

細講弟子規 第三十二集
Confucius Teachings On Building A Happy Life (32)
- a foundation for Mahayana Buddhism practice

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諸位朋友，大家好！「勸人為善」，

Hello, my friends. “Exhorting others to do good deeds.”

當我們勸別人為善，他能夠改變也會讓他的家庭有很好的轉變。

When we exhort others to do good deeds, and they are able to change, their family will also have a good transformation.

所以當這樣的朋友愈多，我們也會覺得很歡喜，我們也會覺得有盡了朋友的道義，

When we have more friends like this, we will feel very pleased as we have fulfilled our moral responsibility as a friend.

也會覺得這一生很有價值。

And we will also feel this life is very valuable.

但是勸人為善也要考慮到他的接受程度，

But, when we exhort people to do good, we must consider their acceptance.

所以「教人以善毋過高」，

When teaching others to do good, do not set the bar too high;

教人行善不可以一下子標準很高，那對方會覺得很難做到；

when we encourage others to do good deeds, if we set the standard too high in the beginning, the other party will feel it is too difficult to accomplish.

「當使其可從」，

Instead, we should make things easy for him,

讓他比較自在的可以學習，可以去力行，

let him learn and practice with ease.

你不要一下子標準很高，他一看這麼遙遠！

We must not set the standard too high or else he will think, “Wow, that’s pretty far.”

你不要一下子跟他講：你就是要做聖人。

Do not say to him right away, “You must become a saint.”

他馬上嚇得半死。

He will be scared to death.

你可以從當下他可以做的，去幫幫弟弟、幫幫媽媽，

We should lead him to start from where he is now such as help his younger brother and mother,

做一個好哥哥、做一個好孝子去落實。

become a good older brother and filial son.

剛好我們中心底下有一個很大的庭院，有一次我就發現有很多垃圾，

There is a big courtyard below our center. I once saw a lot of garbage there, I went downstairs and started picking it up with a student.

我就下樓開始跟一個小朋友一起撿。

結果因為樓下住了一些孩子，其中一個小女孩她就站在那裏一直看我撿，

There are some children living downstairs, one of them, a little girl, stood there watching us picking up the rubbish.

假如我們是老師，說：小朋友，趕快把垃圾撿起來。

As teachers, if we were to say, "Child, quickly pick up this garbage."

她可能做的怎麼樣？不是很歡喜。所以我就撿、撿，然後就撿到她旁邊一點點，

She may not do it happily. I just kept picking up the garbage. When I got near her,

我說：小朋友，可不可以幫老師一個忙，你那一個幫我撿起來一下。

I said to her, "Child, can you do teacher a favor? Can you pick that up?"

她就看看我，撿起來，然後撿第二個。

She looked at me and picked it up, then picked up a second one...

然後，因為我們旁邊還有一個小朋友，大家也撿得很努力，

Since we had another student picking up the rubbish with us and everyone was working hard,

這個小女孩就很歡喜的跟我開始撿起來。

this little girl happily joined us.

結果撿到沒有垃圾袋了，她還自己沖進去她家裏又拿出來另外一個垃圾袋來裝，

When we ran out of garbage bags, she even rushed into her house and took out another bag to fill with rubbish.

所以她撿得不亦樂乎，從這個庭院撿到了馬路上。

She did it joyfully with us — from the courtyard to the roadside.

我在那裏想說：不知道要撿到啥時候，我待會兒還有事要辦。

I was wondering when we should stop the work. I still had something else to do later.

她已經沖到房子裏面拿出第三個垃圾袋。

She had already dashed into the house to take out three garbage bags.

我看她要拿第四個，

When I saw her go to grab the fourth one,

我說：小朋友，今天我們就撿到這裏就好了，老師很謝謝你。

I said, "Let's call it a day, teacher is very thankful to you."

所以只要你循循善誘，

As long as you can guide them skillfully,

孩子一定會在付出當中得到喜悅，得到成就感。

children will gain happiness and a sense of achievement when they lend a helping hand.

那當然，別人有善，我們要適時的贊嘆，適時的鼓勵。

Of course, when others do good, we must praise and encourage them at the right time.

所以我上了中心，馬上剛好有朋友是新疆人，寄了一些新疆的葡萄幹，

When I returned to the center, it happened that a friend from Xinjiang had sent us some Xinjiang raisins.

我就叫我們中心這個小朋友說：來，拿這個葡萄幹去謝謝這個小朋友，跟她一起吃。

I said to the student who picked the garbage with me, "Bring these raisins downstairs to thank the little girl and share with her!"

結果拿下去以後，這個小朋友又帶著那一個小朋友上了我們中心，在那裏玩。

After that, this student brought the little girl to our center to play.

所以這也是結了一個很好的緣分。

This was a very good affinity that we had fostered.

她到時候又到我們中心來讀書，

Later, she also came to our center to study.

那就勸人為善，結了一個很好的法緣。

So, "exhorting others to do good deeds" helped create a good affinity.

所以我們勸別人也可以站在他的角度，慢慢指引他過來行善。

When we advise people, we can put ourselves in their position and slowly guide them to do good.

這是勸人為善。

This is “exhorting others to do good deeds.”

第五「成人之美」。

The fifth is “helping others achieve good.”

因為要把一件事情做好，在現在這個時代確實不容易。

Because in this age it is indeed not easy to accomplish good deeds.

諸位朋友看我在大陸也走了不少地方，那是在做了九個月以後的事，

After nine months of hard work, I was invited to many places in China.

九個月以前是什麼情況？

What was it like during those nine months?

有沒有一帆風順的事？你們在我的笑容背後有沒有看到艱苦的過程？

Is there anything smooth sailing? Do you see the process of immense hardship behind my smile?

那時候是一個人舉目無親，每天都是披星戴月。

At that time, I was alone without anyone to turn to.

我第一次知道什麼叫披星戴月，

It was then that I first experienced working from dawn till dusk everyday.

早上很早出去，晚上回來騎著腳踏車，

I got up very early in the morning and rode a bike back late at night.

然後都已經十點多，回到家裏打理打理一些衛生，

At that time it was after ten o'clock, I would clean and wash my clothes when I got home.

也把衣服洗一洗，看表都幾點了？十二點。

When I looked at my watch, it would be midnight.

然後躺下去很好睡。

I slept like a log as soon as I lied down.

所以諸位假如睡不著，有一個方法就是拼命做，這是良藥。

So, if you have trouble sleeping, there is one solution: work till you drop.

而且在那一段過程當中，還常常會有人走到我們中心來，然後都是這樣左看一下、右看一下：

This is an effective remedy. During that period, people often came to our center, looked around, and wondered.

現在哪有這檔子事？講課不用錢，書也不用錢，一定是有什麼目的。

“How can there be such a thing now? The classes and books are free. There must be a catch.”

你們怎麼那麼清楚。

How are you so clear about this?

他們不相信，從沒遇過。

They could not believe it. They had never encountered such a thing before.

