

法雨心燈照古今 (十九)

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

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

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說到這裡，我想起來，在中國梁武帝的時候，有一位高僧；這一位高僧叫什麼名字呢？寶誌禪師。誌公祖師他大約就是一個小鷹仔來的，爲什麼呢？他的手指頭都像那個鷹爪似的，不像人手一樣。他從什麼地方得來的呢？他是從小鳥的窩裡生出來的。有人聽到鳥的窩裏邊有小孩子哭，到上面去看，果然是個小孩子；是個小男孩，但是手就都像小鳥的爪子一樣。那麼帶回來就養大了，養大了就出家；出家就開悟證果，他有神通。他的神通怎麼樣呢？那神通怎麼大法呢？

誌公祖師是吃肉的；吃肉，他不是所有的肉都吃，單單吃鴿子。每一天他要吃兩隻鴿子，但是這兩隻鴿子不是死的鴿子，要活的鴿子，然後回來把牠殺了，然後炒了吃，天天吃兩隻鴿子。這個廚子就想：「啊！這個祖師專門歡喜吃鴿子，這鴿子肉一定很好吃！」有一天炒出這個鴿子，就偷著吃了兩塊鴿子肉，然後再拿去給誌公祖師吃。誌公祖師吃完了，就問炒鴿子這個cook說：「今天這個鴿子，誰偷著吃了？」cook——就是這個做廚的，說：「沒有人偷吃呀！」「沒有人偷吃？沒有人偷

Speaking of this, I remember there was an eminent monk during the time of the Emperor Wu of the Liang dynasty in China. What was his name? He was Dhyana Master Bao Zhi, or otherwise known as Patriarch Zhi Gong. He was probably born from bird parents. Why? His fingers, unlike those of a human being, resembled the claws of a bird, specifically those of an eagle. Where did he get such hands? He was born in a bird's nest. When he was born, someone heard a child crying in the bird nest. He went up there to take a look and found a baby boy with hands like a bird's claws. He was raised by that person and later renounced the householder's life to become a monk. After entering monastic life, he became enlightened, realized the Way and attained spiritual powers. How great were his spiritual powers?

He ate meat but not just any kind of meat; he only ate pigeons. He would eat two of them everyday. He didn't eat pigeons that were already dead. He would get live pigeons, which were then killed and stir-fried. He would consume two of them each day. The cook thought that since the Patriarch liked to eat pigeons, they must be very tasty. One day, the cook took two bites of pigeon meat before serving it to Patriarch Zhi Gong. As soon as Patriarch Zhi Gong finished eating the meat, he asked the cook, "Who secretly ate my pigeons?"

"No one," replied the cook.

"If no one ate them, how come there isn't enough meat to

吃，這個鴿子怎麼肉不夠了呢？你這個cook，就是沒有真！」「沒有人偷吃！大師！我不打妄語！」

誌公祖師說：「啊？你不打妄語？你看看！」說完了，就在口裏吐出來兩隻鴿子，一隻就飛了，另一隻就沒有一隻膀子，就在地上「撲撲撲」這麼顛著。誌公祖師說：「你看一看！這一隻翅膀是不是你偷著吃了？」由這個，做廚子的才知道，誌公祖師雖然吃了鴿子，他是有神通，能再叫牠們活了。死而復活，比這個耶穌還有神通。那個耶穌背著十字架，說三日復活，那是鬼看見的；這個呢？是人看見的，人看見他吐出來是活的鴿子。因為他有這個本事，吃了死而復活；所以他天天吃鴿子，這是誌公祖師的本事。我們若那一個人有誌公這樣的本事，你願意吃什麼肉都可以的；你若不能吃了把牠再變活了，那就不要顯你的「神通」！

既然沒有誌公祖師這麼大的神通，我們就應該刻苦自待，應該不要貪口腹！在這個情形之下，我又想起來另一個公案，也是誌公祖師。當時佛法很盛行的，所以有人結婚，也要請和尚去念念經；有人死了，也要請和尚念念經；有人生小孩子，也要請和尚念念經。不論有什麼事情，都請和尚來念念經，就會化凶為吉，就得到吉祥了，當時這種風氣是這樣子。

