以要『房室清，牆壁淨』，你一走進去就會覺得很清淨、很舒服。

“I will keep my room neat, the wall clean,” so we will feel very pure and comfortable once we walk in.

所以『几案潔，筆硯正』，真的，人的心會受到外界環境的影響，所以環境清淨，內心也會清淨。

“The desk tidy, and the pen and inkwell straight.” It is true that people’s minds will be affected by the external environment.

几案潔，筆硯正，所有的東西也要物有定位，當你要用的時候，心才不會很紛亂，或者找半天。
When the environment is clean, our minds will be pure as well. “The desk tidy, and the pen and inkwell straight.” All things must be put in fixed places. When you need to use something, your mind will then not be cluttered, taking a long time to find it.

Ink Stick

『墨磨偏，心不端』。

Next: If the ink stick is ground unevenly, it indicates that my mind is not upright.

其實我們任何的舉止都會影響內在的心境。

Actually, any of our actions will affect our inner state of mind.

比方說「立端正」，人在這樣的狀態之下會不會胡思亂想？比較不會。假如他是站側一邊，假如是站這樣，你就會覺得他的心在怎麼樣？

For instance, when we “stand up with an upright stance,” will we let our minds wildly wander under this condition?

不知道，晃來晃去，不知道在動什麼歪腦筋。所以你磨墨這樣磨跟磨墨放一邊磨，一不一樣？

Not so likely. If one stands leaning to one side like this, how will others think in regard to his state of mind? Other people will feel his mind is fluctuating and wonder what deviated thoughts would arise from his mind. So, is there any difference with the different posture to grind the ink stick?

心境都會不一樣。所以做什麼要端正，不能歪一邊，都會影響一個人的心境。

It is different! Even your state of mind will be different.

所以他站跟坐都坐不好、站不好，他的心會愈來愈散漫，愈來愈傲慢。

So, our posture must be upright and not crooked when we do everything because it will affect our state of mind. If one sits and stands improperly, his mind will become increasingly slack and arrogant.

所以我們自己要先要求自己坐正，然後磨墨的時候也要坐端正。

We must first request ourselves to stand and sit upright. And when we grind the ink stick, we must also sit upright.

所以「墨磨偏，心不端」。

So, "If the ink stick is ground unevenly, it indicates that my mind is not upright.

『字不敬，心先病』。

If I do not write neatly with respect, it shows that my mind has fallen ill."

寫字的時候也要恭敬去寫，不然當我們每一次寫字心都很散亂，那學問就在這一顆心的境界。假如每一次寫字都很紛亂，可能學問都在一點一滴當中下降。

When we are writing, we should write with respect! If, every time, we write with a scattered mind, our learning will decline little by little since the learning state is completely determined by one's mind.

所以「字不敬，心先病」。

"If I do not write neatly with respect, it shows that my mind has fallen ill."

現在很多小孩寫字，這筆記本都歪一邊，很奇怪！他歪一邊還可以寫，這還不是少數。

Many children today write with their notebooks tilted on one side. This is very strange, with notebook tilted, they can still write!

所以往後他們寫字就一定書要歪一邊，那到時候可能眼睛都會怎麼樣？

Surprisingly, this is not the minority of them. In the future, they will always tilt their notebooks on one side to write. What may happen to their eyes?

久了都斜視了。

They may become cross eyed after a while.

所以這要適時指導，寫字要書放正、筆放正。

Hence, we must give them timely guidance by telling them to write with the book placed straight and the pen held upright.

『列典籍，有定處；讀看畢，還原處』。

Next: Books should be set in a fixed place. After reading, I will return them to their original place.

這也是動物歸原，這個書本放在哪裡把它放好，看完之後再放回去，下一次要看就很快可以找到。

This is “returning the thing to its original place after it was moved.” After I have finished reading a book, I will put it back to its original place, so it will enable me to find it swiftly next time when I need it.

我們曾經去參觀李炳南老師的書房，他的書房書籍非常多，每一本都擺得整齊齊。
We once visited Teacher Li Bingnan’s study room. There are a lot of books in his study room, and each book is neatly arranged.

『雖有急，卷束齊；有缺壞，就補之』。

Next: Though there may be something urgent, I will still place the books properly. If the book is damaged, I will repair it immediately.

所以你放好之後，什麼時候要拿都方便。
After we have put it back, it is convenient for us to take it anytime.

