做人的根本先要盡孝道

The Basis For Being A Human Being is Filiality

If we do not do a good job as human beings, we cannot become Buddhas.

If we do not do a good job as human beings, we cannot become Buddhas. Therefore, we must lay the foundation. What is the foundation for being a human being? It is: filial piety, fraternal respect, loyalty, trustworthiness, propriety, justice, modesty, and a sense of shame. These eight principles are the basis of being a human being. Confucius said: "The superior person devotes himself to the foundation. Once the foundation is established, the Way comes forth. Filial piety and fraternal respect are the foundation for being a human being."
那麼做人的 根本先要盡孝道，先要敬老尊賢，看
所有的老人都是等於我的父母一樣，中年人都像我
的兄弟姊妹一樣，青年人則像我的子女一樣，能這
樣看，這才是懂得怎麼樣做 人。因為這個，古人才
道：「老吾老以及人之老，幼吾幼以及人之
幼。」敬老尊賢，尊重賢人，再能恭敬有道的人，
這是做人的根本。

〈禮運大同篇〉上說：「故人不獨親其親，
不獨子其子，使老有所終，壯有所用，幼有所長，
鰥寡孤獨廢疾者，皆有所養。」在古來古聖先王、
有道的明君，都是這樣治理天下。文王發政施仁，
必先周濟鳏寡孤獨這四類人，所以周朝人民享受太
平。文王能以天下像一家似的，世界像一體，所以
沒有彼此親疏遠近的分別，這叫大同世界的開始。

我們做人都要本著這種心理來學佛，你如果
有這麼大的心量志願來學佛，佛一定會護持你；你
要是不這樣去做，你就是念佛、拜佛，然後常常發
脾氣，這也是無有是處的，於佛教得不到什麼利
益。

我不會說什麼高談闊論，只希望每一個人都
能把脾氣布施出來，這是你真正的布施。你要是不
能布施你的脾氣，這與佛道一定不相應的。

To have the basis for being a human being, first of all
you must be filial. Respect the elderly and the worthy.
Regard all elderly people as your own parents, all
middle-aged people as your own siblings, and all
young people as your own children. If you have this
attitude, then you understand how to be a person.
Thus, the ancients said, "I take care of my own elders
and children and extend the same care to others' elders
and children as well." Respecting the elderly, honor-
ing the worthy, and venerating those who have at-
tained the Way--these are the basis for being a human
being.

The Chapter "Great Commonwealth of Peace
and Prosperity" in the Book of Rites says, "People
cherish not only their own parents and children, but
cherish the parents and children of others as well. The
elderly live their last years in happiness; able-bodied
adults are usefully employed; and children are proper-
ly raised. Widowers, widows, orphans, the childless
elderly, the crippled, and the ailing are well cared
for." In ancient times, all the sages, worthy kings, and
virtuous emperors governed the nations in this way.
When King Wen implemented policies with kindness,
he always first gave aid to widowers, widows, or-
phans, and the childless aged. Therefore, the people
of the Zhou Dynasty enjoyed peaceful times. King Wen
was able to regard the country as one family and the
world as one body. Thus there were no distinctions
between you and me, between near and distant rela-
tives, or between those who were close and those who
were far. That was the beginning of a commonwealth
of peace and prosperity.

We should study Buddhism with this kind of
spirit. If you are studying Buddhism with such a mag-
nanimous spirit and resolve, the Buddha will surely
protect and support you. If you do not have this kind
of spirit--if you recite the Buddha's name and bow to
the Buddha, yet constantly lose your temper, then you
will not be able to obtain any benefit from Buddhism.

I do not know how to speak about lofty theo-
ries. I simply hope each one of you can give away
your temper. That is true giving. If you cannot give
away your temper, you will not be able to practice the
Buddha's path effectively.
Today is the first time I have come here to talk to you. Since I didn't sleep on the plane, didn't get any sleep last night, and had a lot of visitors today, I feel very tired. I will say no more. If I said too much, you would all forget and it would be useless. If I say less and you can remember even just one sentence and truly put it into practice—sincerely practice the virtues of filial piety, fraternal respect, loyalty, trustworthiness, propriety, justice, modesty, and a sense of shame, as well as not fighting, not being greedy, not seeking, not benefiting yourself, not being selfish, and not lying—this would be the first step in studying Buddhism. The second step is to work hard and advance vigorously. I hope you all attain Buddhahood soon!

