Di Zi Gui ("Student Rules") – 弟子規 in Chinese and English

* 弟子規 in English
Link from Master Chin Kung's site.
http://venchinkung.com/di-zi-gui/6/

Di Zi Gui 《弟子規》 in English, means Standards for being a Good Student and Child.
Chapter 1 - At Home, Be Dutiful to My Parents
Chapter 2 - Standards for a Younger Brother When Away from Home
Chapter 3 - Be Cautious in My Daily Life
Chapter 4 - Be Trustworthy
Chapter 5 - Love All Equally
Chapter 6 - Be Close to and Learn from People of Virtue and Compassion
Chapter 7 - After All the Above are Accomplished, I Should Study Further
And Learn Literature and Art to Improve My Cultural and Spiritual Life

Introduction
The Chinese culture has been deeply influenced by Confucius, a great Chinese teacher and educator. His influence extends throughout the world even today. Confucius believed that moral principles, virtues and discipline should be the very first lessons taught to a child, and that children need to practice them daily.

Unlike modern-day parents who disapprove of physical punishment, ancient Chinese parents actually encouraged and thanked the teacher when their children were punished for misbehaving. It was most important to the ancient Chinese parents that their children learned moral principles and virtues first - before any other subjects, because without these as a foundation, the learning of all other subjects would be futile. In ancient China, the purpose of going to school and studying was to prepare for becoming saints and sages, not to pave the way for fame or making a profit.

Di Zi Gui 《弟子規》 is the ultimate guide to a happy life. For thousand of years, this book contained the recommended standards for students. Even though they seem stringent by today’s standards, it is apparent that the people of that time felt it was important that the child
should be well-disciplined and taught moral principles and virtues when still very young. They felt that without strict discipline and moral standards, a child would amount to nothing. Not knowing what it meant to be dutiful to parents and respectful to teachers, a child would grow up not listening to or respecting anyone.

Ironically today, many parents listen to the child instead of the other way around. Additionally, teachers are afraid to teach and discipline children because they are fearful of violating the children’s legal rights and being sued by the parents.

Currently, we live in a tumultuous world where the relationships among people, between people and their environment, parents and children, husbands and wives, and employers and employees are disintegrating. Parents do not act like parents. Children do not act like children. Our minds are polluted and our family system is disintegrating, as evidenced by an ever-increasing divorce rate. Soon the planet Earth will no longer be fit for us to live on. We are fearful for our futures and the futures of our children.

In reintroducing this book, we hope it will serve as reference material and provide guidance for parents and children. Thus, future generations will benefit from it and society and our world will be at peace.

All the footnotes have been added by our translators to help readers more easily understand the text. Chinese characters have extensive and profound meanings. If readers feel we have not yet fully explained the text, we take this opportunity to apologize in advance.

It is also important to note that these standards were used in ancient China, at a time when society was centered on the male and only the male child was allowed to enter school. Therefore, all the pronouns used in the translation are of the male gender. For today’s society, the standards apply equally to all children, male and female.
DI ZI GUI (弟子規)

CHAPTER 1

AT HOME, BE DUTIFUL TO MY PARENTS

When my parents call me, I will answer them right away. When they ask me to do something, I will do it quickly.

When my parents instruct me, I will listen respectfully. When my parents reproach me, I will obey and accept their scolding. I will try hard to change and improve myself, to start anew.

In the winter, I will keep my parents warm; in the summer, I will keep my parents cool. I will always greet my parents in the morning to show them that I care. At night I will always make sure my parents rest well.

Before going out, I must tell my parents where I am going, for parents are always concerned about their children. After returning home, I must go and see my parents to let them know I am back, so they do not worry about me. I will maintain a permanent place to stay and lead a routine life. I will persist in whatever I do and will not change my aspirations at will.

A matter might be trivial, but if it is wrong to do it or unfair to another person, I must not do it thinking it will bear little or no consequence. (1) If I do, I am not being a dutiful child because my parents would not want to see me doing things that are irrational or illegal.

Even though a object might be small, I will not keep it a secret from my parents. If I do, I will hurt my parents’ feelings. (2)

If whatever pleases my parents is fair and reasonable, I will try my best to attain it for them. (3) If something displeases my parents, if within reason (4) I will cautiously keep it away from them.

When my body is hurt, my parents will be worried. If my virtues (5) are compromised, my parents will feel ashamed.

When I have loving parents, it is not difficult to be dutiful to them. But if I can be dutiful to parents who hate me, only then will I meet the standards of the saints and sages for being a dutiful child.
When my parents do wrong, I will urge them to change. I will do it with a kind facial expression and a warm gentle voice.

If they do not accept my advice, I will wait until they are in a happier mood before I attempt to dissuade them again, followed by crying, if necessary, to make them understand. If they end up whipping me I will not hold a grudge against them.

When my parents are ill, I will taste the medicine first before giving it to them. I will take care of them night and day and stay by their bedside.

During the first three years of mourning after my parents have passed away, I will remember them with gratitude and feel sad often for not being able to repay them for their kindness in raising me. During this period I will arrange my home to reflect my grief and sorrow. I will also avoid festivities and indulgence in food and alcoholic drinks.

I will observe proper etiquette in arranging my parents’ funerals. I will hold the memorial ceremony and commemorate my parents’ anniversaries with utmost sincerity. I will serve my departed parents as if they were still alive.

(1) For example, in Buddhism, it is considered breaking the precept of not stealing if I borrow a piece of paper or take someone’s pen without permission. It is considered breaking the precept of not killing if I kill an ant or mosquito. If I lie or talk about someone behind his or her back, I have broken the precept of not lying, etc.

(2) Parents will be saddened by the actions of a child who behaves secretively. If he/she behaves in such a way when lie/she is still young, then lie/she will probably twist the law, obtain bribes, and be a curse to his/her country and his/her people when he/she grows up.

