宣化上人一九九三年访台开示（补编）

上宣下化老和尚开示 Venerable Master Hsuan Hua's Talks

宣化上人一九九三年访台开示

Venerable Master Hua's Talks on the Dharma in 1993 in Taiwan

◎ 谆谆教诲

◎ PATIENT TEACHINGS

我出门都叫访问团，没有叫过弘法团，我们到各处跟人学习。

No matter where we go, we always call ourselves a Visiting Delegation, not a Dharma Propagation Delegation. We are going to learn from others.

弟子：师父，这次弘法团没有带什么...

Disciple: Master, this time the Dharma Propagation Delegation isn't bringing much...

上人：没有弘法，我们这不够弘法的资格，不能冒冒失失就称弘法，我们是访问，我们到处学习，并不是弘法。我们弘法，谁也不够资格，都是当参学，我们到处见贤思齐，见不贤而内自省。

Ven. Master: This is not Dharma propagation. We aren't qualified to propagate the Dharma, and we can't just recklessly call it " propagating the Dharma." We are just visiting. We are going around learning, not "propagating the Dharma." None of us are qualified to propagate the Dharma. We are all students, and when we see

virtuous people, we should emulate them. When we see unworthypeople, we should reflect on our own conduct.

谁做录音？都要有一定的专人来负责。我们这回出门，新闻界记者来访问，我们都要大家一起参加，不是一个人单独就讲。我们譬如谁讲话，有错误的地方，随时就应该向记者纠正，也就是说明了，并不是吵架。免得一个人说话，有的时候就说错了，没有补救的方法。所以你们大家在一起，谁讲什么话，大家都知道，随时如果讲得有不圆满的地方，大家再补充一下，你们大家都懂不懂啊？（大众：懂。）不是说在这吵架，我揭你的短啊，你说我的什么。就是有不圆满的地方，我们再提出来补充一下。

Who is doing the recording? Someone should be assigned to take care of the recording. On this trip, if reporters come to interview us, we should all participate. It shouldn't be that one person does all the talking. If one of us says something wrong, the others should make a correction on the spot for the reporters. This is just explaining, and it is not arguing. If we did not do this, then if someone said something wrong, there would be no way to correct it. When we are all together, everyone will know what is being said. If a point has been poorly expressed, we can clarify it. Do you understand? [Everyone: "Yes."] This is not disputing or picking on each other's faults. We are simply filling in what the speaker left out in order to make things clear.

那么在新闻上，有什么发表，随时有什么消息，我们都要有一个记录，要把它订成一个记录本子，不是像以前那样，对于新闻也都不注意的，因为我们这回这个团体是很庞大的，四十四个人。你们觉得这样应该不应该啊？（大众：应该。）

If there is any article or publicity about us in the news, we should keep a record of it. We should collect these news items and make a

journal of the trip. We shouldn't totally ignore the media as we didin the past, because this time our delegation is quite large. Itincludes forty-four people. Do you agree with my suggestion?[Everyone: " Yes."]

譬如他照相，我们这个团体的都要照，不要跑得远远的，说不照相，这是不合法的，没有团体的心。好像我们出门，无论男女，坐着、站着都要距离不远，我们一致行动。好像走路，不是一个跟着一个的，我们都是男界也两个和两个一起，女界也两个和两个一起，这么样走。我从来在什么地方，我都是在后边的，我不愿意跑到前边，所以你们都在我前边走。不要你看他，他看你，走路都不敢走，弄得七长八短的，这不像样子。

If a reporter wants to take our picture, everyone in the group should be in it. Don't run away and refuse to be photographed. That's not right; it shows a lack of team spirit. In public, whether we are seated or standing, the men and the women should not be too far apart. We must move as a unit. Don't walk in single file. Instead, the men should walk two by two, and so should the women. That's how we should walk. Wherever I go, I always walk in back. I don't want to be up front, so everyone should walk in front of me. It shouldn't be that each person looks at the others and no one dares to walk; then our movement becomes disorganized.

