

# Confucius Teaching on Building A Happy Life (29)

## - a foundation for Mahayana Buddhism practice

Validated by Master Chin Kung

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### **How to Exhort a Friend**

Good afternoon my friends! We mentioned moral responsibility and righteous credibility between friends this morning. We also said that friends should mutually exhort, care for, and praise each other. Actually, when we praise people, we have already shared in their success ourselves. The next obligation is “not to reveal the bad things about our friends’ family.” Lastly is “willingness to share one’s wealth.” There are two kinds of wealth: internal wealth and external wealth. In terms of inner wealth, we can help our friends by using physical labor, experience, and wisdom. There is also a saying which goes, “Save those with an urgent need, not those who are poor.” My friends, what is meant by “poor”? 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. If he doesn’t even have the intention to learn and make progress, he is truly a poor man. When he has such an attitude and you use money to help him, he may become more and more dependent and even come to think that he deserves it. We originally wanted to help him, but harmed him in the end.

So, we must use our wisdom when we help people. Otherwise, we will commit evil with our kind intentions. For example, someone has no sense of family responsibility and often goes out drinking, he may ask you to borrow money. Should you lend it to him? No! But you should not send him away either, by doing so, you will create grievance with him. You can invite him into the house to take a seat. As long as you hold fast to your principle, he will not be able to get your money. Every time you invite him to sit down, you can tell him one or two things about self-conduct. 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. Of course, you must prepare a copy of *Dizigui* and give it to him. Adults care about their self-esteem, so you must not say, “Study this book carefully because you have not learned it well.” We must be skillful when we talk. You can say, “You have a very lovely son.” Just pick some positive points. “You have a very lovely son. Let him learn this, he will surely have a very promising future. However, the Chinese saints and sages defined education as ‘The people above demonstrate examples while the people below emulate them.’ So, parents must set good examples for children to follow.” This way, you do not directly say that he did not set a good example, right? I believe his mindset will gradually change bit by bit. This also comes from our intention as we truly believe that “Primordially, people have an inherent good nature.” Only then can we bring forth such a mind of sincerity and impartiality.

## *How to Share Your Wealth*

So, we are “willing to share our wealth,” and this “wealth” refers to not only money but also our experience and wisdom. When he has already learned from these experiences, methods, and sage wisdom, I believe he will be able to regulate his family very well. So, you have helped him not only for now but for his entire life. This is the moral responsibility and righteous credibility that does not need to be expressed in words. Apart from the obligations in these Five Ethical Relationships, we must also think back, “Today we have such good saints’ and sages’ teachings, how did this come about?” It is attributed to these sages’ blood and sweat over thousands of years; their many indelible experiences enable us to have this essential wisdom. This is definitely not by chance! Many years ago, I heard my teacher, professor Chin Kung, who spoke of one truth. He said, “Of the four ancient civilizations in the world, only one remains today.” Which one is it? Yes, China! Standard answer! Was it because the ancestors of these four ancient civilizations were asked by gods, “Come, draw lots to see which civilizations won’t perish”? When the Chinese ancestors drew, they said, “Nice! We won’t perish!” Is this what happened? There is a cause behind every effect. Why did the other ancient civilizations fall, but China survived? It is definitely not accidental. My teacher’s narrative of this point made me entirely focus my attention because I had never thought of this problem before.

My teacher continued, “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.’ Therefore, many people in their forties and fifties, when looking back at their lives over the past few decades, would suddenly lament, ‘If I could live my life over again, I certainly wouldn’t commit so many improprieties.’” If we always have such regrets in life, our lives will not be perfect. The Chinese ancestors realized that we all have to fumble through life over from the beginning if wisdom was not inherited and passed on. Owing to their boundless and unconditional love for their descendants and even all mankind, they hoped to pass down their wisdom unceasingly for thousands of years. So, they invented a tool for passing on wisdom called “Wen Yan Wen\*.” (\*The classical writing of ancient China, it contains timeless sage wisdom and has been vigorously advocated by Master Chin Kung.)

