

MARITREYA SCRIPTURE OF
SAVING AND RESCUING
FROM SUFFERING
INTO TRUTH
彌勒救苦真經



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And Rescuing From Suffering
Into Truth

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佛說彌勒救苦經 落在中原三星地 雲雷震開戊己土 天花老母垂玉線 老中降下通天竅 用心持念佛來救 每日誌心常持念 休聽邪人胡說話 滿天星斗都下世 三官大帝慈悲註 八大金剛來護法 扶助彌勒成大道 扯起皂旗遮日月 搭救原人鄉兒女 十方天兵護佛駕 無皇敕令寄下生 嬰兒妊女常持念 持念三遍神鬼怕	彌勒下世不非輕 大證四川王桃心 天下神鬼不安寧 收圓顯化在古東 無影山前對合同 朵朵金蓮去超生 三災八難不來侵 牢拴意馬念無生 五方列仙下天宮 赦罪天曹救眾生 四位菩薩救眾生 保佑鄉兒得安寧 頭頂森羅七寶星 火光落地化為塵 保佑彌勒去成功 收伏南閻歸正宗 邪神不敢來近身 魍魎邪魔化為塵	領寶齊魯靈山地 天真收圓掛聖號 親在仁天中華母 南北兩極連宗緒 嬰兒要想歸家去 認識西來白陽子 要想成佛勤禮拜 老中降下真天咒 各方城隍來對號 救苦天尊來救世 緊領三十六員將 北方真武為將帥 威鎮北方為帥首 四海龍王來助道 紅陽了道歸家去 來往造下真言咒 持念一遍神通大 修持劫內尋路徑	拈花印證考三乘 等待時至點神兵 九蓮聖教歸上乘 混元古冊在中央 持念當來彌勒經 鄉兒點鐵化成金 常持聰明智慧心 用心持念有神通 報事靈童察的清 親點文部揭諦神 五百靈官緊隨跟 青臉紅髮顯神通 肅清諸惡掛甲兵 各駕祥雲去騰空 轉到三陽彌勒尊 傳下當來大藏經 持念兩遍得超生 念起真言歸佛令
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南無天元太保阿彌陀佛

“MAITREYA SCRIPTURE OF SAVING AND RESCUING FROM SUFFERING INTO TRUTH”

Maritrea, the “Happy Buddha”, seeing the epoch of the world below fallen apart into separation and frivolity, behavior wrong, understanding slight, leads with direction bringing the precious treasure, to level out the vulgar into the spiritual like leveling mountains into the earth; picking up the lotus flower, as a seal, a sign to affirm the truth, to direct careful study to the three vehicles of transcendence, the teaching that settles like dew, falling gently like leaves, into our lives in the present world, the central origin of the three stars and the earth, the great realization of the four rivers king, peach that is the true heart of heaven, gathering into completion in round wholeness, hanging suspended in holiness, waiting for the signal, the call, the stroke of the clock that like a dot arrives at utmost mystical perfection, when the divine spirit army comes thundering out from the clouds to nourish the self; below the earth are the souls of the dead, supernatural spirits and ghosts who have Buddhist supernatural powers, from the realm of Yama, who are sent everywhere, not quiet