然後對書也要很愛惜，「有缺壞」，要趕快把它補好，因為古代的書都不易得到，所以他們都倍加珍惜，一有壞掉的，趕快把它修補一下。
We also have to cherish books. “If the book is damaged, I will repair it immediately.” In ancient times, books could not easily be obtained, so people particularly treasured them. They would repair any damage immediately.

現在的印刷術很發達，但是也不能因為發達，我們就不尊重書本，不愛惜書本，這樣也不對。
Today’s printing is very advanced, but we should not disrespect and not cherish them just because of this progress. This is not right either.

所以我們可以做一些書套讓書不至於會髒掉，或者我們做好書櫃，讓書的壽命可以用很久，這都是對書的愛護。
We can make some book covers so that the books will not get dirty. Or, we can make bookcases to protect the books and allow them to be used for a long time. These are all ways of cherishing books.

『非聖書，屏勿視；蔽聰明，壞心志』。

Next: If it is not sages’ teachings, I will discard the book and not even look at it, because it will cloud my intellect and corrupt my mind and aspirations.

不是好的聖賢書，一定不能看。
We must not read books that are not of the saints and sages.

因為我們也提到寧可終年不讀書，不可一日近小人。
We have mentioned, “We would rather not read any books all year round than get close to the villains for one day.”

這個小人不單是人，還指什麼？書本。
This “villain” does not only refer to people. What else is it also referring to? Books. (*It especially refers to the gibberish and misleading content on the internet nowadays.)

為什麼寧可終年不讀書，也不能一日近小人？

Why would we rather not read any books than befriending the villains?

就好像一滴清澈的水，滴了一滴墨汁下去，多久？

It is like a cup of clear water that has been dripped with a drop of ink. How long does it take for the ink to spread into the entire water?

可能不到一秒。

Probably less than a second.

你要再花多少時間把這一滴墨汁清出去？

But, how long do you need to clear out this drop of ink?

可能要十倍的時間，可能要百倍，甚至更久的時間都不容易，所以防止污染特別重要。

It may take ten or a hundred times longer or even more to clear it, and it will not be easy to eliminate it.

要防自己的污染，也要防孩子的污染，所以也要有判斷力什麼書絕對不能看，最保險的一定要先讀幾千年印證真理的經書去看。

That is why guarding ourselves against pollution is extremely vital. We must guard ourselves as well as children against bad influences. We must have the ability to judge what books we should never read. The safest way is to read the classics that reveal the truth and have been attested for thousands of years.

那孩子看電視絕對你要幫他把關，不能看一些污染的節目，一些殺盜淫妄的節目，這個我們要做好。

As for watching television or surfing the internet, we must keep a close eye on it. We must not let them be exposed to some contaminated content related to killing, stealing, sexual misconduct, and lying. We must guard well against them.

Do Not Be Harsh Nor Give Up On Yourself

「勿自暴，勿自棄；聖與賢，可馴致」。

“I should neither be harsh nor give up on myself, for the state of saints and sages can gradually be attained.”

我們也要自我期許，常常自我砥礪，要有信心，因為「人之初，性本善」，只要透過我們精進不懈，一定可以契入聖賢的境界。

We have to give ourselves expectations, often encouraging ourselves. We must be confident in ourselves because “Primordially, people have a pure, good nature.” As long as we are diligent and unremitting, we can certainly resonate with the state of saints and sages.

那當然根本在信心，所以我們要對自己有信心；再來還要對誰有信心？

Of course, the key lies in one's confidence. We must have confidence in ourselves. Who else should we have faith in?

對聖賢人要有信心；再來？

Having faith in the saints and sages. Who else?

對老師有信心。

Having faith in our teachers.

你要對你自己的孩子有信心，你要對所有的親友有信心。

We must also have faith in our own children and all our relatives and friends.

因為每一個人都有本善之心。

Because, everyone possesses a pure, good inherent nature.

還有也要對我們「大方廣文化公益網」有信心，因為我們剛開始去做的時候，這一些同胞都很害怕我們會不會做兩天就走了，我們都安慰他，我們這個一做一定會做到底。所以我們是同舟共濟。在今年我們已經要成立網路學校，所以會有很多《德育故事》，還有像《五種遺規》，還有四書，這些課程我們都會安排在網路學院。那時候大家可以一起薰習，一起深入聖賢教誨。所以大家要有充足的信心，所謂「德不孤，必有鄰」，「四海之內皆兄弟也」，最後還有一句，要責任的承擔是成長的開始，所以要學也要教。

The Analects states, "A virtuous person will not be left alone, as like-minded people will come to learn with him." "All within the Four Seas are siblings." Lastly, shouldering responsibilities is the starting point for personal growth. So, besides learning by ourselves, we must teach others as well!