我们团体要像军队似的，大家都要打起精神来，不能在那儿，人家要上飞机，你在那儿睡觉呢！不能这样子。我们上飞机也要快，下飞机也要快。不过走路也不必像跑似的，我们要很稳当、很威仪的，不能叫在家人看我们这班人，大概都是嬉皮吧！你们要知道这一点。男界的在我左边走，女界的在我右边走，这到什么地方都是这样子。坐也是这样子坐，要有一定的规矩，不要你坐得八百丈远，找你们还不知道到什么地方去找去。你看像昨天上飞机，你望望他，他望望你，你也不敢走，他也不敢动弹，这是在这儿干什么的？你们懂不懂这个？（大众：懂。）

Our delegation should be like an army, with everyone alert and on-the-ball. You can't be dozing off when we're about to board the plane. We have to board the plane quickly and also get off the plane efficiently, but don't run. We must be solemn and dignified. We don't want the laypeople to think we're hippies! No matter where we go, the men should walk on my left and the women on my right. We should also sit this way. There are rules for all of this. Don't sit a mile away, so that I don't even know where to go looking for you. Yesterday when we were boarding the plane, everyone just looked at each other and no one dared to walk ahead. What were you all doing? Do you all understand the situation? [Everyone: "Yes."]

我们和那嬉皮不一样。还有做早晚课，大家都要一起出动，一起去做早晚课。不能你先走，他后走，大家都要一起走。（弟子：排班。）

We're not the same as hippies. When we go to the morning and evening ceremonies, we should go as a group. It shouldn't be that one person goes first, and another goes later on. Everyone should go together. [Disciple: "We should line up."]

嗯！要很整齐的，不能前前后后的。我们这个团体，出家人也要保护在家人，在家人也要保护出家人。在我们这个团体里边，你们都有那个名牌没有?

Yes, it should be very orderly. People shouldn't straggle in at different times. Within the delegation, the left-home people should protect the laypeople, and the laypeople should also protect the left-home people. Does everyone in the delegation have a nametag?

弟子：有。上次名牌是由台湾统一做的，以前是写弘法团，我们现在改为万佛圣城访问团。

Disciple: Yes. Last time the nametags were all made in Taiwan, and they said "Dharma Propagation Delegation." Now we've changed them to say "Visiting Delegation from the City of Ten Thousand Buddhas."

上人：我们都不够弘法的资格，你们大家不要贡高我慢的，一初出茅庐就弘法了，弘什么法呀？自己还没弄好呢！你弘什么法！他要是说我们是弘法团，我们就不戴的，我们不要自称弘法团。你们要知道啊，这个不用我来教的，我们出家人切忌贡高我慢。不够这个资格，不能冒充的。我知道我，我是在学习的，我不够弘法的资格；你们够不够，那我是不知其高深莫测了。我们是访问团，到处去访问，访友求明，我们不能大言不惭就说我们是弘法团，这就是藏着一种贡高我慢在后边，你们懂不懂？（弟子：懂。）

Ven. Master: None of us is qualified to propagate the Dharma. You shouldn't be arrogant and say you're propagating the Dharma when you are still new to Buddhism. What do you think you're propagating? How can you propagate the Dharma when you haven't even got your own life in order? If the nametags say we're a Dharma Propagation Delegation, we won't wear them. We don't want to call ourselves a "Dharma Propagation Delegation." You should all know this; I shouldn't have to teach you this. We left-home people should be especially careful not to be arrogant. We are not qualified to propagate the Dharma, and we cannot fake it. I know I'm just learning. I don't know about you, but I'm not qualified to propagate the Dharma. We are a Visiting Delegation. We go around visiting, calling on friends, seeking knowledge. We cannot shamelessly boast that we are a Dharma Propagation Delegation. There's an attitude of arrogance in that. Do you understand? [Disciple: "Yes."]