(3) If what pleases my parents is illegitimate or unreasonable, I should tactfully dissuade my parents, and tell them the reasons that they should not have it.

(4) I should lead my parents to proper views and understanding of things.

(5) Virtues are standards and principles of one’s conduct. In China a man’s conduct is ruled by “Wu Chang” and “Ba De”. Wu Chang are the five moral principles: kindheartedness, duties and obligations, proper etiquette, wisdom, and trustworthiness. Ba De are the eight virtues: duty to parents, respect for elders, loyalty, credibility, proper etiquette, duties and obligations, a sense of honor, and a sense of shame.
(6) In ancient China, when a child did not obey the parents, the parents were allowed to discipline the child. If a child refused to be disciplined, the parents had the right to ask the authorities to have the child executed.

(7) Chinese people take herbal medicine prescribed by Chinese doctors. Herbs are boiled with water to make a liquid medicine. Before giving such medicine to one's parents, a child should first taste it to ensure it is not too hot or too bitter.

(8) In ancient China, funeral etiquette was laid down by the emperor.

(9) When my parents are alive, I should treat them with love and respect. When they pass away, I should arrange their funerals with deepest sorrow. For all the subsequent commemorations and anniversaries held, I should show love and respect as if they were still alive.

Chapter 2
Standards for a Younger Brother When Away from Home

If I am the older sibling, I will befriend the younger ones. If I am the younger sibling, I will respect and love the older ones. Only when I can maintain harmonious relationships with my siblings am I being dutiful to my parents.

When I value my familial ties more than property and belongings, no resentment will come between me and my siblings. When I am careful with words and hold back hurtful comments, my feelings of anger naturally die out.

Whether I am drinking, eating, walking, or sitting, I will let the elders go first; the younger ones should follow.

When an elder is asking for someone, I will get that person for him right away. If I cannot find that person, I will immediately report back, and put myself at the elder’s service instead.

When I address an elder, I should not call him by his given name. This is in accord with ancient Chinese etiquette. In front of an elder, I will never show off.
If I meet an elder I know on the street, I will promptly clasp my hands and greet him with a bow. If he does not speak to me, I will step back and respectfully stand aside.

Should I be riding a horse and spot an elder I know walking, I will dismount and pay respect to the elder. If I am riding in a carriage, I will stop, get out of the carriage, and ask if I can give the elder a ride. If I meet an elder passing by, I will stand aside and wait respectfully. I will not leave until the elder disappears from my sight.

When an elder is standing, I will not sit. After an elder sits down, I sit only when I am told to do so.

Before an elder, I will speak softly. But if my voice is too low and hard to hear, it is not appropriate.

When meeting an elder, I will walk briskly towards him; when leaving, I will not exit in haste.

When answering a question, I will look at the person who is asking me the question.

I will serve my uncles as if I am serving my parents. I will treat my cousins as if they are my own siblings.

(10) These standards also apply when the younger brother is at home.

(11) Parents are happy when their children get along with each other. This is one way children can show they are dutiful to their parents.

(12) In ancient China, a male person had at least two names. The first name was the “given name”, which was given to him by his parents when he was born. A second name was given to him by his friends when he reached the age of 20, at a “Ceremony of the Hat” given in his honor to announce his coming-of-age. After that only his parents called him by his “given name”. Out of respect, everyone else, including the emperor could only call him by his second name. The only exception was if he committed a crime. During sentencing, he would be called his “given name”.

(13) In ancient China, most people used horses as their means of transportation.

(14) See footnote 13
CHAPTER 3
BE CAUTIOUS IN MY DAILY LIFE

I will get up each morning before my parents; at night, I will go to bed only after my parents have gone to sleep. When I realize that time is passing me by and cannot be turned back, and that I am getting older year by year, I will especially treasure the present moment.\(^{15}\)

When I get up in the morning, I will wash my face and brush my teeth. After using the toilet, I will always wash my hands.

I must wear my hat straight\(^{16}\) and make sure the hooks\(^{17}\) of my clothes are tied. My socks and shoes should also be worn neatly and correctly.

I will always place my hat and clothes away in their proper places. I will not carelessly throw my clothes around, for that will get them dirty.

It is more important that my clothes are clean, rather than how extravagant they are. I will wear only what is suitable for my station. At home, I will wear clothes according to my family traditions and customs.

When it comes to eating and drinking, I will not pick and choose my food. I will only eat the right amount; I will not over-eat.

I am still young, I must not drink alcohol. When I am drunk, my behavior will turn ugly.

I will always walk composed, with light and even steps. I will always stand up straight and tall. My bows will always be deep, with hands held in front and arms rounded. I will always pay my respect with reverence\(^{18}\).

I will not step on doorsills or stand leaning on one leg. I will not sit with my legs apart or sprawled out. I will not rock the lower part of my body while standing or sitting down.

I will always lift the curtain slowly\(^{19}\) and quietly. I must leave myself ample space when I turn so I will not bump into a corner.
I will hold empty containers carefully as if they were full. I will enter empty rooms as if they were occupied.

I will avoid doing things in a hurry, as doing things in haste will lead to many mistakes. I should not be afraid of difficult tasks, and I will not become careless when a job is too easy.

I will keep away from rowdy places. I will not ask about things that are abnormal or unusual.

When I am about to enter a main entrance, I must first ask if someone is inside. Before entering a room, I must first make myself heard, so that those inside know someone is approaching.

If someone asks who I am, I must give my name. To answer `It is me` or `Me` is not sufficient.

Before borrowing things from others, I must ask for permission. If I do not ask, it is stealing.

When borrowing things from others, I will return them promptly. Later, if I have an urgent need, I will not have a problem borrowing from them again.

