



法雨心燈照古今 (八)

THE DHARMA-RAIN AND LAMP OF THE MIND ILLUMINATES THE PAST AND PRESENT (Part VIII)

上宣下化老和尚於1974年冬至1975年春亞洲之行開示精華

SELECTED TALKS FROM THE VENERABLE MASTER HSUAN HUA'S VISIT TO ASIA

FROM WINTER

1974 TO SPRING 1975

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我有好多奇奇怪怪的事情。在東北有一次，都是那白狐狸，狐狸精，有八百三十幾個白狐狸都皈依我，講起這個事情嚇死你，嚇死人，牠們等了三年，三年以前牠就對人講，「三年以後我要皈依三寶啦，我的師父要來收我了」，人人也不知道牠的師父是誰？牠就是一個狐狸精，幫人醫病，也不拿錢的，病一醫就好了。

「可我三年後就要和你們解緣了，我就要跟我師父去修道去了。」那麼三年以後，我到了，牠們八百三十幾個同時皈依，皈依之後，我派牠們到東北有一個雷塔山，到那去修道去。

好多很奇怪的事情，後來你們也忙，我也忙，你們打佛七，我就打吃七。昨天，包的餃子包得不錯，吃得太多了，這一餐把肚子吃得飽得太厲害了，吃完了就不能動彈；不能動，它就要躺著，躺著肚皮也不舒服，過了兩三個鐘頭，這才可以活動了，所以覺得上了一個大當。那麼今天，我吃就很小心了，菜也不吃那麼多，飯也不吃那麼多，沒有那麼難受了，因為年紀老了，它這個胃也哭喊起來了，就不願意吃太多東西，所以昨天有這麼個麻煩，今天就注意一點。那麼有的人，還給我夾菜夾得太

I have had a lot of very strange experiences. Once, when I was Manchuria, there were white fox spirits—830-some white foxes took refuge with me. This is probably very scary to hear. They had waited three years. Three years earlier, the fox spirit had told people, “In three years I’m going to take refuge with the Triple Jewel. My teacher is coming to take me as a disciple.” No one knew who his teacher was. He was a fox spirit that helped cure sick people for free. As soon as he treated an illness, the person would get better. So he would say, “In three years’ time, I will be parting company with all of you. I’ll be going with my teacher to cultivate the Way.” Three years later, I arrived, and 830-some foxes came to take refuge. After taking refuge, I sent them to Leita (Thunder Pagoda) Mountain in Manchuria to cultivate the Way.

There are many bizarre incidents, which all of you have forgotten, and I have forgotten as well. While you all are doing a Buddha recitation session, I’m doing an eating session. Yesterday, the dumplings were pretty good and I ate a bit too many. That meal left my belly extremely stuffed, so that I wasn’t able to move about after eating. I just lay there with a very uncomfortable belly for two or three hours, before I could move again. I feel like I took a big loss. Today, I was very careful about what I ate. I didn’t eat as many vegetables or as much rice, and so I don’t feel so much discomfort. Now that I’m getting old, my stomach complains that it doesn’t want to eat so much. Since I had so much trouble yesterday, I was more cautious today. Somebody kept serving me more food, and





多了，我很不高興的，這一不高興，我就告訴他明白，你們給我這麼好吃的東西，我明年不回來了，決定不回來；回來吃得太好了，這就發生問題了！並且我這個人福報也不太多，我一吃到好東西，決定就會有毛病。在金山寺一天就吃白水煮白菜，從垃圾籬裏揀回來的菜煮了吃，反而沒有毛病。因為不會吃得太多，那麼這個苦惱的人，就要吃點苦惱的東西。明年我不回來的原因，是因為你們給我吃的東西太好了，我要「好飲食」而遠之，好吃的東西，離它遠一點，不是敬鬼神而遠之！你們各位明白了嗎？