那你们怎么到外面就叫弘法团？我不知你们怎么样，我自己如果见到弘法团，我知道我自己不够资格。我头一次出门也是叫访问团，第二次也叫访

问团；出去几次，我若知道，都叫访问团，没有叫过弘法团，我们到各处跟人学习。你们没听到吗？我到什么地方，头先我就讲说，我到这儿来是访问诸山长老、大德高僧，我是来向诸山长老、大德高僧学习。

Then why did you call yourselves a Dharma Propagation Delegation? I don't know about you, but if I see the name "Dharma Propagation Delegation," I know I don't have that kind of status. On our first trip, we were called a Visiting Delegation. The second time, we were also called a Visiting Delegation. As far as I know, on the few trips we've made, we've always been called a Visiting Delegation, not a Dharma Propagation Delegation. We go to each place to learn from people. Haven't you heard? Every place I visit, the first thing I say is, "I have come to inquire and learn from all the elders and the noble and virtuous Sangha members."

还有我们到外面，不可以冒冒失失的，很贡高。好像以前我的一个出家弟子，到马来西亚，大家要皈依他，他就收徒弟。收徒弟收完了，打皈依打完了，还不知道我们是什么派，法名应该怎么起，完全都不知道。人家都皈依他了，没有法名，那么人家问他，这才打电话回来问我是什么派？叫什么名？是哪一个字？你看这多丢人哪！人家那些诸山长老一看这个样子，这把万佛城什么架子都倒光了。有七、八十人皈依，原来收的尽是同性恋小孩子。

When we visit other places, we shouldn't become reckless and arrogant. Don't be like one of my left-home disciples. When he went to Malaysia, everyone wanted to take refuge with him, so he accepted them as disciples. Even after he had conducted the Taking Refuge ceremony and taken them as disciples, he still didn't know what sect we belong to or how to give them Dharma names. He had absolutely no idea. When the people who had taken refuge asked for Dharma names, he had no choice but to call me on the phone to ask what sect we belong to and what names to give them. How

embarrassing! When those elder monks saw that, the City of TenThousand Buddhas really lost its reputation. Seventy or eightypeople took refuge with him, and it turns out most of them werejuvenile homosexuals.

弟子：这次大概没有什么机会给大家讲法，不过希望我们还是像以前一样，大家先开会讨论一下讲法的内容、时间，以免重复。

Disciple: This time probably there won't be an opportunity for everyone to speak the Dharma. Nevertheless, I hope we can still have a meeting beforehand, the way we did in the past, to discuss the content and schedule of the lectures, so that there won't be any overlap.

上人：都要先准备。现在有几个题目要讲：第一、我们注重讲教育，因为现在世界教育破产，斯文扫地，如果不挽救这种的风气，人类就一代不如一代，一代不如一代。好像美国的教育，十一、二岁学校就给避孕药吃，这样子不是把小孩子都杀了吗！

Ven. Master: There are several topics we should cover in our lectures. First, we should emphasize education, because all over the world, education is going bankrupt and civilized culture is being trampled into the ground. If we don't try to reverse this trend, then each generation of humanity will be worse than the last. For example, in American schools, they are giving contraceptives to eleven- and twelve-year-old students. Doesn't that amount to killing the children?

第二、我们要提倡敬老，因为现在到处老人都没人照顾了，都送到安老院去，那个安老院也不好好照顾，冻死、饿死的都大有人在，我们要到处提倡这个问题，这是救世的一个方法。

Second, we should promote respect for the elderly. Nowadays, no one takes care of the aged, and they get sent to homes for the elderly. The homes for the elderly don't take good care of them either, and the elderly may even die of cold or hunger there. We should mention this issue, for it's a way to save the world.

第三、我们再讲青少年的这些问题，老年、少年、中年人应该怎么样？我们要把人生这种经，给大家好好讲一讲，怎么样做人，这是学佛的最要紧条件，你人不做好，怎么能成佛呢？

Third, we should speak about the problems of young people. How should people in old age, youth, and middle age conduct themselves? We should explain the "Sutra of Human Life" for everyone. How to be a person--this is the most important thing to know in studying Buddhism. If you cannot be a good person, how can you become a Buddha?

