



# 法雨心燈照古今 (十八)

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

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

沙彌尼近經 英譯 ENGLISH TRANSLATED BY SHRAMANERIK A JIN JING

南無常住十方佛  
南無常住十方法  
南無常住十方僧  
南無本師釋迦牟尼佛  
南無佛頂首楞嚴  
南無觀世音菩薩  
南無金剛藏菩薩

千百年來碗裡羹，冤深似海恨難平；  
欲知世上刀兵劫，試聽屠門夜半聲。

肉字裏邊兩個人，裡邊照著外邊人；  
眾生還吃眾生肉，仔細思量人吃人。

以上所說的這兩首偈頌，對於現在是很有關係的。「千百年來碗裏羹」，千百年，不是一年、二年的時間，是千年、百年，甚至於萬萬年、萬萬劫。碗裏羹，就是我們吃東西的碗裏的羹湯。這羹湯，或著用魚來做的，就有魚的味道；或著用豬肉來做的，就有豬肉的

Homage to the eternally abiding Buddhas of the Ten Directions  
Homage to the eternally abiding Dharmas of the Ten Directions  
Homage to the eternally abiding Sangha of the Ten Directions

Homage to Shakyamuni Buddha  
Homage to Supreme Shurangama of the Buddha's Summit  
Homage to Gwan Shi Yin Bodhisattva  
Homage to Vajra Treasury Bodhisattva

*The pots of stew simmered  
During hundreds of thousands of years,  
Have brewed oceans of deep resentment  
Into hatred that's hard to contain.*

*If you want to know the reason  
For the disaster of weapons and troops,  
Try listening to the cries at midnight by the slaughterhouse.*

*Within the character for "meat", there are two people.  
The person inside pulls in the person outside.  
When living beings consume each other,  
If you really think about it, isn't it just cannibalism?*

The two verses I just spoke have a lot to do with us. *The pots of stew simmered during hundreds of thousands of years* – we are not talking about one or two years, but hundreds of years, thousands of years





味道；或著用牛肉做的，就有牛肉的味道；或著用羊肉做的，就有羊肉的味道；各有各的味道。我們人也歡喜吃這個味道，認為這一碗的羹湯，對我們人，是有豐富的營養，能以吃了延年益壽、身康體健，所以就要吃它。

可是你要知道，上天有好生之德，天都願意一切的生物生，不願意一切的生物死；這一切的眾生呢？也都好生惡殺，牠願意活著，不願意死。你不要說旁的，你就說蚊蟲，牠雖然來喝你的血，你有多少動靜，牠就跑了；為什麼牠跑了呢？牠就怕你把牠打死。還有虱子——人身上有蝨子，是很小的一種東西；你把衣服脫下來，想要捉這個蝨子，這個蝨子也會跑、也會找個地方藏起來。由這兩點看來，這一切無論是什麼東西，牠歡喜活，不歡喜死；可是我們人就歡喜自己活，不歡喜一切的眾生活著。所以要把其他的眾生殺了，來給自己做肥田料——肥田料，就是種田下的肥料；我們人，就想要用眾生的肉，來做自己的肥料。所以說這碗羹，「冤深似海恨難平」啊！那個冤仇、那個恨怨，就像海那麼深，沒有法子可以平息下來。

「欲知世上刀兵劫」，各位你想要知道這個世界上為什麼有這麼多戰爭？就因為人殺生殺得太多了！殺生殺得太多了，受果報受不過來；所以就人與人之間生出一種戰爭、家與家之中又生出一種戰爭、國與國之間生出戰爭，世界這個戰爭的大劫就起來了。所以說，你想要知道世界上為什麼有戰爭？「試聽屠門夜半聲」，你試一試去那個屠夫鋪——就那個殺豬、殺牛、殺羊的地方，去聽一聽那個半夜的聲音，是什麼聲音？殺豬的時候，豬就叫，就哭起來了。殺牛的時候呢，牛就叫，牛也哭了，殺羊，那個羊也「咩咩」的那麼叫起來。所以，欲知世上刀兵劫，你試聽一聽，那個屠宰場，半夜是個什麼聲音？

世間上種善因結善果，種惡因就結惡果。所謂「種瓜得瓜，種豆得豆」。你互相殺，就得到互相殺的一種果報；互相吃肉，就得到互相

or even millions of years or eons. “The pots of stew” are the food in our bowls. A stew could be cooked with fish and be fish-flavored. If made with pork, it has pork flavor. The same applies with beef and lamb. It has various flavors that people like. We think that this stew has abundant nutrients and will make us healthy and long-lived if we consume it.

