

萬佛城為什麼每天念 「日中一食」、「衣不離體」？

Why Do We Recite “Eat One Meal a Day” and “Always Wear My Precept Sash” in CTTB Everyday?

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各位法師、各位居士：請大家看看在這五觀齋堂牆上所掛的偈子，這是所有法總的分支道場早晚課時都要唸的。這「日中一食」、「衣不離體」，在這牆上沒寫出來，因為主要是針對出家人。不知在座各位有沒有人知道，為什麼上人要我們這樣做？

這個「衣不離體」這件事情主要是因為在1992年底的時候出了一樁事情。這樁事本人「有幸」適逢其會，從頭到尾都在場。這樁事起源是從中國大陸來了一位法師，他是學坐禪的；上人就讓他來帶我們坐禪。上人那個時候正巧要出國，所以就讓這位法師來帶我們坐禪；我們要聽他的，一切一切都要聽他的……等等。那麼上人走了，這位法師就把以前中國大陸禪堂上坐禪的一些規矩，都搬到萬佛城來教我們了。其中一項就是不穿袈裟，所以坐禪時就叫脫下袈裟掛在身後。還有，到晚上12點——萬佛城的禪七是從早上4點坐到晚上12點——禪坐結束後就有包子可吃，有點心可吃。以前大陸上的寺廟，坐禪的時候有麻油包子吃，又有糖菓花生的；不是這位法師發明的。那時就是這樣子的習慣，所以他依樣葫蘆搬到萬佛城來了，以為是教導我們坐禪了。那麼，坐禪的時候，香板也是打得很結實的；一打瞌睡就挨香板。

這樣，有些出家人就聽教了，坐禪時把



To all Dharma Masters and lay people, Please take a look at the verses hung in the Dining Hall. This is what all DRBA branch monasteries have to recite in the morning and at night. “Eat one meal a day” and “Always wear my precept sash” are not written out here. It is because these two rules only apply to the monastics. Does anyone know why the Venerable Master asked us to do this?

Regarding “Always wear my precept sash,” it was mainly because of an incident that occurred in 1992. I was “fortunate” enough to witness the entire situation from beginning to end. It started with a Chan Dharma Master from China. When he came to CTTB, the Venerable Master let him teach us how to sit in Chan meditation. It coincided with the time that the Venerable Master had to travel abroad. So, this Chan Master led us during the Chan meditation. The Venerable Master instructed us to listen to him and follow his instructions. After the Venerable Master left, this Dharma Master applied some of the rules observed in Chan Halls in China to the session being held at CTTB. One of them was not to wear the precept sash. This means when sitting in Chan, we would take off the sash and hang it behind us. When twelve midnight came around, we were served steam buns. The Chan Session’s schedule was from 4:00 a.m. to 12:00 a.m.

After the day was over, there were steamed buns and dessert for us. In the past, the Chan monasteries in China also served sesame-oil steamed buns, candies and nuts. This tradition was not invented by this Dharma Master. He just copied the same tradition and had us follow it

在袈裟脫了掛在身後，晚上12點就去吃包子吃點心。但我沒脫袈裟，也沒去吃點心；因為我始終不信上人會贊成這個做法的。那時我在萬佛城已經住好幾年了，上過「當」，開了竅，根本不信上人會贊成這樣的做法。

（恒仲師補充：只有包子跟豆漿；因為大家都忙，廚房只做得出兩樣。）

那麼，就這樣，坐禪的時候脫袈裟，晚上12點吃包子喝豆漿；以前在大陸上還有更多的東西，會在你手上塞點糖果花生呀，說是辛苦了；大家就拿來吃了。他這個倒沒有，因為也沒有在家居士塞花生糖果給我們；上人座下的護法居士，相信都不敢這麼做的，所以沒有東西塞到我們手上。不過到了晚上12點鐘的時候有包子吃，有豆漿喝；我這是後來知道的。因為我那時沒去吃，袈裟也穿得緊緊的。平常有的時候，袈裟或者不一定整天穿得那麼嚴緊，但那個時候袈裟可是沒敢脫，晚上12點也沒去吃。我也撐不到12點，10點多鐘就回寮了。（香板挨太多；巡香的那香板打得結實，肩胛骨實在疼得緊。）所以究竟有沒有人去吃，我根本不知道；在哪兒吃也不知道，完全不知道半夜12點有人去吃東西。後來「東窗事發」時，上人就叫寫名單；哪些人去吃了，哪些人脫了袈裟，全寫了報上去。沒有辦法，我們就都報上去了；報完，也不知道上人會再理會這樁事。