第四个重要题目，我们要讲不吃肉，要讲吃斋。本来我们应该讲堕胎有什么不好，这个同性恋有什么不好。但是你们都年纪轻，不适宜讲这个法，年纪老了还可以。（弟子：年轻人不讲堕胎、同性恋？）你们讲也没人相信，并且会令人反感，所以就不讲这个。

Fourth, we should put emphasis on not eating meat. Actually, we were supposed to talk about why abortion is bad, and why homosexuality is bad, but you all are too young and not suited for speaking this Dharma. When you're older, it's all right. [Disciple: "So young people shouldn't talk about abortion and homosexuality?"] If you talk about abortion and homosexuality, no one will believe you, and they will not want to listen to you.

教育是很要紧的，敬老也是要紧的，上次你们这里面有没有人参加那个敬老会？（弟子：有。）你参加了，有什么感想？

The theme of education is very important, and so is respect for elders. Did any of you attend the recent Celebration for Honoring the Elderly? [Disciple: "Yes."] What impressions did you have?

弟子：感觉到，每一年如果像这样举行敬老的仪式，会提醒…

Disciple: What I feel is, if we have this kind of gathering for respecting the elderly every year, it will remind...

上人：这不是每一年啊，这要每一天、每一时、每一刻都要提倡，你每一年一次，那有什么用啊，我们要念兹在兹地常常提倡。常常提倡，人都还忘了，你提一次，过去他就忘了。杨校尊他预备写一篇文章，你们谁对这个有感触的，都可以写文章，在《金刚菩提海》发表，也可以到其他杂志上发表。你们尽量要练习写文章，我们这儿就是按照实实在在地给世界一个报导，不要绣花。这是我们一种根本的教育，根本的道理，你们要尽量去做，时时刻刻都要提倡教育，时时刻刻都要提倡敬老怀少，这是孔夫子的志愿。

Ven. Master: This is not just every year; it should be every day. It should be promoted in every moment, at all times. If you do it only once a year, what use is that? We must advocate it in thought after thought. Even when we advocate it constantly, people may still forget about it. If you just advocate it once, they will forget about it as soon as it's over. Honorable Professor Yang plans to write an article. Those of you who have opinions on this can also write articles for Vajra Bodhi Sea or other magazines. You should all practice writing essays. Just make an honest report for the world, and don't be overly elaborate. This is a fundamental kind of education, a basic principle, and you should all do your best to carry it out. At all times, we must promote education. At all times, we must promote the idea of honoring our elders and cherishing our young people. That was the wish of Confucius.

孔夫子问他弟子子路和颜回，说：“盍各言尔志？”你们都说一说你们自己的志向。

Once Confucius said to his disciples Zi Lu and Yan Hui, "Tell me what your wishes are."

子路曰：“乘肥马，衣轻裘，与朋友共，敝之而无憾。”他说，我骑着一个肥马、大马，穿着这个轻暖的、皮的衣服，穿皮袄。我这个马，朋友也可以用；我这衣服，朋友也可以用，“与朋友共”，两个人用这个东西。“敝之而无憾”，就坏了，我也不可惜的。这是子路，他那冒冒失失的就先回答。

Zi Lu said, "I wish to have a plump steed to ride and a light fur coat to wear. I would share them with friends, and if they got ruined, I would not be upset." His meaning was, "I'd ride a mighty horse and wear light, warm fur clothing. My friends could also ride my horse and wear my clothes. I'd share them with a friend, so two people could use them. Even if they got ruined, I wouldn't regret it." This was the answer that Zi Lu hastily blurted out.

颜渊曰：“愿无伐善，无施劳。”他说，我的愿力、我的志愿，“无伐善”，我不说我自己有什么好、有什么好，不夸赞我自己的好处，不自己赞叹我自己；“无施劳”，我对谁尽什么心了，做什么事情，我不向那个人去报功去，不向那个人说：“我做这个事对你有什么好处、有什么好处，我这有功劳了。”

Yan Hui said, "I wish to refrain from bragging about myself and speaking about my own merit." He said, "My resolve is to avoid praising myself and boasting about my good points. No matter what help I render to others, I will not make them feel indebted to me, or say that I am benefitting them, or say that I have done a meritorious deed."