所以常常都會遇到這些很多人對我們的質疑，

We often had such people questioning us,

但是我們還是很歡迎他來看，他來檢查。

but we still welcomed them to come and check.

不怕他不看，

We are only afraid that they do not come and check,

看了就能夠接觸、能夠了解。

once they do, they will be able to encounter and learn the sages' teachings.

所以在這個時代當中要把好事做好確實不易。

It is indeed not easy to accomplish good deeds in this era.

所以當我們看到別人有善行，

So, when we see others engaging in meritorious deeds,

一定要盡力幫助他。

we must go all out to help them.

縱使是一句贊嘆的言語，相信對他也是一種很重要的鼓舞。

Even if it is one word of praise, I believe it is also a very important encouragement for them.

所以也不要吝嗇我們的贊嘆。

So we must not be stingy with praise.

這是成人之美。

This is “helping others achieve good.”

韓愈先生也說到

Mr. Han Yu* also said, (*One of Eight Great Chinese Writers during the Tang/Song Dynasties.)

「一時勸人以口，百世勸人以書」，

“If you want to exhort people for a short time, use speech; if you want to exhort people for generations, use writing.”

所以可以把我們一生當中的經驗智慧寫成書利益後人。

Thus, we can write our life experiences and wisdom in books to benefit future generations.

像袁了凡先生寫《了凡四訓》，

Just like Mr. Yuan who wrote the book, *Liaofan's Four Lessons*,

就不止利益到自己後代子孫，還利益到所有看到這本書的人。

which benefited not only his own descendants but also all those who read it.

但是當我們要「百世勸人以書」，那書可不能想寫就寫。

But, when we wish to exhort people with writing, we cannot randomly write a book.

所以中國有說「三不朽」，哪三不朽？

The Chinese speak of “Three Immortalities.” Which three?

立功、立言、立德。

They are “Establish Immortality in Meritorious Deeds, in Writing, and in Virtues.”

這三個東西順序要對，

But their order must be correct.

立德、立功、立言，

The right order should be like this: Establish Immortality in Virtues, in Meritorious Deeds, then in Writing.

這三個順序是這樣才對。

The order must be like this!

還沒有德以前就立言，

If we write books before establishing our virtues,

可能是胡說八道，紙上談兵；

what we write may be nonsense, just idle theorizing.

有了德行還要藉助不斷的鍛鍊，他才能人情練達，就做出一些貢獻社會的事，

Virtues must be aided by continuous training to enable us to deal with people effectively and to further make contributions to society.

所以立功；

This is engaging in “Establishing Meritorious Deeds.”

他又把如何修身、如何立業的方法告訴他人，

We then share with people how we self-cultivate and develop our career,

就是立言。

which is “Establish Immortality in Writing.”

所以我們看到清朝時期，當了四省的總督曾國藩先生確確實實立德，
Therefore, we can see that in the Qing Dynasty, Mr. Zeng Guofan, a governor of four provinces,
再來立功，
had indeed “Established Immortality in Virtues and in Meritorious Deeds.”
自然他的文章就會让人家非常受益，所以他也立言。
Naturally his essays benefited others immensely, so he had also completed “Establishing Immortality in Writing.”
這都是成人之美，也是勸人為善。
These are all “helping others achieve good,” and it is also “encouraging others to do good.”

再来，「救救人危急」。
Next is “saving people in desperate need.”
當我們在路上看到有人受傷很嚴重，
When we see someone is seriously injured on the road,
趕快撥110、119，趕快叫救護車來，這一定要做，
we must quickly dial 110 or 119 for the ambulance. This must be done!
因為可能慢了一秒都有危險。
Because, if we are a second too slow, that person will be in danger.
我們在大方廣網站上
On the Mahavaipulya* website, (*A Sanskrit word meaning vast, boundless, and universal.)
有一位朋友留言，
a friend left a comment saying, “I had intended to commit suicide,
他說他本來要自殺，就是因為看了大方廣幾篇文章，心情才平和下來。
but after reading some articles on your website, I calmed down.”
所以現在有一個疾病對人的身心是很大的摧殘，
Now there is one kind of illness that is very devastating to people’s body and mind.
什麼疾病？憂郁癥。這個很厲害！
What is this illness? Depression. It is very serious!
聽說憂郁癥比例最高的是老師，這我可以體會。
I heard that teachers get the highest rate of depression, which I can understand.
因為畢竟教的都是學生，都必須對孩子的安全還有很多方面都要負責任，
After all, they have to be responsible for the students’ safety and many other aspects.
壓力特別大。
They are under considerable pressure.
而且老師他又背著一個「老師」，
Moreover, they are carrying the “teacher” title on their back,
很多道理他假如不懂，他也很難受。
they will feel very uncomfortable if they do not understand a lot of principles.
所以確實我們老師也要不斷進修、不斷學習，才能夠對很多道理能理得心安。
Indeed, we teachers must continue to improve and learn so that we can understand many truths and be at ease.
不然很容易憤世嫉俗，悶悶不樂。
Otherwise, we will easily become cynical and sullen.
所以我們的言語假如能夠讓這一些憂郁癥的病患慢慢把心門打開，慢慢把道理搞清楚，
Therefore, if our words can make these depressed patients slowly open their minds and figure out the *truth*,
那也是救人危急。
this is also “saving people in desperate need.”

我記得我在秦皇島講完五天的課，就要驅車回北京，

I remember that I was about to drive back to Beijing after I had finished giving a five-day lecture in Qinghuangdao.

車子還沒開，有個女士在我們前坐的玻璃她就雙手伸進來，

Before our car drove off, a lady put her hands in through our front seat window.

然後情緒也有點激動，她說：蔡老師，我已經打算要自殺了，

She said a bit emotionally, "Teacher Tsai, I had planned to commit suicide,

但是聽完你這五天課。

but after listening to your five days lecture..."

其實她在講話的時候，眼淚怎麼樣？掉下來。其實我在那個時候跟她一起掉眼淚，因為她那一分真心我們確確實實感受到了，

Actually, she was in tears as she spoke and so was I because I could really feel her sincerity.

她說：五天聽完，人生的態度我已經找到定位了，我以後會好好過我的人生。

She said, "I have found the correct attitude towards life because of this five-day lecture. I will live my life well in the future."

當我們可以感受到聖賢的智慧確實對現在的人刻不容緩，

We can feel that the saints' and sages' wisdom is really of great urgency to people now.

所以由於這一分感受、這一分明白，也會不斷推動我們不可懈怠。

It is her sensibility and awakening that continuously pushes us forward so that we will not slack off.

所以很多朋友、很多老師會問我：

Many friends and teachers said to me,

蔡老師，你好像都不累？好像都不會退心？

"Teacher Tsai, it seems that you never get tired or feel like quitting!"

他就問我：你是怎麼辦到的？

They asked me, "How do you do it?"

我就跟他說，我說：很簡單，假如你被一個八十歲的老人家給你跪下去，你就不會退了。

I said, "It is simple. If an eighty-year-old elder kneels before you, you will not back down."

