

細講弟子規 第二十九集

Confucius Teachings On Building A Happy Life (29)

- a foundation for Mahayana Buddhism practice

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How to Exhort a Friend

諸位朋友，大家下午好！

Good afternoon my friends!

我們早上講到朋友之間的道義、信義，

We mentioned moral responsibility and righteous credibility between friends this morning. 也提到朋友之間應該互相規勸，互相關懷，互相稱贊、贊嘆。

We also said that friends should mutually exhort, care for, and praise each other.

其實當你在贊嘆別人的時候，自己已經熏到那一分香。

Actually, when we praise people, we have already shared in their success ourselves.

再來是「不言家醜」，

The next obligation is “not to reveal the bad things about our friends’ family.”

最後一個「通財之義」。

Lastly is “willingness to share one’s wealth.”

財分兩種，有外財跟內財。

There are two kinds of wealth: internal wealth and external wealth.

內財就是用我們的勞力，用我們的經驗智慧去幫助他。

In terms of inner wealth, we can help our friends by using physical labor, experience, and wisdom.

俗話又說「救急不救貧」。

There is also a saying which goes, “Save those with an urgent need, not those who are poor.”

諸位朋友，什麼是貧？

My friends, what is meant by “poor”?

沒有錢叫貧嗎？他沒有錢可以有錢，只要他有志氣，只要他肯學習。

Does it mean having no money? If one doesn’t have money, he can earn it as long as he has aspiration and is willing to learn.

所以怕就怕在他連志氣、連學習的心都不願意，那才是真正的貧窮。

If he doesn’t even have the intention to learn and make progress, he is truly a poor man.

所以當對方他是這樣的態度，你可能拿錢幫助他，

When he has such an attitude and you use money to help him,

他愈來愈依賴，甚至於愈來愈覺得理所當然。

he may become more and more dependent and even come to think that he deserves it.

可能我們本來是想幫助他，到最後反而害了他。
We originally wanted to help him, but harmed him in the end.

所以幫助人也要用我們的智慧，
So, we must use our wisdom when we help people.
不然會以善心行惡事。

Otherwise, we will commit evil with our kind intentions.

比方說，對方他沒有家庭責任感，他常常出去喝酒，來跟你借錢。

For example, someone has no sense of family responsibility and often goes out drinking, he may ask you to borrow money.

你要不要借給他？不行。

Should you lend it to him? No!

但是你也不會把他趕出去，因為這樣會結怨。

But you should not send him away either, by doing so, you will create grievance with him.

你就把他找進來坐一下，

You can invite him into the house to take a seat.

你只要很有原則，他就動不得你的錢。

As long as you hold fast to your principle, he will not be able to get your money.

是坐一下，每次給他一句、兩句做人的道理，

Every time you invite him to sit down, you can tell him one or two things about self-conduct.

甚至於給他一些你在工作當中的實際經驗，或者自我砥礪的經驗，告訴他，讓他可以在智慧，或者在做事的能力上能夠有所積累。

You can even share with him some of your practical experiences from work or the way of self-encouragement, so that he can accumulate wisdom and the ability for his work.

當然一定要準備一本書《弟子規》，拿給他。

Of course, you must prepare a copy of *Dizigui* and give it to him.

大人都要面子，你不要說：你給我好好學好這一本，你這一本都沒學好。

Adults care about their self-esteem, so you must not say, “Study this book carefully because you have not learned it well.”

不要這樣講，我們講話要善巧方便說：你有兒子，你兒子滿可愛的。

We must be skillful when we talk. You can say, “You have a very lovely son.”

反正你就挑好的講，你孩子很可愛，這一本給你孩子學，以後一定會很有出息。

Just pick some positive points. “You have a very lovely son. Let him learn this, he will surely have a very promising future.

但是我們中國聖賢人講，教育是「上所施，下所效」，

However, the Chinese saints and sages defined education as ‘The people above demonstrate examples while the people below emulate them.’

所以我們為人父母要做好榜樣給孩子看。

So, parents must set good examples for children to follow.”

你又沒有說他沒有做好榜樣，對不對？

This way, you do not directly say that he did not set a good example, right?

就這樣子勸告他，相信一點一滴也會讓他的觀念慢慢轉變。

I believe his mindset will gradually change bit by bit.

這也是要來自於我們的存心，真正相信「人之初，性本善」，

This also comes from our intention as we truly believe that “Primordially, people have an inherent good nature.”

這樣的真誠、這樣的平等心我們才提得起來。

Only then can we bring forth such a mind of sincerity and impartiality.

How to Share Your Wealth

所以我們有「通財之義」，這個財不只錢財，還指著我們的這些經驗、這些智慧。

So, we are “willing to share our wealth,” and this “wealth” refers to not only money but also our experience and wisdom.

等他已經學習到這些經驗、方法、智慧了，

When he has already learned from these experiences, methods, and sage wisdom, 相信他也可以把自己的家庭經營得很好。

I believe he will be able to regulate his family very well.

所以你這個幫忙，不只幫一時，還是幫一世。

So, you have helped him not only for now but for his entire life.

這是我們提到朋友之間不用言語的道義、信義。

This is the moral responsibility and righteous credibility that does not need to be expressed in words.

除了五倫關係應該有這些義務之外，我們也要回想

Apart from the obligations in these Five Ethical Relationships, we must also think back, 今天有這麼好的聖賢教誨是如何產生的？

“Today we have such good saints’ and sages’ teachings, how did this come about?”

是幾千年來這些聖哲人流血流汗，

It is attributed to these sages’ blood and sweat over thousands of years;

很多刻骨銘心的經歷，才留下了這些精粹的智慧，絕對不是偶然的。

their many indelible experiences enable us to have this essential wisdom. This is definitely not by chance!

剛好我在好多年前，聽到我的老師釋淨空教授在談一段道理。

Many years ago, I heard my teacher, professor Chin Kung, who spoke of one truth.

他就說：全球四大古文明，現在只剩下一個。

He said, “Of the four ancient civilizations in the world, only one remains today.”

哪一國？中國，標準答案。

Which one is it? Yes, China! Standard answer!

是不是這四大古文明的老祖宗在神明面前，

Was it because the ancestors of these four ancient civilizations were asked by gods,

然後神明說：來抽籤，誰抽到了不用滅亡，誰就不用滅亡。

“Come, draw lots to see which civilizations won’t perish?”

那剛好中國的老祖宗抽到，太好了不用滅。

When the Chinese ancestors drew, they said, “Nice! We won’t perish!”

是不是這樣？有果必有因。

Is this what happened? There is a cause behind every effect.

所以為什麼其它古文明滅了，為什麼中國沒有滅？

Why did the other ancient civilizations fall, but China survived?

決非偶然。

It is definitely not accidental.

