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A GUANYIN DHARMA ASSEMBLY TO PROTECT THE NATION AND QUELL DISASTERS IN THE REPUBLIC OF CHINA (CONTINUED)

宣公上人講於臺灣一九八八年十月二十九日

A TALK BY THE VENERABLE MASTER HUA ON OCTOBER 29, 1988 IN TAIWAN

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類似方才果方說有的出家人就公然叫人開齋破戒。不管你們各位對佛教有真正的認識，沒有真正的認識，可是用這種理論，你一定會知道他是對或者不對。

爲什麼人要吃齋？吃齋就是爲的清心寡欲。菜蔬你吃了能清心寡欲；肉類你吃了令你多欲。多欲就捨正路而不由，棄安宅而不居。這是值得令佛教人士痛心疾首的一件事。

爲什麼我們人要吃肉？有人說這個有營養。可是你就沒有研究這個「肉」字是怎麼樣寫法，「肉」字裏邊兩個人：「肉」字是先要寫個口字。可是這個口字下邊那一橫沒有，就張著嘴；張著嘴幹什麼呢？就在那裏吃肉呢！可是這個「肉」字是怎麼來的？這裏邊有兩個「人」字，這兩個「人」字是一個吃肉的人，一個被吃的人。被吃的那個人就已經跑到人的口裏去了，而吃肉的人可是一半在那個口裏邊，一半在口外邊，這就是說明你吃肉，將來你的肉也是被人吃的。

你吃豬肉和豬開了合股有限公司；吃牛肉和牛開了合股有限公司；吃羊肉和羊開了合股有限公司。爲什麼這樣說？我們想一想，我們天天吃豬肉我們身上這個肉都變成豬了；我們天天吃牛的肉，我們一天一天有牛的味道；吃羊肉就有羊的味道。不要說吃肉，你喝牛奶就有一股牛奶的味；喝羊奶有一股羊奶的味。沒有人喝過豬奶，可是吃豬肉和喝豬奶是一樣的，有豬味道。

Just as Gwo Fang said, some monks and nuns openly tell people to be nonvegetarian and break the precepts. Whether you really understand Buddhism or not, you must know whether such theories are correct.

Why are people vegetarian? Being vegetarian purifies the mind and reduces desire. That's what eating plants does, whereas eating meat increases desire. An increase in desire means that you give up traveling on the proper path and abandon dwelling peacefully. This is something that makes Buddhists' hearts ache.

Why do people eat meat? It's said to be for nutrition. However, you have to study how the Chinese character "meat" (肉) is written. "There are two people (人) within the character 'meat'." The first radical that you would write in composing the character "meat" is "mouth" (口). This mouth is open because it's waiting to eat some meat. Where did meat come from? The two radicals that mean "people" represent somebody who is doing the eating and someone who is being eaten. The one being eaten is already in the eater's mouth. The one doing the eating is half inside the mouth and half outside of it. This shows that while you eat meat now, you will be eaten in the future. Therefore, "The person outside is connected to the person inside."

By eating pork, you start an incorporation with pigs. By eating beef, you start an incorporation with cows. By eating veal, you start an incorporation with lambs. Why do I say this? Let's all think about this: when we eat pork, our flesh turns into pork; when we eat beef, we smell like cows; when we eat veal, we smell like lambs. Not to mention meat, you smell like milk when you drink it. When you drink goat milk, you smell like it too. No one drinks pigs' milk, but eating pork and drinking pigs' milk would be the same—you would smell like pigs.