他聽不明白，我接著跟他說，我說：

They did not understand, I then said,

我在杭州天目山講課，講到第三天，吃完飯走出齋堂，

"On the third day when I was lecturing at Mount Tianmu in Hangzhou, I walked out of the dining hall after lunch.

有一個老人家八十歲，不知道在那裏等我們多久了，當場看到就跪下去。

An eighty-year-old elder, I had no idea how long she had been waiting for us, knelt down on the spot upon seeing us."

剛好因為我在大學是羽球校隊，所以手腳怎麼樣？

Luckily, I was on the badminton team in college, so how do you think my reflexes were?

你沒看那個羽球速度那麼快，要瞬間救球。

Do you see how fast that shuttlecock moves? You have to strike it instantly.

所以我那個反射動作就出去了，突然雙腳一跪就滑過去把他撐住，

So, my reflexes kicked in, and I suddenly knelt and slid over to support her.

那旁邊的這些主辦人員還怕我的腳有沒有磨破，

The seminar organizer next to me was afraid that maybe I had skinned my knees.

幸好是有地毯。我就趕快跟他說：

Luckily there was carpet. Right away I said to her,

老人家，你站起來說話，不要這個樣子。

"Madam, please stand up and talk. Don't do this."

結果老人家一起來，他說：蔡老師，你要答應我兩件事。

As soon as she stood up, she said, “Teacher Tsai, you must promise me two things:
第一件我們新疆，他是新疆人。他說：新疆聽不到這些聖賢教誨，
first, you must go to Xinjiang where I came from, because the saints’ and sages’ teachings are
not available there.

所以你一定要把這種課程到新疆講。

You must go to Xinjiang to give such courses.”

老人家都八十了，他的孩子都在大學裏面教書，

She was already in her 80s and her children are teaching in college.

請問他這個請求為誰？

May I ask who was this request made for?

為後代，為他一方的人民。

For future generations and the people of her homeland.

老人家這一個舉動教育了我們所有參與的老師，

Her act had taught all of our teachers who participated.

他這一分無私值得我們好好效法。

Her selflessness is worthy of emulating.

所以我們去天目山這些老師跟工作人員，最後一天也都是哭得希哩嘩啦，很感動，

The teachers and staff members who were there were so deeply moved that they wept
uncontrollably on the last day.

都覺得自己肩上的使命更重了。

They felt that the mission on their shoulders had become heavier.

雖然更重，更重是指那個重量，但是背起來卻怎麼樣？

Even though there was a heavier weight, how did it feel carrying it?

不重。

Not heavy!

因為我們的臂膀怎麼樣？變壯了。

Because our arms had become stronger.

因為我們相信所有老祖宗、古聖先賢都會在冥冥當中保佑我們、支持我們，

We believe that all our ancestors as well as the ancient saints and sages in the unseen worlds
will bless and support us.

而且我們也非常相信「人之初，性本善」，

We also fervently believe that “Primordially, humans have an innate pure, good nature.”

人心一定可以喚醒。

Humans’ true nature can surely be awakened.

老人家接著又說：第二件事，你在天目山講課的光盤一定要送我一套。

The elder then said, “The second thing is that you must give me a set of CDs of your lectures
at Tianmu Mountain.”

所以我們看到八十歲的老人家還是這麼樣非常的好學，

An eighty-year-old elder is still so passionate about learning,

也值得我們學習。

it is really worthy for us to learn.

所以我就跟我們這些朋友講，我說老人家這麼至誠恭敬的對待你，

I said to these teachers, “This elder was so sincere and respectful to you,

你要念念記在心上，你要對得起人家對你的這一分誠心。

you must always bear it in mind and live up to her sincerity.

你能念念記住，相信你就不會懶惰、不會退轉。

When you can bear it in mind at all times, I believe you will neither be lazy nor retrogress.”

所以我們所做的任何的事都是本分，

So, everything we do is our duty.

所有人給我們的肯定，給我們的尊敬，我們都要記在心上，
All of the affirmation and respect given to us by everyone, we must imprint it in our mind.
好好用我們自己立身行道去回饋所有愛護、所有祝福我們的人。
We must seriously establish our virtues and practice Dao to repay all those who loved, cared for, and extended warm wishes to us.
所以叫救人危急。
This is called “saving people in desperate need.”
這六點都跟人有關，我把它整理在一起。
These six points are related to people, so I group them together.
第七個跟事情有關「興建大利」，
The seventh is related to matters: constructing public projects to benefit people.
第八「舍財作福」，
The eighth is “giving wealth to create blessings.”
第九「護持正法」，
The ninth is “supporting the proper Dharma.”
最後一個是對物，「愛惜物命」。
The final one is related to things: loving and cherishing all living things.
這是統計出來、整理出來的十善。
These are the ten goodnesses all sorted out.

我們看第七個「興建大利」，
Let us look at the seventh point: constructing public projects to benefit people.
在古代我們看到很多善心人士都會造橋鋪路，以便利益更多的人。
In ancient times, we saw that many kind people build bridges and paved roads to benefit people.
現在比較少機會造橋鋪路，
There are fewer such opportunities today.
因為現在這個工作都誰做？
Who does this type of work nowadays?
政府在做。
The government.
其實也還有很多的空間我們可以去付出，
In fact, there are still ample opportunities for us to contribute.
比方說那個馬路上的坑洞已經很嚴重了，我們可以主動打電話請政府來處理。
For instance, when we see a pothole on the road that is already very serious, we can take the initiative to call the government to deal with it.
因為坑洞大，你要想到會有什麼結果？
When the hole is big, you must think, “What will the consequences be?”
對，假如那一個人剛好喝醉酒，有一點不清醒，
Right, if someone, who is drunk and out of it, drives fast,
可能速度又快，壓到那個洞，有可能人都飛出去了。
he may fly out of the motorcycle when he hits the pothole.
所以我們可以從這裏又能夠去想到別人可能會遭殃，
With this consideration, we can imagine that others may suffer;
這樣的仁慈之心相當難得。
such kindness is rather precious.
所以當今天你剛好走在路上或者開車、騎車，看到路中央有一塊大石頭，怎麼辦？
So today, when you are walking, driving, or cycling on the road, what should you do when you happen to see a big rock in the middle of the road?
趕快石頭移開。你這個石頭移開，說不定是救了一個家庭，都說不定。

You should quickly remove it. Your action may save a family. You never know!

所以處處有這一分善心替人著想，這相當重要。

It is extremely important to have such kind-heartedness and consideration for others at all times.

所以「興建大利」，最主要就是可以利益別人的事，我們隨緣隨分、盡心盡力去做。

So, the genuine meaning of “constructing public projects to benefit people” is to do good deeds that can bring benefit to the public with our best ability in accordance with conditions.

那你在高速公路上，假如看到一塊石頭，要不要停下來去拿？

But, if you see a rock on the highway, should you stop your car to remove it?

趕快打電話叫。

You should quickly call the relevant authority.