or settled in repose, but clever; the gentle kindness of spiritual wisdom, the perfect virtue of benevolence and patience, is the flower at the center of Heaven, the "Holy Nine-lotus Mother", the sage who teaches return to Heaven on the vehicle of salvation, the Heavenly Lotus throne of the ancient mother who lets down the jade thread, a thread to be accepted, gathered, collected from the round whole of perfect completeness, the silk mystery of existence, motes of sunbeam bright and fibrous in the cocoon, mystery fire of transformation and metamorphosis, forever rising out of the ancient east, a saving rope flung out to the edges of life at the north and south poles that challenges the harsh and mysterious nature of mankind itself, the boundless river, shaking everything beneath it magnificently, the threading link that connects the schools and models of teaching, extension of everything in the turbid-mysterious-chaotic-profound that connects to the mysterious origin, the ancient meta-mystery, the book that is the central authority, the longstanding army of dragon and tiger (East and West), descending below gently, like blessings, pervading throughout everything below with the message of Heaven's Lotus seed, a shadowless net across the mountains that responds to the harmony of cooperation and accord, like a young child, extending, beautiful and vast, that inspires thought of return to a divine home left behind, and contemplation of the undertaking of the Maitreya Buddha to come in the future that is taught in the scriptures, diligently using this to keep in mind the complete consciousness of the eternal Buddha, who comes in the future to save all beings, the blossoming golden lotus of perfect enlightenment, leaping into pure life from nirvana, knowing how to attain the arrival in the west of the white Yang seed (within the black Yin side of the round yin-yang symbol), the fine bright country child that is the spark from iron and steel, in the vast and positive transformation that completes and perfects the metal, each day remembering in the heart, resolved on the trail to help on the road to the eternal, the heart grasping its recollection, so that the three disasters¹ and eight difficulties² are not able to invade or encroach, the essential and strategic perfect thinking of the Buddha strapped tightly to the rituals of reverent ceremony, the meticulously regulated worship, always maintaining the clever-bright Buddha-wisdom, the cloud of benevolence, the heart that discerns the principles and morals, the blessing of ceasing to listen to the world and its rabbit warren of wrongs, the persuasive speech of reckless people on the bizarre and harmful demon road of crafty evil, the senses of perception and thought bottled up in a firm pen, stallions of memory secured so that they do not harm pure life; the ancient mother's blessings descend to subdue below with the real and the true, Heaven's mystic spell, holding on to the diligent motivation for pervasion of divine spirit, the overflowing wholeness of Heaven in the stars of the dipper metropolis pouring out into the world below, sky-stars, the many heavenly immortal-Buddhas coming down and lining up across the five directions of Heaven Temple Palace; in every direction the border is safe, the walls protected by Shing Wong, the god who guards the city³; responding, the Buddha-immortals arrive with a roar, to announce the event, the arrival of the numinous energy spirit child, who sees clearly, observes, examines and studies with the beautiful and clear aim to settle into purity, the three Great Emperor-Officials,⁴ gentle, compassionate, and merciful, explaining to open up the meaning of the arrival, the inspecting of the sins of men and absolving of them, the heavenly government saving, rescuing, and redeeming, untangling the net of wrong-doing with a knowing heart, for all living things, to deliver all living beings from suffering, the most honored among devas arriving into the world age, divine spark within the family of mankind with the words of education to lift up the tribe into the noble, highest reality, from out of pain into liberation in the truth of Buddha-law, divine spirit, bringing the Bodhi consciousness of inner light to the Sangha of all beings, the joy of the "welcome" that walks through all the way to the other side, into awakening, the eight great illustrious Vajra kings arriving to protect and attend on both inner and outer self with the adamant river of discipline that is Buddha law; the four Bodhisattvas⁵, in order to save all beings and relieve them from suffering, take firm control and direct the command in the urgency of the time, and lead the command of the 36 members, in accord with the northern warrior, patriarch-teacher- leader, the dark mystery heavenly emperors emerging from the wholeness to propagate the teaching, standing firm under the golden balanced steelyard of the heavens, marching through the northern darkness like flags in a stream that remembers and foretells, equalizing all in the truth of their gaze, the heavenly warrior emperors accepting and bowing into the laying down of delusion with the clear aim of spirit which proceeds to obtain the jade of heaven, emperors joined together, focused on truth, celestial troops rejoicing under the banner flag of the 36 members below and the four Bodhisattvas;