You should know that Heaven has the virtue of protecting life. Heaven does not like to see beings die but would rather that they live instead. All living beings also prefer to live rather than die. They enjoy being alive and do not want to die. Let's take mosquitoes, for example. Even though they drink your blood, they will flee as soon as you start to move about. Why do they fly away? They are afraid you will slap them and they will die. There are also lice, which are very small and can stay on one's body. If you take off your clothes to try to catch them, they will run and hide. From these two examples, we can tell that regardless of what creatures there are, they prefer to live rather than to die. We human beings enjoy our own life but don't care if other beings live or die. We kill other beings and consume them to nourish our own bodies, just like using fertilizer to nourish the fields. We devour other living beings' flesh to provide nutrients for our own bodies. That's why the verse says: *Have brewed oceans of deep resentment into hatred that's hard to contain. A bowl of stew contains hatred and enmity as deep as the sea. There is no way to pacify it.*

*If you want to know the reason for the disaster of weapons and troops, try listening to the cries at midnight by the slaughterhouse.* If one wishes to know why there are so many wars in this world, it is because of too much killing. When too much killing occurs, there is not enough time or space for each individual to undergo his retribution; therefore, wars happen among individuals, families and even countries. It is due to this reason, that the great misfortune of wars in the world takes place. Do you want to know why there are wars in the world? You can try and listen at the butcher's place where pigs, cows and sheep are slaughtered. What noise is there? At midnight, when pigs are slaughtered, they cry; the cows are also wailing and the sheep are bleating and crying out. Try and hear what sounds come from there at midnight.

In this world, when one plants good seeds, one reaps wholesome fruit. When one plants bad seeds, one reaps evil results. That's why we say you reap what you sow. If a person kills someone, then he will reap the result of being killed by someone. If you devour others' flesh, the natural result is that you will be devoured in turn. The character 肉 for “meat” has two 人 “people” inside. If you analyze the component parts of Chinese characters, then you will know that every character has its own unique meaning. The character 肉 “meat”, for example, contains the character for “mouth” (口). The





吃的一種果報。方才所念的這個「肉字裏邊兩個人」，我們中國的字，你打開看一看，每一個字都有它自己的意義；這個「肉」字，就是一個人在那兒張開口吃另一個人。那個口，下邊沒有那一橫，那是張開了；張開，就等著另外那個人來，好吃那個人。所以這個肉字裏邊就有兩個「人」，一個人就是「吃人的人」，一個人就是「被吃的人」。被吃的人，就覺得非常痛苦；吃人的這個人，就覺得非常的歡喜。其實，吃肉的時候，是死的時候上當；不吃肉的時候，是活著上當。

怎麼說「不吃肉，是活著上當」呢？你吃齋，沒有肉吃，看人家吃肉的時候，雞鴨魚肉、食珍芳饌，吃得那麼高興，山珍海味，這種的美味是不可勝食，吃不完那麼多。你放不下、你的心裏沒有停止，總想著：肉是不錯的、肉是很好吃的。但是還不能吃，不能吃又想吃；這樣子，就覺得上當了，活著吃虧了！那麼活著沒有吃肉的時候，看人家吃肉，是活著吃虧。

可是你吃肉的時候，是死了吃虧、死了上當。死了怎麼上當呀？你儘吃一些豬肉、牛肉、羊肉，那個身上也就變了個豬味、牛味、羊味了。說：「那我不相信！」你不相信？我們現在不要說吃豬肉，你就從吃蒜、吃洋蔥來說。你若一吃洋蔥，等你出了汗，就一股洋蔥味；你若喝牛奶，身上就有一股牛奶味；吃牛油，也有一股牛油味；吃芝士，就有芝士味。所以西方人的身上這麼臭，為什麼呢？就因為吃芝士、吃牛油、吃洋蔥，吃這種東西；所以身上就有一股那個味道，很遠就聞到了。吃這種東西，就變成這股的味道；那麼你吃肉，就不能變成這種肉嗎？你近朱者赤，近墨者黑，你人身上是人肉，但是你儘用豬肉來補養，久而久之，雖然你是人，就一半有人肉、一半有豬肉。你凡是吃羊、吃牛也是這樣子，都有一半一半。既然這樣子，等死的時候，到閻羅王那兒，閻羅王一看，你吃了這麼多的豬、吃了這麼多的牛、吃了這麼多的魚、吃了這麼多的羊，好了！你吃了什麼多，就應該和什

bottom stroke was taken out symbolizing an open mouth waiting to eat another person. Inside the open mouth (口), there are two people. One is eating the other. The one being eaten feels great pain. On the other hand, the one who eats feels very happy. In actuality, those who don't eat meat are said to take a loss while alive. Those who eat meat are people who will take a loss after death.

What does it mean to take a loss while alive? You eat vegetables and have to watch other people enjoying themselves eating meat. They eat wonderful delicacies like chicken, duck, fish, seafood, pork and beef; basically all kinds of tasty food that they can't even finish eating. You can't get it out of your mind and keep thinking: "Meat is not bad. It's delicious." You can't eat it, yet you keep thinking about eating it. In this way, you feel you are trapped and have taken a loss! While you are alive you do not eat meat, but you watch others eating meat. This is to suffer a loss while alive.