這個太危險，可不行，所以我們要靈活，看看怎麼做比較恰當。

It is too dangerous to stop the car to remove it. We must be flexible and see how to properly handle it.

我在海口常常走在路上都會看到很多大石頭，

In Haikou, I often saw a lot of huge rocks on the road.

因為很多民工他們在那裏等工作，有時候就聊起天，圍一圈，都搬很多大石頭壓在這個路當中，

That is because many migrant workers who were waiting there for work would move big rocks to the road and sit in a circle to chat.

白天看得到石頭，晚上看不到。

We can see the rocks during the day but not at night.

所以很有可能，比方說一個人在打大哥大，突然踢到大石頭會怎麼樣？

Very possibly, for instance, someone is on his mobile phone, walking, what will happen if he suddenly runs into the rock?

可能就摔一跤都有可能。所以我們見到了就趕快把它移開。

He may trip and fall. So, when we see the rocks, we must quickly remove them.

有時候經過工地，突然那一支竹竿就飛出來，

Sometimes when we pass by a construction site, a bamboo pole may stick out.>(*In China scaffolding is often made from bamboo poles.)

這樣很危險，有可能一不小心頭就撞上。我們剛好遇上了，

This is very dangerous because our head may be accidentally hit. If we happen to see this, 找找看旁邊有沒有紅布，把它綁上去。

we can look for a red cloth nearby to tie around it.

所以都是隨緣隨分，當我們每天隨緣隨分做善事，

When we do good deeds according to circumstances every day,

相信我們也會非常歡喜，助人為快樂之本。

I believe we will be delighted as well because “Helping others is the root of happiness.”

興建大利。

This is about “constructing public projects to benefit people”

「舍財作福」，

Next is “giving wealth to create blessings.”

這個「財」我們也講過了，可以施舍財物，

We have discussed “wealth” before. We can give money or material belongings.

也可以用我們的勞力、用我們的經驗去幫助別人。

We can also use our labor and experiences to help others.

所以現在很多的義工都是用他的勞力在付出。

Many volunteers now contribute with their physical labor.

其實內財難還是外財難？

As a matter of fact, is giving internal or external wealth more difficult?

內財。

Inner wealth. (Audience's reply.)

你叫他捐一百塊、二百塊可以，你叫他拿三小時出來幫人家服務，那他可能很難做到。

Yes, a lot of people may easily donate one to two hundred dollars, but it may be difficult for him to spend three hours to serve others.

所以好事有難有易，

So, good deeds can be difficult or easy.

而難行卻能行，功德更大。

If one can do good despite its difficulty, the merits will be even greater.

這是舍財作福。

This is “giving wealth to create blessings.”

最後，「護持正法」。

Lastly is “supporting the proper Dharma (sages' teachings).”

諸位朋友，你們都在護持正法，當場就在做。

Dear friends, you are supporting proper Dharma right now.

因為你們都用和善的眼神看著我，讓我有靈感，

Because your kind expressions have inspired me greatly!

不然就會搞砸了，因為我的心也是很容易受傷。

Otherwise, I would have messed up my lecture since my heart is easily hurt.

還有朋友聽了覺得有一點幫助，也帶了其它的朋友來，

Some friends think that our lectures are quite helpful, so they brought their friends here.

這都是在護持正法。

These all belong to “supporting the proper Dharma.”

還有媽媽把兒子帶來，她把兒子帶來，相信她的先生會很歡喜，

There are also mothers who brought their sons. Doing so, I believe her husband will be very happy. Why?

因為只要她的兒子聞了正法，可以旺幾代？

Because after the son has listened to the proper Dharma and benefited from it, how many generations of his family will prosper?

旺好幾代！這都是護持正法。

Many generations! This is “supporting the proper Dharma.”

所以當我們臺南有很多年輕人發心出來講經，

When there are many youths who aspired to give Dharma lectures,

我們也要好好的鼓勵護持他，他就會愈講愈好，

we should encourage and support them, so they will keep on improving their skills.

那你就功德無量。

Then your merits will be infinite.

最後一個「愛惜物命」。

The last one is “loving and cherishing all living things.”

對於東西我們也要愛惜，

We must also cherish things and objects.

所謂「一粥一飯，當思來處不易」，

We should be aware that “every meal is not easily obtained.”

決不可以糟蹋。

We must not waste it.

那對於生命也要愛惜，

Similarly, we must also cherish life.

在澳洲，他們常常在開公路會遇到一些大樹，

In Australia, construction workers often encounter some big trees when building roads.

結果他們都會先看樹上有沒有鳥窩。

They will always first see if there are any bird nests in the trees.

假如有鳥窩，工程停止，

If there are, they will stop the project.

等季節過了，鳥飛走了，再開工。

They will wait until the season has passed and the birds have flown away before they start work again.

我們做不做得到？你看澳洲人很淳樸，

Can we do that? The Australians are very honest and pure.

我們在澳洲的時候，確實迎面而來都會互相打招呼，

While we were there, we saw that people always greeted each other whenever they met.

人心很善良。

It shows that they are very kind-hearted.

人心一善良，整個大環境就風調雨順。

When people are kind-hearted, the entire environment will be peaceful and favorable.

所以澳洲種出來的菜都特別大，

That is why the vegetables grown in Australia are particularly big.

我們在那裏吃都吃得很飽。

We were always very full after every meal.

所以確實當人對於生命尊重，對於萬物尊重，萬物一定會給人很好的回饋。

Indeed, when we respect life and all things, they will reward us abundantly.

所以白居易也有一首詩提到勸我們要愛惜動物、愛惜生命。

A poet from the Tang Dynasty, Bai Juyi, has a poem which exhorts us to cherish animals and life.

這一首詩提到「莫道群生性命微」，

The poem states, "Do not say animals' life is insignificant..."

不要說動物的命就不值錢，

This means that we should not regard animals' life as worthless.

「莫道群生性命微，一般骨肉一般皮，

"Do not say animal's life is insignificant, they have bone, flesh, and skin just like you and me;

勸君莫打枝頭鳥，子在巢中望母歸」。

please do not shoot the birds in the trees, the baby birds are in the nest waiting for their mother to return."

我們用這一分同理心去愛護動物。

We should use this kind of empathy to love and protect animals.

現在有一些商人專門抓這些野鳥給小孩來買，

Nowadays, some businessmen specifically trap wild birds for children to buy.

我們能不能買？最好不要買，你愈買他愈抓。

Should we buy them? It is better not to. The more you buy, the more they will catch.

當我們有那個共識都不跟他買，他要的只是什麼？錢。等他覺得賺不到了，他自然不會去抓。

When we have the consensus not to buy from them, they will stop catching the birds if they feel that they cannot make any money.

而且這個野鳥一般我們養，養不養得活？

Moreover, can we keep these wild birds alive?

就比較困難。

It is difficult.

所以要從小教育孩子，我們不買，他們就少抓，

So, we should educate children since young not to buy wild birds so that they will catch less.