the five hundred immortal spirit officials, like a cloud of silk descending into the tense urgency, following closely, heavenly assistants helping seedlings long carry on, aides on Maitreya's road into complete perfection, the great Bodhisattva Road that is the Dao, defending the barrier, the blessing of protection that is beyond words, divine power rescue of the children of the country into attainment of peaceful tranquility, calm composure, repose, and contentment,

sheltering both inner and outer self, a saving harbor at the fountainhead of the original embryonic Buddha seed, a bright beam that leaps past death, leaping past disaster into divine transcendence, achieving clarity of understanding, the Bodhisattva Great Road of attainment that arrives into undisturbed repose through the harmony gate;

The warrior of the North, spectacular and dazzling, dark mystery warrior who is the core of the country, unites words and transformation as he circles around in the one, fundamental root of the discourse of the five elements, acting on behalf of the world age, manifesting the face of a spirit beast, with a blue-green face indicating the great mystery water essence, and red headdress indicating great mystery fire essence, to manifest the ubiquitous supernatural spirit power, invoking the dark mystery spirit soldiers, and aiding Maitreya's ascension along the great Bodhisattva Road, rising up with a great black banner flag streamer, a ship that screens off the sun and moon, on top of his head a dense forest net of stars, a net that holds the seven jewels⁶; the black banner is the great heavenly void, the alchemy chamber, perfection of sun and moon in no-rays, darkness bounding the ages, restraining the herd of demons in humility, the one northern face flying like a cannon ball shot, fiery gravel of the five elements dashing against heaven into the white Yang stars of the dipper and the wind of the ages, the canyon of the void, beyond past, present, and future, boundary of the great battle, no flying birds no hiding fish, no war no soldiers, everything dispersed, extinguished, nothing to fear in the one pattern, the Dao wearing on the head a strict and solemn, dignified commanding return to non-existence, the northern dipper's seven stars of spirit rays shining brilliant and glorious, protecting the Buddha Dharma;

the pure breeze of heaven, majestic mystery of wind and light, washing away the petty and inappropriate demon road, cleansed in the beauty of the transparent universe that all of nature sings, wind and light cradling the mystery, the northern direction serving as the graceful commander of wonderful things, chief of the song; reverent, pure, and clear, with all the various evils suspended from the hook of the warrior, who constructs the scaffolding of the rescue, restoring the original wilderness flow, returning mankind to the original fountainhead as daughter of the countryside, the fiery rays falling like leaves onto the ground, transforming the dust of the earth, the dragon kings of the four seas arriving with spiritual assistance for the great Path of the Dao, each carriage harnessed to the happiness, soldiers in the cloud of blessing as they play their part and soar into the silent valley, the prance into no-concern, galloping in the clear mind of empty mulberry, the still and quiet emptiness; in the ten directions, heaven's soldiers protecting, defending, sheltering the carriage with the Buddha teacher, the protecting model, like a guarding armor, like wrapping a baby in swaddling clothes, the world training that is a blessing and protection, Maitreya moves forward toward the completion of the meritorious and wonderful victory, leaving from the vermilion Yang, like a bright light, with the affirmative happiness that goes forward to hold a newborn baby in the arms of the Dao, the road that returns home; entering into the revolving wheel, and taking control in the great dish of the Dao, the boundless Buddha of indescribable light, the light of the ancient lantern that surpasses the brightness of sun and moon, honorable and admired by the world, the three Yang that are the three bodies of the Buddha,⁷ Maitreya is the birth on the ancient road, the revelation of the Buddha heart, the final mentoring on the great destiny that is the return home; in the darkness a shelter of brilliant light is provided by decree, the command to allow a lodge for all life below, a cover to shield from delusion, a gathering place for recovery, at the southern gate (of immortality), a realization providing a return to the upright and proper; the plan to come into the world and build a sanctuary that tunnels through suffering, the calendar made magic by creating the mansion of truth with the secret magic words, handed down within the great storehouse-treasury-depository of sacred scripture that describes the undertaking of the arrival, like a beautiful child, to be perpetually grasped in recollection, so that any harmful, pathogenic, or evil spirits do not dare to come near the body of the world;

