

A Fortright Mind Will Lead to *the Ultimate Truth*

—Talks on Meditation and Fasting experience by Dharma Master Lai

無曲心中道自真

恒來法師談打禪七與餓七的經驗

Spoken by Bhikshu Heng Lai at Berkeley Buddhist Monastery on April 13, 2013

Chinese Translation by Ling Feng

比丘恒來2013年4月13日講於柏克萊寺

凌峰 中譯



BODHI FIELD | 菩提田

To the Buddhas and Bodhisattvas, the Venerable Master, and to the Great Assembly, Amitofo!

The people at Berkeley Buddhist Monastery have asked that I give a talk tonight. I am not very good with sutra lecturing, I am not even sure my talk will be of any good to you but here I am anyway talking to you this evening. On any given Saturday, whether it is nearby or around the world, everyone has a chance to hear the Buddha Dharma directly broadcasted from the BBM. I am not the scholarly type, and so I won't be talking about the sutras. In fact, my talk would very much bore you or even become useless to you if I spoke on that subject. I am, however, better at stories, so I will be sharing with you some stories from my experiences with the Master.

Chan is Simple

When I was still a lay person and stayed at the Gold Mountain Monastery on Mission district in San Francisco, I practiced Chan extensively. In those days, every time we did a Chan session, Shih-fu had us sit for 21 hours in a day. But the 21 hour sitting was not all continuous. We got up at each hour and walked for twenty minutes. We

諸佛菩薩、上人、法會大眾，阿彌陀佛！

柏克萊寺邀我今晚做一個講座，我不擅長講經，我甚至不知道講的內容是否會對你們有益，不過我今晚還是給大家講講。在任何一個週六，無論在本地或是世界各地，每個人都有機會聽到柏克萊寺的佛法網路直播。我不是學術型的，所以將不談佛經。事實上如果我講經，可能會讓你覺得很無聊，甚至覺得毫無益處。我比較會講故事，所以將跟各位分享一些我在師父座下經歷的故事。

禪，很簡單

當時在舊金山米慎區的金山寺，我還是一個在家人，非常努力參禪。在那些日子裡，每次打禪七，師父讓我們一天坐21小時。但21個小時不是連續坐著的，我們坐禪一個小時後，起身行香二十分鐘，再坐一個小時，又走二十分鐘。師父通常會在白天來兩、三次講開示，當時的禪七就是這樣，非常簡單。

我非常執著於參禪，常常整日整夜地打坐，24小時不動，也不離開佛殿。有一次當我坐在禪凳上，面對著牆壁，非常努力地參我的話頭，師父經過停下來，



would sit for an hour and walk again for twenty minutes. Shih-fu would usually come two or three times during the day and gave a *kaishi* (開示), a talk, and Chan was just really this simple.

I was extremely attached to meditating. I used to sit all day and night, staying still for 24 hours without leaving the Buddha hall. One time when I was sitting on a Chan bench facing the wall, I tried really hard to concentrate on my *huatou*, Shr Fu stopped in, bent over and asked, “What doing?” I replied, “Shr Fu, I am trying to *Kaiwu*” (get enlightened). He says, “No, stupid. You don’t *kaiwu* this way. The more you attach to *kaiwu*, the less it will come your way. And also don’t be attached to Chan. Practicing Chan is no different from any other practice and you should not be attached to a practice. Just like bowing, you should just bow. If reciting Amitabha, you just recite Amitabha. Doing Chan, you just do Chan. Everything ‘is’, basically there is no such thing as Chan School, no such things as Amitabha School; no such thing as teaching school.” All these separate Dharma doors are made by these Schools because of their attachment. When the Buddha was in the world, there were no Five Schools. People just spoke the Dharma and lectured on sutras. All the other Dharma doors are expediting devices, therefore, don’t be attached to them.

From Shih-fu I learned to be patient and realized that “everything just is.” Shr Fu used to say everything is good (*henhao* 很好) and everything is just right. Whether you’re walking, sitting, or lying down, everything is good, free, and easy. If you can keep this attitude in mind and become unattached to cultivating in any particular way, then you will naturally become awakened in time when your time comes. This was wisdom, a great example of Shr Fu.