他们两个说完了，就“敢问夫子之志？”我们敢问一问老师您的志愿怎么样子？

After they had given their answers, they said, "May we ask what the Teacher's wish is?"

孔子说：“老者安之，朋友信之，少者怀之。”说我对老年人哪，一定叫他得到安乐，令他不忧愁，这是老者安之。朋友信之，我交朋友，一定不会对朋友失信的，我说什么话，一定照这个话去做去，我履行我的诺言。少者怀之，这个小孩子啊，我是拿他就当我自己的子女那么看待，我是怀念他们。所以孔子的志愿就是老者安之，朋友信之，少者怀之。

Confucius replied, "To console the elderly, to be trustworthy with friends, and to cherish the young." He said, "I will make sure the old people are peaceful, happy, and free from anxiety. In associating with friends, I will not cause them to lose faith in me. I will always keep my promises. As for children, I will treat them all as my own sons and daughters and care for them compassionately."

敢问子之志，敢问夫子您的志愿。子，这是尊称，这是夫子，敢问夫子您的志愿是什么？不是说“你”。这有读过书的人，不能对尊长就说“你、你的”，没有这口气的。不像你们美国人叫爸爸都叫“你、你的”，叫妈妈叫“她、她的”。你说 you you，这就是不恭敬的话。

The word zi 子 is a respectful form of address, used in fu zi 夫子 [a title of respect for one's teacher], as in "May I ask what the Teacher's wish is?" In addressing one's teacher, one does not use ni 你 [the informal "you"]. Educated people do not address their elders using ni. They cannot use that tone of voice. This is different from Americans who address their fathers as "you" and refer to their mothers as "she." That's disrespectful.

这个称呼很要紧的，普通一般在家人来讲，你称呼人，不能称人的名字，应该称呼人一个别号，那个别号又叫字，称那个别号。譬如这个杨教授，他名字叫富森，他自己起一个别号叫蠡痴。那么叫他蠡痴，这是尊重他，你不能叫他富森、富森。所以不要说出家人，就在家人都是这样子。

It is important to know how to address people. In general, laypeople should not call one another by their official names. They should use a style name. For example, Professor Yang's official name is Fusen, but he gave himself another name, Lichi. By calling him Lichi, you show your respect for him. You cannot call him, "Fusen, Fusen." Not to speak of left-home people, even laypeople have this etiquette.

做儿子的，不可以说父亲的名字，“子不言父”，人家想要道道歉，问你父亲是谁啊？说子不言父，我做儿子的不说父亲的名字，不过你问到了，才说父亲叫什么什么名字，这都是有一套的。

The son must not say his father's name. For example, suppose someone wants to make an apology and asks who your father is. You should say, "The son cannot say his father's name, but since you asked, I will tell you what my father's name is." There are rules of etiquette for all of this.

好像一般在家人给出家人写信，有的时候就说ㄐㄧㄥˋ启，这个ㄐㄧㄥˋ，有的用清净那个“净”，有的用恭敬那个“敬”。你用清净那个净，是叫对方清净？是要自己清净？这里头有疑问的。叫对方清净，那就是你因为知道人不清净，你叫人清净，是不是这样子呢？所以叫你净启。还有恭敬这个敬，你是叫人家恭敬你写信这个人呢？是你写信的人恭敬看信的人呢？这里边都有一些个讲不通的地方。所以用ㄐㄧㄥˋ启，恭敬的敬和清净的净，这按着文法都很不对的，可是现在写信，很多都这么写。好像有的人给我写信，大陆上很多人这么写信。你连称呼都不会，都不懂，这种很皮毛的事情都

不懂。或者皈依弟子看见出家人，说是给谁写信写合十，合十就这么样子（合掌）。那么对出家人，人家懂礼的，人家都是写顶礼，或者作礼。譬如平等的人，就说作礼，不说顶礼，那么这是出家人给出家人写信。给在家人呢，根本你就合十也不应该写，就写这个某某人启就可以了，不必说个合十。因为你先给在家人合十，这也犯戒的。譬如在家人给你合十呢，那你可以还礼这么合十。因为你给人家写信，你不知道人家向你合没合十呢！你说合十，这也是一种不合理的。就这小小的地方，你看！读了多少年书都不懂的。