(15) There is an old Chinese proverb: “A unit of time is as precious as a unit of gold, but you cannot buy back one unit of time with one unit of gold.” It means that time is really very precious, as no amount of money can buy time.

(16) Guan means hat. In ancient China, when a male wore a hat, it meant he had attained the age of an adult.

(17) In ancient China, in place of buttons, people used hooks. When dressed, hooks had to be tied.

(18) Bai means paying respect. In ancient China, people paid their respect to others by bowing, holding one hand over the other which is closed, or prostrating themselves on the ground.

(19) In ancient China, curtains were made of bamboo strips woven together. They were used to shelter a room from view.
(20) Even if a container is empty, out of reverence to things whether living or not, one should treat it with respect and handle it with care.

(21) In ancient China, a virtuous man always behaved properly, regardless of whether he was alone or with others.

**CHAPTER 4**
**Be Trustworthy**

When I speak, honesty is important. Deceitful words and lies must not be tolerated.

Rather than talking too much, it is better to speak less. I will speak only the truth, I will not twist the facts.

Cunning words, foul language, and philistine habits must be avoided at all costs.

What I have not seen with my own eyes, I will not readily tell to others. What I do not know for sure, I will not easily pass on to others.

If I am asked to do something that is inappropriate or bad, I must not agree to it. If I do, I will be doubly wrong.

I must speak clearly and to the point. I must not talk too fast or mumble.

Some like to talk about the good points of others, while some like to talk about the faults of others. If it is none of my business, I will not get involved.

When I see others do good deeds, I must think about following their example. Even though my own achievements are still far behind those of others, I am getting closer.

When I see others do wrong, I must immediately reflect upon myself. If I have made the same mistake, I will correct it. If not, I will take extra care to not make the same mistake.
When my morals, conduct, knowledge, and skills seem not as good as those of others, I will encourage myself to be better.

If the clothes I wear, and the food I eat and drink are not as good as that of others, I should not be concerned.

If criticism makes me angry and compliments make me happy, bad company will come my way and good friends will shy away.

If I am uneasy about compliments and appreciative of criticism, then sincere, understanding, and virtuous people will gradually come close to me.

If any mistake I make is inadvertent, it is merely a mistake. If it is done on purpose, however, it is an evil act.

If I correct my mistake and do not repeat it, I no longer own the mistake. If I try to cover it up, I will be doubly wrong.

Return to Table of Contents

Pages: 1 2 3 4 5 6 7 8

Chapter 5
Love All Equally

Human beings, regardless of nationality, race, or religion – everyone – should be loved equally. We are all sheltered by the same sky and we all live on the same planet Earth.

A person of high ideals and morals is highly respected. What people value is not based on outside appearance.

A person’s outstanding abilities will naturally endow him with a good reputation. Admiration from others does not come from boasting or praising oneself.
If I am a very capable person, I should use my capabilities for the benefit of others. Other people’s competence should never be slandered.

I will not flatter the rich, or despise the poor. I will not ignore old friends, only taking delight in new ones.

When a person is busy, I will not bother him with matters. When a person’s mind is not at ease, I will not bother him with words.

If a person has a shortcoming, I will not expose it. If a person has a secret, I will not tell others.

When people are being praised and approved of, they will be encouraged to try even harder.

Spreading rumors about the wrongdoings of others is a wrongdoing in itself. When the harm done has reached the extreme, misfortunes will surely follow.

. When I encourage another to do good, both of our virtues are built up. If I do not tell another of his faults, we are both wrong.

Whether I take or give, I need to know the difference between the two. It is better to give more and take less.

What I ask others to do, I must first ask myself if I would be willing to do. If it is not something I would be willing to do, I will not ask others to do it.

I must repay the kindness of others and let go of my resentments. I will spend less time holding grudges and more time paying back the kindness of others.

When I am directing maids and servants, I will act honorably and properly. I will also treat them kindly and generously.
If I use my influence to make them submissive, their hearts will not be with me. If I can convince them with sound reasoning, they will have nothing to object to.

**CHAPTER 6**

**BE CLOSE TO AND LEARN FROM PEOPLE OF VIRTUE AND COMPASSION**

We are all human, but we are not the same. Most of us are ordinary; only a very few have great virtues and high moral principles.

A truly virtuous person is greatly respected by others. He will not be afraid to speak the truth and he will not fawn on others.

If I can be close to and learn from people of great virtue and compassion, I will benefit immensely. My virtues will grow daily and my wrongdoings will lessen day by day.

If I choose not to be close to and learn from people of great virtue, I will suffer a great loss. People without virtue will get close to me and nothing I attempt will succeed.

**CHAPTER 7**

**AFTER ALL THE ABOVE ARE ACCOMPLISHED,**

I Should Study Further and Learn Literature and Art to Improve My Cultural and Spiritual Life

If I do not actively practice what I have learned, but continue to study on the surface, even though my knowledge is increasing, it is only superficial. What kind of person will I be?

If I do apply my knowledge diligently, but stop studying, I will only do things based on my own opinion, thinking it is correct. In fact, what I know is not the truth.

There are methods to study correctly. They involve concentration in three areas: my mind, my eyes, and my mouth. To believe in what I read is equally important.

When I begin to read a book, I will not think about another. If I have not completed the book, I will not start another.
I will give myself lots of time to study, and I will study hard. If I devote enough time and effort, (22) I will thoroughly understand. If I have a question, I will make a note of it. I will ask the person who has the knowledge for the right answer.

I will keep my room neat, my walls uncluttered and clean, my desk tidy and my brush (23) and inkstone (24) properly placed. If my ink block (25) is ground unevenly, it shows I have a poor state of mind. When words are written carelessly, showing no respect, this shows my state of mind has not been well. My books (26) should be classified, placed on the bookshelves, and in their proper places. After I finish reading a book, I will put it back where it belongs. Even if I am in a hurry, I still must neatly roll up and bind the open bamboo scroll (27) I have been reading. All missing or damaged pages ought to be immediately repaired. If it is not a book on the teachings of the saints and sages, it should be discarded and not even looked at. Such books can block my intelligence and wisdom, and will undermine my aspirations and sense of direction.