所以我的師長這一段的敘述，讓我整個的註意力都集中起來，因為從來沒想過這個問題。

My teacher's narrative of this point made me entirely focus my attention because I had never thought of this problem before.

接著師長又說，

My teacher continued,

因為老祖宗他知道太多的人生，比方說「人生七十古來稀」。

“The ancestors knew so much about life. For instance, they said, ‘Since time immemorial, it is rare for people to live to seventy years old.’

很多人到四十歲、五十歲突然回頭看看幾十年來走過的路，他會忽然有一種感慨。

Therefore, many people in their forties and fifties, when looking back at their lives over the past few decades, would suddenly lament,

他說：假如讓我人生重來一次，我一定有很多過失不會犯。

‘If I could live my life over again, I certainly wouldn't commit so many improprieties.’”

人生假如處處有這樣的遺憾，那就不圓滿。

If we always have such regrets in life, our lives will not be perfect.

所以因為中國的祖宗他了解到假如智慧不傳承，那每個人的人生可能都要從頭開始摸索。

The Chinese ancestors realized that we all have to fumble through life over from the beginning if wisdom was not inherited and passed on.

所以基於對於他後代子孫，甚至於全人類的厚愛，

Owing to their boundless and unconditional love for their descendants and even all mankind, he hoped to pass down their wisdom for thousands of years.

they hoped to pass down their wisdom unceasingly for thousands of years.

所以就發明了一個傳承智慧的工具，叫做

So, they invented a tool for passing on wisdom called
「文言文」。

“Wen Yan Wen*.” (*The classical writing of ancient China, it contains timeless sage wisdom and has been vigorously advocated by Master Chin Kung.)

一個人能夠做出非常偉大的事，絕對都是從他那一念心開始的。

A person who can accomplish great tasks definitely begins with his aspirations.

所以有這一分慈愛就會有好的方法。

With this compassion and love, he will have a good method.

所以老祖宗觀察到，語言跟文字假如不分開就傳不下來。

Our ancestors observed that wisdom cannot be passed down if language is not separated from the written words.

比方說我們想一下，羅馬有沒有留下一些文字？

Let's think about it, did Rome leave behind any writing?

有，羅馬還留下很多文章，現在誰看？

Yes! There are still many literary works left in Rome, but who can read them now?

歷史學家還不一定看得懂，考古學家。

Historians may not necessarily understand them, it may have to depend on archaeologists.
這些兩河流域有沒有文字留下來？有。現在沒幾個人看得懂，

Are there any writings left in Mesopotamia? Yes! Few people can understand them now.
連字都看不懂，裏面的義理那更是不可能看懂。

The writing cannot even be understood, let alone their inner meaning.

所以我曾經也跟一位朋友交談，他說他離開故鄉二十來年，

I once talked to a friend who said, "I went back to my hometown after being away for more than twenty years.

再回去的時候，跟這些親友聊天，已經有很多詞語他聽不懂，或者我聽不懂。

When chatting with my relatives and friends, I found that many words had been changed; either they did not understand me or I did not understand them."

所以語言二十年就有一個小變化，兩百年大的變化。

Observing from history, there will be a small change in language in twenty years and a big change in two hundred years.

假如寫文章跟你講話完全一樣，那二千年前人寫的文章你有可能看得懂嗎？

If the script of literary works is exactly the same as speech, is it possible for us to understand something written 2000 years ago?

你絕對看不懂。

We will never understand it.

所以了解到這一點，所有寫文章不用當時的語言，用什麼？文言文。

Having understood this point, instead of writing with the language of the time, what did the ancient Chinese use? Wen Yan Wen.

所以幾千年來所有智慧的文章都是用文言文寫出來的。當我們懂得文言文，

For thousands of years, all written works containing wisdom have been written in Wen Yan Wen.

我們可以直接當二千多年前孔老夫子的弟子，也可以當孟夫子的弟子。

When we can understand Wen Yan Wen, we can directly become the students of Confucius and Mencius of over two thousand years ago.

所以這文言文就可超越時空去學習聖賢的智慧，

Thus, with Wen Yan Wen we can transcend time and space to comprehend the saints' and sages' wisdom.

所以文言文是我們老祖宗給後代子孫最大的恩澤。

Wen Yan Wen is therefore the greatest kindness given by our ancestors to future generations.

當我話聽到這裏，內心很慚愧。

When I heard this, I felt very ashamed because my language skill has always been poor.

因為我的語文一直都不好，在高中的時候，常常上文言文都上到打瞌睡。

When I attended the Wen Yan Wen class in senior high school, I often ended up dozing off.

突然聽完這席話，覺得老祖宗用他的生命來成就我們，而我們卻把它丟到哪裏？

After listening to these words, I suddenly felt that our ancestors had spent their life to help us achieve success, but where have we thrown this tool?

丟到垃圾桶裏面去。所以當場眼淚就掉下來，這是慚愧的眼淚。

In the trash can! So, I burst into tears on the spot. That is the tears of shame.

平常朋友幫我們端杯茶，我們都感謝得不得了，

Usually, we are so grateful when a friend serves us a cup of tea,

而老祖宗是幾千年來用生命在成就後代子孫，而我們卻視而不見。

for thousands of years our ancestors spent their lives helping future generations succeed, yet we have turned a blind eye to their kindness.

所以當場就起了念頭，一定要好好學習古文，好好學習聖賢經典。

I instantly gave rise to the thought that I must seriously learn Wen Yan Wen and the sages' classics.

後來就開始打開《弟子規》、打開《論語》這些經書，突然感受到好像沒有以前這麼難，好像突然跟它距離怎麼樣？

Later, when I started learning *Dizigui* and *The Analects*, I suddenly felt that it was not as difficult as before.

很拉近，看一句就歡喜一句。怎麼都會想這麼遠？高瞻遠矚。

All of a sudden, I felt much closer to Wen Yan Wen. For every sentence I read, I felt pleasantly joyful.

為什麼以前覺得很難？為什麼流完眼淚以後就不難？所以我從這件事也體會到一句教誨，

How could these sages see so far into the future? How they aimed high and looked far! Why did I feel it was very difficult in the past? Why was it not difficult after I had shed tears?

叫「一切法從心想生」。

I realized one teaching from this incident, "All dharmas (phenomena) are created by the mind". 所以諸位朋友，障礙在哪？心。

My friends, where is the obstacle? In one's mind. 自

己覺得很難，它就很難。當你把這個障礙放下，它就不難。

If we think it is difficult, it will be. When we let go of this hindrance, it won't be difficult anymore.

所以確確實實當我們那一念心懺悔了，那一念心真正把使命提起來，跟這些經典就很相應。

Indeed, when we have repented our past faults and really bring forth a mission, we will correspond well with these classics.

