



法雨心燈照古今 (十五)

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

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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我想起來彌勒菩薩有幾句偈頌說得是很好的，我想介紹給各位聽一聽。彌勒菩薩他說什麼呢？他說：

老拙穿衲襖，淡飯腹中飽，
補破好遮寒，萬事隨緣了。
有人罵老拙，老拙只說好，
有人打老拙，老拙自睡倒。
睡在我面上，聽它自乾了，
我也省力氣，你也無煩惱。
這樣波羅蜜，便是妙中寶，
若知這消息，何愁道不了。

他說老拙我啊！穿一個衲襖，衲襖就是補了又補、補了又補，破了就補、破了就補。可是這個衲襖也能遮寒，怎麼樣寒冷的天氣，它也能禦寒。所以說：「老拙穿衲襖，淡飯腹中飽。」他說人吃飯只是爲了療這個飢餓的一個病，飢餓的病沒有了，那已經就可以了，不一定要吃什麼有味的，不一定要色香味怎麼樣

I remember Maitreya Bodhisattva had a verse that was spoken very well. I'd like to introduce it to you. What did Maitreya Bodhisattva say? He said:

The Old Fool wears tattered robes,
Fills his belly with tasteless food,
And mends his clothes to fend off the cold-
Letting things take their natural course.

Should someone scold the Old Fool,
The Old Fool says, "fine".
Should someone hit the Old Fool,
He lies down to go to sleep.

Spit right in my face,
I let it dry by itself.
I thus save my energy,
And also give you no trouble.

This kind of Paramita,
Is the most precious of wonders.
Knowing this news,
Why worry about not attaining the Path?





好，色香味俱佳。所以他說：「淡飯腹中飽」，淡就是沒有味道這個白飯，腹中飽，我吃了飽，把我肚皮吃飽就得了。

「補破好遮寒」我的衣服破了，我再把它補好了，好遮寒。「萬事隨緣了」，無論什麼事都隨緣隨分，就了了，沒有了。「有人罵老拙」有人來罵我，「老拙只說好」我就說很好很好，你罵得很好。「有人打老拙」有人要打我的話，「老拙自睡倒」我就自己躺到地上就像睡著了似的，你打了，叫你打夠了。「唾在我面上聽它自乾了」你吐的口水，吐到我的臉上，我不用手來擦它，也不用手巾來擦它，等它自己在我的臉上乾了它，我也省力氣，我也不用擦這個你吐到我的臉上的口水這個氣力。

你也無煩惱，你也沒有煩惱了，你吐到我的臉上我擦都不擦，你當然就不會再發脾氣了。所以說：「你也無煩惱，這樣波羅蜜便是妙中寶」，這就是妙中之寶，妙中的一個寶貝，若知這消息，你要知道這個消息，「何愁道不了」你修道怎麼不會了道的呢！你真能有這樣的忍力一定會了道的，一定會成道的，一定會成佛的。

彌勒菩薩所說這幾句偈頌，所以在美國金山寺的比丘，出家人都願意修這種的頭陀行。頭陀行是梵語，翻譯成中文叫抖擻，抖擻的意思就是打起精神，就是要勤修戒定慧，息滅貪瞋癡。那麼因為這樣子，在金山寺的人都是日中一食。日中一食就是早晨也不吃東西，晚間也不吃東西，那麼只是中午吃一餐。那麼這一餐呢！不是很豐富的，不是像今天和昨天很多的菜，那麼吃得很有味。我們金山寺只有一個、只吃一個菜，這一個菜呢！非中非西，也不是中國的菜、也不是西方的菜。說是西方的菜呢！他又放一點油，放一點鹽。那麼說是中國的菜，又是半生不熟的，又有這個沙拉的性質，又有中國菜的做法，可是吃起來什麼味道也沒有，所謂白水燉白菜，淡而無味，沒有味道的就吃這個呢！每一天吃一餐。那麼我也不怕你們各位笑，我們在金山寺所吃的菜，是從那個市場裏啊！不要的那個菜，放到那個垃圾籬裏去的，我們去拿回來，洗乾淨了它，吃這個菜。為什麼這樣子呢？是不是故意

He said I am an old fool wearing tattered robes, which have been mended again and again as it was being worn out. However, these tattered robes shield me from the cold regardless of how bitter the weather is. So, it says, *The Old Fool wears tattered robes, / Fills his belly with tasteless food.* He says that eating is merely to cure the sickness of hunger. As long as this illness disappears, it is not necessary to eat flavorful or tasty food. That's why it says, "Fills his belly with tasteless food." Tasteless food here refers to white rice. Fills his belly indicates that he just eats enough food to get his fill.

And mends his clothes to fend off the cold. I mend the rips in my clothes to ward off the cold. *Letting things take their natural course.* I take things as they come, and let them go when they pass. *Should someone scold the Old Fool,* when someone comes to reprimand the old fool, the Old Fool says, "fine". He says, "Very good, very good, you did a good job berating me." *Should someone hit the Old Fool, he lies down as if to go to sleep.* He lets the person hit him all he wants. *Spit right in my face, I let it dry by itself.* If you spit in my face, I will not wipe it off with my hand or a towel. *I thus save my energy,* I just let it dry on my face to save the energy of wiping something off my face.

And also give you no trouble. You don't have any more trouble. When you see that I don't even care when you spit on me, you cease to be afflicted. Therefore, it then says: *This kind of Paramita, / Is the most precious of wonders.* This is a jewel within the wonderful. *Knowing this news,* if you know about this, why worry about not attaining the Path? If you have this kind of strength from patience, you will for sure realize the Path and become a Buddha.