Three things to keep in mind:

First, on every side, everywhere, there are the ubiquitous supernatural powers of the Great Buddha;

Second, on every side, everywhere, there is the cause and effect that leads to reincarnation;

Third, on every side, everywhere, there are the spirits to be abandoned; there is no one who isn't inclined to fall into collapse with sadness and pain, in danger of being broken by the enemy; there are certainly unhealthy influences to be removed, there are certainly bewildering monsters to be trapped and conquered;

grasping and cultivating the modern age, fathoming within it the path for the journey, raising up and holding in mind the true declaration, the restoration of the "self-nature", the mantra of Maitreya that we take refuge in, that returns us to the virtue of the Buddha, the believing heart of all beings trusting in the Buddha's power and will to save, heaven's original great protection; to the Buddha of unbounded happiness, Buddha of inconceivable, indescribable light, we perform ten bows!!!

¹the three poisons lead to the three disasters, the three disasters of fire, water, wind; the medicine is no-internal-no-external;

² the eight difficulties are the eight places where Dharma has obstacles and situations (the lower 8 worlds), the dark flow of the undercurrent beneath the sailing ship, the 'eight difficult everywhere flow' that causes the world wide turn, the external eight difficulties that are to be borne by the cause; 'although I cannot persuade sadness, but still in the heart of Qi to cheer; please always keep a clear heart! moon shines on the river, roots pure and disinterested; good deed good cause good fruit good fortune;

³ the god who is the dry moat surrounding the walls, protecting the world-city of God, resisting suffering, so the people can live and work in peace;

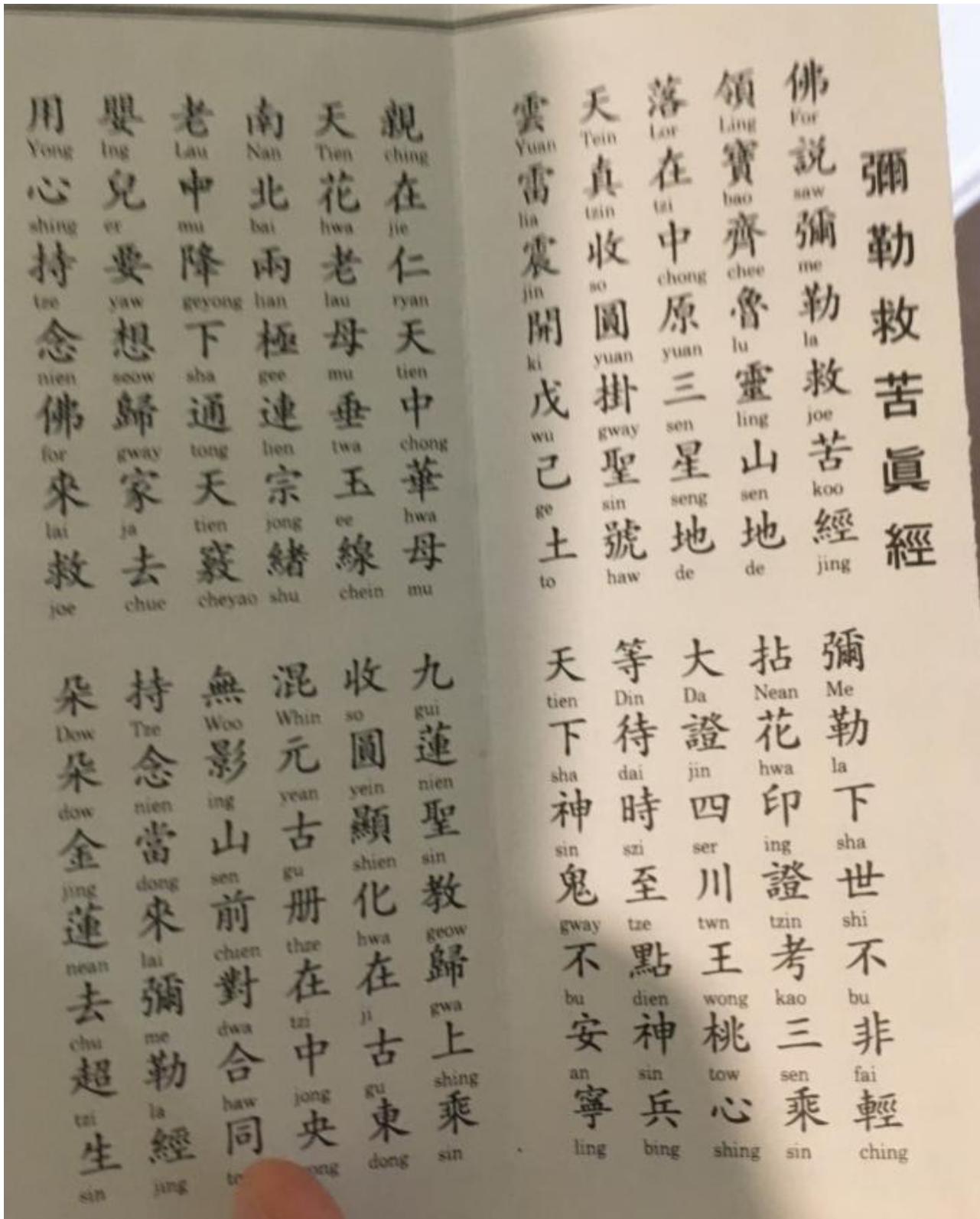
⁴The Three Great Emperor-Officials (三官大帝 Sanguan Dadi) are the Heavenly Official (天官 Tianguan), the Earthly Official (地官 Diguan) and the Water Official (水官 Shuiguan). In the eastern Han dynasty, when Zhang Daoling founded the Celestial Masters Tradition (天師道 Tianshi Dao), he instated a method for Daoists to pray for healing by sacrificing to Heaven, Earth and Water, and by presenting Handwritten Repentances to the Three Heavenly Officials (三官手書 Sanguan Shoushu). "One is placed on the top of the mountain to offer to heaven; one is buried into the earth; and one is sunken into water."