哪知上人回聖城，走進妙語堂——平時上人跟我們講法時，都是我們先在妙語堂念佛等著上人——就看他面上蒙著一層黑紗；一坐上講台，大家一看就覺得很驚訝。當時就炸開了亂成一團。怎麼說呢？我旁邊那位師兄忽然蒙著臉就嘎嘎大笑起來；我說奇怪了，這人怎麼了，這事再怪也不能笑成這樣呀！後來看她擦眼淚才知道她原來是哭呢！

又有人跑上去想把上人蒙臉的黑紗一把扯下；上人拿起拐杖就是一頓打。又有人上去勸架，也讓上人給攆下來；從欄杆下鑽逃出來。哎！各種奇奇怪怪的動作全出來了，場面就有點亂了。

上人說：「我沒有臉再回到萬佛城來；以後也不再回來了。我定下的那些規矩，你們一夜之間，不到幾分鐘就把它推翻了……。我準備了五個面紗，黑紅藍綠黃輪著戴……」那時

in CTTB, thinking that he was teaching us Chan. We were also hit soundly with the incense board. As soon as we dozed off, we got hit.

So, some monastics listened to his instructions by taking off their sash and hanging the sash behind them. When midnight rolled around, they went for steamed buns and desert. However, I didn't take off my sash nor did I go for the steamed buns because I never thought that Venerable Master would have agreed with his style. At that time, I had lived in CTTB for a few years. I have been "deceived" by many situations and so I got smarter by then. I knew Venerable Master would not support his way. (comment by D.M. Jung: we only had steamed buns and soy milk. Because everyone was busy, the kitchen was only able to provide these two things)

So, when sitting in Chan, people would take off their sash and then drink soymilk at 12:00 midnight. The monastery would give Chan meditators more stuff to eat like candies and peanuts saying, "Oh, you have worked so hard!" Then people would eat what was given. But this Chan Master did not do this to us and the laypeople did not give candies and peanuts to us, either. The lay Dharma protectors under the Venerable Master did not dare to do such a thing. Therefore, no one gave us anything to eat but there were steamed buns and soymilk at midnight. I found out about this later. I did not go for the steamed buns or the soymilk and had "cling on" to my sash tightly. In other times, I may not have wore my sash all the time, but at that time, I did not dare to take off my sash and did not go to the midnight snack. I also did not go the the meditation that ended at midnight since I could only last until about ten o'clock at night. I went back to my room after that. I had been hit by the incense board too much and my shoulders were hurting. So, whether people went for the snack or not, I had no clue whatsoever. As to where they ate the stuff, I had no idea, either. Later on, this incident was exposed and the cat was out of its bag. The Venerable Master had us enumerate the people who ate the buns and took off the sash. All those people were reported. I couldn't do anything but follow the request. After the report, I didn't know if the Venerable Master was going to pay attention to this matter or not.

Little did we know when the Venerable Master walked into the Wonderful Words Hall after returning to CTTB, he wore a black veil. We usually would recite the Buddha's name and wait for the Venerable Master at the Wonderful Words Hall when he was going to speak Dharma to us. As soon as he was seated on the stage, everyone was very surprised and people just went wild. Why do I say so? The Dharma sister sitting next to me started laughing out aloud. I thought, "It's strange! What is going on with her? She cannot just laugh like this despite this odd and unusual situation." Later, I found out she was actually crying when I saw her wiping her tears!