你要不相信，你可以自己體驗體驗。你吃蔥，就有一股蔥的味道；你吃蒜，你口裏生蒜的味道，你吃什麼就有什麼味道。那你怎麼還可以掩耳盜鈴，說不是這麼回事，自欺欺人？人家告訴你了，你還說我不相信；你不相信你就去做豬去囉！等你做豬了之後，你說：「哎呀！宣化法師啊！我現在才知道，不相信你的話吃大虧了。現在我所吃的都是人家那個邇蹋水，邇蹋東西；餵豬的東西都不是很乾淨的，我做人的時候我怎麼會吃這個東西？現在不吃還不行，餓得受不了，跑也跑不動了，也沒有地方跑。哎呀！宣化法師你慈悲了，快來救我吧！」

這個宣化法師就說了：「太晚了，太晚了。我沒有那麼大的法力可以叫你從豬再做人囉！」這個豬淚汪汪地說：「饒了我吧！慈悲吧！我一時錯了。」可是沒有辦法，我是愛莫能助。這是頭一句「肉」字是這個樣子。可是既然有兩個人字，所以裏邊那個人就是被吃那個人，外邊那個人就是吃肉那個，所以說「裏邊罩著外邊」。這兩個人分不開了，豬即是人，人即是豬。豬不是人，人不是豬，可是自己偏偏要和牠開合股有限公司，所以蝕本也沒有辦法了，只好宣布破產。

「眾生還吃眾生肉」：有人說一切動物是天生的，我們應該吃牠肉；那個動物就說一切的人也是天生的，我們也應該用一個化學工場好讓他們也被我們吃一吃，互相吞食。我們也不知道我們所吃的這個豬是我們過去的親戚朋友？或者是我們的父母？或者是我們的祖先？我們都不知道。可是不知道就胡鬧，吃起肉來只知道笑，說：「真好吃！真好吃！」等到你被人吃的時候說：「哦！你不要吃，你不要吃。」但是他說我偏要吃；你偏要吃將來你就被人吃，所以說眾生還吃眾生肉。「仔細思量是人吃人」：人吃人怨仇就結下了，是互相仇怨。所以又說：

「千百年來碗裏羹」：這一碗肉湯。「冤深似海恨難平」：這個冤仇像海那麼深，沒有法子和平相處了。「欲知世上刀兵劫」：你們各位想要知道世界上這個刀兵的劫，「試聽屠門夜半聲」：你聽一聽屠夫鋪半夜的那個聲音，牛也

If you don't believe it, you may experiment. You smell like onions when you eat onions; your mouth reeks of garlic when you eat garlic. You smell like whatever you eat. Then why do you still try to "plug your ears and steal the bell," claiming nothing is happening? You deceive yourself and others. You still find it unbelievable though people have already told you about it. You will have to become a pig if you don't believe it! Wait until you're a pig, then you'll say, "Ah, now I know, Dharma Master Hsuan Hua! Now I have taken a real loss by not believing you. Now all I eat are other people's sullied water and leftovers. Pig feed is not very clean. I would never have eaten this stuff as a human being. But now I have to eat it because I can't tolerate the hunger pangs. I have no energy to run, and nowhere to run. Dharma Master Hsuan Hua, please be compassionate and come and save me!" Dharma Master Hsuan Hua would then say, "It's too late, much too late. I don't have the awesome power to turn you into a human being!" Ah, this pig cries, "Forgive me! Be kind! It was just a mistake then." But it can't be helped. There's nothing I can do. This is the first line that describes the Chinese character "meat". Since there are two "person" radicals, the person inside is the one being eaten, and the person outside is the one doing the eating. Therefore the one inside is connected to the one outside. These two individuals are inseparable. The pig is a human; the human is a pig. The pig isn't a human; the human isn't a pig. Nonetheless, they insist on starting a shareholders' company. Finally, they would lose their capital and claim bankruptcy.

"Living beings eat each other's flesh." People say God created all animals, so by right we ought to eat their meat. Those animals say, "God created all human beings; we should also build a chemical factory and eat them." Everyone eats each other. Furthermore, we don't know whether the pigs that we're eating are relatives, friends, parents or ancestors from the past. We don't know. Since we don't know, we are reckless. We smile when we eat meat, saying, "Yummy! Delicious!" Wait until the time when you are eaten by others, and you will exclaim, "Oh, don't eat me! Don't eat me!" That person insists on eating you though. Since he insists on eating others, others will eat him in the future. That's why living beings eat each other's flesh. "Think about it: It's really people eating people." People eat people because they resent each other. It's also said that, "For hundreds and thousands of years, this stew in the pot," this meat stew, "Has been the cause of enmity as deep as the sea. Its hatred is difficult to level." It's impossible to turn resentment as deep as the sea into peaceful coexistence. "If you wish to know the reason for wars in this world, try listening at midnight by the butcher's door." Listen to sounds of slaughter at