A person who can accomplish great tasks definitely begins with his aspirations. With this compassion and love, he will have a good method. Our ancestors observed that wisdom cannot be passed down if language is not separated from the written words. Let’s think about it, did Rome leave behind any writing? Yes! There are still many literary works left in Rome, but who can read them now? Historians may not necessarily understand them, it may have to depend on archaeologists. Are there any writings left in Mesopotamia? Yes! Few people can understand them now. The writing cannot even be understood, let alone their inner meaning. I once talked to a friend who said, “I went back to my hometown after being away for more than twenty years. 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.” Observing from history, there will be a small change in language in twenty years and a big change in two hundred years. If the script of literary works is exactly the same as speech, is it possible

for us to understand something written 2000 years ago? We will never understand it. Having understood this point, instead of writing with the language of the time, what did the ancient Chinese use? Wen Yan Wen. For thousands of years, all written works containing wisdom have been written in Wen Yan Wen. When we can understand Wen Yan Wen, we can directly become the students of Confucius and Mencius of over two thousand years ago. Thus, with Wen Yan Wen we can transcend time and space to comprehend the saints' and sages' wisdom. Wen Yan Wen is therefore the greatest kindness given by our ancestors to future generations.

When I heard this, I felt very ashamed because my language skill has always been poor. When I attended the Wen Yan Wen class in senior high school, I often ended up dozing off. 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? In the trash can! So, I burst into tears on the spot. That is the tears of shame. Usually, we are so grateful when a friend serves us a cup of tea, for thousands of years our ancestors spent their lives helping future generations succeed, yet we have turned a blind eye to their kindness. I instantly gave rise to the thought that I must seriously learn Wen Yan Wen and the sages' classics. Later, when I started learning *Dizigui* and *The Analects*, I suddenly felt that it was not as difficult as before. All of a sudden, I felt much closer to Wen Yan Wen. For every sentence I read, I felt pleasantly joyful. 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? I realized one teaching from this incident, "All dharmas (phenomena) are created by the mind". My friends, where is the obstacle? In one's mind. If we think it is difficult, it will be. When we let go of this hindrance, it won't be difficult anymore. Indeed, when we have repented our past faults and really bring forth a mission, we will correspond well with these classics. My friends, since I can learn Wen Yan Wen well, you will definitely learn better.

The method of learning Wen Yan Wen is very simple. 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. When you can learn one hundred ancient texts by heart, you can write Wen Yan Wen. Is learning fifty texts difficult? No! How many sections are there in *Dizigui*? Not that many. We can count it as six after deducting the shorter chapter on "Becoming Close to Benevolent people." When you learn the *Classic of Filial Piety*, there are eighteen sections altogether. In fact, it is not difficult to memorize fifty ancient texts, neither is one hundred. The most important thing is perseverance. As stated in *Dizigui* regarding studying, "Set a loose schedule, but apply tight efforts. When our efforts reach a certain level, obstacles will dissolve." We can memorize three hundred words in a week, which is not much. There are 1,080 words in *Dizigui*. When we learn three hundred words in a week, how many words can we memorize in a year? More than ten thousand words. Then our foundation would be very strong. Indeed, success lies in perseverance. So long as you can continue for one to two months, I guarantee that the more you learn, the happier you will be. Since Wen Yan Wen imparts very profound and broad meanings, you will have a different epiphany every time you recite it. As we practice and uncover our wisdom, we can comprehend the meanings more profoundly and extensively.

## ***Our Moral Responsibility***

Today, since we are the descendants of Emperors Yan and Huang\* (\*Two legendary emperors of ancient China), we have the righteous credibility and moral responsibility to inherit and pass down these wisdoms to future generations. Before passing them on, we must inherit them; the so-called “carry on the past sages’ wisdom and open up a way for the future generations.” Without inheriting, there will be nothing to pass down, and we might even hand down something incorrect. Now that we have this sense of mission, we should start with ourselves. Many friends say, “Teacher Tsai, only people like you can do it.” In fact, these are all discriminating thoughts. 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. To harmonize his family, one must first cultivate himself. To cultivate himself, one must first rectify his heart. 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.” This classic has already taught us the method for self-cultivation, harmonizing a family, governing a country, and bringing peace to the world. Does it specify that only people of certain professions can do it? No! It can be done by every profession and every age group. One must first start with “subduing his desires in order to acquire wisdom.” Elimination of material desires and bad habits can be done immediately. 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, and further start to correct our speech and behavior. When we have rectified ourselves, our family and workplace will also change accordingly. In this way, you are being an exemplary student of Confucius and a good model of our Chinese sages’ education. Therefore, every one of us can perform our duties as the descendants of Yan and Huang in this great era.