This works for me but I don’t want to represent that what Shr Fu told me would apply equally well to others for each individual is different based on his or her ability. Sometimes we have people tape records of Shr Fu and use his words to make an argument that was so out of the context. I learned from many years of being with Shr Fu that he had different ways to say the same thing, all based on the ability of the person. A real teacher doesn’t make great proclamation about things. He accords with conditions and he teaches according to conditions of the people. So if people have a preference for bowing, then bowing is a good way to cultivate. In fact, there was always a Kuan-yin or Amitabha recitation so we bowed first before we engaged in Chan sessions.

Shr Fu said that practicing Chan is the most straightforward method to obtain Enlightenment. Chan is the astronaut’s school of Enlightenment. Just as it is the fastest, it is also the most difficult method. Perhaps only one in a hundred could really gain Enlightenment through meditation, like the Patriarch Bodhidharma, or the Sixth Patriarch. In cultivation, you don’t want to be attached to any one school; simply accept your abilities, where they are and work with them and they eventually will grow. Shr Fu also says the fact that you are walking, sitting, or lying down; all that is also part of Chan as well. Chan is the same as the Precepts School. When meditating, you don’t break any precept unless your mind begins to false think. As far as the rest of the schools such as the Chan School, the Teaching School, the Precepts School, the Pure Land School and the Secret School, they are all intermingled and are complementary to each other

俯下身問我：「做什麼？」我回答：「師父，我正在努力開悟。」他說：「不對，愚蠢！不是這樣開悟的。你越執著於開悟，就越不會開悟。而且也不要執著於參禪，參禪和任何其他的修行沒有什麼不同，你不應該執著於一種修行方法。就像禮佛，你就禮佛；如果念阿彌陀佛，你就念阿彌陀佛；如果參禪，你就參禪。一切皆『是』，根本上既沒有禪宗，也沒有淨土宗，也沒有教宗。」所有這些宗派分別，都是由這些宗派的執著而有。當佛陀在世時，沒有五宗，人們就是講法、講經。所有佛法都是方便法門，因此不要對它們有執著。

從師父那裡，我學到要有耐心，並認識到「一切皆是」。師父常常說一切都很好，一切都恰到好處。無論你行、坐、臥，一切都很好、自在。如果你能保持這樣的態度，並且不執著於任何特定的修行，那麼當你的時候到了，自然就會開悟。這就是師父的智慧，一個很好的例子。

這個教化對我是有效的。但是我不想聲稱，師父告訴我的道理也同樣適用於每一個人，因為每個人的根性不同。有時候，有人拿錄音帶中師父的話來爭論，那完全是斷章取義。我跟隨師父多年，知道他是根據聽者的根性，用不同的方式說同樣的事情。一個真正的老師，不會做浩大的宣言，他隨緣因材施教。如果有人歡喜禮佛，禮佛就是一個適合的修行方法。事實上，在禪七之前，總是有一個觀音七或者彌陀七，所以我們總是先禮佛再參禪的。

師父說，參禪是最直接的開悟方法。猶如訓練開悟之旅的太空人，就因為它是最快的，所以也是最困難的方法。也許一百個人裡面，只有一個人可以像達摩祖師或六祖大師，真正通過參禪而開悟。修行時，不要執著於任何一個宗，而是接受自己的根性，在自己的程度上用功夫，你的根性最終將增長成熟。師父還常常說，行住坐臥都是禪；參禪，

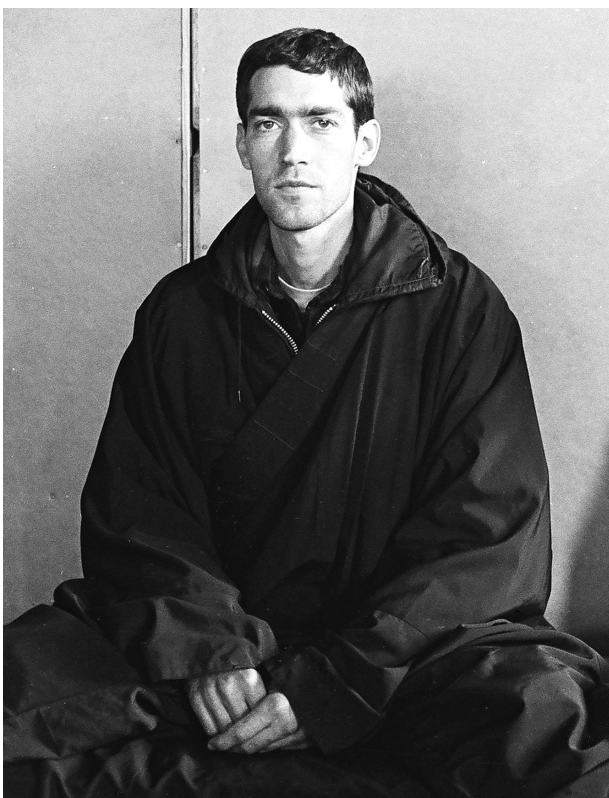
according to Shr Fu. So if you really cultivate, any kind of Dharma door would make you just as happy. Shr Fu used to teach all these Dharma doors, all these Schools, and said that we should practice all of them irrelevant of its denomination.