這樣也不會讓這些動物跟父母都離別了，

In this way, these animals will not be separated from their parents.

也從小養孩子的慈悲之心。

This is also a way of instilling children's compassion from young.

這是十個善。

These are the ten good deeds.

那我們都知道如何去判斷善，也知道哪一些是可以行善的，

Now that we know how to judge goodness and what to practice,

我們就要記住「見人善，即思齊，縱去遠，以漸躋」。

we must remember, "Upon seeing the good points of others, I should strive to be as good as them. Even when far behind them, I am getting closer gradually."

而且在行善的過程一定要記住，

While doing good deeds, we must remember this phrase,

「當仁不讓於師」，

"When encountering benevolent deeds, do not be outdone by the teacher."

行善也要不落人後。

Do not fall behind others in doing good.

所以有一句話講到「不讓古人是謂有誌」，

A phrase reads, "Not being outdone by the ancients is called having ambition."

意思就是說我們學習以古人為榜樣，要抱持著不輸給古人，

It means that we should regard the ancients as our role models but we must not be outdone by them.

甚至要怎麼樣？超過古人。這不是傲慢，

We may even surpass them. This is not being arrogant.

我們思考一下，今天你為人父母，假如你兒子跟你說：

Let us think about it, as a parent today, if your son tells you,

爸爸，我這一輩子不可能超過你。你高不高興？

"Dad, it is impossible for me to surpass you in this life." Will you be happy?

你會說：我都把我該說的經驗都告訴你了，我在你這個年紀的時候還什麼都不懂，

You will say, "I have told you so many of my experiences. I didn't know anything when I was your age,

你這個年紀我已經把這麼多經驗都告訴你了，你還說不要超過我。

but now I have shared so many of my experiences with you, how can you still say that you can't beat me?"

那父親一定怎麼樣？很難過。

How will the father feel? Very sad.

假如我們每一個學習聖賢學問的，都說：那個都是聖賢人，我們都做不到。

If everyone of us who learns the saints' and sages' wisdom says, "They are saints and sages, we certainly can't do it."

那老祖宗都在那裏怎麼？孺子不可教也。

What will our ancestors think? They will sigh, "This child cannot be taught!"

所以我們學習要有誌向誌氣，

Therefore, we must have such aspiration when we learn wisdom:

「不讓古人」。

"Do not be outdone by the ancients."

所以像我們教書的，看著這些優秀的學生一天一天長大，
Just like us teachers watching these outstanding students grow up day by day,
我們都很希望他們往後的成就超過我們，
we all hope that their future achievements will surpass ours.
我們會非常歡喜。
This will make us very happy.

所以諸位朋友，你們都遇到很好的老師，才知道珍惜聖賢學問。
My friends, you have encountered the excellent teacher (referring to Master Chin Kung), so you
know to cherish the wisdom of the saints and sages.

所以我們要立身行道，要超過老師，
We must establish our virtues and practice Dao, striving to surpass our teachers.
老師才會覺得很安慰。

Only then will our teacher feel very comforted.

所以「學貴立誌」，

“Setting a firm aspiration is the cornerstone of learning.”

你不要一開始目標就掉到最下面去。

Do not let your goal fall to the bottom at the very beginning.

所以「見人善，即思齊；縱去遠，以漸躋」。

“Upon seeing the good points of others, I should strive to be as good as them. Even when far
behind them, I am getting closer gradually.”

確實老師對我們所有的教誨，可能都是他幾十年去蕪存菁的經驗，

Indeed, all of the teachers' instructions to us may be their decades of invaluable experiences.

確實如此，這是很深的感受。

It is indeed so. This is my deep feeling.

所以只要我們守住老實聽話，

Hence, as long as we hold onto being obedient and honest,

那一定可以「縱去遠，以漸躋」。

“even when far behind them, I am getting closer gradually.”

【見人惡。即內省。有則改。無加警。】

“Upon seeing other's wrongs, I must introspect myself right away. If I have the same faults, I
will correct them; if not, I will be vigilant.”

見到別人有不好的地方，我們先不批評，先反觀自己有沒有犯同樣的錯。

When we see faults in others, let us not criticize first but look at whether we have made the
same mistakes.

假如有，趕快修正；

If we have, quickly rectify them.

假如沒有，那很好，繼續保持。

If we have not, that is very good, keep it up!

李炳南老師有一段很好的開示，

Teacher Li Bingnan (one of Master Chin Kung's teacher) has a very good teaching.

老人家提到「見人有善，不嫉妒要隨喜；

He said, “When we see the goodness in others, don't be jealous but rejoice in their
meritorious deeds.

見人有惡，不批評要規勸或守默，見人錯事，不指責要協助」。

When we see faults in others, don't criticize but advise them or keep silent. When we see
people do something wrong, instead of blaming, help them correct it.”

老人家很多的話都很有人生的智慧，

Many of this elder's words encompass the great wisdom of life.

我們常常能拿來觀照自己的心，那進步就快了。

If we can often use them to examine our mind, then we will make rapid progress.

所以見人有善要成人之美，決不可嫉妒。

So, when we see others do good, we must encourage them instead of being jealous.

見人有惡不要批評，因為批評只會讓人群失去和諧的氣氛，

When we see people have wrongdoings, do not criticize because it will only make the group lose the harmonious atmosphere.

所以我們應該規勸或守默，為什麼要守默？

We should exhort them or keep silent. Why should we remain silent?

時機還沒成熟，跟他的信任還不夠，

Because, when the conditions are not right and they do not yet trust us sufficiently,

可能我們一勸，他還以為我們在找他麻煩，或者毀謗他，這樣就不好。

as soon as we exhort them, perhaps they will think that we are giving them trouble or slandering them. This is not good!

所以我們之前也有提到，規勸他人還要先建立在哪一個基礎？

As we mentioned earlier, which foundation should we establish prior to exhorting others? 信任的基礎。

Yes! Trust.

所以《論語》裏面講

Thus, it is stated in *The Analects*,

「君子信而後諫」，才勸諫，「未信則以為謗己也，」

“Only after earning a person's trust will a virtuous man exhort him. if trust is not established yet, he will think you are slandering him.”

可能會跟他產生誤會，這樣就不好。

You may cause misunderstandings with him, which is bad.

「見人錯事」，他已經當場做錯事情了，一般的人第一個反應是什麼？

What will a typical person's first reaction be when he sees others do something wrong? 你搞什麼？

“What are you doing?”

孩子很不小心把盤子打壞了，你馬上霹靂啪啦像機關槍一樣達達達，

When your child accidentally breaks a plate, you will snap at him right away, just like a machine gun: bang bang bang.

這樣孩子會怎麼樣？更加內疚。

How will the child feel? He will feel even more guilty.

所以這個時候你能夠平心靜氣，他會體會到我的父母很有修養。

At this time, if you can remain calm, he will realize that his parents are well-cultivated.

當我們先一起把這個殘局收拾好，他內心已經很感激了。

When we clean up the mess with him, he will be very grateful.