From the Five Ethical Relationships, we can find our role and position in life. When we have gained a strong foothold, every step taken will naturally be steadfast. Then, we can gradually make our life fulfilling and meaningful.

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

“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.”

“When I speak, credibility is foremost.” We must honor our promises. Whatever we have said must be kept in mind all the time; we must practice and fulfill it. In the Spring and Autumn period, there was a man called Jizha from the state of Wu. Once, the emperor sent him on a mission to the state of Lu. On the journey, he passed by the state of Xu. There were many states during the Spring and Autumn period: the so-called eight-hundred feudal lords. He also passed by some states on the journey before arriving at the state of Xu. The state’s monarch invited him to dinner and entertained him. 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. Since that sword looked

very majestic, the monarch could not conceal his love for it. Jizha had noticed that the monarch liked his sword very much. But what did a sword represent in the past? A person's identity. Since this sword was a necessary etiquette when he visited other countries, he could not give it to the monarch now, he had to wait until he had fulfilled his mission before giving it to the monarch. Jizha had given rise to this thought. Later, he successfully accomplished his mission in the state of Lu. Passing through Xu again on the way back, he went to pay the monarch a visit in order to give him his sword.

Unfortunately, the monarch had passed away during that time. When Jizha learned about it, he headed towards his grave to pay respect. After that, he casually hung the sword on the tree next to the monarch's grave and left. His entourage stopped him and said, "Master, isn't this going too far? Because you never personally promised to give this sword to the monarch. And even if you did, he has already died." 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? 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?" It means that "How could I betray my heart and promise just because he has died?" The ancient people's credibility was not only in their words, they were unwilling to go against even one of their thoughts. Neither would they defy others nor would they disobey their own conscience. So, we should seriously learn from them.

### ***How to Promote Sages' Teachings***

The year before last, I stayed at Teacher Yang's house for half a year. One morning, she said that she dreamt of herself going to a very deep cellar the previous night. What is a cellar like? Total darkness. She saw many bookcases in it. When she opened a bookcase, there was a thick layer of dust on each book. When she patted the dust, she saw that they were *The Four Books* and *The Five Classics*. 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. Because of this intention, she was unwilling to violate her heart. Later, when there was an opportunity to promote sage teachings in Haikou, she brought me along. After the trip to Qufu, Shandong, deeply realizing that cultural decay was too serious, she founded "Mahavaipulya\* Cultural Net-work for Public Welfare" in Beijing. (\*A Sanskrit word, meaning vast, boundless, and universal.) 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.

These books have a lot of dust and depend on every one of us to clean them sincerely. Other than cleaning, what else should we do? Open the books and seriously learn from them. What else? Practice the teachings. We should not just read, we must also practice. Let us think about it, when Wen Yan Wen was first abandoned, was it because no one read it? Was it? No, it was not. Instead, people who were studying a lot of Wen Yan Wen started to abandon it. So, reading more books is not necessarily useful. 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?" Sadly, those master's and PhD degrees in Chinese were used to show off and

gain fame, prestige, profit, and offerings. Without practice, one's understanding of the truth is weak. Over time, one's words and deeds will become more and more deviated. When he teaches sages' teachings, how will the audience feel about him? He says one thing and does another. This is not promoting sages' teachings but slandering it.