Due to this verse spoken by Maitreya Bodhisattva, the Bhikshus at Gold Mountain Monastery in America are willing to cultivate *dhutanga*, ascetic practices. *Dhutanga* is a Sanskrit term that means "striking up one's spirits" – which is to diligently practice observing the moral precepts, meditative concentration and transcendent wisdom in order to rid oneself of greed, anger and delusion. Because of this, the people in Gold Mountain Monastery only eat one meal a day, which is taken at noon time; no breakfast or dinner are consumed. This one meal is not hearty or tasty like the various kinds of dishes we had today or yesterday. At Gold Mountain Monastery, we only have one dish, which is neither Chinese nor Western. We only put in a little salt and oil; the Chinese vegetables we use are only half-cooked so that it is a bit like salad. However, the vegetables, prepared in the Chinese style, are very plain. Thus, it is said, "Napa cabbage simmered with plain water is bland and tasteless." This is what we eat once





的呢？或者是故意的，或者也因為這個錢、也沒有時間，嫌太忙了，那麼因為這種關係所以吃這種沒有味道的菜。

方才這個意思，可以說是美國的和尚沒有飯吃。那麼我再講一個美國的和尚沒有房子住。我們最初在這個天后廟街，那只是很小的一層樓，五十尺x二十尺這麼小小的一層樓。住多少人呢？住了三十多個人。那麼這一層樓怎麼可以住這麼多人呢？因為我們這個美國人都願意修苦行，每一個人就預備一個木頭箱子，那麼放到前面上，晚上就坐到木頭箱子裏去睡覺，這可以說是美國的和尚沒有房子住。那麼這一位在我們佛堂後邊三尺x六尺這麼大的一個地方，他搭這麼一個小茅蓬，在那兒住了三、四年了，那麼所以一般人送給他一個別號，就叫他神仙。那麼你們看好笑不好笑！這是美國的和尚沒有房子住。

那麼還有一個很可笑的故事，是什麼呢？是美國的和尚沒有衣服穿。說這個我不相信，美國那個物質那麼多，錢那麼雄厚，怎麼會美國的和尚沒有衣服穿呢？我對你們講的是老老實實的話，絕對啊不是打妄語。怎麼樣美國的和尚沒有衣服穿呢？不單沒有衣服穿，而且還沒有褲子穿。你們看一看這是可憐不可憐！這個事情有一個因緣，這個因緣就是這個恆具他發心三步一拜，這個恆由呢？就發心來做護法。這個做護法並不是就單單揹著行李，他揹著行李走一百步遠，把行李放那兒也是那麼繼續拜，或者拜一百拜、兩百拜、三百拜、五百拜。這個恆具走到、追到他了，他又後邊又來再揹起行李走，走出一百步再停止再拜。那麼這樣子拜、拜了幾天之後，因為他去拜的時候也沒有準備這個衣服，也沒有準備一條好褲子，所以他平時穿得很破的，這褲子縫得不知多少個補釘，那麼這個拜了幾天之後，這個褲子就壞了，壞了他就和恆具講，說我這個工作不能做了。他怎麼樣啊！你不能做這工作大約你是想要罷工吧！不是！因為我這個褲子不幫忙了，褲子已經壞了。

☞待續

a day. I don't care if you laugh at me. The vegetables we eat are discarded by the market and later, salvaged from the garbage can by us. We bring them back, wash them and eat them. Why do we do this? We don't do this intentionally or perhaps it's done on purpose. It could be because of economic reasons and time constraints, since we are too busy. Due to these factors, we eat this kind of tasteless food.

What I just said implies that American monks have no food to eat. I will tell you another case that American monks have no house to live in. When we first started at the Waverly Place, the monastery was small and only one story. It was about 50 feet by 20 feet. How many people lived on this floor? More than thirty. How could one floor fit so many people? It's because Americans take delight in cultivating ascetic practice. Everyone had a wooden box that was situated on the roof-top of the building. At night, they would sit in the wooden box to sleep. This is the case that American monks had no house to live in. Behind our Buddha Hall, there is an area that is about 3 feet by 6 feet. He (Heng Yo) built a hut there and lived in it for three or four years. Therefore, people nicknamed him "Immortal". Don't you think it's funny? These are American monks who have no place to live.

There is another funny story. What is it? It's that American monks have no clothes to wear. You say you don't believe it since America is abundant with material goods and money. How is it possible that American monks have no clothes to wear? I am telling you the honest truth—no lie. Why didn't American monks have clothes to wear? Not only do they not have clothes to wear, but also no pants, either. You see, how pitiful they are! There is actually a reason for this. The causes and conditions came together because Heng Ju resolved to do a pilgrimage of "three steps, one bow". Heng Yo was his dharma protector, who did not only carry the luggage but also would walk one hundred steps ahead and continue bowing in place right there. After one hundred, two hundred, three hundred or five hundred bows, Heng Ju would catch up with him. He would then shoulder the luggage, walk another one hundred steps, and continue bowing in place again. They bowed in this fashion for a few days. When they set out for this pilgrimage, they didn't prepare extra clothes or pants. What they wore at ordinary times was already ripped and mended to start with. After a few days of bowing, he told Heng Ju, "I can't continue my work." "What? You can't continue? You mean you are going on a strike?" "No, it's my pants. They are useless now since they are ripped," said Heng Yo.

☞ To be continued