When laypeople correspond with left-home people, they usually write on the envelope either "Open in respect" or "Open in purity." If you write "Open in purity," do you wish the recipient to be pure, or yourself to be pure? It's ambiguous. If you wish the recipient to be pure, that means you know he's not pure, so you want him to become pure. Isn't that right? As for "Open in respect," are you asking people to respect the writer? Or does it mean that you, the writer, respect the people who read the letter? It doesn't make a lot of sense. Whether you write "Open in respect" or "Open in purity," it is grammatically incorrect. However, many people use these phrases. In fact, most of the people who write to me use them. They don't even understand such superficial things as the etiquette of an address. Also, some laypeople write letters to left-home people in which they close with the phrase, "Placing my palms together." But when a left-home person who understands etiquette writes to left-home people, he will use the more respectful closing, "Bowing my head to the ground" or simply "Making a half-bow." When writing to his equal, he should use "Bowing my head to the ground," not "Making a half-bow." When left-home people write to laypeople, they should not even say "Placing my palms together." They may just use a simple "To be opened by so-and-so." If you place your

palms together for a layperson, you are violating the precepts. Ofcourse, when laypeople place their palms together first, you mayreturn the gesture. In writing a letter, you don't know whether or notthe recipient has placed his palms together, so it doesn't make senseto say "Placing my palms together." Even people who have studiedfor many years still fail to understand these fine points.

杨教授他还有个名字叫儆樵，意思就是叫人不要到他那个山上去砍柴去，你叫他这个名字也可以。学问，我们活到老，学到老，都要学习，不能说，“哦！我够了，我自满了，我不需要学了。”这样子就完了。

Professor Yang also has another style name, Jingqiao [literally "warning to woodcutters"], which means he is telling people not to come to his mountain to cut firewood. You can also call him by that name. If we live to an old age, we should also continue learning into our old age. We must keep on studying. Don't say, "I've learned enough. I'm satisfied with what I know, and I don't need to study anymore." If you think like that, then it's all over for you.

因为那个敬启，是人家看信那个人开启这个信，你叫人敬启，你说，“哦！你看我这个信，你要恭恭敬敬地先叩几个头再看。”是不是这个意思呢？或者“你要看这个信，你先要沐浴一下，穿上干净的衣服，才能看这封信。”这叫净启，你们认为是这样子吗？我讲这个道理，你们认为怎么样？

When you write "Open in respect" [an opening phrase used in Chinese] on the envelope, you are telling the recipient, "Before you read my letter, you should first respectfully bow several times." Isn't that what it means? Or, "Before you read this letter, you must first bathe and put on clean clothes." That's what "Open in purity" implies, don't you think? What do you think of my reasoning?

弟子：那应该怎么写？

Disciple: Well, what should we write then?

上人：你就是或者亲启，或者开启就得了，你不能说叫人（净、敬）启。以前有位居士写信都是这样子，说（净、敬）启，这里头矛盾在里边。普通人看还不觉得，有学问的人一看，真是糟糕。这堂课，你读书读十年、八年，也上不到这个课。

Ven. Master: You can simply write, "Personally open" or "Please open," and that will do. You cannot tell people to "Open in respect." In the past, one disciple always wrote "Open in respect" or "Open in purity" on his letters, but that's contradictory. Ordinary people may not be aware of this, but anyone with learning would see how awful this is. You might study in school for eight or ten years without ever getting to attend a class like this one!

弟子：慧鉴、道鉴、慈鉴…那是什么分别?

Disciple: What about the opening phrases, "Please inspect with your wisdom," "Please inspect with your virtue in the Way," and " Please inspect with your kindness." How are they different?