### ***Credibility Towards Everybody***

It is true that Wen Yan Wen suffered such a catastrophe, the problem is not with those who abandoned Wen Yan Wen because they were just the fuse. What was the real cause? We must identify the real cause instead of pushing away responsibility. It is actually because the scholars' deeds were inconsistent with their speech. Had they brought the teachings of the *Great Learning*, the *Doctrine of the Mean*, and *Dizigui* to life, would those who came into contact with them have destroyed the sages' teachings? Impossible! Instead, what would they do? Follow your example. Observing the past thousands of years, those who applied the saints' and sages' teachings were all supported by myriad of people, just like the renowned minister of the Ming Dynasty, Hai Rui, who was from Haikou. We have all heard of the story "Hai Rui Dismissed from Office." Whenever I go to a place, I am very used to visiting sites of notable locals who left their names in history. Because they used their hearts to write history. They devotedly served the nation and society, and their example lifts our spirit of "Upon seeing the good points of others, I should strive to be as good as them." We can also understand their imperceptible influence in that region. When I entered Hai Rui's tomb, I was shocked by these words of his, "Even if my body were shattered into pieces, I would not mind, as long as I can leave my purity in this world." My friends, from these two sentences, what kind of virtues can you feel he had? Very honest and upright.

When I learned of Hai Rui's integrity and his life, I was deeply touched. When he was appointed to an office, all the local corrupt officials and bullies would quickly slink off before he even arrived; they knew that he was upright and unaffected by flattery. Wherever he went, the people would all join in the jubilation. Is it possible for a person who truly practices the sages' teachings to be opposed by the people? It is impossible. Later Hai Rui was posted to Nanjing and passed away there. 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." When the coffin was moved from Nanjing, everyone was wearing mourning garments and as sad as if they had lost their own parents. From here, we can see that "He who follows the Dao will have much support." A truly virtuous person will surely win the people's hearts. Why was our Wen Yan Wen and culture abandoned? 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. So long as we start practicing every sentence we have learned now, I believe we can definitely reverse the world's misunderstanding of traditional culture. Furthermore, people will be inspired to learn, implement, and follow the teachings. When we bring forth a mind to contribute to our family, society, and ancestors, we must constantly keep our promises.

In this respect, we cannot pick targets; we can neither deceive children nor the elderly. It is not only in business that we should adhere to this principle but we should also treat everyone in the same way. We must fulfill what we have said, so we must think carefully before making promises. As stated in *Dizigui*, “I must not agree to do something inappropriate; if I do, I will put myself into a dilemma.” We must think clearly. After we have agreed, we cannot regret it later. In the Han Dynasty, there was a Taishou (similar to provincial governor) called Guoji. Once, when he passed by the region under his jurisdiction, many children came to greet him. The children said naively, “Taishou, when will you come here again next time?” Guoji treated the children very respectfully and did not ignore their words. He started to calculate that perhaps a few months later he would return to this place to do an inspection. So, he told the children the date and left after they sent him off.

Later, when he returned to inspect that place, he arrived one day earlier than he had promised the children. When his retinue was about to enter the area, he stopped and said, “No, I have already made an appointment with the children. Tonight we’ll stay at a pavilion on the outskirts.” He waited until the agreed upon time before entering. Sure enough, these children were waiting for him there. Therefore, Emperor Guangwu of Han had great respect for Guoji and praised him thus, “Virtuous Taishou of Utmost Credibility.” His credibility had reached the pinnacle and was without flaws. In the end, Guoji lived to the age of eighty-six and died without illness. So, we should be credible with everyone regardless of age and social status. We should not despise people of any profession and should honor our promises to them.

“When I speak, credibility is foremost. Deceitful words and lies must not be tolerated.” If we do not honor our word but still find some excuses, using lies and speaking enticingly to conceal our dishonesty, we will be doubly wrong when trying to cover it up. In the end, when people learn that you are unwilling to bear your own dishonesty, your reputation may get worse. However, “A storm may arise from a clear sky, while human fortunes are as unpredictable as the weather.” It is very likely that you really want to fulfill your promises, 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? There is one word which can solve all worldly matters: *sincerity*. We should be truthful and frank with people. When one really understands your situation and sincerity, he will take a step back since it is useless to press you. But, if you continue to cover up your mistakes, he will become more and more angry and unhappy. Then, it will be very difficult to clean up the mess.