在那兒哭，豬也在那兒哭，羊也在那兒哭，都哭成一堆。羊說：「認帳了。我們被他吃，將來我們也吃他，大家就互相吃吧！」所以仔細思量是人吃人。

這個人變成豬，豬又變成人，可以說是人吃人。可是現在這個世界上人吃人也太多了。你看看在船上的難民沒有糧食吃了，於是就把人殺了，在那裏人吃人。這是因為來不及去做豬了，所以現在就互相吃好了。我們大家反正你吃我，我吃你，這種的孽債是不能完的。這是現在人生最好的一個寫照，說明白人也會互相吞食的。

我又想起有一個醫生，她學醫。班上同學就說她：「妳一個女人，妳做醫生？用死人試驗，妳沒有那麼大膽吧？等到那時候，妳就不夠膽了。」她說：「不要到那個時候。我們現在就到放死人的地方去，看一看我敢不敢。」於是他們就到放死人的冷凍房裏，她拿把刀把死人的肉割下一塊就吃下去了。這一下把她男同學就嚇得面無人色，說：「哎呀！妳真敢吃人肉！」她說：「這有什麼！」可是吃這個人肉不要緊，她把醫生學會了，晚上常常就有一個鬼來找她，就壓到她身上，令她說不出話來，也動彈不了。她做醫生也沒有辦法了，她說「一切唯心造」，大約是我心理作用。但是心理作用總是解不開這個結子。後來不知道她聽誰說的，說鬼都怕我。誰要皈依我，這鬼都跑了。

等我到加拿大，她就去皈依了；皈依以後，果然這個鬼就不敢惹她了。鬼不敢惹她，她又發狂了。發什麼狂呢？就是撥無因果。她也是給人家講經說法，可是她說：「什麼經都是假的。佛沒有說經典，是人造出來的。阿彌陀佛念了也沒有用。」到處以她這個邪知邪見給人講法，講來講去怎麼樣啊？就生cancer（癌）。我不知道她現在到臺灣來沒來，她是一個開刀的醫生，開得最快，老番也沒有她開得那麼快，乾淨利爽。可是這回生了cancer，旁的醫生要給她開刀，她自己不能給自己開刀，那麼就找另外的醫生開。開刀回來，白天還沒有事，晚上這個傷口就痛得不得了，這個cancer又發作。左開一次刀，右開一次刀，開的刀總也不好。她就給她朋友打電話，向她告別。她說：「醫生斷定

midnight. The cows are crying, the pigs are crying, and the lambs are crying. They are all weeping together. A lamb may say, "I give up. Since he will eat us, we will eat him in the future. Let everybody eat each other." Therefore, if you consider it carefully, people are really eating people.

People turn into pigs, and pigs turn into people. This is how people eat people. There are way too many people who gobble each other up in this world right now. Look at the refugees who escape by boat. When they run out of food to eat, they kill and eat one other. They can't wait until they become pigs; they have to eat others right there and then. You eat me and I eat you--this debt of hatred can never be settled. This is one of the best descriptions of life in that it clearly describes why people devour one another.

Now I remember a female physician who was challenged by her classmates when she was studying medicine. Her classmates said to her, "You're a woman learning to be a doctor? You won't have the guts enough to experiment on cadavers! Wait until we need to do experiments on cadavers. You will lose all your guts then!" She said, "There's no need to wait until then, let's go to the morgue right now. Let's see if I am daring enough." They went to the freezer that housed the dead. She grabbed a knife, cut off a piece of a cadaver's flesh and ate it. This scared her male classmates so much that they turned pale, saying, "Gosh! You really dare to eat human flesh!" She said, "What's the big deal?" She seemed fine when she ate that piece of human flesh, but after she became a doctor, a ghost often came looking for her at night. The ghost would press down on her so that she couldn't utter a word or make a move. This happened frequently. She couldn't do anything even though she was a doctor. She thought: Everything is made from the mind alone; this is probably psychological. Although it was psychological, she could not solve the problem. Then, she heard somewhere that ghosts were scared of me, that ghosts stay away from anyone who took refuge with me.