所以諸位朋友，我能把文言文學得好，你們一定會學得更好。

My friends, since I can learn Wen Yan Wen well, you will definitely learn better.

學文言文方法也很單純。

The method of learning Wen Yan Wen is very simple.

李炳南老師曾經說過，你只要能背五十篇古文，你就能看文言文。

Teacher Li Bingnan* once said that (*One of the three teachers of Master Chin Kung) as long as you can memorize fifty ancient texts, you can read Wen Yan Wen.

你假如能背一百篇古文，你就能寫文言文。

When you can learn one hundred ancient texts by heart, you can write Wen Yan Wen.

五十篇難不難？不難。《弟子規》就幾篇？

Is learning fifty texts difficult? No! How many sections are there in *Dizigui*?

沒那麼多，《弟子規》我們算六篇，入孝、出悌、謹、信、愛眾，親仁比較短，跟余力學文，當六篇。

Not that many. We can count it as six after deducting the shorter chapter on “Becoming Close to Benevolent people.”

您讀一下《孝經》十八章，

When you learn the *Classic of Filial Piety*, there are eighteen sections altogether.

其實讀五十篇古文不難，一百篇也不難，

In fact, it is not difficult to memorize fifty ancient texts, neither is one hundred.

最重要在有恒心，

The most important thing is perseverance.

「寬為限，緊用功；功夫到，滯塞通」。

As stated in *Dizigui* regarding studying, “Set a loose schedule, but apply tight efforts. When our efforts reach a certain level, obstacles will dissolve.”

所以我們可以一個禮拜背三百個字就好，三百個字不多。《弟子規》是一千零八十個字，

We can memorize three hundred words in a week, which is not much. There are 1,080 words in *Dizigui*.

所以我們一個禮拜背三百個字，一年可以背多少個字？

When we learn three hundred words in a week, how many words can we memorize in a year? 一萬多個字，那實力就非常雄厚。

More than ten thousand words. Then our foundation would be very strong.

所以確確實實成就都在持之以恆，

Indeed, success lies in perseverance.

你只要能堅持個一、二個月，保證你一定會愈學愈歡喜。

So long as you can continue for one to two months, I guarantee that the more you learn, the happier you will be.

因為文言文它的義理非常深廣，

Since Wen Yan Wen imparts very profound and broad meanings,

你每次念，悟處都不一樣。

you will have a different epiphany every time you recite it.

隨著我們的實踐，隨著我們智慧的開顯，可以愈深愈廣的去領受。

As we practice and uncover our wisdom, we can comprehend the meanings more profoundly and extensively.

Our Moral Responsibility

所以今天我們當了炎黃子孫，

Today, since we are the descendants of Emperors Yan and Huang* (*Two legendary emperors of ancient China),

我們就有信義、就有道義，應該把這些智慧承傳下去。

we have the righteous credibility and moral responsibility to inherit and pass down these wisdoms to future generations.

要傳首先要什麼？承。

Before passing them on, we must inherit them;

所謂「繼往開來」，

the so-called “carry on the past sages’ wisdom and open up a way for the future generations.”

沒有承就無法傳，沒有承就會傳錯了。

Without inheriting, there will be nothing to pass down, and we might even hand down something incorrect.

所以我們既有這個使命，就好好從自己做起。

Now that we have this sense of mission, we should start with ourselves.

很多朋友就說：蔡老師，要像你這樣才能做。其實這都是分別。

Many friends say, “Teacher Tsai, only people like you can do it.” In fact, these are all discriminating thoughts.

《大學》給我們的教誨，一個人「古之欲明明德於天下者，先治其國；欲治其國者，先齊其家；

As the *Great Learning* teaches us, “From ancient times, we have learned that one who wishes to illustrate the innate virtues to the world must first govern his own country well. To govern a country well, one must first harmonize his family.

欲齊其家者，先修其身；欲修其身者，先正其心；

To harmonize his family, one must first cultivate himself. To cultivate himself, one must first rectify his heart.

欲正其心者，先誠其意；欲誠其意者，先致其知，而致知在格物」。

To rectify his heart, one must first have a sincere mind. To have a sincere mind, one must first pursue genuine wisdom. To pursue genuine wisdom, one must first eliminate his material desires.”

所以已經把整個修身、齊家、治國、平天下的方法都講出來了。

This classic has already taught us the method for self-cultivation, harmonizing a family, governing a country, and bringing peace to the world.

有沒有規定哪一個行業才可以做？沒有。

Does it specify that only people of certain professions can do it? No!

每個行業、每個年齡層都可以做到。

It can be done by every profession and every age group.

所以首先要從「格物致知」下手。

One must first start with “subduing his desires in order to acquire wisdom.”

格物，格除物欲，格除壞習慣，當場都可以做。

Elimination of material desires and bad habits can be done immediately.

當我們欲望能夠放淡，心誌清朗，自然就能誠意正心。

When we can minimize our cravings, our mental capacity will become clear; naturally, we will be able to rectify our heart, become sincere in our mind,

開始從自己的言語行為去修正。

and further start to correct our speech and behavior.

當我們修正，家庭就會變化，工作的場合也會變化。

When we have rectified ourselves, our family and workplace will also change accordingly. 這樣你就是孔老夫子的好學生，我們中國聖賢教育的好招牌。

In this way, you are being an exemplary student of Confucius and a good model of our Chinese sages' education.

所以每個人都可以在這個大時代當中，去盡一分炎黃子孫的職責。

Therefore, every one of us can perform our duties as the descendants of Yan and Huang in this great era.

我們從五倫關係找到了人生的角色，人生的定位。

From the Five Ethical Relationships, we can find our role and position in life.

當我們站穩腳根，自然就能夠步履踏實，

When we have gained a strong foothold, every step taken will naturally be steadfast.

一步一步讓人生走得充實、走得有價值。

Then, we can gradually make our life fulfilling and meaningful.

我們看經文，一起把它讀一下：

Let's look at the text and recite it together,

【凡出言。信為先。詐與妄。奚可焉。話說多。不如少。惟其是。勿佞巧。奸巧語。穢汙詞。市井氣。切戒之。】

“When I speak, credibility is foremost. Deceitful words and lies must not be tolerated. It is better to speak less than talk too much. Speak only the truth, do not be fawning or glib. Cunning words and foul language, such vulgar manners must be prohibited.”

『凡出言，信為先』。

“When I speak, credibility is foremost.”

所以我們要言而有信，

We must honor our promises.

對自己講出來的話絕對要放在心上去實踐、去履行。

Whatever we have said must be kept in mind all the time; we must practice and fulfil it.

在春秋時代有一個人叫季割，吳國的季割，

In the Spring and Autumn period, there was a man called Jizha from the state of Wu.

有一次君王派他出使到魯國去，季割在旅途當中經過徐國。

Once, the emperor sent him on a mission to the state of Lu. On the journey, he passed by the state of Xu.