Neither be harsh on myself, nor give up on myself. To be a person of high ideals, moral standards and virtue is something we can all attain in time.

(22) If I do not understand part of a book I am reading, I should read it again and again, even if for a thousand times. Its meaning will come to me in time.

(23) “Brush” here means Chinese writing brush.

(24) “Inkstone” is a stone stand used for preparing the ink used in Chinese brush calligraphy.

(25) “Ink block” is a solid ink piece. A person grinds it with water against the inkstone to make ink for writing Chinese brush calligraphy.

(26) Here the term “books” refers to books on laws, constitutions, and the organizational systems of a nation.

(27) “Scroll”, or “Juan” means a bamboo scroll. It is an ancient book, in the form of a scroll made of bamboo slips with knife-carved or painted Chinese characters. Such books were used before paper was invented.
<table>
<thead>
<tr>
<th>原文 Text</th>
<th>白話文 English</th>
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<tbody>
<tr>
<td><strong>1.</strong> 弟子規，聖人訓 聲學生的規矩，是聖人的訓誨。</td>
<td>&quot;The Rules for Students&quot; are the Sage’s teachings.</td>
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<td><strong>2.</strong> 首孝弟注1，次謹信 首先要對父母好注2 和對長者尊敬，然後要恭謹注3 和誠信。</td>
<td>First be good to parents note 2 and respect elders; next be reverent note 3 and trustworthy.</td>
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<tr>
<td><strong>3.</strong> 泛愛眾，而親仁 廣泛地愛眾人；而且親近仁人。</td>
<td>Love everyone and become close with the kind-hearted.</td>
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<td><strong>4.</strong> 有餘力，則學文 如果有剩餘的力量，就學習書本。</td>
<td>If there's energy left over, then study books.</td>
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<td><strong>5.</strong> 右總敘 右邊（以上）是總結。</td>
<td>To the right (the preceding) is the summary.</td>
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<tr>
<td><strong>6.</strong> 父母呼，應勿緩 父母呼喚時，回應不要緩慢。</td>
<td>When parents call, don’t be slow to answer.</td>
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<td><strong>7.</strong> 父母命，行勿懶 父母發出命令時就要執行，不要懶惰。</td>
<td>When parents give an order, act, don’t be lazy.</td>
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<td><strong>8.</strong> 父母教，須敬聽 父母教導時，要恭敬地聽。</td>
<td>When parents teach, one must listen respectfully.</td>
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<td><strong>9.</strong> 父母責，須我承 父母責備時，我要承受（接受）。</td>
<td>When parents reprimand, one must accept.</td>
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<td><strong>10.</strong> 冬則溫，夏則清 冬天要溫暖，夏天要清涼。注4</td>
<td>In winter keep warm; in summer keep cool. note 4 11.</td>
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<td><strong>11.</strong> 晨則省，昏則定 早晨要省察自己，黃昏要安定下來。注5</td>
<td>In the morning think over your conduct; in the evening settle down. note 5 12.</td>
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<tr>
<td><strong>12.</strong> 出必告，返必面 出外必定告訴父母，回來必定見父母一面。</td>
<td>When leaving one must tell one's parents; upon returning one must see one's parents face-to-face.</td>
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<td><strong>13.</strong> 居有常，業無變 起居有定時，事業不改變。</td>
<td>There should be regularity in one's daily life, and no change in one's career.</td>
</tr>
<tr>
<td><strong>14.</strong> 事雖小，勿擅為 雖然是小事，都不能任意擅為。</td>
<td>Though a matter may be small, don't act arbitrarily.</td>
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</table>
15. If one acts arbitrarily, the code that a son ought to follow gets damaged.

16. Though a thing may be small, don’t selfishly hoard it.

17. If one selfishly hoards, the parents’ hearts will be hurt.

18. What parents like, make an effort to possess.

19. What parents despise, carefully get rid of.

20. Injury to one’s body brings parents worry.

21. Injury to one’s character brings parents shame.

22. When parents love me, it is easy to be good to parents.

23. When parents detest me, then it’s truly virtuous to be good to parents.

24. When parents are doing something that’s wrong, counsel them to make them change.

25. Make my expression pleasant, and soften my voice.

26. If the counsel is not accepted, wait until parents are happy then counsel them again.

27. Weeping and wailing should follow, and beatings are borne without complaint.

28. When parents fall ill, one tastes the medicine first (to see if it’s been brewed to the proper degree),

29. And attend day and night, not leaving the bed.

30. One mourns for thee years, often sobbing sadly.

31. The place of living should change, and one should abstain from wine and sex.
32. 喪盡禮，祭盡誠 喪禮做盡禮節，祭拜致盡誠懇。 At the funeral there should be the utmost decorum; at memorial services there should be the utmost sincerity.

33. 侍死者，如事生 侍奉死者，好像侍奉在生的一樣。 Serve the dead like serving the living.

34. 兄道友，弟道恭 兄長應該友善，弟弟應該恭敬。 The proper way for the older brother is friendliness; the way for the younger brother is respect.

35. 兄弟睦，孝在中 兄弟的和睦便是孝（對父母好）了。 When brothers are harmonious, that is in itself being good to parents.

36. 財物輕，怨何生 看輕財物，怨忿就不會產生。 When money and material things are taken lightly, how can resentment arise?

37. 言語忍，憤自泯 言語忍讓，憤怒就自然會泯沒。 When words are tolerated, anger naturally dissipates.

