



由吃長素入佛門——

介紹陳淑莉居士

FROM VEGETARIANISM TO BUDDHISM—

INTRODUCING UPASIKA CHEN SHU-LI

陳淑莉 講於萬佛城大殿，2001年3月20日星期二晚

A TALK BY UPASIKA CHEN SHU-LI IN THE BUDDHA HALL ON THE EVENING OF TUESDAY, MARCH 20, 2001

新加坡佛經流通中心楊果閱 英譯 ENGLISH TRANSLATION BY YANG GUO-HONG, BBDC SINGAPORE

師父上人、各位法師、各位善知識！

我叫陳淑莉，來自馬來西亞，今晚講講我持長素的經過。初中時，我在家事課學了怎樣準備素食食物，又看到一篇文章

，說素食可以減輕瞋心和壞脾氣。我脾氣不好，就想以吃長素改變脾氣。當時母親反對，認為不夠營養，所以我發願離家後，一定要吃長素。

機會來了，家裡送我去澳洲讀書。第一年，我忙著學業忘了吃長素的願。暑假時，一天我切雞肉弄傷手而想起這個願，從那以後就不再吃肉了。最初怕營養不夠我一天用餐五次，卻因而發胖，後來就和平時一樣吃三餐了。因怕母親反對我素食

，暑假不敢回去。母親以為我迷戀海外生活而生氣，我只好請姊姊轉告母親我吃長素的事。

母親知道後馬上寫信給我，囑咐我即刻到市場去買兩條雞腿來吃。我覺得不回去不是辦法，所以第三年暑假回去了。一到家，母親已準備好許多我以往喜歡吃的葷菜，但我告訴她我不吃葷了。

以後幾天，她盡量說服我吃肉，每煮一道葷菜，看我無動於衷就我罵一頓。我覺得很慚愧，為吃長素讓母親起煩惱。但有一次我聽到她跟鄰居說，她因我而多吃了蔬菜。

很慚愧，雖然吃了近十年長素，可是脾氣還不是很好，也影響不了家人吃長素

。一次，因為貪吃馬來西亞一種叫三荅的辣椒，內有江魚仔，回家就上吐下瀉，我知道自己違犯了所發的願。

Venerable Master, Dharma Masters and all good advisors!

I'm Chen Shu-li from Malaysia. Tonight I'm going to talk about how I came to be a full time vegetarian. I learned to cook vegetarian food in my high school home economics class. At that time, I read in an essay that being vegetarian diminishes hatred and bad temper. I had a short temper, and I hoped to change it by being a vegetarian. At that time, my mother opposed my idea because she thought that vegetarian diets lacked nutrition. Therefore, I vowed that I would become a vegetarian after I moved away from my family. My chance came when my family sent me to study in Australia. The first year I was so busy with my studies that I forgot about my vow. One day during my summer holidays, I remembered my vow when I hurt my hand cutting up some chicken. And from that day onwards, I ate no meat. Initially, I ate five meals a day for fear of not getting enough nourishment. As a result, I gained weight. I eventually reduced my meals to the normal three per day.

I dared not return home during summer holidays, fearing that my mother would object to my being a vegetarian. My mother thought I preferred living overseas and was angry with me. I had no choice but to ask my sister to tell my mother that I was a vegetarian.

When my mother learned this, she immediately wrote to me and told me to buy two drumsticks from the supermarket and eat them immediately. I felt that not returning home was not going to solve the problem, so I went home during the third summer. When I arrived home, my mother had prepared many dishes (of fish and meat) that I used to like. However, I told her that I no longer ate meat and fish.

Over the next few days, she tried her best to persuade me to eat meat, scolding me each time I showed indifference to the dishes she cooked. I felt very ashamed for afflicting my mother with my vegetarianism. However, I once overheard her tell my neighbors that she was eating more vegetables because of me.

I'm also ashamed that, although I have been a vegetarian for nearly ten years, I still have a bad temper, and I have failed to influence my family to become vegetarians. Once, I ate *sambal*—a type of Malaysian



吃長素三年後，朋友以為我吃素是跟佛法有關，就問：「妳是學小乘還是大乘？」我一頭霧水，她就介紹佛書給我，那時我才開始接觸佛法。

當時看佛書只當哲學看，當書本知識。第二年，也是大學最後一年，我覺得光靠自己讀那些書不夠，需要善知識指導。我找到了一個佛教學會，正好舉辦五天打坐課。

我去到那裡，見到一位居士，澳洲人，他告訴我他在等我。禪坐開始了，我不知道他們講些什麼，只覺得很累，心想：「明天我要回去了。我不知道他們在說什麼。」

當我起這個念時，他就叫人來叫我去見他，並說：「我知道明早妳要走了，妳又累又餓。」當時我不知道他們持午，午餐後就不進食了，我也跟著沒吃，所以又累又餓。

我很驚訝，他怎麼知道我要走。他說：「為了鼓勵妳留下來聽法，我就告訴妳，妳前世是中國出家的尼姑。」「我這麼生於此呢？」「妳的業還沒了。」

從那時起我開始學佛法，但不認真，一直到得聞上人的法，我才瞭解了些。時間到了。阿彌陀佛！

編按：陳淑莉於1999年6月來聖城參加華嚴法會，受三皈五戒並住了3個月

。因為很喜歡聖城有規律的生活，次年6月申請長住至今，曾在女校教書及君康真素齋服務。現住金聖寺。

chili containing *ikan bilis* (small dried fish)—out of gluttony. When I got back home, I vomited and had diarrhea. I knew then that I had violated my vow.

Three years after I became a vegetarian, a friend, thinking that my being a vegetarian was related to Buddhism, asked me, “Are you learning Theravada or Mahayana Buddhism?” I had no clue to what she was talking about. She then introduced Buddhist books to me, and that was when I came in touch with the Buddhadharma.

I read Buddhist books the way I read philosophy then, treating them as general knowledge. One year later (also my last year in the university), I felt that reading those books by myself was not enough. I needed the guidance of a good advisor. I found a Buddhist society, which happened to be organizing a five-day meditation course.

When I went there, I met an Australian Upasaka, who told me that he was waiting for me. The meditation started, and I had no idea what they were talking about. I felt very tired and thought to myself: I’m going back tomorrow. I don’t know what they are talking about. When this thought arose in my mind, he sent for me and said, “I know you are going away tomorrow. You are tired and hungry.” They had a rule of not eating after lunch then, so I followed suit and was hungry and tired.

I was very surprised. How did he know I was going away? He said, “In order to encourage you to stay here and listen to Dharma, I’m now telling you that you were a nun from China in your previous life.” “Then why am I here?” “Your karma is not finished.”

From then on, I started learning Buddhadharma. However, I was not conscientious. It was only when I heard the Venerable Master’s Dharma that I understood more. Time’s up. Amitabha!

Editor’s note: Chen Shu-li attended the Flower Adornment Dharma Assembly in CTTB in June 1999, took the Three Refuges and Five Precepts, and stayed for three months. She liked the disciplined lifestyle at CTTB, so she applied to stay long-term at CTTB the following June and has stayed on till now. She taught at the Girls School and served at Junkang Vegetarian Restaurant at CTTB, and is currently at Gold Sage Monastery.