我們說春秋時代是非常多的國家，所謂八百諸侯，

There were many states during the Spring and Autumn period: the so-called eight-hundred feudal lords.

所以路途過程也經過一些國家，來到了徐國。

He also passed by some states on the journey before arriving at the state of Xu.

徐國國君就請他吃飯，宴請他。

The state's monarch invited him to dinner and entertained him.

坐下來吃飯的時候，徐國國君都沒看他的臉，都一直盯著他身上背著那把寶劍。

When he sat down for the meal, the monarch did not even look at his face but kept staring at the sword on his back.

因為那把寶劍非常莊嚴，所以徐國國君掩飾不住他對那把寶劍的喜愛之情。

Since that sword looked very majestic, the monarch could not conceal his love for it.

季割心裏就想，他是很歡喜我這一把寶劍，但是以前寶劍是代表什麼？

Jizha had noticed that the monarch liked his sword very much. But what did a sword represent in the past?

身分。

A person's identity.

所以出使其它國家，這個配劍是必要的禮儀，所以現在不能送給他，
Since this sword was a necessary etiquette when he visited other countries, he could not give it to the monarch now,

要等辦完事以後才可以送給他。

he had to wait until he had fulfilled his mission before giving it to the monarch.

所以季劄心裏面就起了這個念頭。

Jizha had given rise to this thought.

後來順利出使魯國，回來又經過徐國，

Later, he successfully accomplished his mission in the state of Lu.

他就去拜訪徐國國君，要把寶劍送給他。

Passing through Xu again on the way back, he went to pay the monarch a visit in order to give him his sword.

結果不巧，徐國國君在這一段時間之內去世，

Unfortunately, the monarch had passed away during that time.

所以季劄知道以後，就前往他的墳前給他祭拜。

When Jizha learned about it, he headed towards his grave to pay respect.

祭拜完了，隨手就把寶劍吊在墳旁的樹上，就要走了。

After that, he casually hung the sword on the tree next to the monarch's grave and left.

他的隨從就叫住了：主人，你這樣做會不會太過？

His entourage stopped him and said, "Master, isn't this going too far?"

因為你從來就沒有親口答應要把這把劍送給徐國國君，

Because you never personally promised to give this sword to the monarch.

而且縱使你答應他，他也已經死了。

And even if you did, he has already died."

季劄就對他的下人說：我的心早就已經答應要給他了，怎麼可以因為他死了，而違背我的心？

Jizha told his servant that he had agreed to give away the sword in his heart long ago, though the monarch had died, how could he break his own promise?

所以就講出了一句很感人的話，「始吾心已許之，豈以死倍吾心哉」，

He said these very touching sentences, "Having promised in my heart to give him this sword, how can I go against my heart due to his demise?"

怎麼可以用死來違背我的心，違背我的承諾？

It means that "How could I betray my heart and promise just because he has died?"

所以古代人的信不只在言語上，連一個念頭他都不願違背，

The ancient people's credibility was not only in their words, they were unwilling to go against even one of their thoughts.

不願違背別人也不願違背自己的良心。

Neither would they defy others nor would they disobey their own conscience.

所以我們看到古代人，我們要好好向他們學習。

So, we should seriously learn from them.

剛好前年我在楊老師家住了半年，

How to Promote Sages' Teachings

The year before last, I stayed at Teacher Yang's house for half a year.

有一天早上老師就說：昨天她作夢，夢到到了一個很深的地窖，

One morning, she said that she dreamt of herself going to a very deep cellar the previous night.

地窖都是怎麼樣？一片漆黑。

What is a cellar like? Total darkness.

結果走進有很多的書櫃，把這個書櫃打開，每本書上面都有厚厚一層灰塵。

She saw many bookcases in it. When she opened a bookcase, there was a thick layer of dust on each book.

把灰塵拍一拍一看，四書五經。

When she patted the dust, she saw that they were *The Four Books* and *The Five Classics*.

所以楊老師做了這個夢，她就起了一個念頭，一定要盡自己這一生弘傳文化。

After having this dream, she gave rise to the thought that she must do her very best to promote and pass down the sages' teachings all her life.

所以就是因為有這一念心，她不願意自己違背了這個心，

Because of this intention, she was unwilling to violate her heart.

所以後來有機會到海口去發展，她就帶著我一起去。

Later, when there was an opportunity to promote sage teachings in Haikou, she brought me along.

又因為上了山東曲阜，更體會到文化的退喪太嚴重，

After the trip to Qufu, Shandong, deeply realizing that cultural decay was too serious,

所以又在北京創辦了大方廣文化公益網。

she founded "Mahavaipulya* Cultural Net-work for Public Welfare" in Beijing. (*A Sanskrit word, meaning vast, boundless, and universal.)

所以老師她所守的信用不是白紙黑字，也不是對任何一個人的言語，而是自己的心，自己的承諾。

Her promise was not written down in black and white, nor was it spoken to any person, but it was her own intention and promise.

這些書有很多塵埃，要靠我們每一個子孫用真誠去把它拍乾淨。

These books have a lot of dust and depend on every one of us to clean them sincerely.

不只要拍乾淨，還要怎麼樣？

Other than cleaning, what else should we do?

把它打開來好好讀。再來？好好做。

Open the books and seriously learn from them. What else? Practice the teachings.

不能只有讀，要做。

We should not just read, we must also practice.

我們回想一下，當初文言文會被廢掉，原因在沒有人讀文言文嗎？

Let us think about it, when Wen Yan Wen was first abandoned, was it because no one read it?

是不是？不是。反而是讀很多文言文的人起頭把它廢了。

Was it? No, it was not. Instead, people who were studying a lot of Wen Yan Wen started to abandon it.

所以書讀多不見得有用。

So, reading more books is not necessarily useful.

所以《弟子規》說「不力行，但學文，長浮華，成何人」。

That's why it is stated in *Dizigui*, "If I do not actively practice virtues but only study, all I attain is superficial vanity, what kind of person will I become?"

這些中文碩士、中文博士是拿來長浮華，拿來得他的名聞利養。

Sadly, those master's and PhD degrees in Chinese were used to show off and gain fame, prestige, profit, and offerings.

當他沒有力行，他對那些道理解得就是空的、是虛的，

Without practice, one's understanding of the truth is weak.

所以久而久之，言語跟行為漸行漸遠。

Over time, one's words and deeds will become more and more deviated.

而當他去教中國文化的時候，受教的人心裏是什麼感受？

When he teaches sages' teachings, how will the audience feel about him?

說一套做一套，

He says one thing and does another.

這就不是弘揚文化，而是什麼？毀謗文化。

This is not promoting sages' teachings but slandering it.