38. 或飲食，或坐走 無論是飲食、就坐或走路， In eating and drinking, and in walking and sitting down,

39. 長者先，幼者後 長者行先，年幼者行後。 The elder person goes first; the junior person goes after.

40. 長呼人，即代叫 長者呼喚人，就立即代他叫喚。 When an elder is calling someone, immediately call that person for the elder.

41. 人不在，己先到 如果叫的人不在，就自己先報到。 If that person is not there, go to the elder yourself.

42. 稱尊長，勿呼名 稱呼尊長，不要叫名字。 When addressing a respected elder, don't call him by name.

43. 對尊長，勿見能 在尊長面前，不要炫耀自己。 In front of a respected elder, don't show off.

44. 路遇長，疾趨揖 路上遇到長者，要趕快上前鞠揖。 When meeting an elder on the road, quickly go up and bow.

45. 長無言，退恭立 長者沒話說，就退開，恭敬地站立。 If the elder has nothing to say, retreat and stand respectfully.

46. 騎下馬，乘下車 騎馬時要下馬，坐車時要下車。 Get off if riding a horse, get out if in a car.

47. 過尤待，百步余 長者走過去了，要仍然等待，直至他走了百餘步。 Wait even after the elder passes, for a hundred steps or more.

48. 長者立，幼者立 長者站立，幼者就要站立。 When the elder person stands, the junior person stands.

49. 長者坐，命乃坐 長者坐下，幼者要等待長者命令才坐下。 When the elder person sits, only upon being ordered does the junior person sit.
50. 尊長前，聲要低， 尊長前面，說話聲音要低。 In front of a respected elder, one’s voice has to be low,
51. 低下聞，為非宜  但是低到不能聽聞就不適宜。 But if it’s too low to be heard, then that’s not suitable.
52. 進必趨，退必遲  進去見長者要趕快，離開長者時要遲慢。 Going into an elder one must hurry; leaving an elder one must be slow.
53. 問起對，視勿移  長者問話就站起來作應對，視線不要移動。 When asked a question one rises and answers, without moving one's gaze.
54. 事諸父，如事父  侍候各個父輩的長者，好像侍候父親一樣。 Serve the elders of your father's generation like serving your father.
55. 事諸兄，如事兄  侍候各個兄輩的長者，好像侍候兄長(哥哥)一樣。 Serve the elders of your big brother's generation like serving your big brother.
56. 右入則孝出則弟  右邊 (以上) 是進入家裡就行孝（對父母好），走出家外就要對長者尊敬。 To the right (the preceding) is being good to parents inside the family and being respectful to elders outside.

57.
朝早，夜眠遲

早晨早些起來，晚上遲些才睡覺。注7

In the morning rise early; at night go to sleep late. Note 7

58. 老易至，惜此時  老年很容易到來，要珍惜這時刻。 Old age arrives readily; value this time.
59. 晨必盥，兼漱口  早晨必定洗手和漱口。 In the morning one must wash the hands, plus rinse the mouth.
60. 便溺回，輒淨手  大小便回來，必定把手弄乾淨。 After returning from urination and defecation, always clean the hands.
61. 冠必正，紐必結  帽子一定要端正，紐子必定扣起來。 The hat must be on straight; the buttons must be done up.
62. 襪與履，俱緊切  襪子和鞋子，都要穿得緊切。 The socks and shoes should all be on snugly.
63. 置冠服，有定位  放置帽子和衣服，要有既定的地方。 For putting hats and clothes, there should be set places.
64. 勿亂頓，致汗穢。 Don’t set them down in a disorderly manner, making a sweaty mess.

65. 衣貴潔，不貴華。 In clothes value cleanliness, not fanciness.

66. 上循分，下稱家。 First, follow one’s station in life; second, suit the family’s financial situation.

67. 對飲食，勿揀選。 With food and drink don’t be picky.

68. 食適可，勿過則。 Eat just enough; don’t eat excessively.

69. 年方少，勿飲酒。 While still young, don't drink alcohol.

70. 飲酒醉，最為醜。 Being drunk is most ugly.

71. 步從容，立端正。 Walk relaxed; stand straight.

72. 捐深圓，拜恭敬。 Bow deep and round; when kneeling to pay homage do so reverently.

73. 勿踐或，勿跛倚。 Don’t step on the threshold; don’t stand leaning on one leg.

74. 勿箕踞，勿搖卑。 Don’t sit with legs straight and apart; don’t wave the bottom.

75. 緩揭簾，勿有聲。 Open curtains slowly, without noise.

76. 寬轉彎，勿觸稜。 Turn turns widely, without hitting the corners.

77. 執虛器，如執盈。 Hold empty vessels like holding full ones.

78. 入虛室，如有人。 Enter empty rooms as if someone is there.

79. 事勿忙，忙多錯。 Don’t hurry when doing things, or there will be many mistakes.

80. 勿畏難，勿輕問。 Don’t fear difficulties; don’t look down upon asking questions.

81. 鬥鬧場，絕毋近。 Scenes of fighting and disturbances, do not ever go near.