敬老聯歡
Honoring Elders’ Day

金山聖寺謹訂於十月十四日（星期日）舉行一年一度的敬老聯歡會
We will celebrate Honoring Elders’ Day on October 14, 2018

梁皇寶懺
Emperor Liang Repentance Ceremony

The faithful can thus repent their karmic obstacles,
Benefit the living and the underworld,
Leave suffering and attain bliss

時間：11/18 — 11/24
莫詩老來方學道

Don’t Wait Until You’re Old to Cultivate the Way

我們在這世界上，應該趕快修行，不要等待。年輕時不修行，等到白頭時再修行，那就來不及了，所謂：

莫待老來方學道，
孤墳盡是少年人。

年輕人也會很快就死去，不管老少，只要時候到了，無常鬼就捉你去見閻羅王，這是一點也不客氣的，所謂：

陽間無老少，
陰間常相逢。

各位注意！光阴很寶貴，一寸時光，就是一寸命光，不要隨隨便便把光陰空過，等三災來臨的時候，我們能否受得了？趁現在年輕時，要發奮修行，不要等到明天才修行。今天及時修行，方為上策。

有人想：「今天先不修行，等明天才修行。」明天又等明天，等來等去，頭髮白了，眼睛花了，耳朵聾了，牙也掉了，到了那個時候想修行，身體不聽招呼，四肢不靈活，那時就苦不堪言。

各位要知道，我們活在世界上，好像沒有水的魚，沒有多久的時間，便鳴呼哀哉！所謂：

When we are in this world, we should hurry and cultivate. Don't wait around. If you don't cultivate when young, and you wait until your hair turns gray to cultivate, it will be too late. The saying goes,

Don't wait until you're old to cultivate the Way.
The lonely graves are full of young people.

Young people will also die soon. Regardless of whether you are young or old, when the time comes, the ghosts of impermanence will drag you off to see King Yama. They won't show you any courtesy at all. It is said,

Age makes no difference in the realm of the living,
For people constantly meet in the realm of the dead.

Each of you should pay attention! Time is precious. An inch of time is an inch of life, so don't casually let the time pass in vain. When the three disasters are imminent, will we be able to survive? While we are still young, we must cultivate zealously. Don't wait until tomorrow to cultivate. The best way is to immediately start cultivating today.

Someone is thinking, “I won't cultivate today. I'll put it off till tomorrow.” Tomorrow, you'll put it off to the next day. You keep putting it off until your hair turns white, your eyes become blurry, your ears go deaf, and your teeth fall out. At that point, you want to cultivate, but your body won't obey, and your four limbs are no longer agile. It will be unspeakably bitter then.

You all should know that living in this world, we are like fish in a pond that is evaporating. We don't have much time left! As it is said,
This day is already done.
Our lives are that much less.
We’re like fish in a shrinking pond.
What joy is there in this?

Great Assembly!
We should be diligent and vigorous,
As if our own heads were at stake.
Only be mindful of impermanence.
And be careful not to be lax.

From beginningless eons in the past until now, we have not known to cultivate. We undergo birth and death, and after death, birth again. We should really be pained at heart about this. Why, even now, do we still want to put off cultivating? Each of us should think about it—time doesn’t wait. In the twinkling of an eye, this life will be over.

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Maitreya Bodhisattva's Old Fool Verse

This old monk wears tattered clothes and fills his belly with tasteless food,
Mends his clothes to keep away the cold and lets all things take their course.
If someone scolds the old fool, the old fool just says, “Fine.”
If someone hits the old fool, he just lies down to sleep.
Spit in his face, he just lets it dry.
“That way I save my strength and give you no affliction.”
This kind of Paramita is the jewel in the wonderful.
Knowing this news, how can you worry about not attaining the Way?
All evil karma I did in the past,
Came from beginningless greed, anger, and delusion,
And was made by my body, mouth and mind.
I now repent of it all and reform.

Why have we created so much bad karma in the past? Looking into it carefully, we can see that throughout beginningless eons, the three poisons of greed, anger, and delusion have been the reason. Our bodies kill, steal, and engage in sexual misconduct; our mouths engage in lying, frivolous speech, harsh speech, and divisive speech; and our minds indulge in greed, anger, and delusion. But now we want to repent of all our evil karma and reform. It is said:

Great offenses which fill the heavens
Are eradicated by a single thought of repentance.

Offenses arise from the mind,
and must be repented in the mind.
When thoughts are gone, offenses also disappear.
With thoughts forgotten and offenses gone,
both become empty.
That is called true repentance and reform.

Offenses come from the mind and disappear because of the mind, and so the mind must repent of them. Using your true mind to repent and reform of the karma you have created, the mistakes made can be dispelled from the mind. With that, the offenses also vanish.

It is said that if you correct your faults and errors, they vanish. But if you conceal your offenses, they double. The great heroes and outstanding people of ancient times were all courageous in correcting their errors. Thus the ancients said,
A superior person’s error is like a solar or lunar eclipse which is seen by all. If he immediately corrects it, everyone looks up to him.

Intelligent people correct their errors, deluded people don’t. The ancients also said,

People aren’t sages or worthies—Who can be without faults?
To courageously correct one’s faults Is the greatest good of all.

Wise people vigorously change their faults and take delight in reforming themselves. That’s why others look up to such people, praise them, and recognize them as great. In ancient times, Zi Lu [one of Confucius’ disciples] rejoiced when people criticized him, and the Great Yu [Emperor of China, c. 2205 b.c.] bowed in respect when he heard of the goodness of others. Those two are good models for us.