Conversely, if you eat meat when you are alive, you will suffer a loss after death. How is this the case? When you eat meat like pork, beef or lamb, your body will take on the odor of whatever kind of meat you consume. You say, "I don't believe it!" Well, let's not talk about eating meat. Let's consider the case when people eat garlic and onions. When you eat onions, your sweat will reek of onions. If you drink milk, your body will have the odor of milk. The same goes with butter and cheese. Why do Westerners have a kind of body odor? It's because they eat cheese, butter, onions and other such food. As a result, you can smell their body odor from far away. If eating garlic, onions and cheese will give you this kind of body odor, why wouldn't eating meat give you a meaty odor? It is said, "One takes on the color of that which he associates with." If human beings keep eating pork to nourish their own bodies, they will smell like pork after some time. Even though you are a human being, your flesh will be partly human and partly pig. The same principle applies to lamb and beef. Part of you will become whatever you eat. When it's time for you to die, you will come before King Yama. He will find out that you have eaten a lot of pork, beef, lamb and fish, and then he will say, "All right, what would you like to become? You can associate with whatever creatures you have eaten. You should incorporate with them." Because of this, you can't get off the hook. Your flesh body has become half you and half that of an animal. As a result, you will be drawn by the force of karma and will end up transmigrating in the Six Paths.

That is why we say that within the character for "meat" there are two people – one is eating and the other is being eaten.

Why do I say that those who don't eat meat take a loss when alive? If you don't eat meat and are a vegetarian, when you see





麼歸夥去，去合股作生意，去開一個有限公司。這樣子，你想擺脫也擺脫不下來了，因為你這個肉都變成一半一半了；於是乎就被那個業力所牽，就到六道輪迴裏去轉去了。所以說：「肉字裏邊兩個人，裏邊罩著外邊人。」也就是一個已經做畜生了，一個還在人與畜生之間。

「眾生還吃眾生肉」，眾生就是吃眾生肉呢！自己吃自己的肉，自己覺得很香。「仔細思量人吃人」，這你仔細研究研究、仔細想一想：人現在是人，將來或者做畜生。說：「這個我不相信！」你等你到相信的時候，就晚了。在《楞嚴經》上說：「羊復為人。」羊既然能復為人，馬也可以復為人、牛也可以復為人、豬也可以復為人，甚至於蚊子也可以復為人、螞蟻也可以復為人；不過這是時間的問題，你不能不相信的。人很奇怪的，你教他好的方法，他就懷疑；你若教他不好的方法，他是很相信的。你教他往下流去學習，他自然而然就學習會了；你教他往上走，是很不容易的。所以人是世界上有一種很奇怪的動物！你若不相信，你們各位研究研究！

有的歡喜吃肉的人，心裡就反對了，說：「這才沒有這麼回事！若有這麼回事，這麼多吃肉的人，我沒有看見哪一個人立刻就去做畜生了？」你若等看得見才知道，那就來不及了、那就晚了！這個世間上的事情，很妙的，在你沒有知道的時候是妙；你已經知道了，就不妙了。

☞待續

others eat meat, you always think that eating meat isn't so bad or meat tastes good. You haven't let go of meat in your mind yet. You can't eat meat but wish you could. Because of this dilemma, you feel cheated and taken advantage of. So, the verse says: *Within the character of 'meat', there are two people. The person inside pulls in the person outside.* The person inside has to pull in the person outside because the person inside has become an animal and the person outside is in between being a person and an animal.

*When living beings consume each other, they eat each other's flesh and think it's tasty. If you really think about it, isn't it just cannibalism?* Ponder this point: —“We human beings are people now. In the future, we will become animals.” You say, “I don't believe it.” When you actually do believe in it, it will be too late. The *Sburangama Sutra* says, “The sheep then turns into a person.” If a sheep can be reborn as a person, then horses, cows or pigs can also be reborn as people; even a mosquito or an ant can become a human being someday. It's just a matter of time. You can't deny this fact. People are quite strange. If you teach them good things, they have doubts. If you teach them evil ways, they believe it right away. If you teach them to behave in a lowly way and turn bad, they learn it quite naturally. If you teach them to be noble and lofty, it's extremely difficult. So, human beings are one of the oddest kinds of creatures in the world. If you don't believe it, you can go ahead and investigate this for yourself.

Some people who like to eat meat are opposed to this idea and say, “There is no such thing. If what you say is true, how come out of all these people who eat meat, I haven't seen a single one become an animal?” Well, if you wait until you witness this fact, it will be too late and do you no good. All the events in the world are quite mysterious. That is, when you do not know them they are mysterious. When you have already comprehended them, then they will no longer be mysterious.

☞ To be continued