82. 邪僻事，絕勿聲。 Evil deviant things, don't ever say.
83. 將入門，問誰存  即將進入門戶時，要問誰在裡面。  When about to enter through a door, ask who is there.
84. 將上堂，聲必揚  即將進入廳堂時，要聲音響亮地報到。  When about to enter a hall, one must call out one's arrival.
85. 人問誰，對以名  別人問你是誰，就把名字告訴他。  When people ask who is there, answer with your name.
86. 吾與我，不分明  只說是我，是不夠明白的。  “Me” and “I” don't make anything clear.
87. 用人物，須明求  用別人的物件，須要明確地求問。  When using other people's things, one must clearly ask.
88. 倘不問，即為偷  倘若不先求問，那就是偷。  If one doesn’t ask, then it is stealing.
89. 借人物，及時還  借別人的物件，及時歸還。  When borrowing other people's things, return them on time.
90. 人借物，有勿慳  別人向你借物件，有的話不要慳吝。  When other people borrow things from you, if you have them don’t be stingy.
91. 凡出言，信為先  凡說話時，誠信第一。  Whenever one speaks, trustworthiness comes first.
92. 詐與妄，奚可焉  騙詐和妄亂說話，怎可以呢？。  Lying and absurd wild talk, how can one engage in such things?
93. 話說多，不如少  話說得多，不如說少些。  Talking a lot is not as good as talking less.
94. 惟其是，勿佞巧  只說事實，不要說虛浮不實的花言巧語。  Say only what is true, don't be glib or tricky.
95. 刻薄詞，穢汙詞  刻薄的言語，骯臟的言語，  Cutting and disdainful words, dirty and filthy words,
96. 市井氣，切戒之  鄙俗的風氣，一定要戒除。  Such vulgar airs, definitely get rid of them.
97. 見未真，勿輕言  看到的東西還未確定是否真實時，不要輕率地發出言論。  When still unsure of what you are seeing, do not lightly speak on it.
98. 知未的，勿輕傳  知道的東西未還確定是否正確時，不要輕率地傳播。  When still unsure of what you know, don’t lightly spread it.
99. 事非宜，勿輕諾  事情的條件還未適當時，不要輕率地承諾。  If conditions aren’t favorable, don’t lightly promise.
100. 苟輕諾，進退錯  如果輕率地承諾了，前進去做和退卻不做都是錯誤。  If one lightly promises, then both going forward to do it and backing off from doing it are wrong.
101. 凡道字，重且舒  凡說話時，字句都要莊重和舒松。 Whenever you say something, say it with weight and relaxation,
102. 勿急疾，勿模糊  不要急速，不要模糊。 Not hurriedly or quickly, nor blurred and unintelligibly.
103. 彼說長，此說短  這個說長，那個說短。 This one gossips about this; that one gossips about that;
104. 不關己，莫閒管  不關涉到自己，就不要多管閒事。 If it doesn’t concern yourself, don’t participate.
105. 見人善，即思齊  見到別人優良，就要想想怎樣追上。 On seeing others being good, think of equaling them.
106. 縱去遠，以漸躋  縱使相距很遠，可以漸漸進步。 Even if far below them, you can gradually improve.
107. 見人惡，即內省  見到別人惡劣，就要檢查自己。 On seeing others being bad, inspect yourself.
108. 有則改，無加警  如果自己有就要改正，沒有就要加強警惕。 If like them then correct it; if not then be vigilant.
109. 惟德學，惟才藝  只有品德和學問，只有才能和技藝， Only in virtue and learning, and in ability and skill,
110. 不如人，當自勵  比不起別人，就應當勉勵自己。 If not as good as others, then one should spur oneself on.
111. 若衣服，若環食  如果是衣服、環境、或食用， If it's in clothing and attire, or housing and food,
112. 不如人，勿生戚  比不起別人，不要悲愁。 That one is not as good as others, don’t be sad.
113. 惡友來，益友卻  損害你的朋友就會到來，有益於你的朋友就會退卻。 Will cause harmful friends to come and beneficial friends to leave.
114. 聞過怒，聞譽樂  如果聽到(自己的)過錯就憤怒，聽到贊頌就高興， Becoming angry upon hearing faults and happy upon hearing praise,
115. 惡友來，益友卻  損害你的朋友就會到來，有益於你的朋友就會退卻。 Will cause harmful friends to come and beneficial friends to leave.
116. 直諒士，漸相親  正直誠信的人士就會漸漸跟你親近。 Will cause straight and honest gentlemen to gradually draw close.
117. 無心非，名為錯  無意的過犯，叫做錯誤。 Doing wrong unintentionally is called making a mistake;
118. 有心非，名為惡  蓄意的過犯，叫做罪惡。 Doing wrong intentionally is called committing an evil.
119. 过能改，归於无　能够改正过错，就等於没有犯。　　If one corrects what one has done wrong, then it’s as if it hasn’t happened.
120. 倘掩饰，增一辜　如果掩饰过错，就增加一项罪行。　　If one covers up, then one adds to one’s trespass.
121. 右谨而信　右邊（以上）是既恭謹又誠信。note 10　　To the right (the preceding) is being reverent and trustworthy.
122. 凡是人，皆須愛　凡是人，都須要愛。　All who are human, one must love.
123. 天同覆，地同載　天空把我們同樣地覆蓋，土地把我們同樣地承載。　Heaven covers us equally; Earth bears us equally.
124. 行高者，名自高　品行高尚的人，名望自然高。　People with high conduct naturally have high reputations;
125. 人所重，非貌高　人們所重視的，並非相貌高貴。　What people value is not high looks.
126. 才大者，望自大　才能大的人，聲望自然大。　People with great ability naturally have great fame;
127. 人所服，非言大　人們所佩服的，並非言語大。　What people respect is not great words.
128. 己有能，勿自私　自己有才能的話，不要自私。　If one has ability, one shouldn’t be selfish.
129. 人有能，勿輕訾　別人有才能的話，不要輕易貶低別人。　If other people have ability, one shouldn’t denigrate them.
130. 勿諂富，勿驕貧　不要對富人諂媚，不要對窮人驕傲。　Don’t fawn on the rich; don’t be arrogant to the poor.
131. 勿厭故，勿喜新　不要厭棄故舊的，不要只喜愛新的。　Don’t despise the old; don’t favor the new.
132. 人不閒，勿事搞　別人沒空閒，就不要用事情攪擾他。　If people don’t have time, don’t bother them with matters.
133. 人不安，勿話搞　別人不安寧，就不要用說話攪擾他。　If people are not at peace, don’t bother them with words.
134. 人有短，切莫揭　別人有短處，切勿揭露宣揚。　When people have shortcomings, definitely don’t publicize them.
135. When people have secrets, definitely don't say them.