既然風俗習慣是這樣子，當時在南京有一個有錢的人家娶媳婦，家庭裏邊就準備婚禮，就請誌公祖師來念念吉祥話、念念吉祥經、念念吉祥咒。那麼誌公祖師也就恆順眾生，來滿眾生願。可是到門口一看，就說了：「古古怪，怪怪古。」什麼「古古怪，怪怪古」呢？「孫子娶祖母」；他一看，這個孫子把他祖母娶回來了。這是什麼原因呢？就因為這個孫子生出的時候，這個祖母正有病，放不下這個孫子，說：「我呀，兒子女兒什麼我都放得下，唯獨這個孫子，你看他這麼小，將來怎麼辦呢？誰來幫助他呢？誰來照顧他呢？」正這樣想時就死了。到閻羅王那兒，閻羅王說：「你

these pigeons?»

“Nobody ate it! I am not lying!” the cook insisted.

Patriarch Zhi Gong said, “You say you’re not lying. Fine, just take a look!” As soon as he finished speaking, he spat out two pigeons from his mouth. One flew away and the other one was flopping on the floor because it couldn’t fly with only one wing. “Take a look! Didn’t you eat one of the wings?” From this incident, the cook realized that even though the Master ate pigeons, he had the spiritual power to resurrect them. In fact, his spiritual powers were greater than those of Jesus Christ. Jesus carried the cross and was resurrected three days after his death. This event was seen by a spirit. However, in Zhi Gong’s case, when he spat the pigeons from his mouth, the birds came alive and this was witnessed by an actual person. Since he had the ability to bring pigeons back to life after eating them, he could eat pigeons everyday. These were Zhi Gong’s spiritual skills. If you have his spiritual powers, you can also eat pigeons, and not only pigeons but any kind of meat you wish. If you can’t make the beings you eat come back to life, then don’t show off your spiritual powers.

Since we don’t have the great spiritual powers of Patriarch Zhi Gong, we should control ourselves and not be greedy for tasty food. Speaking about this, I also remember another story about the Patriarch Zhi Gong. At that time, the Buddhadharma was widely practiced. When people had weddings, funerals or newborn babies, they would invite monks to recite the Sutras for them. Regardless what kind of event it was, they invited monks to recite the Sutras to turn misfortune into auspiciousness. That was the tradition back then.

At that time, there was a wealthy person whose son was getting married. The wedding reception was held at this man’s own home. They invited Patriarch Zhi Gong to recite the Sutras, give a blessing, and chant mantras to bestow luck. Patriarch Zhi Gong went along and complied with their wishes.

However, as soon as he arrived at the entrance and looked around, he said: “How strange! How bizarre!” What was so strange and bizarre? “The grandson marries the grandmother.” He saw that the grandson and the grandmother were getting married. Why was that? When the grandson was born, the grandmother was sick and couldn’t let go of her attachment to her grandson. She said, “I can let go of my sons and daughters but not my grandson. You see, he is so little. What is he going to do in the future? Who is going to take care of him?” At the very moment she was thinking about this matter, she passed away. After her death she went before King Yama and he said, “Oh, you love your grandson so much? Fine. Go back and be his wife.” So she was reborn as a girl and when she came of age, her grandson chose her as his wife. The grandmother thought

這樣愛你孫子，你再回去給你孫子做太太！」老奶奶也說：「那是最好的一件事！」於是，就歡歡喜喜回來了，就投生做一個女子，等他這個孫子大了，果然就娶她來做太太。

又向炕上一看——中國北方和南京方面，就有炕；炕，是火炕，不是用床。他就說：「豬羊炕上坐。」過去所吃的豬羊，現在都做人了，到這兒來隨人情，給他們賀喜來了。「六親鍋裏煮」，六親，就父黨之親、母黨之親、兄黨之親、弟黨之親、妻黨之親；這個六親眷屬，現在都做豬，放在那鍋裏煮了。