你們不要以為我回來了，就給牛奶喝，又給這個喝，又給那個喝，我就歡喜回來了，好吃的東西越多，我就越不願意回來了。為什麼你們給我這麼好的東西吃，我明年就不回來了呢？那麼，說明年不回來，那後年回不回來？這不知道，因為還沒有到後年；現在可以預定明年的事情，要等明年，才能預定後年的事。本來我也願意吃好的，但是吃得太多了，就會死得快一點；吃好東西吃多了，福報享盡了，就會早一點往生的。所以我一天吃一餐，就把應該吃的東西慢慢吃，就可以活長命一點；我雖然不一定有壽者相，但是來到這個世界教化眾生，也要有這一口氣，才能為大家講。所以我願意吃好的之中，我就把身體維持它，能不斷這口氣也就算了，所以「好飲食而遠之」，吃的東西若好的，要遠一點。這個字可以讀作「浩」；好，就是歡喜，歡喜飲食而遠之。又可以說是「好」，好的飲食你應該遠一點；不遠一點，吃得肚裏沒有地方，就不會動彈。所以我這個做師父的，不是單單教你們佛法，也教你們世間法；世間法，就是吃東西不要吃太多了！我所有的弟子都知道，吃東西只要吃八分飽，不吃十分飽。想不到我這個做師父的教徒弟這麼樣

it was too much, so I got upset and told him straight, "If you all serve me such good food, I'm not coming back next year. That's for sure. If I come back and eat too well, I'll have problems. What's more, I don't have too many blessings, and so as soon as I eat good food, I'm bound to have problems. At Gold Mountani Monastery, we eat plain boiled cabbage every day. We get vegetables out of the garbage dump, bring them back, cook them, and eat them, and I have no problems. That's because we don't eat such good food. Being a miserable person, I have to eat miserable food. The reason I won't come back next year is that you serve me such good food. I need to stay away from delicious food, rather than staying away from ghosts and spirits while respecting them, as the saying goes! Do you all understand?"

You shouldn't think that when I come back, you should serve me milk and other drinks to make me happy. The more delicious food there is, the less I want to return. Why is it that when you serve me good food, it makes me not want to come back next year? And if I say I won't return next year, will I come back the year after next? I don't know, because it's not yet the year after next; next year's business can be predicted this year, but you have to wait until next year to predict business for the year after next. Originally I was also willing to eat good food, but the more I eat the faster I will die; if I eat too much good food I will use up all my blessings, and so I will die earlier. That is why I eat one meal a day, slowly eating what I need, so I can live a little longer; although I am not necessarily attached to the attribute of a life span, coming into this world to teach and transform living beings I need this bit of energy to speak to everybody. So I eat well in order to maintain my health. As long I as can survive, that's good enough. As it is said, "keep a distance from good food." If the food is too good-tasting, keep your distance from it. The word "good" can be read in the fourth tone to mean "to like," and so food that you like should be kept at a distance. It can also be pronounced in the third tone, meaning "good" and you should also keep your distance from food that is good; if you don't distance yourself, the food will not be able to fit in your stomach and you will be unable to move. So as your teacher, I teach you not just Buddhadharma but also worldly dharma. Worldly dharma says not to eat too much! All of my disciples know to eat only until eighty percent full, and not completely full. However when I, who had taught my disciples this way, came to Hong Kong I got snookered and ate too much; so now, when I'm going back, I will be ashamed to face these dutiful disciples of mine in America. For the disciples who don't listen, it doesn't matter; but if those who did obey say, "Oh! The Master tells us not to eat so much, and then you go to Hong Kong, you eat until you cannot move!" How disgraceful is that? How could that be done? I am now going to tell all of you honestly, see those American disciples of mine? You can turn to them and say, "Your teacher cannot even limit his own intake of food,