⁵ Shakyamuni Buddha of the essential teaching, who attained enlightenment in the remote past, and the four Bodhisattvas of the Earth led by Superior Practices, who have accompanied him ever since. now is the time to establish the object of devotion of the four bodhisattvas. The "Emerging from the Earth" chapter of the Lotus Sutra reads, "Among these bodhisattvas were four leaders. The first was called Superior Practices, the second was called Boundless Practices, the third was called Pure Practices, and the fourth was called Firmly Established Practices." <http://www.nichirenlibrary.org/en/wnd-1/Content/134>

⁶ the seven treasures - gold, silver, glass, agate, coral, pearl, amber

⁷ (the three bodies of the Buddha are - dharma body, which is the truth he is enlightened into, reward body, which is the wisdom that is a reward for his Bodhisattva activities, and manifest body, which is the Buddha in the world working to relieve suffering;

the scripture chanted on YouTube:
https://www.youtube.com/watch?v=5i_VSgzsQU



識得西來白陽子
Tzi da-a se lai bi yang tzi

每日志心常持念
Ma yer tze shing chong chze nien

要想成佛勤禮拜
Yau shing thien for ching lee bye

休聽邪人胡說話
Show ting shin ryan bu swor hwa

老中降下真天咒
Lau moo geong shi jun tien joe

滿天星斗都下世
maen tien shing dow do shi tzi

各方城隍來對號
Gill fong thien hwang lai dwa how

三官慈悲大皇帝主
Sen guin tze ba da dee jew

救苦天尊來救世
Joe koo tien jin lai joe tzi

八大金剛來護法
Ba da jing kong lai fu fa

緊領三十六員將
Jing lee sen tzi lew yun ja

扶助彌勒成大道
Fu guw me la chur da dow

鄉兒點鐵化成金
Shing er dien tien hwa chun jing

三災八難不來侵
Sen tzi bai li bu lai ching

常持聰明智慧心
Tzong tzi chong ming tzi way shing

牢拴意馬念無生
Lau swen ee man nien woo sin

用心持念有神通
Yong shing tzi nean yo sin tong

五方列仙下天宮
Woo fong nien shai shi tien gong

報事靈童察的清
Bao sei ling tong chia da jing

赦罪三曹救衆生
Sill jou sen tow joe jong sin

親點文部揭地神
ching dien win boo jie dee sin

四位菩薩救衆生
See way pu sa joe jong sin

五百靈官緊隨跟
Wu bai ling guen jing swi gin

保佑鄉兒得安寧
Baw yo shing er dai an ling

北 Bay 方 fong 真 jun 武 wu 為 way 將 jia 帥 shway

扯 Tzei 起 chi 皂 jow 旗 chee 遮 tzer 日 er 月 yuai

威 Way 鎮 jun 北 ba 方 fong 為 way 帥 sway 首 so

搭 Da 救 jew 原 yune 人 lun 鄉 shing 兒 er 女 nue

四 Tzi 海 hi 龍 lor 王 wong 來 li 助 jue 道 dao

十 Tzi 方 fong 天 tien 兵 bing 護 fu 佛 for 駕 jai

紅 Hong 陽 yung 了 laow 道 dao 歸 gway 家 ja 去 chui

無 wu 皇 wong 勅 tzi 令 ling 記 gee 下 shi 生 sin

來 Lai 往 wong 造 joe 下 shi 真 jin 言 yean 咒 tz-ow

嬰 Ing 兒 er 姹 tzia 女 na-u 常 tzong 持 tzi 念 nean

持 Tze 念 nien 一 ee 遍 be-an 神 sin 通 tong 大 dai

持 Tzi 念 nien 三 sen 遍 be-an 神 sin 鬼 gway 怕 pa

青 Ching 臉 dien 紅 hong 髮 fa 顯 shin 神 sin 通 tong

頭 toaw 頂 dien 森 sung 羅 raw 七 chee 寶 bow 星 shing

速 Sue 請 chee 諸 jew 惡 er 掛 gwa 甲 ja 兵 bing

火 Hwa 光 gwong 落 law 地 dee 化 hwa 為 way 塵 thien

各 gill 駕 ji 祥 shing 雲 yung 去 chu 騰 tzin 空 kong

保 Bao 佑 yo 彌 me 勒 la 去 chu 成 tzin 功 kong

轉 Tzyin 到 dao 三 sen 陽 yuan 彌 me 勒 la 尊 dwin

收 So 伏 foo 南 li 閻 yuar 歸 gway 正 jin 宗 hong

傳 Twan 下 shi 當 dong 來 li 大 da 藏 chong 經 jing

邪 Shi 神 sin 不 bu 敢 gwan 來 li 近 jing 身 sin

持 Tze 念 nien 兩 leang 遍 be-an 得 da 超 tow 生 sin

魍 Wong 魎 Lin 邪 shi 魔 more 化 hwa 為 way 塵 tzin

南	修
Nan	Shou
無	持
more	tze
天	劫
tien	jea
元	內
yuan	nien
太	尋
tai	shing
保	路
bao	luu
阿	徑
ooa	jing
彌	念
me	Nien
陀	起
tow	chee
佛	真
for	tzin
	言
	yea
	歸
	gway
	佛
	For
	今

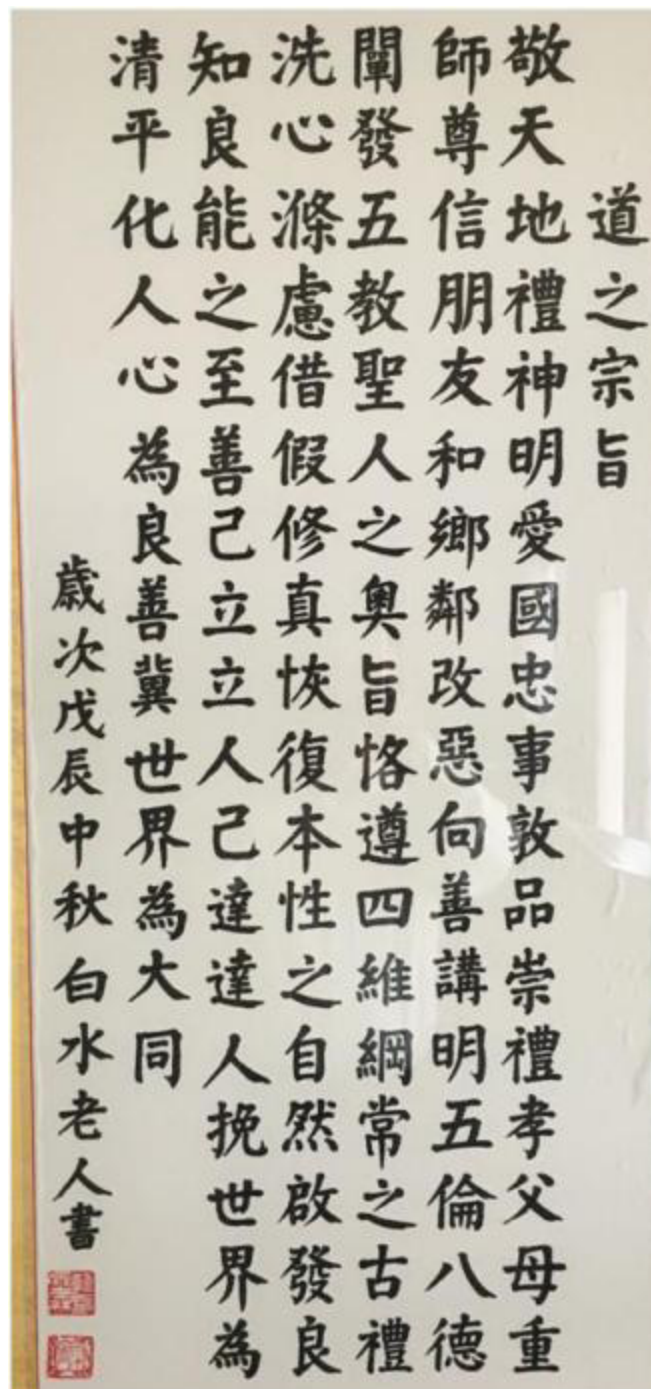
十 叩

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Purpose of the Path, Mission of the Road, the Purpose of
the Dao, the Purpose of the Road into Repair

道之宗旨



Purpose of the Path, mission of the Road, the purpose of the Dao, the purpose of the Road into repair:

The Road is natural, not unconventional or new, the root of all things in the universe, the Road to promote the universal; the Road's purpose is a king's world, an expression of God, destiny of reality; the Road opens to promote the fundamental for all things; the bodhisattva's actions help the Road, the operation of Heaven by the static and moving, holy exposure the upgrading of the world, the Road to Heaven and Earth, the good for the country;

the door of the Road is etiquette; the smart wisdom of the heart is to learn the mountain footsteps of the gods, determined, sincere and humble, advancing and retreating, strongly committed to filial loyalty;

respect the enlightened teacher of the training, the division of the journey, the division of the heart, and the division of the vow, in the wind and snow of the world, the reengineering of the grace with the guidance of the teacher, replacing obstruction with inspiration, developing life so that it does not forget the turn of the year;

pay heart to friends of likeminded meaning, gather side by side together like moons, so that through suffering all can see the truth, learning from each other;

and live in harmony with rural neighbors, fellow villagers, day and night to get along, watch for thieves, sweep the door before the snow in mutual cooperation; modern people pay attention to privacy, interaction between friends and relatives reduced; human beings should be neighbors to promote their brothers within the four seas;

to change and correct evil into good:

have quiet and private discussions about bright clarity in the five relationships (ruler-subject, father-son, brother-brother, husband-wife, friend-friend), the eight virtues (filial piety, sibling harmony, loyalty, propriety, purity, integrity, and shame), the study and the expounding of the teachings of the five saints and the obscure distant profound mystery of the sages that are the secret of the purpose of research to understand the Road;

respect the four-dimensional etiquette, abiding by the four-dimensional courtesy and shame, the four cords of ancient ceremony, the four-dimensional program of ritual which must comply with the ancient ceremonial dimension - the ritual attitude, legitimate behavior of righteousness, the clarity of honesty, and the real awakening of shame - these are the loyalty and humility of faith and peace, the eternal social web of ancient ritual; not trapped in the unrighteousness, home is due to its respect; keep the joy, disease is caused by worries; carefully pondering the words "simple" and "elegant", wash the heart and cleanse the worries, to wash the mind of false comprehension, washing the private heart of distractions, to naturally return to original nature, to wash the heart into account, restored from false understanding, to repair the gold jade of the character that falls into the habit of days of pollution and the sounds of confusion; to restore original nature, and reduce desire, increase quiet, the blind riding a blind horse in the midnight abyss, dangerous, blind cultivation of practice with no goal, washing into clarity, correcting into truth, into natural recovery; the long sun is like reading the long reason; seeking the views of the long sun, and washing away hearts with the weather, with the wisdom of water, clear the waves of dust on behalf of the white dance song; innately innocent and bright, the heart is infested every day, falling into materialism, deceived, moved toward sensual fame and fortune, heart muddied by the color of thinking and by the line of knowledge, heart disturbed, never stopping its desire, so we have to seek the innate avenue, using the wisdom of water to wash and filter, leaving a quiet self, making quiet the materially deceived, and with quiet, carrying on, back to the heart of light, with outward relaxation, taking it back, living on the standard, mind on the road to peace;

praise the world of hope with the goodness of the heart;

make good use of good advice, surrounded by a river of teaching, with the talent and power of a bear in a cave able to withstand the ringing bottomless energy and to swim in the cold fresh water, arriving into wholeness; inspiring good conscience, the people who have been established make every way to heaven, performing their own well behaved life of accomplishment close to the people so that they can take example;

established people reach the community by standing upright and being near others;

once inspired, the wicked will burst into tears;

the Road trip is also for the world, for the public;

therefore, we must push along the Road, to achieve this purpose, practice respect of Heaven and Earth, ceremony of the gods and so on, to restore the nature of nature;

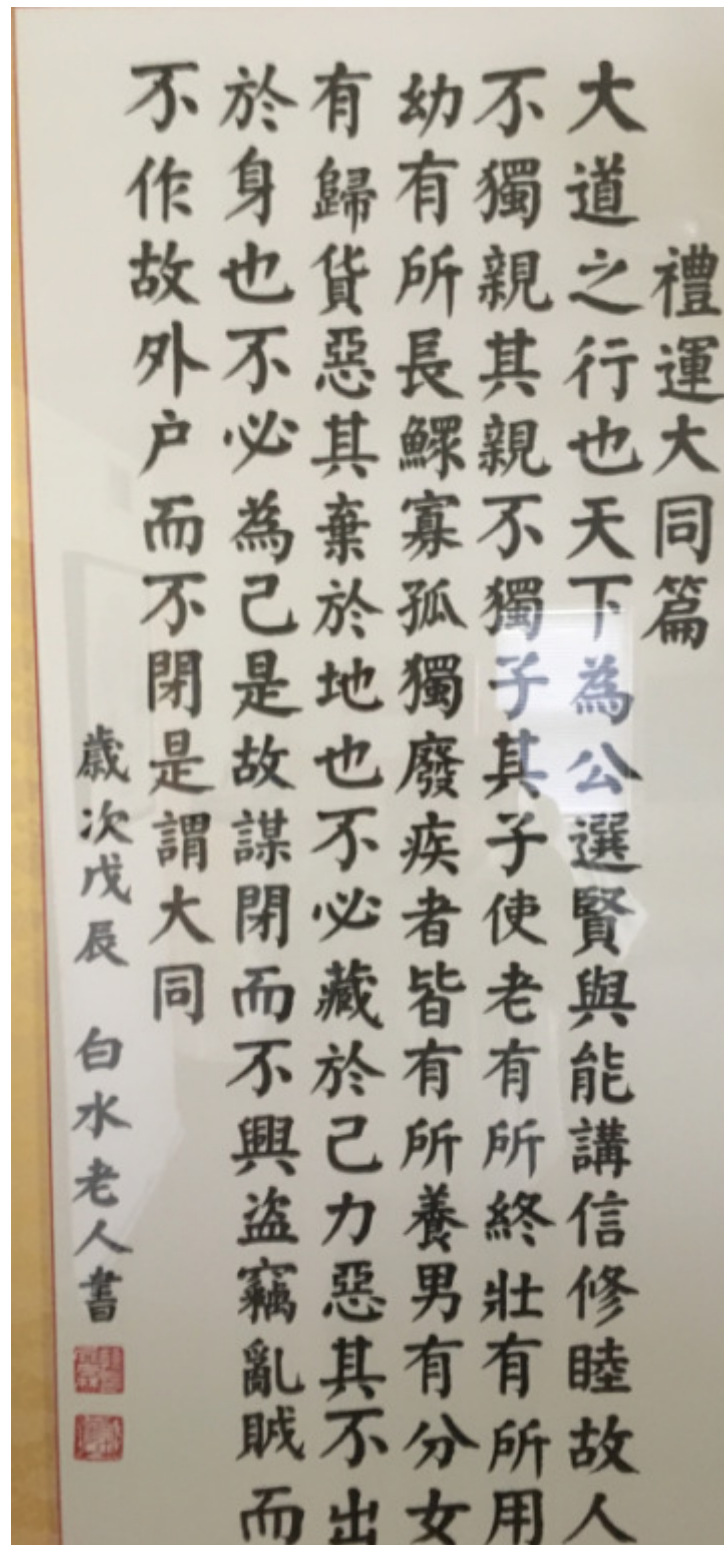
the purpose of the road is the division of the teacher set, depends on our children, of the world for a family, the fate of gold in Heaven and Earth, the world in front of the book, the Datong blueprint, the program of action;