上人：可以的，那没有什么，慧鉴就是说他有智慧，道鉴说他有道嘛，慈鉴说他慈悲，这没有什么分别。你认为他有智慧，一个大智慧的人用慧鉴，你用智慧来鉴察我这个信。多少年了，对这个都不懂。

Ven. Master: Those are fine. There's no problem. "Please inspect with your wisdom" says that he has wisdom. "Please inspect with your virtue in the Way" says that he has attained the Way. "Please inspect with your kindness" says that he is kind and compassionate. There's not much difference. If you think he has great wisdom, use " Please inspect with your wisdom." This is telling him to use his wisdom to examine your letter.

弟子：师弟写给师兄，后面是写作礼？还是顶礼?

Disciple: When a junior Dharma-brother writes to his senior, should he use the closing "Making a half-bow" or "Bowing my head to the ground"?

上人：写顶礼就可以。师兄弟，师弟应该恭敬师兄。

Ven. Master: He should write "Bowing my head to the ground," because juniors should respect seniors.

弟子：那师兄给师弟写，就写作礼?

Disciple: Well, what about when a senior Dharma-brother writes to his junior? Should he write "Making a half-bow"?

上人：嗯。我们这里可以散会了，以后我们这儿的人再选择一个时候，最好是一早，他们吃饭的时候，我们大家开会检讨一下，过去昨天有什么不圆满的地方，大家都要很坦白地开诚布公来检讨。那么今天再做的事情大家应该要怎样做？要补救我们的短处，发展我们的长处，这是叫取长补短。我们一定要人人都要很努力的，不要睡不醒的样子，好像饿得抬不起头的样子。到外面，一定要趾高气扬的，不能这个样子（低头垂头丧气）。这个样子，人家说，怪不得他这个样子，吃一餐嘛！我没有说吗？要“冻死迎风站，饿死挺肚行”，我们就算冻死，还在那儿叫风吹着。我们人弘扬佛法一定要有尚武的精神，比那军队还要勇猛，要有股勇气。

Ven. Master: Yes, that is correct. After we get to Taiwan, we should set a time, preferably in the morning when other people are having breakfast, to evaluate the previous day's mistakes. Everyone should be frank. We should also discuss that day's activities and how we can compensate for our shortcomings and emphasize our strong points. This is called "bringing out the good points and making up for the shortcomings." Everyone must work hard. Don't give the impression of being half-asleep or so hungry you can't even keep your head up. When we go out in public, we must be stately and

dignified. If we hunch over and hang our heads, people will say, " Nowonder they're like this--they eat only one meal a day!" Haven't Itold you before that we must follow the motto: "Freezing to death,we stand firm in the wind. Starving to death, we stick out our belliesand walk on." In propagating the Buddhadharma, we must have awarlike spirit and be even braver than the army. We must have greatcourage.

上人：（对某弟子）你以后不要有脾气，不要对谁讲讲话，就发脾气了。讲是讲道理嘛，也不要不高兴，就是用道理来说服人，不是用脾气来压迫人，那才香了；你若用脾气，那就臭了，懂不懂啊？（弟子：弟子会努力学习。）人都说臭脾气、臭脾气，没有说香脾气的，你一有脾气，这个人就臭了。一发脾气来骂人，或者闹人，就是像放臭气似的。不要说你，就我若天天尽骂人啊，对你们发脾气，你们大家也都跑了。我虽然是也说人家毛病，但我完全是用慈悲来说的，所以你们大家也都不怕了。 弟子：在工技学院有定题目，一个是“现代人心、道德、行为”，一是“科、哲学的进步”。

Ven. Master: [to a disciple] Don't lose your temper anymore. Don't get mad when you talk to people. Just speak in a reasonable way, and don't get upset. Use reason to persuade people, rather than threatening them with anger. We always say the temper is smelly, not fragrant. As soon as you blow your top, you start to stink. When you scold and nag at people in anger, it's as if you're releasing a foul odor. Let's not talk about you; if I were to scold you people and get mad at you every day, you would also run away. I do scold people and bring up their faults, but I do it entirely out of compassion. That's why you are not afraid. Disciple: The Institute of Industry and Technology has already given us the lecture topics. One is "Mind, Morality, and Behavior of Modern People" and another is " The Progress of Science and Philosophy."