上人的叮囑 Reminder from Venerable Master Hua—

修道人，就要修忍的功夫，忍飢忍渴，忍風忍雨，忍熱忍寒，甚至還要忍罵忍打，這些境界都是考驗。我常說：

一切是考驗 看爾怎麼辦
艱境若不識 須再從頭練

Cultivators should cultivate endurance. They should be able to endure hunger, thirst, wind, rain, heat, and cold, as well as beatings and scoldings. All these states are tests. I often say,

Everything’s a test, To see what you will do.
If you don’t recognize the state, You’ll have to start anew.
Verse:

As part of the esoteric,  
the mantra can’t be thought about;  
It is followed by everyone together,  
like the edict of a monarch  
And like a secret password among the troops.  
If one’s reply to the question is not fitting,  
one is quickly put in line.  
The wonderful truth of the Great Vehicle  
is apart from distinctions,  
Yet ordinary people see false conditioned cause as true.  
Guided by the finger, gaze at the moon;  
the finger is not the moon;  
Borrowing the mantra, light the mind.  
The mantra is the mind.

Commentary:

As part of the esoteric, the mantra can’t be thought about. The mantra belongs to the esoteric teaching, which is inconceivable. You cannot use any kind of thought to think about what it is. “The path of words is cut off, and the place of mind and the nature is already destroyed”; there isn’t a way to think about it even if you try.

It is followed by everyone together, like the edict of a monarch. This analogy is one of the four explained above. When a monarch sends down an edict, it is respectfully received by all the officials.

And like a secret password among the troops. It’s as I said earlier: if the password for the day is “victory,” and when challenged you say, “lucky,” then the fighting begins, and they shoot you. Because there are so many people in the army, they use such secret passwords, one each day. In that way they don’t mistake outsiders for their own people. Mantras have the same meaning.
問答不符便執行。你答不上這個口令，他就
要執行他的任務了。

大乘妙理離分別。般若屬於大乘法，大乘這
種不可思議的道理，是沒有分別的。掃一切法，離
一切相，隨說隨泯。這個般若法是隨說隨就了了
的，沒有的。

凡夫知見妄緣真。凡夫這種的知見、見解，
以妄想來攀緣，執著一切有形有相的，執著這個影
子，認為這是真實的，就是認賊做子了。

因指望月指非月。經典是指你一條修道的
路，也就好像用指頭指這個月亮。你用手指這個月
亮，說：「月在那兒呢！」這個人不看月就光看這
個指頭，以為這個指頭就是月亮。「指非月」，你
不要誤認這個指頭就是月亮，經是教你修道的，你
不要認為經就是道了。道是要你修去才能得道，你不
修，以為經就是道，那又錯了。

藉咒明心咒即心。藉著咒的力量可以明心，
因為咒是不可思議的。你要離分別心、離攀緣心、
離一切的妄想心來誦持咒語。持咒就是不明白，不
明白這裏頭就會真明白，所以藉著咒能令你明心見
性。「咒即心」，咒就是心，你明心見性了，咒的
意思也就明白了。

If one’s reply to the question is not fitting, one
is quickly put in line. If you don’t answer the password
correctly, then they fulfill the responsibility of carrying
out their orders.

The wonderful truth of the Great Vehicle is
apart from distinctions. The Great Vehicle belongs to
the Great Vehicle Dharma. Its wonderfully inconceiva-
ble principle contains no distinctions at all. It destroys
all dharmas and is apart from all characteristics. What-
ever is said disappears; that is prajna dharma. Whatever
you say no longer exists after you say it.

Yet ordinary people see false conditioned cause
as true. Ordinary people suppose that their kinds of
knowledge and views, that their viewpoints, which are
generated by false thinking and self-seeking, are real.
That is to mistake a thief for your own son. It is to be
attached to everything which has a perceptible charac-
teristics; it is to be attached to shadows.

Guided by the finger, gaze at the moon; the fin-
ger is not the moon. The sutra points out a road for you
on which to cultivate the Way. It is like pointing out the
moon with a finger. For instance, someone points at the
moon with his finger and says, “There’s the moon.”
Supposing that the finger is the moon, you people look
at the finger and not at the moon. But “The finger is not
the moon”; you shouldn’t think that it is. Although the
sutra teaches you to cultivate the Way, you should not
think that the sutra is the Way. Before you can have an
attainment, it is necessary to cultivate the Way. You’re
wrong if you don’t cultivate and if you suppose that the
sutra is the Way.

Borrowing the mantra, light the mind. The man-
tra is the mind. Because the mantra is inconceivable,
you can light up your mind by borrowing its power.
You need only depart from the mind which makes dis-
tinctions, the self-seeking mind, the false-thinking
mind, and recite the mantra and hold to it. To hold to
the mantra is not to understand it, yet in that not under-
standing there can be true understanding. Therefore,
borrowing the mantra enables you to light up your
mind and see your nature. And “the mantra is the mind”: if you light up your mind and see your nature,
then you will also understand the mantra’s meaning.

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**October 2018 SCHEDULE OF ACTIVITIES**

- **10/21/2018 (日 Sun)** 萬佛聖城
  - 慶祝觀音菩薩出家法會
  - Celebration of Guan Yin Bodhisattva’s Leaving Home at CTTB
  - 請與金山寺聯繫交通安排（電話：415-421-6117）
  - Please contact us if you would like to participate!

**六齋日（Six Vegetarian Days）**
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*: 六齋日 (Six Vegetarian Days)