So that was my brief talk. I only talked about my own experiences for Buddhist. Philosophy is not my best topic. Truthfully, I was not even attracted to the Buddhist philosophy at all. I knew nothing about Buddhism when I met the Master except the book by poet Gary

Snyder when I was about 23. I was living on San Juan Island, Washington and read his *Riprap and Cold Mountain Poems* about Han Shan, of Cold Mountain. He had translated some of the 300 poems in this book. The moment I read these poems, I said to myself, "Wow!". Later our Master commented on Han Shan in VBS #27 "Bodhi Seal of the Patriarchs".

Han Shan was a scruffy old monk who lived in a cave in the Tien-tai Mountains and he would come down to monasteries to beg for food and then go back to his cave and the one way trip is a long 22 Kilometers from the temple. He had a friend who was a kitchen worker by the name Shih-te (拾得), "Pick-up." They would laugh and have a great time together. I was really excited when I read Gary Snyder's interpretation for he made Buddhism easily accessible and understandable for many Americans. This was how I became interested in Buddhism.

Shr Fu was well aware of my attachment before I even joined the old Gold Mountain Monastery. He knew I tended to have lots of false thinking and even misunderstood what Chan was really about. To grasp some basic knowledge about Chinese meditation practices, I started to read some Zen books and visited a few Zen centers in order to further understand their practices. When I came to Gold Mountain, Shr Fu would say, "Ok, everybody sits. We sit for one hour. And then we walk for twenty minutes. If somebody next to you slightly nods off but are not disturbing, you can leave them alone. If they become loud or noisy, you need to wake them up." I thought, "That's very casual." It was not until I began sitting did I realize it was not as easy as I thought.



DM HengLai (Guo Hui) in 1974 1974年恒來法師（果回）

就是持戒。參禪時，你不會犯戒，除非你開始打妄想。至於其餘的宗，根據師父的教導，禪、教、淨、密、律，都互相交織，彼此互補。所以如果你真正修行，任何一種法門都會使你一樣開心。師父教授所有這些法門、這些宗派，並且說，我們應該修行所有這些法門，不論它是屬於哪個宗派的。

這些就是我簡短的開示，我只談論自己學佛的經驗，哲學不是我擅長的話題。說實話，我甚至從未被佛教哲學所吸引。在遇到師父前，我對佛教一無所知，除了23歲時曾經讀過詩人加里斯奈德的書外。當時我在華盛頓州的聖胡安島，讀加里斯奈德的書《石基和寒山詩》。他在書中翻譯了大概三百多首詩，當我讀到這些詩的時候，我對自己說，「哇！」

後來師父在《金剛菩提海》第27期的「佛祖道影」專欄裡面講了寒山。

寒山是個邋邋的老和尚，住在天台山的一個山洞裡。他會下山來寺院要飯，然後再回到距離寺廟22公里遠的洞穴。在寺廟裡，他有一個朋友是廚房工人，名叫拾得。他們一起開懷大笑，共度許多美妙時刻。當我讀到加里斯奈德的翻譯時，我非常興奮，因為他使佛教對於許多美國人來說容易親近和理解。這就是我開始對佛教感興趣的緣由。

師父深知我的執著，甚至在我還沒來金山寺之前就知道了。他知道我有許多的妄想，甚至誤解了禪。為了認識中國禪修的基本概念，我開始讀一些禪宗的書，並參訪了幾家禪修中心，以進一步了解他們的修行。當來到金山寺，師父就說，「好，大家坐下。我們坐一小時，然後走二十分鐘。如果你旁邊的人睡著了，但沒有打擾到你，你可以不管他們。如果他們打呼打得很響，你必須叫醒他們。」我心想，「這裡還挺隨便的。」直到我開始打坐，才意

This 21 hour sit was serious Chan and that was really what Shr Fu wanted us to do, to “wake up” or get enlightened through this practice. But it was not just practice alone, the practice teacher is equally important. In fact, he is a key component to your practice. He is a good knowing advisor to provide support, direction, and guidance throughout your practice. In the case of Shr Fu, he would sometimes give us instructions on what we should concentrate on when we meditate. That is called *huatuo*, or meditation subjects. We ask, “Who?” “Who is the person sitting here?” This may seem like an absurd question to begin with, but that is the start of a serious Chan investigation. Shr Fu would also tailor the meditation topic based on causes and conditions of each individual. This is the main reason you need a good knowing advisor, to help make your Chan meditation seriously meaningful.