136. Speaking of others' good deeds is in itself a good deed.

137. When others learn of it, they become more encouraged.

138. Publicizing other people's shortcomings is in itself evil.

139. People hate it very much, and disaster arises.

140. Admonishing each other to do good builds up everyone's virtue.

141. Not dissuading another from doing wrong damages both parties' character.

142. When taking and giving, making everything clear is what's important.

143. It's better to give much and take little.

144. When about to do unto others, first ask yourself;

145. If you don't want it, then stop immediately.

146. One wants to repay kindness and forget grudges.

147. Repaying grudges is short; repaying kindness is long.

148. In dealing with maids and servants, one is of high station.

149. Though of high station, one must be kind and forgiving.

150. Using force to make people submit doesn't make their hearts submit.

151. Using reason to make people submit, only then are there no words (of discontent).

152. All are human, but their types differ.
153. 流俗眾，仁者希。庸俗的人眾多，仁慈的人稀少。Most belong to the unrefined; the truly kind-hearted are rare.

154. 果仁者，人多畏。真正仁慈的人，人們多數怕他。A truly kind-hearted person is feared by most people;

155. 言不諱，色不媚。他的言談不怕觸犯別人，他的容顏不會諂媚別人。He is not afraid of his words causing offense; his expression is not fawning.

156. 能親仁，無限好。能夠親近仁慈的人，會得到無限好處。To be able to become close with the kind-hearted is infinitely good.

157. 德日進，過日少。品德會日益進步，過失會日益減少。One's virtue will daily advance; one's errors will daily lessen.

158. 不親仁，無限害。不親近仁慈的人，會帶來無限的禍害。Not becoming close with the kind-hearted is infinitely harmful;

159. 小人進，百事壞。卑鄙低劣的人會進來，甚麼事情都會敗壞。Lowly people will come and everything will turn bad.

160. 右汎愛眾而親仁。右邊（以上）是既廣泛地愛人又親近仁慈的人。To the right (the preceding) is loving everyone and becoming close with the kind-hearted.

161.

不力行，但學文

如果不努力於行為，只學習書本，

If one doesn't work hard at conduct, but only studies books,

162. 長浮華，成何人。便會滋長虛浮的華麗，這樣會變成怎樣的人呢？Then one attains superficial finery—what kind of person is that?

163. 但力行，不學文。只努力於行為，而不學習書本，If one only works hard at conduct, but does not study books,

164. 任己見，昧理真。就會一味憑靠自己的見解，對真理蒙昧。Then one relies only on one's own views, and remain ignorant of true reason.

165. 讀書法，有三到。讀書的辦法，有三個到：The way to study requires three things coming together:

166. 心眼口，信皆要。心到、眼到、口到，三樣都需要。Heart, eyes and mouth, are all necessary.

167. 方讀此，勿慕彼。剛開始讀一本書，就不要想念著另一本。When you've just begun reading one book, don’t yearn for another;
168. 此未終,彼勿起  這本未讀完,那本不要開始。  When the first book hasn’t been finished, don’t start another one.
169. 寬為限,緊用功  界限要放得寬闊,功夫要用得緊密。  Set wide limits; apply tight efforts.
170. 功夫到,滯塞通  功夫到位,滯塞便會開通。  With proper effort, obstacles will be overcome.
171. 心有疑,隨札記  心裡有疑問,就立刻寫札記。  When there is doubt, note it down right away,
172. 就人問,求確義  以便問人,尋求正確的意義。  So as to ask people and get the true meaning.
173. 房室清,牆壁淨  房室要清潔,牆壁要乾淨。  The room should be clean; the walls, clear;
174. 几案潔,筆硯正  桌子要潔淨,筆和墨硯要擺正。  The desk, spotless; the pen and inkwell, straight.
175. 墨磨偏,心不端  墨磨得有偏差,是因為心裡不端正。  If the ink is ground unevenly, the heart is not upright;
176. 字不敬,心先病  寫的字不尊敬,是因為心裡有病。  If the words are not respectful, the heart has first fallen ill.
177. 列典籍,有定處  列放書本,有固定的地方。  Books should be set out in a regular place.
178. 讀看畢,還原處  書本讀看完畢,就歸還原來的地方,  After reading, return them to their original place.
179. 雖有急,卷束齊  雖然有急事,也要先把書本卷束整齊。  Though there may be an urgent matter, roll and tie them properly,
180. 有缺壞,就補之  如果有缺壞,就立刻修補。  And if there’s damage, repair it immediately.
181. 非聖書,屏勿視  不是聖賢的書本,摒棄它,不要看。  Books not of the sages, reject them; don’t look.
182. 芳聞明,壞心志  它會掩蔽你的聰明,損壞你的心志。  They cloud the intellect and corrupt one’s heart and aspiration.
183. 勿自暴,勿自棄  不要自暴自棄(不要暴虐自己,不要拋棄自己)。  Don’t abuse yourself; don’t give up on yourself.
184. 聖與賢,可馴致  聖潔和賢德,可以漸漸地達到。注13  What is saintly and virtuous, can be gradually attained.

185. 右行有餘力則以學文  右邊 (以上)
是:致力於行為後還有剩餘的力量,就來用學習書本。  To the right (the preceding) is: after achieving right conduct, if there’s energy left over then use it to study books.
注　　Notes
- 文言文翻譯的原則　　Principles of Translating Classical Chinese -
  關於各《弟子規》網站之間的文本差異　　On Textual Discrepancies Among the Different Di Zi Gui Websites　1. ^ "弟"這裡讀作 "ti" 而不是 "di", 跟 "悌"通。　1. ^

  Here the character 弟 is pronounced "ti" and not "di", and is the same as the character 悌.