Credibility Towards Everybody

所以確確實實整個文言文會有這樣的浩劫，

It is true that Wen Yan Wen suffered such a catastrophe,

問題不在那些廢除文言文的人。那些廢除的人只是導火線，

the problem is not with those who abandoned Wen Yan Wen because they were just the fuse.

真正的原因在哪？

What was the real cause?

真正的原因我們要找出來，不要再把責任往外推。

We must identify the real cause instead of pushing away responsibility.

真正的原因在讀書人沒有言行一致。

It is actually because the scholars' deeds were inconsistent with their speech.

假如讀書人都把《大學》、把《中庸》、把《弟子規》演出來，

Had they brought the teachings of the *Great Learning*, the *Doctrine of the Mean*, and *Dizigui* to life,

所有接觸他的人會不會把文化毀掉？

would those who came into contact with them have destroyed the sages' teachings?

不可能。甚至於會跟你一起怎麼樣？起而效法。

Impossible! Instead, what would they do? Follow your example.

所以我們看看幾千年來，這些奉行聖賢教誨的人都是得到萬民的擁戴。

Observing the past thousands of years, those who applied the saints' and sages' teachings were all supported by myriad of people,

像在海口出了一個名臣，明朝的海瑞，

just like the renowned minister of the Ming Dynasty, Hai Rui, who was from Haikou.

我們都聽過「海瑞罷官」。

We have all heard of the story "Hai Rui Dismissed from Office."

我到一個地區去，很習慣去參訪當地的一些名人，歷史上留名青史的人。

Whenever I go to a place, I am very used to visiting sites of notable locals who left their names in history.

因為都有他用他的心寫下的歷史，

Because they used their hearts to write history.

都有他用心對國家社會的奉獻。我們可以去

They devotedly served the nation and society, and their example lifts our spirit of 「見人善，即思齊」，

“Upon seeing the good points of others, I should strive to be as good as them.”

也可以了解到他在這一個地區所產生潛移默化的影響。

We can also understand their imperceptible influence in that region.

所以我一進到海瑞墓，看到了兩行字非常震撼。海瑞說到

When I entered Hai Rui's tomb, I was shocked by these words of his,

「粉身碎骨全不顧，只留清白在人間」。

“Even if my body were shattered into pieces, I would not mind, as long as I can leave my purity in this world.”

諸位朋友您從他這兩段話可以感受到他是什麼樣的德行？非常的清廉。

My friends, from these two sentences, what kind of virtues can you feel he had? Very honest and upright.

所以當我看到海瑞這樣的氣節，又看到他一生的介紹。看完了很感動。

When I learned of Hai Rui's integrity and his life, I was deeply touched.

因為海瑞只要到一個地區去當官，所有當地的貪官汙吏還有惡霸，他還沒有到，這些人都趕快溜之大吉，

When he was appointed to an office, all the local corrupt officials and bullies would quickly slink off before he even arrived;

因為他知道海瑞是剛正不阿。

they knew that he was upright and unaffected by flattery.

所以只要他到的地方，人民都是普天同慶。

Wherever he went, the people would all join in the jubilation.

所以一個真正把聖賢教誨做出來的人，有沒有可能被反對？

Is it possible for a person who truly practices the sages' teachings to be opposed by the people?

那是不可能的。所以當海瑞最後在南京任職，後來去世。

It is impossible. Later Hai Rui was posted to Nanjing and passed away there.

去世以後，中國人非常強調落葉歸根，要把海瑞從南京移回海南。

After his demise, the people planned to move him back from Nanjing to Hainan because the Chinese place importance on “reverting to one's origin like falling leaves returning to their roots.”

當要靈柩在南京城移動的時候，所有的人民都自己穿著孝服，如喪考妣，就好像失去了父母一樣悲傷。

When the coffin was moved from Nanjing, everyone was wearing mourning garments and as sad as if they had lost their own parents.

所以我們從這裏看到，得道者多助。

From here, we can see that “He who follows the Dao will have much support.”

真正力行正道的人一定會贏得民心。

A truly virtuous person will surely win the people’s hearts.

所以為什麼我們的文化文言文會被廢，

Why was our Wen Yan Wen and culture abandoned?

不要怪別人，怪所有我們讀聖賢書的人沒有好好把它演出來。

Let us not blame other people. It is all of us who are at fault; we have studied the sages’ classics but failed to practice them.

所以只要我們現在學一句做一句，

So long as we start practicing every sentence we have learned now,

相信一定可以扭轉世人對於文化的誤解，

I believe we can definitely reverse the world’s misunderstanding of traditional culture.

而且會更進一步起而落實，起而學習效法。

Furthermore, people will be inspired to learn, implement, and follow the teachings.

所以當我們心上已經起了一個要替家庭，要替社會，要替祖宗付出的心，我們就要時時信守我們的承諾。

When we bring forth a mind to contribute to our family, society, and ancestors, we must constantly keep our promises.

言語也不能挑對象，守信用一定要童叟無欺。

In this respect, we cannot pick targets; we can neither deceive children nor the elderly.

不是做生意才童叟無欺，應該是對待一切人，

It is not only in business that we should adhere to this principle but we should also treat everyone in the same way.

只要言出都要必行，不然你就要先考慮清楚再答應。

We must fulfil what we have said, so we must think carefully before making promises.

所謂「事非宜，勿輕諾；苟輕諾，進退錯」。

As stated in *Dizigui*, “I must not agree to do something inappropriate; if I do, I will put myself into a dilemma.”

只要考慮清楚，答應了，就不可以後悔。

We must think clearly. After we have agreed, we cannot regret it later.

在漢朝時候有一位太守叫郭汲，

In the Han Dynasty, there was a Taishou (similar to provincial governor) called Guoji.

剛好他路過他管轄的區域，到了這個地區，很多的小朋友，幾十個小朋友圍過來跟他問好。

Once, when he passed by the region under his jurisdiction, many children came to greet him.

小孩子很天真說：太守，你下一次什麼時候還到我們這裏來？

The children said naively, “Taishou, when will you come here again next time?”

郭汲對孩子也很恭敬，孩子的話他也沒有怠慢。

Guoji treated the children very respectfully and did not ignore their words.

他開始算可能幾個月之後的某一天我又會到這裏來巡視。

He started to calculate that perhaps a few months later he would return to this place to do an inspection.

所以就跟孩子講了那個日期，結果孩子歡送完他就散了。

So, he told the children the date and left after they sent him off.

結果後來等到下一次他到這地區來巡視，剛好比他講的那個日子早了一天。

Later, when he returned to inspect that place, he arrived one day earlier than he had promised the children.

所以他的隨從很自然的要進去。他就說：

When his retinue was about to enter the area, he stopped and said,

不行，我已經跟孩子有約在先，所以今天我們就在郊外的野亭子下住一晚。

“No, I have already made an appointment with the children. Tonight we’ll stay at a pavilion on the outskirts.”