pull the world into clarity, into calm and peace; people pull the world with the wisdom to pull their trouble, the world is carried out and emerges into goodness;

Datong, 大同, the “Great Community”, is the goal and the purpose of the Road

Ritual Ceremony of the Revolving Wheel Circulating Great
Mutual Sincere Warmth

禮運大同篇



"Ritual ceremony of the revolving wheel circulating great mutual sincere warmth"

The performance conduct of the Great Way! In the world below heaven, the communal activity is chosen, a wind that welcomes all the guests at the temple door, the welcoming flow like a warm chestnut rain; virtuous people, with the vigilant eye of the victorious, transcendent immortals, take part in the friendly goodwill craft, the explanation that awakens faith, the discourse that causes the mind to see, repairing and cultivating all into a peaceful and harmonious family, reconciled in the wind and rain; the soft and coherent, friendship-originating talk; people are not alone, loving not only their dear loved ones, but the loved ones of others, not only their own children, but the children of others, the 'solitons' - widowers, widows, orphans, those with no children, the lonely and helpless, those with sickness, the poor - these people should not be alone; on the vast and unbiased road to the world shared by the total of living beings, every one has their place at the table, in the array of harmony, creating merit in the 'big world' scene, reflecting the spirit of social love; young children under the care of the growth of the community, the widowed / lonely / elderly / sick / disabled, all can be nourished and cared for, this is the social ideal, the demand for social morality, and the idea of social ethics, the world of harmony; with the best care and tending, the cloud of people is strengthened and robust, the waste of loneliness abolished; as the separate branches follow along in the shared duties of the effulgent wisdom, material life is very abundant, to be enjoyed, but not casually or wastefully, resources well preserved, we must not act selfishly, not only for oneself, but goods to be given away, not hidden, the harvest shared with the masses of the community; these are the causes to seek and to fulfill, not to close the door, blocking the flowing energy, not concerned about the many termites secretly, stealthfully taking grain and hiding it in their nests, like pirates of the chaos stealing from the shallows; in the peace and harmony of the wind, not bothering to shut the door, the world for the public, under the sky; the country is home; supporting the suffering, the portal is open; the real ideal of world peace, the world of "Datong", the Great Community.

道之宗旨

敬天地禮神明愛國忠事敦品崇禮
孝父母重師尊信朋友和鄉鄰改惡
向善講明五倫八德闡發五教聖人
之奧旨恪遵四維綱常之古禮洗心
滌慮借假修真恢復本性之自然啟
發良知良能之至善己立立人己達
達人挽世界為清平化人心為良善
冀世界為大同

歲次戊辰中秋白水老人書



禮運大同篇

大道之行也天下為公選賢與能講
 信修睦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男有分
 女有歸貨惡其棄於地也不必藏於
 己力惡其不出於身也不必為己是
 故謀閉而不興盜竊亂賊而不作故
 外戶而不閉是謂大同

歲次戊辰 白水老人書



白水老人書 "book of white water ancient man"; "Li Yun Datong book" (Old man White Water book)

崇德學院
Chong-De College

白水老人語彙

(二)

The slide features a central yellow rectangular area with a red border. In the top left corner of this area is the Chong-De College logo, which includes a circular emblem with a building and the Chinese characters '崇德學院' and 'Chong-De College' below it. To the right of the logo is a portrait of an elderly man with a white beard and glasses, wearing a dark blue traditional Chinese garment. The title '白水老人語彙' is written in large blue characters across the middle of the yellow area, with a blue underline. Below the title, the number '(二)' is written in blue. In the bottom left corner of the slide, there is a detailed illustration of a white lotus flower with a green bud and yellow-green leaves. The entire slide is set against a dark red background with a repeating floral pattern.