再一看，有一個女子拿著一個豬蹄，在啃那個豬蹄吃。他說：「女吃母之肉。」這個女的所吃的那個豬手，就是她自己的老母變成了豬，她現在吃她這個豬母親的肉。「子打父皮鼓」，向那個鼓樂棚一看，有一個鼓在那兒，一個作鼓樂的人正在「砰砰砰」打鼓；這個鼓的皮，正是他父親作的那頭驢，死了被剝下皮，縫在那個鼓上。他說：「眾人來賀喜，我看真是苦！」所以由這關係來看，我們人，應該趕快要覺悟、趕快要吃齋念佛，不要和眾生結那麼多冤才好。

在以前，孟子也曾經說過：「見其生，不忍見其死；聞其聲，不忍食其肉；是以君子遠庖廚也。」說是我們見眾生生活著，就不忍見眾生死，我們聽見眾生叫的聲音，那種哀叫的聲音，我們就不忍吃牠的肉，因為這個，所以那個聖德的君子，有德行的君子，離這個廚子、離這個做肉的廚房很遠的。所以因為這個關係，我們在這個世界不平安的時候，我們若能吃齋、能以念佛，這對這個世界上會有幫助的，為什麼呢？你不吃肉，就眾生互相沒有冤仇；沒有冤仇，這個世界就減少災難；減少災難，我們這個人痛苦也就沒有了；我們痛苦沒有了，就是快樂。

今天，我所講的，你們各位覺得「是道則進，非道則退」，「擇善而從，不善而改」。各位，總而言之，要向前努力，不要向後退；對佛教，要打起精神來，去勇猛精進，乃至將來成佛為止。

this was the best thing. As a result, she returned happily and was reborn as a woman. When the grandson grew up, he married this woman. This is why he said, "*How strange! How bizarre!*"

He looked around and saw the high brick beds (*kang*), which were used in Northern China. He said, "*Pigs and sheep are on the seat.*" He saw that the pigs and sheep that they had eaten in the past, were now reborn as humans. They had come as guests to congratulate them. "*The six kinds of close relatives are cooking in the pot.*" The six kinds of close kin refer to maternal and paternal relatives, such as brothers, sisters, and so forth. Those who had been their close relatives were reborn as pigs and now being cooked in the pots. This is why he said, "*The six kinds of close relatives are cooking in the pot.*"

He saw a little girl chewing on a porkchop and said, "*The daughter eats the mother's flesh.*" The pork chop that the girl was eating was her own mother who had died and been reborn as a pig. She was actually eating the flesh of her own mother! "*The drum the son beats upon is made of his father's skin.*" When he observed the musicians in the band, he saw that the drummer was hitting a drum made of donkey-hide. His father had died and had been reborn as a donkey. The donkey had been slaughtered and its hide tanned. Now the drummer was actually beating his own father's skin! "*People gather together to celebrate.*" Everyone who came was saying, "Congratulations!" and "Best wishes!" "*However, I see that this is actually suffering.*" Thus, hearing of this event, we should quickly wake up. We should be vegetarians and recite the Buddha's name so that we don't accumulate so much animosity and hatred from living beings.

Mencius said, "Seeing it alive, I can't bear to see it die. Hearing its sound, I can't bear to devour its flesh. Therefore, a superior person always stays far away from the kitchen." This means that when we see any creatures while they are alive, we can't bear to consume their flesh. For this reason, the sage and virtuous superior person stays away from the kitchen and the chef who cooks meat. Therefore, during this time when the world is not at peace, we should eat vegetarian food. Reciting the Buddha's name also helps this world. Why? If you don't consume meat, there will be no hatred and enmity between living beings. Consequently, the disasters in the world will decrease and people's suffering will disappear. When there is no suffering, there will be happiness.

Regarding what I said today, "If it's the Path, go forward; if not, retreat from it." Also, "Select the good and follow it. Take what is unwholesome and change it." In short, everyone should work hard and advance instead of regressing. Strike up your spirit for Buddhism and be courageous and vigorous until you become a Buddha in the future.