然後等到約定的那個時間到了，郭汲才進去。

He waited until the agreed upon time before entering.

結果，果不其然這些孩子也在那裏等他。

Sure enough, these children were waiting for him there.

所以漢光武帝對郭汲非常的尊敬，還稱贊他「賢良太守信之至」，

Therefore, Emperor Guangwu of Han had great respect for Guoji and praised him thus, “Virtuous Taishou of Utmost Credibility.”

他的信用已經到了極至，沒有缺陷。

His credibility had reached the pinnacle and was without flaws.

郭汲最後活到八十六歲，無疾而終。

In the end, Guoji lived to the age of eighty-six and died without illness.

所以我們的信用也要不分年齡，甚至於不分長幼貴賤。

So, we should be credible with everyone regardless of age and social status.

對任何一個行業的人我們也都不輕慢，都信守我們的承諾。

We should not despise people of any profession and should honor our promises to them.

「凡出言，信為先；詐與妄，奚可焉」。

“When I speak, credibility is foremost. Deceitful words and lies must not be tolerated.”

假如我們不守信，還要找一些借口，詐是欺騙，妄是花言巧語，來掩飾自己的失信，

If we do not honor our word but still find some excuses, using lies and speaking enticingly to conceal our dishonesty,

那可能就造成「倘揜飾，增一辜」。

we will be doubly wrong when trying to cover it up.

到最後人家又了解到你不願意去承受你的失信，那你的名聲可能就會愈來愈差。

In the end, when people learn that you are unwilling to bear your own dishonesty, your reputation may get worse.

當然天有不測風雲，人有旦夕禍福。

However, “A storm may arise from a clear sky, while human fortunes are as unpredictable as the weather.”

很有可能你確實很想守信，

It is very likely that you really want to fulfil your promises,

剛好生命當中出現一些狀況讓你無法實現諾言，這個時候怎麼辦？

but it just so happens that there are some situations in your life which make you unable to do so. At this time, what should you do?

世間的事一個字可以解決，「誠」。

There is one word which can solve all worldly matters: *sincerity*.

我們坦誠布公，

We should be truthful and frank with people.

因為今天他真正了解你的情況，又了解你的誠意，他也會退一步。因為再怎麼逼你也怎麼樣？沒有用。

When one really understands your situation and sincerity, he will take a step back since it is useless to press you.

可是你假如繼續掩蓋，他就會愈來愈憤怒，愈來愈不悅，

But, if you continue to cover up your mistakes, he will become more and more angry and unhappy.

到時候就很難收拾。

Then, it will be very difficult to clean up the mess.

所以與別人的信諾絕不可以拖延，愈拖愈難解決。

We must not put off commitments we have made with others, because the longer you defer the more difficult it will be to resolve them.

我有一個朋友，是他的親人攬了很多債務。

I have a friend whose relative had taken on heavy debts.

他也很有責任要去償還，他自己也很緊張，

This relative was willing to take on the responsibility, but he was very nervous,怕對方態度很不好。

fearing that the other party would have a very bad attitude.

後來他的朋友建議他，你就坦坦誠誠跟他們談：

Later, my friend suggested to him that he should just frankly explain his situation and told them,

我就是這樣，你們現在在做其它，比方說更惡劣的報復，那你們沒得好處，

“This is my situation. If you seek revenge on me, neither of us will benefit from it.

我也沒得好處。我現在是誠誠懇懇要來還錢，我一個月還你們多少，

I sincerely intend to settle my debts by repaying you such and such amount of money each month.”

都跟他們很坦誠的講出來，

Be frank and open with them!

後來結果也很順利。

Later, everything went smoothly.

所以世間處事做人的方法，我們不要把它想得太複雜，

Therefore, we should not make things too complicated when we think about how to deal with people and matters.

應該是用誠信去對待。

We should treat everything with sincerity and credibility.

下一句。

Choose Your Words With Care

Next phrase:

『話說多，不如少；惟其是，勿佞巧』。

“It is better to speak less than talk too much. Speak only the truth, do not be fawning or glib.”
所謂言多必失，

As people say, “Talking too much will definitely lead to a slip of the lip.”

話確實不可以滔滔不絕。因為你滔滔不絕，很多話還沒有思考清楚就怎麼樣？可能就說出去了。

Indeed, we must not talk unceasingly, because some words may slip through our lips before we have thought about them clearly.

結果一出去就怎麼樣？收不回來。

What happens as soon as those words are spoken? They cannot be taken back.

所以夫子才說「三思而後行，三思而後言」，

That is why Confucius said, “Think thrice before acting; think thrice before speaking.”

所以言語也要謹慎。

We must be prudent with our speech.

在《易經》裏面有提到「吉人之辭寡，躁人之辭眾」。

The Book of Changes states, “Virtuous people talk very little; impetuous people talk a lot.”

吉祥的人言語怎麼樣？少，

What is the speech of virtuous people like? They speak little.

急躁的人言語很多，

Impetuous people talk a lot.

因為你看一個人滔滔不絕，他的心安不安？

When a person talks endlessly, is his mind calm?

不安，很急躁，很沒安全感。

No! He feels impatient and insecure.

當一個人處於這樣的心境就很容易說錯話、很容易得罪人。

When a person is in this state of mind, he will easily say the wrong thing and offend others.

那你心亂，俗話說「禍不單行」，

It is said that “misfortune does not come singly.”

那都是心沒有主宰，才會一而再、再而三犯過失，

That is because our mind is troubled and not under control, we will then keep repeating the same mistakes.

所以心要能靜得下來。

We must be able to calm our mind.

當言語少的時候心就比較平和，人心一平和，

When we speak less, our mind will be more composed and peaceful.

對於所處的環境、所發生的事就可以明白清楚去觀察、去觀照，

When a person's mind is at peace, he can clearly observe and contemplate his surroundings and whatever may happen.

就不容易出差錯。

Then he will not easily make mistakes.

諸位朋友，不要聽完這一段之後，回去都不講話。

My friends, after listening to this part, do not stop talking when you go home.

該講的時候還是要講。

Still talk when it is necessary.

像我從小就很熱心，然後後面再加兩個字「過頭」。

Like myself, I have been enthusiastic since childhood. Or rather, “overly” enthusiastic.

所以一看到別人不用功念書，我就霹靂啪喇在旁邊跟他講，

As soon as I saw someone not studying hard, I would continuously urge him to study.

他已經聽了頭都快怎麼樣？都快暈了，

Listening to me like that he might start to feel light-headed.

我們又沒有敏感度，要適可而止。

I was insensitive and had not learned to “stop at a proper point.”

在念高中的時候，很多同學都有交女朋友，我都沒有交女朋友。

When I was in senior high school, many classmates already had girlfriends but I did not.