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. I have a friend whose relative had taken on heavy debts. This relative was willing to take on the responsibility, but he was very nervous, fearing that the other party would have a very bad attitude. Later, my friend suggested to him that he should just frankly explain his situation and told them, “This is my situation. If you seek revenge on me, neither of us will benefit from it. I sincerely intend to settle my debts by repaying you such and such amount of money each month.” Be frank and open with them! Later, everything went smoothly. Therefore, we should not make things too complicated

when we think about how to deal with people and matters. We should treat everything with sincerity and credibility.

### ***Choose Your Words With Care***

Next phrase: “It is better to speak less than talk too much. Speak only the truth, do not be fawning or glib.” As people say, “Talking too much will definitely lead to a slip of the lip.” Indeed, we must not talk unceasingly, because some words may slip through our lips before we have thought about them clearly. What happens as soon as those words are spoken? They cannot be taken back. That is why Confucius said, “Think thrice before acting; think thrice before speaking.” We must be prudent with our speech. *The Book of Changes* states, “Virtuous people talk very little; impetuous people talk a lot.” What is the speech of virtuous people like? They speak little. Impetuous people talk a lot. When a person talks endlessly, is his mind calm? No! He feels impatient and insecure. When a person is in this state of mind, he will easily say the wrong thing and offend others. It is said that “misfortune does not come singly.” That is because our mind is troubled and not under control, we will then keep repeating the same mistakes. We must be able to calm our mind. When we speak less, our mind will be more composed and peaceful. When a person’s mind is at peace, he can clearly observe and contemplate his surroundings and whatever may happen. Then he will not easily make mistakes.

My friends, after listening to this part, do not stop talking when you go home. Still talk when it is necessary. Like myself, I have been enthusiastic since childhood. Or rather, “overly” enthusiastic. As soon as I saw someone not studying hard, I would continuously urge him to study. Listening to me like that he might start to feel light-headed. I was insensitive and had not learned to “stop at a proper point.” When I was in senior high school, many classmates already had girlfriends but I did not. Why? Because those classmates disliked talking and looked very cool. It seems that looking cool makes it easy to have girlfriends. So, I started pretending to be cool and refused to talk for one day. I had intended to persist for a while but after one day I said, “Forget about it, it’s better to be yourself.”

When others really need us, we must do our best to guide and advise them. But, when the time is not right, we should really not talk too much, they may get annoyed. These skills of approaching and retreating, knowing whether conditions are right or not, cannot be expressed clearly by words, it requires you all to accumulate experiences. We can use one of Mencius’ methods: observing the pupils of one’s eyes. For example, you can tell him, “*Dizigui* is very important!” Then you can cite a few verses such as “I will always place my hat and clothes away in proper places,” and tell him that this is directly related to his children’s ability to do work. 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”? Is this okay? This is not in accord with conditions. When conditions are right, we should act accordingly. On the contrary, when you talk to another person for five minutes and his eyes go blank, should you continue talking for another two hours? Should you? That would be overdoing it. So, we must always observe the

state of conditions, which is dynamic and not static. If we learn the scriptures without considering the conditions, we have learned rigidly.

“It is better to speak less than talk too much.” Speaking less is better than speaking more. Once we speak, our words must be kind and beneficial to others, for speaking “beneficial and soft words” can make people feel very comfortable. We must also speak words of honesty and wisdom to help others succeed. I once received a friend’s call, she was crying when I answered. She told me about her husband’s many faults and listed out his ten major offenses one by one. After she had finished talking and her emotions were more stable, I said to her, “Since you already have children, you must seriously manage your family well. In family life, you must grasp one attitude: whatever others do is their business, you must first reflect upon yourself. Whether they are right or wrong, that is their business. Most importantly, you must act rightfully. Instead of looking at your husband’s faults, first ask yourself whether you have been a good wife and mother? Have you tried your best as a daughter-in-law? If you have not fulfilled your duties but still criticize others, you have lowered yourself to their level. How would you have the right to scold him angrily now? If you are the same as him, aren’t you also condemning your own behaviors when scolding him? Isn’t that right? You scolded him because he has not been meeting his responsibility, but neither have you.”