再進一步，今天這個錯事為什麼會造成，

Furthermore you then guide him, “Why did this mistake happen today?”

我們來檢討一下，

Let us analyze it.”

反而一件錯事又能夠提升對方做事的能力，甚至於做人的能力。

In this way, when a mistake was made, we can help him improve his abilities to tackle things and even help him improve his character.

所以當我們都是這樣去存心，人與人相處就可以一團和氣。

When we harbor this kind of intention, our interpersonal relationships will be in great harmony.

『見人惡』，絕對不要放在心上，

When “seeing other’s wrongs” do not take it to heart.

那是把我們最純潔的心裝了很多別人的垃圾，這樣是最傻的。

It is very foolish of us to pollute our pure mind with a lot of others’ rubbish.

那有一個朋友他就提到，他說：不見人惡好困難，很困難。

A friend once said, “It’s very hard not to see people’s fault.”

那他就請教釋淨空教授，師長就給他一個好方法，我也覺得好得不得了，

He went to seek Professor Chin Kung’s advice and the Master gave him a good method, which I think is remarkable too.

他說：你以後看到別人的錯，你就說都是我的錯。

He said, “In the future, when you see others’ faults, you can simply say, ‘It is all my fault.’”

怎麼說？比方說你看到兒子不乖，你就說：

Why is that so? Let’s say when you see your son misbehaving, you should say,

都是我的錯，沒教好。那你就趕快教！

“It’s all my fault! I didn’t educate you well.” Then quickly teach him.

比方說看到太太不好，你說：

Or when you see your wife doing something improper, you should say,

都是我的錯，沒有用德行感動她，也是我不好。

“It’s all my fault! I couldn’t move her with my virtues. It’s my problem as well.”

假如在馬路上看到別人沒有功德心，你說：

If you see someone on the street lacking public morality, you should say,

都是我不好，我沒有當榜樣影響他。

“It’s all my fault because I didn’t set a good example to influence him.”

當人處處看到本分，就不會把時間浪費在數落別人的不是上了。

When people are always aware of their own duties, they will not waste time chattering about the faults of others.

所以這個方法，我覺得很妙也很受益。

I think this method is pretty ingenious and beneficial.

所以這是「見人惡」可以『即內省，有則改，無加警』。

So, “Upon seeing others’ wrongs, I must introspect myself right away. If I have the same faults, I will correct them; if not, I will be vigilant.”

這個改過也是相當重要的學問，

Correcting one’s mistakes is also a very important knowledge.

所以《了凡四訓》裏面也提到「未論行善，先須改過」，

Liaofan’s Four Lessons also mentions, “Before talking about practicing virtues, one should first rectify his own faults.”

假如我們不改自己過失，就好像你今天縱有行善，把這個行善比喻成水，你把水加到一個水桶裏面去，

If we do good without correcting our wrongdoings, it is like we are adding water (a metaphor for good deeds) into a bucket with several holes (a metaphor for wrongdoings).

因為我們還有惡沒有改過，這個惡就是桶子底下破了好幾個洞，

Since we have faults not rectified yet, these faults are symbolized by the holes of the bucket, you add water (a metaphor for good deeds) into the bucket, but the water leaks out through the holes.

what will happen to most of the water as we add it into the bucket? It leaks out.

所以要把洞補好，往後這些善才會愈積愈豐沛。

We must patch the holes first so that we can accumulate more and more virtues in the future.

那要改過首先要發三種心：

But to mend our faults, we must first give rise to three kinds of minds.

第一個要發「恥心」，羞恥之心，

First, we must give rise to “a sense of shame.”

第二個要發「畏心」，

Second, we must give rise to “a sense of fear.”

第三個要發「勇心」。

Third, we must give rise to “a courageous heart.”

為什麼要發羞恥心？

Why must we have a sense of shame?

因為我們每一個人都有很大的潛力，都應該可以透過自己的修身可以成聖成賢，

Because everyone has great potential and can become a saint or a sage through self-cultivation.

所以孟夫子才會給我們鼓勵「舜何人也，予何人也，

That is why Mencius gave us this encouragement: “What kind of man was Shun*? What kind of man am I?” (*A legendary emperor of ancient China, praised by Confucius as a model of resplendent virtue.)

有為者亦若是」。

He who exerts himself will also become such as Shun was.”

我們有那麼難得的人身，當人容不容易？不容易。

We have such a rare chance to obtain a human body... Is it easy to be born as a human?

既不容易就要把他當好，要不負老祖宗對我們的期許，要當天、地、人三才。

Not easy at all! Since it is not, we should conduct ourselves well and live up to the expectations of our ancestors by behaving in accordance with the virtues of heaven, earth, and humankind.

那怎麼樣當天地人三才？就是要把天地之德演出來。

How do we do it? That is to demonstrate the virtues of heaven and earth.

大地有什麼德？長養萬物。

What virtues does the earth possess? It nurtures all things.

任何的萬物它都不挑都去成就它，

It does not differentiate the objects but helps all succeed.

所以心胸非常寬廣、非常平等。

It has an exceptionally broad and impartial mind.

你看我們把最汙穢的東西給了大地，結果它還把它轉化成營養回饋給我們；

You see, we give the filthiest things to earth, but it transforms them into nutrition for us in return.

就好像母親一樣，縱使我們大小便讓母親收拾，

It is just like a mother: even though we may urinate and defecate and our mother has to clean it up,

母親回饋給我們也是無私的奉獻。

what she gives in return is selfless dedication.

所以「地為母，天為父」，

So, “the earth is like mothers, and heaven is like fathers.”

我們要把天地之德透過我們這一生好好演出來。

We should seriously demonstrate the virtues of heaven and earth through our deeds in this life.

諸位朋友，我們來看看其它的動物數量是人類的幾倍？

My friends, how many more times are animals than humans in number?

光是一個原始森林裏面的某一種螞蟻，一個原始森林裏面某一種螞蟻的數目加起來都超過人類的總數，

Just a single kind of ant in a primeval forest alone has a larger population than the total number of humans.

你相信嗎？

Do you believe it?

你看平常一個這麼大的蟻窩有多少螞蟻？

You see, how many ants are there in such a big ant nest?

更何況是整個原始森林。

Let alone the entire virgin forest.

所以我們能當人希有難逢，不可以辜負這個人生，不可以糟蹋。

As it is extremely rare for us to be born as a human being, we must not fail and waste this life.

所以他們可以成聖成賢，

Since the ancients could become saints and sages,

我們絕對不能一生完全沒有貢獻，甚至於還造成家庭社會的負擔，那這樣就太慚愧了。

we must not let our life slip by without making contributions or even create a burden on our family and society. That will be too shameful!

所以孟夫子說「恥之於人大矣」，

So, Mencius said, “Shame is of great importance to a person.”

羞恥心對一個人太重要，

Having a sense of shame is too important!

有羞恥心則可以成聖賢；

If we have it, we can become saints and sages.