The Principles of the Great Tao

道之宗旨

1. To be reverent towards Heaven and Earth
敬天地
2. To be respectful towards the Divine Spirits
禮神明
3. To be loyal towards one's country and to be responsible in one's duties
愛國忠事
4. To develop one's character and to honor the practice of propriety
敦品崇禮
5. To fulfil filial piety
孝父母
6. To respect our Great Teacher
重師尊
7. To practice trustworthiness among friends
信朋友
8. To observe harmony in the neighborhood
和鄉鄰
9. To convert from bad to good
改惡向善
10. To preach the five human relationships and the eight virtues
講明五倫八德
11. To propagate the Truth and the essence of the teaching of the five great religions
闡發五教聖人之奧旨
12. To observe the ancient moral principles and core values
恪遵四維綱常之古禮

13. To purify one's mind and to get rid of one's evil thoughts and intention
洗心滌慮
14. To cultivate our true self with the presence of our physical body
借假修真
15. To recover our original true nature
恢復本性之自然
16. To develop our inborn nature to its fullest
啓發良知良能之至善
17. To establish others as we establish ourselves
己立立人
18. To enlighten others as we are being enlightened
己達達人
19. To bring peace and order to the world
挽世界爲清平
20. To influence people to become good and virtuous
化人心爲良善
21. To strive for harmony in the world—Utopia
冀世界爲大同

Entering the Gate of the Dao
道義入門

道義入門

天命之謂性率性之
謂道修道之謂教道
也者不可須臾離也
可離非道也是故君
子戒慎乎其所不睹
恐懼乎其所不聞莫
見乎隱莫顯乎微故
君子慎其獨也



三峽靈隱寺 印贈

The Heavenly Destiny for Inner Nature Explanation, the "Straightforward and Beautiful Net of Truth that Leads the Ritual for Inner Nature" Explanation, the Teaching of the Way that is the Bodhisattva Path of Cultivating the Dao!

One who was momentarily not able to leave -ah! like a burst of flame is suddenly is one who is able to walk away from the path of wrong, ah! because of an expansive high minded noble person of virtue, the learned gentleman of noble character who teaches by acting virtuously himself, guarding against wrong with discipline and vigilance, with the caution of the boat of righteousness that is careful on its approach to its appointed place in heaven, not knowing fear or doubt; there is none who sees ah! what is hidden, concealed, there is none for whom all is revealed and conspicuous! But because of the profound, abstruse, exquisite and wonderful intention of the virtuous learned gentleman being cautious on his boat of righteousness, the talented gentleman is careful with his independence in the chaos to be safe from bandits!

彌勒古佛



彌勒菩薩於未來世當為眾生做大皈依處。若有皈依彌勒菩薩者，當知是人於無上道得不退轉。

——彌勒上生經——

此彌勒菩薩摩訶薩，當來末世後五百歲，法欲滅時，如來無量阿僧祇劫所集阿耨多羅三藐三菩提法，悉能守護，廣大演說。

——大寶積經——

彌勒古佛 mí lè gǔ fó

The Ancient Maitreya Buddha/ "Old Happy Buddha"

Maitreya Bodhisattva, ah! not yet arrived into our age, in the future embarks on the undertaking, on behalf of all living things, taking on the great task of bringing a refuge for all to turn to and abide within. Maitreya makes his appearance in this world, in the future, undertaking to know the being of man, ah! of the unsurpassed Dao that is obtained without backsliding, regression, or turning back from the attainment.

"The Sutra of Maitreya's Ascent into Rebirth"

This Maitreya Bodhisattva the great Bodhisattva in the future undertakes the task of stepping out onto the edge of the branch, the tip, the final part of our age, after five hundred years, to teach the law of the perfect method, the great teaching of the Way, with a divine aspiration to extinguish like a flame all error in this temple of time, making his appearance in the boundless aeon of incalculable time, the three asamkhyeya kalpas, the realm of past/present/future called the 'great time', where the collected works of the Bodhisattvas are gathered together, as

the "anuttara samyak sambodhi" – **阿耨多羅三藐三菩提** (correct equal universal enlightenment, the body of magic that reaches the peak of the state of life, the "supreme universal perfect enlightenment", supreme and positive, the supreme soul of equality that is "Buddha", endless and infinite, higher and more, the three perfect single means turning and bending one world-universe awareness, highest supreme, Buddha the perfect sage, ultimate consciousness, who is known and cannot be known, the three-wisdom, a kind of intellectual silence, the equality, the line that looks like a real thing, the most authentic road, fundamental source of all beings, the Bodhi heart, called the seed, the cloud of no-life-no-death, jumping the wind drums, the big wish under the dark cliffs with an oath of light, forever the raft on the life-and-death waves, net of merit fanning the treasure, the Buddha fruit, the Buddhism road, easy self-repair, peace of mind in the dream) - teaching the method of this Dharma, very clearly to make the heart full, explaining and expounding like surrounding by a river, teaching the talent and power of a bear in a cave that is able to withstand the ringing bottomless energy and to swim in the cold fresh water, to guard against the slander of chaos, with a vast and broad, an extensive developing evolution that is the flow of the sermon, like the evolving performance of a little world playing in the waves of the difficult water.

translation by charlie5

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cha li wu

Questions? Comments?
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