One person went up to the stage to try to take off the Venerable Master's veil. But the Venerable Master raised his cane and gave that person a beating. Another went up to try to resolve the situation



候，我們的楊校尊就像跟上人唱雙簧似地，因為楊校尊就在上人一進來時就說，「你們知不知道，這位是誰呀？」因為上人蒙著臉，他說：「這位就是你們的師父啊！他今天為什麼蒙著臉呀？……」他就這樣在上人身邊一直這樣講。

那位帶我們坐禪的禪師，當然就很尷尬了，上去跟上人叩頭頂禮道歉，解釋他所做的這些，不過是遵照中國古來禪堂的規矩；傳統上就是如此，他只是半夜給吃一頓，白天還沒讓吃呢！（我們白天還是日中一食。）他還沒有完全依照老祖宗的規矩做呢！老祖宗要知道了，恐還會怪罪他呢！那又怎麼說呢……？從那以後，上人每天都責備我們；責備責備責備，就規定我們每天早晚課都要唸牆上那些偈子以外，還要唸，「問自己是不是吃一餐，是不是衣不離體；這是萬佛聖城的家風，任何人都不能改。」

這可以說是從反面來教化我們，因為有了這個事情之後，上人就讓我們早晚課時各唸一遍了。這個就好像佛陀當時制定比丘比丘尼戒條一樣。本來是沒有這些戒條的，後來弟子們犯了錯，佛陀才制定戒條。如果一開始沒有人犯錯時，佛陀就制定戒條的話，弟子不一定服氣。上人要我們牢記衣不離體，日中一食；等有了不遵守之實，再規定我們早晚課各唸一遍，誰也沒話了！

那麼，這位法師是不是唯一來萬佛城這樣子「教化」我們的呢？不是的！這樣教化我們的人，他不是第一位。上人在世時讓很多出家在家人來萬佛城，叫大家跟他們學啊，

and were dismissed forcefully by the Venerable Master. He fled from under the railing. Alas! As you can see, there was all sorts of strange behavior. The entire situation was a bit chaotic.

The Venerable Master said, “I have no face to come back to CTTB. I am never returning again. You have changed all the rules I set up within a few minutes in a night. I have prepared five veils in five colors: black, red, blue, green and yellow. I will alternate wearing different colored veils.” At that time, the Venerable Master and Prof. Yang were playing a “two-man act”. When Prof. Yang came in, he said, “Do you know who this is?” The Venerable Master had his face covered at the time. He continued, “This is your Master! Why did he cover his face?” Prof. Yang just went on and on like this standing next to the Venerable Master.

Consequently, the Dharma Master who led us in Chan meditation got really embarrassed. He bowed and apologized to the Venerable Master. He explained, “I am just following the Chan Hall rules in China. That was the tradition there. But I only let them eat one meal at midnight and did not let them eat anything during the day. We still kept one meal a day during the day time.” He was saying he did not apply all the rules the ancient ones left us. If the ancient ones had known about his disobedience, he would have been blamed! So, what else can we say? From then on, the Venerable Master just reprimanded us continuously every day. Subsequently, he set up this rule that we have to recite these verses posted on the wall in addition to reciting, “Ask yourself: Do I eat only one meal a day? Ask yourself: Do I always wear my precept sash? These are the traditions of the City of the Ten Thousand Buddhas, and no one can change them.”

We can say that this incident taught us what not to do. Due to what happened, the Venerable Master had us recite these verses once in the morning and once at night. It is similar to how the Buddha set up the precepts for the Bhikshus and Bhikshunis. Originally, there were no precepts. Later, when the disciples committed mistakes, the Buddha then established these precepts. If the Buddha set up these precepts prior to people making mistakes, the disciples would not obey. The Venerable Master wanted us to remember very clearly and well that we cannot leave our precept sash and that we only eat one meal a day. When people deviated from these two rules, he had us recite these once in the morning recitation and once in the evening recitation. This way, disciples would have nothing to say against this.