  2. ^ "孝"應該譯為 "對父母好" 而不是 "子女的虔誠"。(詳)

  2. ^ Xiao 孝 should be translated as "being good to parents", not "filial piety". (Details) 3. ^

  "謹"這裡的意思是 "恭謹", 並非 "謹慎"。《弟子規》所教授的恭謹, 是一個崇高的心態, 雖包括但遠遠超越了謹慎。(詳)

  3. ^ Jin 謹 here means "reverent" as in gongjin, not "careful" as in jinshen. What Di Zi Gui teaches is a lofty state of mind, one that includes but is far above merely being "careful".(Details) 4. ^

  很多文本用冰字旁的 "清" 而不是水字旁的 "清", 那麼句子就變為把父母的床被溫暖起來或清涼下去。(詳)

  4. ^ Qing with the "ice radical" 清 instead of Qing with the "water radical" 清 is used in many texts; the sentence would then be referring to warming up and cooling the parents' bed.(Details) 5. ^

  很多學者把這句解釋為 "早上向父母問安, 晚上為父母整頓床被"。(詳)

  5. ^ Many scholars take this sentence to mean asking after parents in the morning and putting in order the parents' bed in the evening. (Details) 6. ^

  我認為，守喪三年過多。《孝經》裡孔子只說過 "喪不過三年" 而並不是喪必要三年。而且孔子同時說, "無以死傷生"。守喪三年之長很多時誤事, 變成了以死傷生：文天祥就是剛考了狀元，被皇帝看中，正要重用以改革時弊的時候，父親過世，便要辭職回鄉守孝三年，回來時已是奸臣攬權，蒙古侵略，宋朝正在走向滅亡了。正式守孝可能三至十二個月就夠了。

  6. ^ I think mourning for three years is too long. In The Classic of Xiao, Confucius said that "mourning should be no longer than three years", not necessarily for three years. Moreover, he
said at the same time "not to let dying injure the living". Formally mourning for three years can ruin important matters, such that dying injure the living. For example, Wen Tian-Xiang had just become First Imperial Laureate at the Civil Service Exams and was going to be entrusted by the Emperor with government reform when the father died. Wen had to resign and go home to mourn for three years. When he returned corrupt ministers had firm control, the Mongols were invading, and the Song Empire was heading towards extinction. Perhaps three to twelve months of formal mourning is enough.

7. ^ 健康起見，我認為這句應該改為“朝起早，夜即眠”。（詳）

7. ^ For reasons of health, I think this verse should be changed to: "In the morning rise early; at night go immediately to sleep." (Details) 8. ^

“稱家”是特別用語，意思是“適合家庭的經濟情況，出自《禮記•檀弓上》：“子游問喪具，夫子曰：稱家之有亡（無）。” 8. ^ Cheng jia 称家 is a special term meaning "to suit the family's financial situation". The term comes from the chapter "Tan Gong - First Part" in the ancient classic Li Ji (Book of Etiquette) where, in answer to a question about burial articles, Confucius said, "They should suit the family's financial situation."

9. ^

我認為“輕”這裡是作動詞用，是“輕視”的意思，而不是副詞即“輕易”，因為那樣句子的意思就會變成“不要輕易發問”，而當然我們希望學生們，其實所有人們，都多一點發問。

9. ^ I consider 輕 qing to be a verb here meaning "to look down upon" as in qing shi. I don't think qing is being used as an adverb as in qing yi i.e. "lightly", since that would make the verse mean "don't lightly ask", and of course we would like students, actually all persons, to ask more questions.

10. ^ 如上注3，“謹”這裡的意思是“恭謹”，並非“謹慎”。（詳）

10. ^ As in note 3 above, jin 謹 here means "reverent" as in gongjin, not "careful" as in jinshen. (Details) 11.^

我認為，雖然想法是慷慨，用意良好，但是“與宜多，取宜少”老是給別人多，給自己少，是不公平的，不適宜市場的運作，違反等價交換的原則。社會的本質是互利、雙贏，所以，我認為應該把這句改為“與如多，得不少”。（詳）

11. ^ I think that, although the underlying idea is a laudable generosity and an entirely good intention, "better to give more and take less" is unfair, is not suited to the operation of markets and is contrary to the principle of exchange of equal values. The essence of society is mutual benefit and "win-win"; therefore I think this verse should be changed to: "If one gives much, one won't receive little". (Details) 12.^

“身貴端”：今日“端貴的主人”和“下賤的婢僕”那種想法已經被雇主在雙方自願的情況
下聘請僱員這個概念取代。僱員是在雇主的指令下工作，來換取金錢的。所以，除了金錢，僱員從雇主那裡所需要獲取的，就是明確的規格和指令。我提議把這句改為“待僱員，規令明”。

另外，雇主跟僱員這個人倫關係要求雇主誠信交易，包括準時和依照原先議定支付薪酬。所以下一句便是：“薪準時，照議定。” 12. ^ Shen Gui Duan 身貴端 or "of high station": today this concept of a master of "high station" and a servant of "low station" has been replaced by the concept of an employer hiring, on the basis of mutual free will, an employee on the basis of mutual voluntarism. The employee performs work under the employer's direction in exchange for money. Therefore, besides money, what the employer owes to the employee are clear standards and directions. I suggest changing this verse to "In dealing with employees, standards and directions must be clear."

Also, the relationship-defined obligations of employer to employee demand that the employer deals with the employee on the basis of trustworthiness, honesty and integrity, and that includes paying on time and according to the original agreement. So the next verse should be: "Pay on time, follow the agreement."

13. ^ "馴"這裡是古代用法，“漸漸”的意思。見《辭海》，上海1989年版，第1284頁。

13. ^ Xun 馴 here is used as one of its older meanings: "gradually". See Ci Hai, Shanghai 1989, p. 1284.

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