沒有羞恥心，有可能一生淪為禽獸都不如。

Without it, we may be reduced to worse than beasts.

所以這個恥心對於一個人是否能夠進德修業相當重要。

Therefore, a sense of shame plays a vitally important role in determining whether a person can cultivate virtues and succeed in his spiritual endeavors.

這是恥心。

This is what is meant by “a sense of shame.”

第二個要發「畏心」，

Secondly, we must give rise to “the sense of fear.”

所謂「舉頭三尺有神明」，

It is said, “There are deities three feet above our heads.”

而且「若要人不知，除非己莫為」，

“Do not do what you do not want people to know.”

我們常常會覺得自己掩飾得不錯，其實那是自欺欺人，

We often feel that we can hide things well, but we are actually deceiving ourselves and others.

「日久見人心」，當人家把你看破了，到時候就一文不值。

“Time will eventually reveal a person’s heart.” When people see through you, they will find you are worthless.

所以只要肯改過都不嫌晚，

It is never too late as long as you are willing to change.

所以古代有一生造惡，臨終前突然非常懺悔他一生的造作，

In ancient times, some people, who had committed evils all their life but suddenly repented their sins on the verge of death,

結果還得到善終。

were able to have a good rebirth.

所以罪惡縱使是「彌天罪惡，也當不得一個悔字」，

So, even if the offense is immeasurable, it will be resolved by one’s repentance.

懂得懺悔，懂得改過，這很重要。

Thus, knowing how to repent and rectify one's faults is crucial.

所以「從前種種，譬如昨日死；以後種種，譬如今日生」。

“What happened in the past has gone like yesterday, let us live well and cherish today.”

所以我們下定決心，從今以後要當聖賢的好學生，

From now on, if we make up our mind to become a good student of saints and sages,

相信不管過往犯了什麼過失，都可以彌補回來，也可以贏得別人對你的尊敬。

I believe we can make up for any wrongdoings committed in the past and can earn others' respect.

這是要有畏心。

This is the need to “give rise to the sense of fear.”

而說實在「人生無常」，

To be honest, life is impermanent.

這個肉身也不知道什麼時候還留得住，所以改過決不可等待，

We have no idea how long this physical body can be retained, so we must not wait any longer to rectify our faults.

等身命結束了，你想改都改不了，

Once our life is over, we can not reform anymore even if we want to.

可能一生的惡名還讓子子孫孫蒙羞。

Your notoriety of a lifetime may even bring shame to your descendants.

有沒有這樣的人？有！

Are there such people? Yes!

我們到了杭州的嶽飛廟，

We went to Yue Fei* Temple in Hangzhou (*A loyal general in Southern Song Dynasty who was framed by Qin Kuai and put to death by the Emperor.)

看到了一對夫妻，誰？秦檜，

and saw two statues of a husband and wife. Who? Qin Kuai. (Audience replies.)

你看，跪在那裏讓人家唾棄，已經唾棄多久了？

You see, how long had they been kneeling there and spurned by people?

快一千年了。

Nearly a thousand years.

而且你有沒有聽過有人說：我告訴你，我是秦檜的子孫。

Moreover, have you heard anyone say, “I'm a descendant of Qin Kuai”?

有沒有？他有沒有子孫？他不敢講。

Have you? Did he have any descendants? They dare not admit it.

所以讓子子孫孫都蒙羞，那這種事我們不能幹，

He had brought terrible shame to his descendants. We must not do such heinous acts.

所以要發畏心。

That is why we must give rise to a sense of fear.

再來要發「勇心」，

Next, we must have a courageous heart.

要很有勇氣去對治我們的壞習慣。

We must be very courageous in subduing our bad habits.

所以我記得盧叔叔跟我談第一次話，談了兩個多小時，

I remember the first time Uncle Lu had a conversation with me for over two hours.

其中有一句我印象最深，

One thing he said left the deepest impression on me.

盧叔叔說：對自己要趕盡殺絕（用得詞還真好），

He said, “Be utterly ruthless with yourself.” It is very well said!

對別人要厚道三分。

“But be kind to others.”

其實這跟我們聖賢常常教誨的

In fact, it has the same meaning as what saints and sages often teach us,

「嚴以律己，寬以待人」，

“Be stern with ourselves but be generous with others.”

同樣一個意思，但是盧叔叔用的這個字眼會讓我們刻骨銘心記住。

But the words used by Uncle Lu enable us to remember it for life.

所以往後面對壞習慣現前要怎麼樣？

In the future when our bad habits rear their ugly head, what should we do?

你不要拿刀，那我不負責任，

Please do not take a knife; I will not be responsible.

這是形容就是絕對不能退縮。

Uncle Lu actually meant that we cannot back off when it comes to curbing our bad habits.

所以我從這一句就想到一個歷史故事，

This sentence made me think of a historical story.

就是當初在三國時代趙子龍救阿鬥，

In the Three Kingdoms Period, when Zhao Zilong rescued Adou,

把阿鬥捆在懷裏被幾十萬大軍團團圍住，請問他那時候只有什麼念頭？

he strapped Adou to his chest despite being surrounded by hundreds of thousands of legions.

May I ask, what was his only thought at that time?

沖出去，要把阿鬥保護好。

To get out of there, to protect Adou, the last emperor of Shu-Han.

所以我們現在要提升自己的學問，也要有趙子龍的氣魄。

Now that we aspire to improve our knowledge and wisdom, we must have Zhao Zilong's verve.

過去的煩惱習性多不多？

Do we have many afflictions and bad habits accumulating from the past?

就像這幾十萬大軍排山倒海而來，

They are just like these hundreds of thousands of troops coming in full force.

這個時候不能有任何退縮的意念，

At this time, we cannot afford to have any thoughts of retreating.

因為你一遲疑，本來還跨出五步，又怎麼樣？退回來數十步，

Because as soon as we hesitate, we will take dozens of steps backwards even though we have taken five steps forward.

你就會很沮喪！

We will then be very frustrated!

所以不能有退縮的念頭，

So, do not have the thought of withdrawing,

相信你一定可以把阿鬥救出去。

I believe you can certainly save Adou (referring to overcoming our afflictions and recovering our intrinsic nature).

諸位朋友，誰是阿鬥？我在有一次演講說誰是阿鬥？

My friends, who is Adou? Who is Adou?

底下的人說劉備的兒子。

I asked this question in one of my lectures, and the audience said, “Liu Bei's son.”

這是譬喻，要保護好我們本善的心，

This is an analogy. We must protect our intrinsically pure, good nature well,

要讓它真正可以發揚出來。

so it can really be put to good use.

所以這是要有勇氣，不能退縮。

This is about “to have courage and never retreat.”

所以《了凡四訓》也提到，對治壞習慣要如毒蛇嚙指，像被毒蛇咬到手指頭，

It is also mentioned in *Liaofan's Four Lessons* that we must repress bad habits as if our finger has been bitten by a poisonous snake.