When a person can start to examine herself, her mind will be much calmer. Thanks to this calmness and sense of responsibility, she will slowly make her husband feel ashamed. Nowadays, many family situations are getting more and more complicated and serious, often because the other party becomes emotional when encountering a situation. “He did that! Well, I dare too!” Since she resorts to taking revenge, the family is ruined and their children have to suffer. Therefore, we must be rational when dealing with matters. After I finished talking, this friend of mine said, “Teacher Tsai, before I called you, I had already called several friends.” This colleague had called female friends. She said, “Their answers were different from yours. They all said ‘extraordinary times call for extraordinary measures.’” They did not understand the ancient saying, “Better to demolish ten bridges than break up a marriage.” We can rebuild a broken bridge, what will happen if a marriage breaks up? It will be very difficult to mend it because the broken pieces will not fit back together. So, we must be very careful with our speech. Say you suggest to her, “Such a husband should be divorced.” 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!” I think you would feel very uncomfortable all your life. When you see her child who also said to you, “It was all your fault!” You may not be able to sleep well every night.

So, when we talk to people, we must grasp one principle, then your friends will treat you as a confidant. What principle is this? Whenever you talk to a friend about his family and work, you must let him self-reflect. Only by guiding him to find problems in himself can you really help him overcome his troubles. Oftentimes, during the process of reflecting, he will become calm. 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.” If he really did as you suggested, he would come

to you and say, "Thank you for advising me not to get emotional." His spouse may even come to you and say, "Thank you." We must hold to this principle!

People are easily affected by their emotions when talking to others about their problems, we must remember not to listen to one-sided words. Can you believe this? What would be the versions given by both parties when they quarrel? Totally different. Then, who is right? There must be one truth. People tend to see things from their own perspective. 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. While listening, you must also distinguish which words are correct and which are not. During his narrating, you can ask him, "Your wife behaving like this is a result, what is the cause?" Isn't this sentence useful? Only then will he regain his composure. Perhaps it was just the fuse when his wife lost her temper that day, he has no idea how long his wife has accumulated that resentment. He ends up mad all day long thinking, "How could she scold me like that?" He does not understand how long the energy has been gathering behind that rage. By guiding him to find out the cause, he will then put himself in her position and be more considerate of her. We must regard harmony as the most prized virtue and avoid creating further disputes when we listen to other's problems.

So, "It is better to speak less than talk too much. Speak only the truth, do not be fawning or glib." We should just tell the truth and never give excuses or conceal our faults. Let's say we promised our parents to buy something, but we forgot. As soon as we get home, mom say, "And the soy sauce?" We must immediately say, "Sorry, I forgot, it's my mistake." Is it easy to say "It's my mistake"? Yes?! If you have not said it for a long time, it will become difficult to say. So, if we are at fault for not fulfilling our promise, we must apologize right away. Then, the other party will find it more acceptable. At this time if you say, "I've been very busy lately, with this and that," and give a lot of explanations, the more you explain, the more the other party will feel uncomfortable. So, "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." Speech is the most frequent interaction between people. If a person can speak very elegantly, he will unknowingly improve his temperament and cultivation through conversation. My friends, do you feel that our temperament has been particularly good these few days? The magnetic field and environment are very important. We have to be very clear about how to manage the atmosphere of speech in our family. As elders, parents, and even leaders of an enterprise, we must talk neither too fast nor too slow, and we should speak words that are encouraging, praising, beneficial, and full of wisdom. When we do so, I believe our family, team, and company will definitely see "the people below emulating the people above." So, we do not need to worry too much, often worrying that "there are so many corrupting influences outside." Actually, when you first "guard the base" well, the situation will not be too bad. In the future, by frequently playing the *Dizigui* lessons and the saints' and sages' teachings at home, your family will be influenced imperceptibly. We will stop here today. Thank you.