As for vegetarianism, I am not sure if vegetarian food tastes

就吃齋，這個齋好不好吃不知道；但是「閻羅王」這個名字他知、他認識，說「閻羅王一請」，他就再不能回來了。這怎麼辦呢？因為講經的法師，都是有點聰明智慧，他就問了：「我講經講得天花亂墜、地湧金蓮，閻羅王你還要管我嗎？」閻羅王說：「當然哪！你講得天花亂墜、地湧金蓮，你也沒有了生死；所以今天我來請你去吃一點地府的齋呀！」神光又問：「誰能不受你十殿閻王的拘束呀？」這個閻羅王就告訴他了：「誰我們管不了呀？就是方才你用念珠打掉兩顆牙的那個黑臉的和尚。我們就管不了他！爲什麼？他是西天第廿八代的祖師，證果的聖人，所以我們沒有權力管他了！」神光這時候就說：「他既然了生死了，我可以跟他學去呀！你們現在給我下請帖，我先不接受；等我學回來，我們再見面，才談這個問題。」十殿閻王本來是鐵面無私的，不講人情的，但是這一回也就不同了，說：「好了，你就去了！」神光這時候你說怎樣？慌慌張張的，穿一隻鞋、一隻襪子，就追菩提達摩去了。

那麼神光追菩提達摩，菩提達摩在路上走著，就遇著一件其他的事情。什麼事呢？這件事情很重要的。菩提達摩走到半路上，就遇到一隻鸚鵡，這鸚鵡認識菩提達摩是證果的聖人；所以牠就對達摩祖師說了：「西來意，西來意，請你慈悲，教我出籠計。」意思說：你是從印度來的，你是傳佛心印的一位祖師。我在這個籠子裡住得太久了，天天被主人關在籠子裡，出不去，得不到自由，得不到解脫；現在請你大發慈悲，教我一個方法，令我好能脫出這個樊籠，我到外邊去自由飛騰，我願意到什麼地方就到什麼地方去，請你慈悲！

☞待續

good or not. Now there is another story about a person who knew the name King Yama. When he received an invitation from King Yama, he was not able to return home. Since he was a Dharma Master specializing in explaining the Sutras, he was clever and possessed some wisdom. He asked, "When I explain the Sutras, celestial flowers rain down from the heavens and golden lotuses well forth from the earth. King Yama, am I still under your control?" King Yama responded, "Of course! Although celestial flowers may rain down from the heavens and the ground may bring forth golden lotuses, you still have not ended birth and death. So, I have come here today to invite you to the courts down below for a vegetarian meal." Dharma Master Shen Guang asked again, "Who is not under your control and not bound by you?"

King Yama of the Ten Courts told him, "Who is not under our control? It is the black-faced monk whose two teeth you knocked out with your beads. He is not under our control because he is the Twenty-eighth Patriarch from the West. He is a sage who has realized the Spiritual Path. We have no power over him at all." At this point, Shen Guang said, "Since he has ended birth and death, I can learn from him. I am not going to accept this invitation you have just sent me. After I have studied with him, we can meet and discuss this issue again." Originally, the Yamas of the Ten Courts are impartial and incorruptible and give no personal favors. However, this time was different. He said, "All right. Go ahead and do as you wish!" What would you guess Shen Guang did? Wearing one sock and one shoe, he anxiously raced off to find Bodhidharma.

Shen Guang went searching for Bodhidharma. At the same time, Bodhidharma encountered something strange while walking down the road. This was an important event. He met a parrot who recognized that Bodhidharma was a certified holy sage. He said to the Patriarch Bodhidharma, "Mind from the west, Mind from the west, please be compassionate and teach me how to escape from this cage!" The parrot said, "Since you are from India and a Patriarch who has received the Buddha's mind transmission, please be compassionate. I have been confined by my master and have lived in this cage for too long. I'm unable to get free. Please compassionately teach me a way to escape this bird cage so that I can fly freely in the sky and go wherever I wish. Please be compassionate."

☞To be continued