這個時候你會不會遲疑？你會不會說要不要改？

At that time will you still hesitate? Will you say, “Should I cut off my finger?”

還在那裏考慮東考慮西，來不及了，命都沒了，馬上寶刀拿下來切下去，

While you are thinking this and that, you will run out of time and find that you have faced the death.

這就是趕盡殺絕，

You should quickly take out your sword and cut off the infected part.

不能讓壞習慣停留半秒鐘。

This is “putting an end to bad habits.” Do not let them stay for even half a second.

一有念頭馬上怎麼樣？

What should you do immediately as soon as bad thoughts arise?

把它轉過來。用什麼轉？

Transform them. What should you use to transform them?

我知道你們心裏都有數，

I am sure you all know it in your heart.

那也可以用經文轉，用經文提醒自己。

We can use the classic texts to remind ourselves and to transform our thoughts.

比方說要生氣了，馬上想到

For instance, when you are about to get angry, you can immediately recall these phrases:

「忿思難」，馬上想到「言語忍，忿自泯」。

“When getting angry, think of the difficult consequences you will encounter.” and “When I hold back hurtful comments, anger will naturally dissipate.”

你們都知道我用什麼方法嗎？好，知道就好。

Do you all know what method I use? Good, if you know it.

我們提到「見人惡，即內省；有則改，無加警」，

We mentioned, “Upon seeing others’ wrongs, I must introspect myself right away. If I have the same faults, I will correct them; if not, I will be vigilant.”

所以也是要有改過的勇氣，改過的方法。

We must have both the courage and the method to rectify our faults.

所以改過大分三項：

There are three main ways to rectify our faults.

有從事上改，有從理上改，還有從心上改。

We can rectify from actions, rectify from reasoning, or rectify from mind.

那就好比一顆毒樹，你從心上改是只把它的根斷掉，

To rectify from mind is like removing a poisonous tree, it is to pull out its roots.

如斬其根，是從根本改起。

Just like cutting off the tree root, we must rectify it from the base.

所以真正一個人會修行會修身，是時時可以觀照自己的起心動念。

So, a person who truly knows how to self-cultivate will constantly observe his own thoughts.

當他能明白到起心動念的偏頗，馬上修正，決不可能有偏頗的言語行為，

When one can be aware that his thoughts have strayed, and he can quickly correct them, it is impossible for him to have improper speech and behavior.

這是會改過。

This is knowing how to reform.

我們看下面一句，我們一起把它念一遍：

Let us look at the following verse and recite it together once.

【唯德學。唯才藝。不如人。當自礪。

“In virtue and learning, in ability and skill, if I am not as good as others, I will encourage myself to be better.

若衣服。若飲食。不如人。勿生戚。】

As for clothing and attire, or food and drink, if I am not as good as others, I will not feel inferior.”

『唯德學，唯才藝；不如人，當自礪』。

“In virtue and learning, in ability and skill, if I am not as good as others, I will encourage myself to be better.”

所以為人父母假如把德行擺在前面，

As parents, if you can attach the most importance to virtue,

當然就能樹立很正確的人生價值觀給你的小孩。

you can surely establish a proper value and perspective of life for your children.

『若衣服，若飲食；不如人，勿生戚』，

“As for clothing and attire, or food and drink; if I am not as good as others, I will not feel inferior.”

所以懂得不要把人生只是當作不斷追求物質的享樂而已。

So, do not treat your life as just a constant pursuit of material pleasure.

假如為人父母都把「錢」擺在第一位，

As parents, if you were to give priority to money,

那教出來的孩子也會把什麼當第一位？

what would your children be taught to place the most importance on?

錢！重利輕什麼？

Money! When personal gains are valued most, what will be neglected?

輕義。到時候他跟誰搶錢？

Righteousness. At that time, whose money will be robbed?

對！所以人算不如天算。

Parents. (Audience replied.) Right! “Man’s plans are inferior to Heaven’s”

那我們也來思考一下，真的對飲食、對衣服，甚至於居住，所有物質享受真正獲得了，人的人生真的好嗎？

Let us think about it: will life be really satisfying after you have obtained all the material pleasures such as food, clothing, and even accommodation?

假如一個人真的一生都追求物質，然後他確實很快樂，

If a person who pursues materialism, and all his life is truly happy,

那我沒有意見，我也成全他、也鼓勵他；

then I reserve my opinion. I will also help and encourage him.

可是問題不然，真正完全追求物質的人，他的內心非常空虛。

but in reality, that is not the case; people who endeavor on pursuing material objects actually feel very hollow inside.

常常跟人家攀比，比來比去，

They often compare themselves with others;

看到人家又買新車，自己內心難受的不得了，

when they see others buying a new car, they will feel terribly uncomfortable.

真叫自尋煩惱，自討苦吃。

This is called “seeking afflictions and asking troubles for oneself.”

所以我會跟他們說，我說：買一件很貴的衣服，快樂多久？

So, I would say to them, “How long will you be happy when you buy a very expensive dress?”

一分鐘，沒這麼慘！快樂三天。

One minute? It is not that bad! Happy for three days.

可能那個卡刷下去，那个月的薪水去了一半，

Perhaps after she has swiped the card, half of her month’s salary will be gone.

所以快樂三天，痛苦多久？痛苦一個月。

She is happy for three days, but for how long will she feel the pain? A month!

而且買回去，明天馬上就穿，穿到公司裏面去，跟同事說：你覺得我今天有沒有什麼不一樣？

After buying the dress, she will wear it to the office the next day and say to her colleagues, “Do I seem different today?”

假如遇到比較糊塗的：有嗎？有嗎？

If she encounters colleagues who are a bit dense, they will ask, “Is there any difference? I can’t tell...”

你在那裏氣得半死，我花這麼多錢你都沒發現，

She will then be enraged, “I spent so much money and you don’t even notice.”

那就沒有樂了！還有苦，因為苦於別人有沒有看到我，

She will no longer be happy but in pain. The pain comes from others not noticing. 時時都在患得患失。

She constantly worries about gain and loss.

所以這種樂叫壞苦，

Such kind of happiness is called “the suffering of decay.”

就一下子而已，之後就是苦受了。

The happiness is short-lived then she experiences the feeling of suffering.

所以人追求的樂都是虛幻的，不真實的。

So, the happiness people pursue is illusory and unreal.

什麼樣的樂才能讓一個人非常歡喜、非常充實，而這種歡喜是從內心散發出來，

What kind of happiness can make a person feel indescribable joy and fulfillment where the joy springs out from the inner heart?

哪一些樂？

What kind of happiness?

行善最樂，

Doing good is the happiest thing.

還有提到

It is mentioned in The Analects,

「學而時習之，不亦說乎」，

“Isn’t it joyful to learn with constant perseverance and practice?”

成長的喜悅，這都會讓你、伴隨著你一生有無窮的法喜。

The happiness from personal and spiritual growth will bring us inexhaustible joy in life.

那我們今天先上到這邊，謝謝大家。

We will stop here today. Thank you everyone.