教，反而跑到香港來，受你們這些弟子的當，吃得太飽了；所以這回回去，也沒有面目見美國的這些個聽話的徒弟了。不聽話的徒弟，那當然不管他了；聽話的徒弟若說：「啊！師父你叫我們少吃一點，你到香港，吃得動彈都不會動彈了！」你說這多倒架子？這可怎麼樣做法？我現在要坦白告訴你們大家，你們見到我美國的徒弟，可以輾轉傳給他們，說：「你們師父對吃東西自己都不能節制，你們不要學他這個吃虧上當的法了！都是吃飽一點好！」看看他們是有信心沒有？若有信心，還會那麼節飲食，吃東西只吃八分飽，不吃十方飽。

修道，吃東西也很要緊，你如果不小心，或者吃太多了，就容易得胃病；你若吃太少了，也容易得胃病；你得了胃病，身體就不健康；不健康之後，你再怎麼樣子去調養它，都不容易調了。所以凡是修道的人，對飲食上要特別注意，也要不注意。怎麼特別注意呢？特別注意，就是不要吃得那麼多、不要吃得那麼好。什麼叫不注意呢？你不要入「色、聲、香、味、觸、法」，不要被飲食轉。不入「色、聲、香、味、觸、法」，就沒有這麼多的分別心；沒有這麼多的分別心，飲食就像吃藥似的，只是來治身體的餓病；這餓病治好了，就來學習佛法。

如果你不吃飯也不行的，佛是日中一食，現在金山寺所有的出家人、在家居士多數都是吃一餐的，那麼這樣子，時時都來研究佛法。我承認自己講經講得不好，講的也不對，但是還有很多人願意聽我這個講的不好的，願意聽我講的這個不對的；也就好像你們各位一樣，這個師父不管他講得好不好，講開示的時候我們都到那兒隨喜一下，就來捧場，這叫影響眾，所以常常來聽的，常常來聽不一定說是聽師父講得好，就是來做影響眾。有好幾個人，他們若講起來，都講得比我好，但是願意聽我講。今天我也不不要講得太多了，你們想一想，以後不要把師父撐死在香港，這就是孝順徒弟了。但是再補充一句，也不要將師父餓死在香港，對不對啊？若是餓死師父，那也不是孝順弟子。 ㊟待續

don't you learn this manner of getting cheated and taken advantage of! You better eat your fill!" See if they have faith or not. If they have faith, they will continue to be moderate in what they eat, and eat only eighty percent full, and not a hundred percent.

When cultivating, you must watch what you eat. If you are careless, or eat too much, then you will easily have stomach problems. If you don't eat enough, you will also easily have stomach problems. When you have problems with your stomach, then your body will not be healthy; when you are unhealthy, no matter how much you try to improve your health, it will be difficult to recover. So all of you cultivators must pay special attention to what you eat, but also not pay attention. How do you pay special attention? Be careful not to eat so much, and not to eat so well. How should you not pay attention? Do not be attached to sight, sound, scent, taste, touch, and consciousness; do not be turned by food. If you are not attached to sight, sound, scent, taste, touch, and consciousness, then there will not be so many distinctions. When there aren't so many distinctions, eating is like taking medicine, only used to cure the body's disease of hunger; when this hunger disease is cured, then you can study the Buddhadharma.

If you cannot do without eating, the Buddha ate one meal a day, and right now at Gold Mountain Monastery all of the monastics and the majority of the laity eat one meal a day. Now, constantly studying Buddhadharma, I admit that my Sutra lectures are not good, and they are also incorrect, but there are still many people who are willing to listen to me speak poorly, incorrectly, just like all of you, it doesn't matter if this teacher speaks well or not, when it is time for the lecture we all joyfully attend. We come to support the lectures as the influential assembly. We come often perhaps not just to hear the Master speak well, but to support the assembly, like all these people. When they speak they all speak better than I do, but they are willing to listen to me speak, and I do not want to speak too much today. In the future don't stuff me until I am dead in Hong Kong; then you are a filial disciple. But to add a word, also do not starve your teacher to death in Hong Kong, right? If you starve the teacher to death, you are not being a filial disciple.

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