諸位朋友，我們可以從自己的修身做起，進一步去付出，在我們的家庭，在我們的社區，我們可以一個禮拜教孩子一次，難不難？不難。

Dear friends, starting from our own self-cultivation, we can further contribute to our families and communities by teaching children once a week. Is this difficult to achieve? Not difficult.

已經有很多參考資料可以用，那做什麼事只要順勢而為，都不會太複雜。所以來三個教三個，來五個教五個。

There are already many reference materials available. Just do our best in accordance with the conditions! It won't be too complicated. If there are three children coming, we teach three; and if there are five, we will teach five of them.

有一些好的家長，他很願意跟孩子一起學，我們可以透過這個機會跟他再做一些家庭教育溝通。

Some parents are willing to learn with their children, we can take the opportunity to communicate some concepts of family education with them.

溝通覺得大家一起學習很好，相觀而善，可以互相觀摩，就可以把這些家長組織起來，固定每個禮拜在一起研討一節課，長期薰習，他進步了，你也怎麼樣？進步了。

Through communication, they will think it is good for everyone to learn together, as they can mutually observe and set good examples for each other. We can then get these parents together and discuss with them for one class every week. Through persistent and long-term learning, they will improve and you will also make progress.

所以很多事都可以水到渠成，我們不要操之過急。

Many things, we should let nature take its course. No need to act hastily!

最後，我們在學習聖賢的學問，也要明白為什麼要學聖賢？

Lastly, when we are learning the saints' and sages' teachings, we must understand why we learn from saints and sages.

「大學之道，在明明德，在親民，在止於至善」，所以人生就是要自覺、覺他、覺行圓滿。As *The Great Learning* states, "The Way of great learning is to reveal one's bright virtues, enabling one to love and help others live anew, and to achieve one's ultimate goodness." Thus, life is about self-awakening, awakening others, and achieving the complete perfection in awakening and cultivation.

「明明德」就是讓自己本有的本性善良能夠彰顯開來，所以是明明德。
"To reveal one's bright virtues" is to make one's intrinsic nature manifested.

當一個人明明德，有智慧了，自然而然可以齊家、治國、平天下，所以就可以親民。
When one reveals his bright virtues, he will then have wisdom. With wisdom, he can naturally harmonize a family, govern a country, and bring peace to the world.

這個「親」是指愛護，另外一個意思是「新」，新民，就是讓我們身旁的親友能「苟日新，日日新，又日新」，什麼日日新又日新？思想、觀念、德行。
So, he can love and help others live anew. This means that he can love, care, and help others live anew. He can help himself and others "renew for one day, live anew every day, and let there be daily renovation." What do we renew and renovate? Our thinking, perspectives, and virtues.

當我們不斷提升自己，幫助別人到了極點，到了鞠躬盡瘁，死而後已，就能「止於至善」。
When we keep improving ourselves to help others to the extent of extreme, devoting ourselves wholeheartedly until we draw our last breath, we can then achieve our ultimate goodness.

最後以一句孟子的教誨，我們來互相期許，孟子說「君子所以異於人者，以其存心也」。

Let's expect and wish each other the best with this phrase of Mencius' teaching, "What makes virtuous gentlemen different from ordinary people is their intentions."

君子跟人不一樣的地方就在他的存心，因為「君子以仁存心，以禮存心；仁者愛人，有禮者敬人；愛人者，人恆愛之；敬人者，人恆敬之」。所以我們時時以仁、以禮、以聖賢教誨存心，絕對會讓德行不斷提升。

The difference between a virtuous man and an ordinary person lies in their intentions, because "Virtuous gentlemen are always mindful of upholding benevolence and etiquette." A benevolent person always loves others, while a polite person always respects others. "He who loves others will always be loved, and he who respects others will always be respected."

而且學聖學賢會不會很痛苦？

Therefore, when we always imprint benevolence, etiquette, and saints' and sages' teachings in our minds, our virtues will definitely keep improving. Is it painful to learn to be saints and sages?

不會，因為一定會有更多的人愛護你，更多的人禮敬你。

Not at all! Because there will be more people who love and respect you.

所以當我們能夠不斷用這個存心去面對身旁周遭的人，相信我們的家庭，我們的工作環境，甚至於我們的社會，將會愈來愈和諧、愈來愈團結。

When we can continue to use this intention to face the people around us, I believe that our family, working environment, and even our society will be increasingly harmonious and united.

這一節課就講到這邊，謝謝大家。

We will stop here today. Thank you everyone.