為什麼？因為那些同學都不喜歡講話，然後臉看起來就很酷。

Why? Because those classmates disliked talking and looked very cool.

很酷，好像就容易交到女朋友。

It seems that looking cool makes it easy to have girlfriends.

所以我就開始裝酷也不講話，一天都不要講。

So, I started pretending to be cool and refused to talk for one day.

結果我想說要堅持一段時間，後來堅持一天以後，我說：

I had intended to persist for a while but after one day I said,

還是算了罷！人還是要當自己好。

“Forget about it, it’s better to be yourself.”

當別人真正需要我們一定要盡心盡力去引導他，去規勸他。

When others really need us, we must do our best to guide and advise them.

但是時機不成熟的時候，確實也不要講太多，可能會讓人生煩惱。

But, when the time is not right, we should really not talk too much, they may get annoyed.

所以這個進退之間，緣分的成熟與否，這也不是用講可以講清楚，

These skills of approaching and retreating, knowing whether conditions are right or not, cannot be expressed clearly by words,

還要諸位朋友自己去累積經驗。

it requires you all to accumulate experiences.

那可以用孟夫子一個方法，叫「觀其眸子」，

We can use one of Mencius’ methods: observing the pupils of one’s eyes.

比方說你跟他談《弟子規》很重要，然後舉了幾句經文

For example, you can tell him, “*Dizigui* is very important!” Then you can cite a few verses such as

「置冠服，有定位」，

“I will always place my hat and clothes away in proper places,”

這對你孩子做事的能力有直接相關。

and tell him that this is directly related to his children’s ability to do work.

你這麼一講，他的眼睛就放光，發亮了。那你要不要說：好，今天就講五分鐘就好，我回去了。

His eyes light up as soon as you say this. Then should you say, “Alright, five minutes is enough for today, I’m going home”?

這樣好不好？這樣就沒有隨緣。

Is this okay? This is not in accord with conditions.

當緣分成熟，我們可以順勢而為。

When conditions are right, we should act accordingly.

另外一個人你跟他講了，講了五分鐘，他眼光呆滯，

On the contrary, when you talk to another person for five minutes and his eyes go blank, 你要不要再講兩個小時？要不要？

should you continue talking for another two hours? Should you?

那就太攀緣。

That would be overdoing it.

所以時時刻刻觀察緣分的狀態，緣分是動態的不是靜態的。

So, we must always observe the state of conditions, which is dynamic and not static.

假如我們學經文都學成靜態，那就學呆了。

If we learn the scriptures without considering the conditions, we have learned rigidly.

「話說多，不如少」。

“It is better to speak less than talk too much.”

所以多話不如少話，但是一講話就一定是好話，都是可以利益別人。

Speaking less is better than speaking more. Once we speak, our words must be kind and beneficial to others,

所謂講利益語、講柔軟語，讓人家聽了很舒服；

for speaking “beneficial and soft words” can make people feel very comfortable.

要講誠實語，要講智慧語，成就別人。

We must also speak words of honesty and wisdom to help others succeed.

有一次我接到一個朋友的電話，接到的時候哭哭啼啼，

I once received a friend’s call, she was crying when I answered.

就聽到她說她先生有諸多的不是，一一把十大罪狀都列出來。

She told me about her husband’s many faults and listed out his ten major offenses one by one.

等她講完，情緒稍為比較緩和，我就跟她說：

After she had finished talking and her emotions were more stable, I said to her,

我說你都已經有小孩了，家庭要好好把它經營好。

“Since you already have children, you must seriously manage your family well.

在家庭生活當中，你要抓住一個態度，

In family life, you must grasp one attitude:

所有的人怎麼做那是他的事，你要先拉回來，

whatever others do is their business, you must first reflect upon yourself.

他對不對那是他的事，我對不對那最重要。

Whether they are right or wrong, that is their business. Most importantly, you must act rightfully.

所以先不要去看先生的不是，要先看自己，我當太太有沒有當好？我當媽媽有沒有當好？

Instead of looking at your husband's faults, first ask yourself whether you have been a good wife and mother?

我當媳婦有沒有盡力？

Have you tried your best as a daughter-in-law?

假如我們都沒做好，還去說別人，那跟別人是一般見識，

If you have not fulfilled your duties but still criticize others, you have lowered yourself to their level.

那我們哪有資格還在這裏生氣罵他？

How would you have the right to scold him angrily now?

我們不是跟他一樣？那罵他不就是罵自己，對不對？

If you are the same as him, aren't you also condemning your own behaviors when scolding him? Isn't that right?

你罵他就是因為他沒盡責任，可是我們也沒盡。

You scolded him because he has not been meeting his responsibility, but neither have you.”

所以當一個人能夠回到先從自己檢討起，心就平息許多。

When a person can start to examine herself, her mind will be much calmer.

由於那一分平息，由於那一分盡責，慢慢就會讓先生生起慚愧之心。

Thanks to this calmness and sense of responsibility, she will slowly make her husband feel ashamed.

所以人，現在往往很多家庭情況都愈來愈復雜、愈嚴重，

Nowadays, many family situations are getting more and more complicated and serious,往往都是遇到情況意氣用事，

often because the other party becomes emotional when encountering a situation.

他這樣，我也敢，

“He did that! Well, I dare too!”

都用那種報復，結果家庭毀了，孩子也遭殃，

Since she resorts to taking revenge, the family is ruined and their children have to suffer.

所以我們要理智應事。

Therefore, we must be rational when dealing with matters.

我講完以後，我這個朋友她就說：

After I finished talking, this friend of mine said,

蔡老師，我打電話給你以前，已經打給我好幾個朋友

“Teacher Tsai, before I called you, I had already called several friends.”

我這個同事也都是打給女的朋友，

This colleague had called female friends.

她們的答案都跟你不一樣，她們都說非常的時期一定要用非常的手段。

She said, “Their answers were different from yours. They all said ‘extraordinary times call for extraordinary measures.’”

她們都不了解，我們古語說

They did not understand the ancient saying,

「寧拆十座橋，不破一樁婚」，

“Better to demolish ten bridges than break up a marriage.”

橋斷了還可以建，婚姻假如破裂了，破鏡怎麼樣？

We can rebuild a broken bridge, what will happen if a marriage breaks up?

很難重圓，那碎片撿起來都合不回去。

It will be very difficult to mend it because the broken pieces will not fit back together.

所以言語要謹慎。

So, we must be very careful with our speech.

到時候你給她建議這樣的男人跟他離婚。

Say you suggest to her, "Such a husband should be divorced."

到時候她意氣用事離完了，後悔了，她三不五時打電話來：都是你害的！

If she acted emotionally, divorced her husband and regretted it later, she might call you from time to time and say, "It's all your fault!"