She came to take refuge while I was in Canada. After she took refuge, that ghost really didn't dare to bother her anymore. Though the ghost stopped hassling her, she became mad. How so? She claimed that there is no cause and effect. She lectured on the sutras and spoke Dharma for people, but she said, "All sutras are fabricated. The Buddha never spoke any sutra. People manufactured them. It's useless to recite 'Amitabha Buddha' too. Everywhere she went she passed on such wrong knowledge and views to people. What happened as a result of such talk? She got cancer. She was a surgeon. I don't know whether she had been to Taiwan or not. She was the fastest surgeon around; foreigners couldn't compete with her either. She operated in a way that was



我這個病一定死的，我死了之後也不知怎麼辦，我家庭也沒有辦法。」

她這個朋友就給我寫信，說：「我有一個朋友她能講經說法，也是個醫生能幫助很多人。您如果把她救了，這對全世界的利益很大。」希望我無論如何要救她。又說：「這個人也是您的皈依弟子，叫某某名字。」我一看說：「再說啦！」後來有一次我到溫哥華。她剛強得這個樣子，病得都要死了還是口硬硬的，說她什麼也不怕。她既然也不怕，我就罵她，罵、罵、罵，她忍不住了，站起來就要走。她一站起來的時候，我用我這個沒有力量的手「啪！」就打她一掌。這一掌打得她愣在那兒。我說：「我把小鬼給打跑了，你大鬼來我也不在乎。」從這個（時候）她的cancer病也好了。

☸待續



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佛意如是。我第一甚深法微妙無量無數不可思議不動不猗不著無所得法。非一切智人則不能解。

是故佛法中信力為初。信力能入。非布施持戒禪定智慧等能初入佛法。如說偈言

世間人心動
愛好福果報
而不好福因
求有不求滅
先聞邪見法
心著而深入
我此甚深法
無信云何解

☸待續



clean and sharp.

She couldn't operate on her own cancer, however. She had to find another surgeon to operate on her. After her surgery, she had no problems during the day, but her wound would hurt terribly at night. Her cancer went into relapse later. She had operations several times without ever fully recovering. Finally, she called her friends to say goodbye, saying, "The doctor has diagnosed my illness as being terminal. I don't know what to do about my family etc. after death."

One of her friends wrote me a letter, saying, "I have a friend who can lecture on the sutras and speak Dharma. She's a doctor who can save lots of people. If you save her, you would be helping the world a great deal." She had hoped that I would save her friend. "This person is also a disciple who took refuge with you. Her name is such and such." I took a look and said, "Let's wait and see." When I went to Vancouver, she was still stubborn and talked tough despite her illness. She wasn't afraid of anything. Since she wasn't afraid, I scolded her. I scolded and scolded until she couldn't tolerate it anymore. Just as she was about to stand up to take her leave, I whacked her with my hand that is weak. She couldn't move from being smacked. I said that I had beaten away her little ghost and I didn't care if a big ghost came. She has been cured of cancer since then.

☸To be continued

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The Buddha's intent was this: "Unless one is omniscient, one will not be able to fathom my dharmas which are supremely profound, subtle and wondrous, immeasurable and innumerable, inconceivable and ineffable, unmoving and nondependent, unattached and devoid of anything gained."

Therefore, the power of faith is primary in the Dharma of the Buddha. It is by virtue of faith that one is able to gain entrance to it. It is not on account of giving, morality, *dhyāna* absorption, wisdom, and so forth that one gains initial entrance into the Buddhadharma. This is as noted in a verse:

The minds of people of the world all move
From love for blessings gained as an effect.
And yet they are not fond of blessings' causes.
They seek existence and favor not extinction.

At first they hear the dharmas of false views.
Their minds attach and then they enter deeply.
As for my Dharma which is most profound:
If one lacks faith how can one understand?

☸To be contin-