

# THE BASIS FOR BEING A HUMAN BEING IS RESPECTING THE ELDERLY AND HONORING THE WORTHY

## 做人的根本：敬老尊賢

宣化上人一九九三年元月四日開示於臺灣法界佛教印經會

A Dharma talk by the Venerable Master at the Dharma Realm Buddhist Books

Distribution Association on January 4, 1993

國際譯經學院記錄翻譯 Translated by the International Translation Institute

我們做人，人要是沒有做好，都是不能成佛的，所以必須把基礎建立起來。什麼是做人的基礎？做人的基礎是孝悌忠信禮義廉恥，這八種是做人的根本，所以孔子說：「君子務本，本立而道生；孝悌也者，其為人之本歟。」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，古人才說：「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

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, integrity, 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." 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, honoring the worthy, and venerating those who have attained the Way--these are the basis for being a human being.

The Chapter on the Great Commonwealth of Peace and Prosperity in the *Book of Rites* says "People cherish not only their own parents and children, but

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，必先周濟鰥寡孤獨這四類人，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；你要是不能這樣去做，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。

今天我頭一次到這兒來和你們各位見面談話，因為在飛機上也沒有睡覺，昨天晚上也沒有睡覺，今天又有很多人來見我，所以覺得很累。我不多說了，說得太多，你們都忘了，也是沒有用的；說得少，你們記住一句，真能去躬行實踐，真能去認真行孝悌忠信禮義廉恥，再加上不爭、不貪、不求、不自私、不自利、不打妄語，這是把佛教的路邁出頭一步，第二步你們更應該努力勇猛精進。祝你們各位早成佛道！

cherish the parents and children of others as well. Let the elderly live their last years in happiness, able-bodied adults are usefully employed, and children are properly raised. Widowers, widows, orphans, the childless aged, the crippled, and the ailing are well cared for.” In ancient times, all the sages, worthy kings, and virtuous and wise emperors governed the nations in this way. When King Wen implemented policies with kindness, he always first gave aid to widowers, widows, orphans, 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 I, between near and distant relatives, 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 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.

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.

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 many visitors today, I feel very tired. I will say no more. If I say 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, integrity, 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!



萬佛城 至剛菩提海  
VAJRA BODHI SEA

訂閱萬佛城月刊〈金剛菩提海雜誌〉  
附上支票乙紙，抬頭：D.R.B.A.

I am enclosing a check made to D.R.B.A. for a  
subscription to VAJRA BODHI SEA for:

- 一年美金四十五元 US\$45.00 / 1 year  
 二年美金八十五元 US\$85.00 / 2 years  
 三年美金一百一十元 US\$110.00 / 3 years

歡迎投稿 We welcome articles.

歐美地區 In America & Europe, please send to:  
Gold Mountain Monastery  
800 Sacramento Street, San Francisco, CA 94108  
Tel: (415) 421-6117 Fax: (415) 788-6001

亞澳地區 In Asia & Australia, please send to:  
Prajna Guan Yin Sagely Monastery  
Batu 5 1/2, Jalan Sungai Besi, Salak Selatan  
57100 Kuala Lumpur, Malaysia  
Tel: (03)7982-6560 Fax: (03) 7980-1272  
Email: pgysm1@gmail.com

臺灣 In Taiwan 請寄法界佛教印經會  
臺北市忠孝東路六段八十五號十一樓  
電話：(02) 2786-3002 傳真：(02) 2786-2674

### 訂閱單 Subscription Form

姓名 Name: \_\_\_\_\_

地址 Address: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

電話 Tel. No.: \_\_\_\_\_