我看你這一輩子都會覺得很難受，

I think you would feel very uncomfortable all your life.

又看到她的小孩，等她的小孩說：都是你害的。

When you see her child who also said to you, "It was all your fault!"

你可能每天睡覺都睡不好。

You may not be able to sleep well every night.

所以我們與人交談，一定要抓住一個原則，你抓住這個原則，你的朋友一定會把你當知己看。

So, when we talk to people, we must grasp one principle, then your friends will treat you as a confidant.

什麼原則？

What principle is this?

只要跟朋友談天，談到家庭工作的事，一定讓他自我反省。

Whenever you talk to a friend about his family and work, you must let him self-reflect.

當你都引導他往自己身上找問題，那才能真正化解。

Only by guiding him to find problems in himself can you really help him overcome his troubles.

而往往他在反省當中，情緒就能夠平和下來。

Oftentimes, during the process of reflecting, he will become calm.

所以不管他有沒有照你的話做，假如他沒有照你的話做，一段時間之後他會說你講得很對。

It doesn't matter whether he follows your advice or not, even if he does not, after a period of time he will say, "You were right."

假如他真正有照你的話去做，他會到你面前來謝謝你，讓我沒有意氣用事。

If he really did as you suggested, he would come to you and say, "Thank you for advising me not to get emotional."

甚至於他的太太也來謝謝你，都有可能。

His spouse may even come to you and say, "Thank you." We must hold to this principle!

所以我們抓住這個原則，因為人與人在言談，往往很容易受情緒感染，情緒影響。

People are easily affected by their emotions when talking to others about their problems,

但是可要切記，不可聽片面之詞，不可聽一面之詞。

we must remember not to listen to one-sided words.

你相不相信夫妻吵架講出來的版本幾乎是什麼？完全兩邊，那誰對？

Can you believe this? What would be the versions given by both parties when they quarrel?

Totally different. Then, who is right?

一定有一個事實真相。

There must be one truth.

人往往都會站在自己的角度看事情，

People tend to see things from their own perspective.

所以你不能聽先生這麼講，你就被先生的話、言語給你影響，就對他的太太有了先入為主的眼光，這樣就失去客觀。

You should not let the husband's words affect you so as to have a preconceived impression of his wife. If you do, then you have lost your objectivity.

所以你聽歸聽，也要從中去分辨哪些話是對的，哪些話是錯的。

While listening, you must also distinguish which words are correct and which are not.

然後在敘述當中，你就告訴他，你太太這樣是結果，原因在哪裏？這句話好不好用？

During his narrating, you can ask him, "Your wife behaving like this is a result, what is the cause?" Isn't this sentence useful?

他才會冷靜。

Only then will he regain his composure.

他太太今天發脾氣，可能只是導火線，

Perhaps it was just the fuse when his wife lost her temper that day,

那一股怨氣已經積累了多久他都不知道，

he has no idea how long his wife has accumulated that resentment.

他只在那裏氣半天：她怎麼可以罵我？

He ends up mad all day long thinking, "How could she scold me like that?"

他不了解這一口氣背後已經凝聚了多久的能量，所以你這麼引導他原因在哪？

He does not understand how long the energy has been gathering behind that rage.

他才能設身處地為對方著想。

By guiding him to find out the cause, he will then put himself in her position and be more considerate of her.

所以以和為貴，與人交談絕對不可再製造紛爭、製造糾紛。

We must regard harmony as the most prized virtue and avoid creating further disputes when we listen to other's problems.

「話說多，不如少；惟其是，勿佞巧」。

So, "It is better to speak less than talk too much. Speak only the truth, do not be fawning or glib."

所以事實如此，我們就直接講出來，絕對不可以再去找借口，絕對不可以再去掩過飾非。

We should just tell the truth and never give excuses or conceal our faults.

比方說，我們答應爸爸，答應媽媽買什麼東西。

Let's say we promised our parents to buy something, but we forgot.

結果一進門，媽媽說：醬油？

As soon as we get home, mom say, "And the soy sauce?"

我們一定要馬上怎麼樣？對不起，我錯了。

We must immediately say, "Sorry, I forgot, it's my mistake."

那個「我錯了」好不好講？

Is it easy to say "It's my mistake"?

好講。你久沒講就很難講。

Yes?! If you have not said it for a long time, it will become difficult to say.

所以只要我們有過失，沒有守信，一定要當場道歉，

So, if we are at fault for not fulfilling our promise, we must apologize right away.

對方也會覺得比較能接受。

Then, the other party will find it more acceptable.

假如這個時候你又說，我最近很忙，又忙什麼、忙什麼，還解釋一大堆，

At this time if you say, "I've been very busy lately, with this and that," and give a lot of explanations,

愈解釋人家心裏愈不舒服。

the more you explain, the more the other party will feel uncomfortable.

所以「惟其是，勿佞巧」。

So, "It is better to speak less than talk too much. Speak only the truth, do not be fawning or glib."

『奸巧語，穢汙詞；市井氣，切戒之』。

"Cunning words and foul language, such vulgar manners must be prohibited."

言語是人與人之間互動頻繁最多的。

Speech is the most frequent interaction between people.

所以言談假如能夠非常文雅，那在無形當中，交談當中，都會提升一個人的氣質修養。

If a person can speak very elegantly, he will unknowingly improve his temperament and cultivation through conversation.

諸位朋友有沒有感覺，我們這幾天的氣質特別好。

My friends, do you feel that our temperament has been particularly good these few days?

所以磁場很重要，環境很重要。

The magnetic field and environment are very important.

所以我們要把家庭言語的氣氛經營成什麼樣，自己要很清楚。

We have to be very clear about how to manage the atmosphere of speech in our family.

當為人長者，為人父母，甚至於你是一個企業的領導者，

As elders, parents, and even leaders of an enterprise,

你在言談當中不急不徐，你在言談當中都是給人鼓勵，給人稱贊，給人利益，給人智慧。

we must talk neither too fast nor too slow, and we should speak words that are encouraging, praising, beneficial, and full of wisdom.

那相信你這個家跟你這個團體、這個企業一定會收到上行下效的效果。

When we do so, I believe our family, team, and company will definitely see "the people below emulating the people above."

所以我們不要太擔憂，常常都說外面汙染這麼多。

So, we do not need to worry too much, often worrying that "there are so many corrupting influences outside."

你只要把大本營先守好，情況就不至於太糟。

Actually, when you first "guard the base" well, the situation will not be too bad.

那往後又可以在家裏面，常常放楊淑芬老師講的《弟子規》，放這些聖賢人講經的《弟子規》，

In the future, by frequently playing the *Dizigui* lessons and the saints' and sages' teachings at home,

這樣就會潛移默化。

your family will be influenced imperceptibly.

這節課先上到這邊，謝謝。

We will stop here today. Thank you.