Was that the only Dharma Master who came to CTTB to “teach and transform” us? No! He was not the first one who taught us in this way. When the Venerable Master was alive, he let many monastics and laypeople come to CTTB and asked all of us to learn from their strengths. However, they all had problems and left. Disciples would ask the Venerable Master, “You know very well that this person is not

他們怎麼怎麼樣啊，有什麼什麼特長啊；後來都出了毛病，走了。弟子也問過上人，明知這個人不好不對，怎麼還讓他來，還讓他教我們呢？上人說這是訓練你們的擇法眼。其實，上人事先都知道會發生什麼事情，結果還是讓他們來了，讓我們親身經歷過，印象才深刻。哎！真是一點不錯，有的事還真是忘不了呢！

如果，你聽到人說自己以前住過萬佛城，老和尚傳過法給我，我是那裏的什麼什麼，或者是首座和尚，又讓我傳授四十二手眼……等等的；這些你都不要聽。不錯！當初他們去的時候，或者上人是讓他們給大家講過話。（聖城規矩，四眾弟子都得練習講法。）但後來他們是怎樣走的呢，他們就不講了。我順道講講這些，為什麼呢？因為有不少人來問這些，所以澄清一下。那麼，上人自從設立道場以來，從來都沒有設過首座和尚一職。所有座下出家弟子分男女兩序，按照受具足戒先後次序排班站立，除了方丈和尚；方丈和尚站中間。

還有四十二手眼，上人跟我們萬佛城的方丈和尚說過，四十二手眼這個法門你要傳下去，要在萬佛城大殿的千手千眼觀世音菩薩像座下傳授。有人說：「怎麼辦？我們現在不能到萬佛城來，不能學四十二手眼了嗎？」這個我也不能回答。當初上人沒講，弟子也沒問。無怪乎上人常說弟子們是木頭人，真是這樣！不過，有時覺得木頭人或者還比較好一點。為什麼呢？雖然不懂變通，至少上人所傳下來的規矩，所交待的話，會傳下去不走樣；如果自己變通，又沒有智慧的話，那不知道走樣會走到什麼樣了！

proper; why did you let him come to teach us?” The Master would reply, “This is to train you to have Dharma-selecting Vision.” In fact, the Venerable Master knew ahead of time what would happen. However, he still let them come and let us experience this in person in order to create a deep impression. It is so true. There were some incidents that are just unforgettable!!

If you hear people saying that they lived in CTTB in the past and that the Venerable Master transmitted the Dharma to them, that they held such and such a position, that they were the senior monk there, or that the Master transmitted the Forty-two Hands and Eyes to them, do not pay attention or listen to any of these. It may be that when they first went to CTTB, the Venerable Master let them speak Dharma, but you must know that the fourfold assembly all had to learn to speak Dharma. It was one of CTTB's rules. However, they probably did not mention a word about how or why they ended up leaving. I want to bring this up because quite a few people came to ask me. Therefore, I'd like to take this opportunity to clarify the situation. In addition, after CTTB was founded, the Venerable Master never set up the position of “Senior Monk” in any of his monasteries. All the disciples under him were separated into the men's side and the women's side. We line up in the order we are ordained in, except for the Abbot, who stands in the center of the Buddha Hall.

Moreover, there was the Forty-two Hands and Eyes. The Venerable Master told the Abbot of CTTB, “You must transmit the Forty-two Hands and Eyes to the next generations in front of the Thousand-handed and Thousand-eyed Guanyin image in the Hall of Ten Thousand Buddhas at CTTB.” Some say, “What should we do? We can't go to CTTB now. Is it the case we can't learn the Forty-two Hands and Eyes?” I cannot really answer this question. The Venerable Master did not mention this issue and the

disciples did not ask about it, either. No wonder the Venerable Master said that his disciples were like wooden logs. It is true! However, I feel that it is better to be like a log. Why? Although disciples don't know how to be flexible according to circumstances, at least the rules and the Dharma passed down from the Master will continue without losing their original form. If we, without any wisdom, become flexible and adaptive about the rules and the Dharma, then it is hard to imagine how deformed the Dharma would become!