上人：你们各人都研究研究，每个人都可以讲一讲。

（收到美国总统公关代理人邝朝贤的贺函，弟子念贺函。）

Ven. Master: All of you should look into these topics, and each person can speak briefly on them.

[A letter arrives from President Bush's Public Liaison, Mr. Clayton Fong. A disciple reads it aloud.]

上人：这是他自己亲身去寄的，上次敬老会他也写了一封，大概寄丢了。

Ven. Master: He personally mailed this letter. He also sent a letter when we had the Celebration for Honoring the Elderly, but it seems to have gotten lost in the mail.

◎ 做人的根本先要尽孝道

◎ THE BASIS FOR BEING A HUMAN BEING IS FILIALITY

人要是没有做好，都是不能成佛的。

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

我们做人，人要是没有做好，都是不能成佛的，所以必须把基础建立起来。什么是做人的基础？做人的基础是孝悌忠信礼义廉耻，这八种是做人的根本，所以孔子说：“君子务本，本立而道生；孝弟也者，其为人之本欤。”那么做人的根本先要尽孝道，先要敬老尊贤，看所有的老人都是等于我的父母一样，中年人都像我的兄弟姊妹一样，青年人则像我的子女一样，能这样看，这才是懂得怎么样做人。因为这个，古人才说：“老吾老以及人之老，幼吾幼以及人之幼。”敬老尊贤，尊重贤人，再能恭敬有道的人，这是做人的根本。

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 asense of shame. These eight principles are the basis of being ahuman being. Confucius said: "The superior person devotes himselfto the foundation. Once the foundation is established, the Waycomes forth. Filial piety and fraternal respect are the foundation forbeing a human being." 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-agedpeople as your own siblings, and all young people as your ownchildren. If you have this attitude, then you understand how to be aperson. Thus, the ancients said, "I take care of my own elders andchildren and extend the same care to others' elders and children aswell." Respecting the elderly, honoring the worthy, and veneratingthose who have attained the Way--these are the basis for being ahuman being.

〈礼运大同篇〉上说：“故人不独亲其亲，不独子其子，使老有所终，壮有所用，幼有所长，鳏寡孤独废疾者，皆有所养。”在古来古圣先王、有道的明君，都是这样治理天下。文王发政施仁，必先周济鳏寡孤独这四类人，所以周朝人民享受太平。文王能以天下像一家似的，世界像一体，所以没有彼此亲疏远近的分别，这叫大同世界的开始。

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 properly 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 towidowers, widows, orphans, and the childless aged. Therefore, thepeople of the Zhou Dynasty enjoyed peaceful times. King Wen wasable to regard the country as one family and the world as one body.Thus there were no distinctions between you and me, between nearand distant relatives, or between those who were close and thosewho were far. That was the beginning of a commonwealth of peaceand prosperity.

我们做人都要本着这种心理来学佛，你如果有这么大的心量志愿来学佛，佛一定会护持你；你要是不这样去做，你就是念佛、拜佛，然后常常发脾气，这也是无有是处的，于佛教得不到什么利益。

We should study Buddhism with this kind of spirit. If you are studying Buddhism with such a magnanimous 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.

我不会说什么高谈阔论，只希望每一个人都能把脾气布施出来，这是你真正的布施。你要是不能布施你的脾气，这与佛道一定不相应的。

I do not know how to speak about lofty theories. 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.

今天我头一次到这儿来和你们各位见面谈话，因为在飞机上没有睡觉，昨天晚上也没有睡觉，今天又有很多人来见我，所以觉得很累。我不多说了，说得太多，你们都忘了，也是没有用的；说得少，你们记住一句，真能去躬行实践，真能去认真行孝悌忠信礼义廉耻，再加上不争、不贪、不求、不

自私、不自利、不打妄语，这是把佛教的路迈出头一步；第二步你们更应该努力勇猛精进，祝你们各位早成佛道。

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!

◎ 成佛的一条光明道

◎ A BRIGHT PATH TO BUDDHAHOOD