Know Yourself: To Fast or Not To Fast

DM Jin Fan: “It is my first time sitting next to Dharma Master Lai. I feel very fortunate and I would like to ask some questions that have been on my mind for quite some time. I know the Venerable Master Hua had taught a fasting dharma in which one would stay fasting for a straight 18 days. If that works out, one then goes on to a more advanced level and fast for 36 days. Dharma Master Lai, you have fasted several times for 36 days, would you please share some of the insights and experiences in the fasting practice?”

My other question is in regard to food. Dharma Mater Lai, you would fill your bowl with just enough food and you would finish eating while others were still enjoying their lunch. The amount of food you consume seems to be a lot less than what others would consume in a meal. Logically speaking, having a good height and a well-built body frame, wouldn't you need to eat more to sustain your body mass? Please share with us and give us some instructions on food and eating.”

DM Lai: I don't recall how it all started but the first fasting session dated back in the 70s. The original people involved were Shr Fu's first batch of disciples. Shr Fu said, “Ok, those who want to fast can start by doing it for a week to ten days.” Ten days is a short fasting time and needs no special instructions. However, if it is more than ten days, one needs to follow procedures. These procedures actually came from the secret Dharma school and since it is secret Dharma, I would not be able to tell you much, but what I can say is that we don't fast for obvious reasons. You need to proceed with caution when fasting for it can become life threatening when you do it wrong, hence, the importance of having a good knowing advisor. You need him to guide you through it.

So everyone at the GMM decided to try the 10 day fast. It

識到這不是想像中的那麼容易。

這21小時的打坐是很嚴格的，也是師父真正希望我們做的，他希望我們能夠因此而得到「覺醒」或者開悟。不過，不僅僅是修行本身，修行的老師也是同樣重要的。事實上，他是修行的一個關鍵元素，在整個修行的過程中，他是提供你支持、方向和指導的善知識。師父有時會告訴我們，在打坐中應該集中精力在什麼上面，這就是所謂的「話頭」。我們會問：「誰？」、「打坐的是誰？」這看起來可能像個荒謬的問題，但卻是真正參禪的開始。師父也根據每一個人的因緣，來決定他們的話頭。這就是你需要一個善知識的主要原因，他可以使你的參禪真正有意義。

認識自己：打餓七、不打餓七

近梵師：今天第一次有機會坐在來法師旁邊問這個問題，這個問題在我心中很久了。我們都知道上人教弟子打過餓七。第一次上人會教打18天，如果你18天過不了這個關，上人就會告訴你，你不適合修這個法門。18天過了，上人就會讓他弟子繼續修36天的。我知道來法師好幾次打過餓七都是36天，所以相信您對打餓七這個法門是很有心得。

另外一個問題是，每次在萬佛聖城看您用齋的時候，都是拿著一個鉢，隨便裝點東西就回到位置上吃。然後大家都還在吃，您就已經吃飽了。這讓我很懷疑，您身體這麼高大，照道理應該需要更多的食物，可是卻吃得比我們更少。所以我想請問來法師，對於飲食這方面有什麼可以教導大家的。

來法師：我不記得這一切是怎麼開始的，但第一次餓七可以追溯到70年代，最初參與者是師父的第一批弟子。師父說，「好，誰想打餓七可以先打一個星期到十天的餓七。」十天是很短的餓七，無需特殊的指導；然而如果超過十天，就需要遵循一定的程序。這些程序實際上是源於密宗，因為它是密法，所以我不能夠講太多。但我可以說的是，我們打餓七並不是出於某些顯而易見的原因。你必須謹慎行事，因為當你做錯的話，打餓七可能會危及生命。因此一定要有一位善知識，你需要他來指導你完成餓七。

於是，金山寺的每個人都決定試著打一個10天的

was not very easy but we did it. A few months later, we tried again and this time it was for 18 days. The fasting increment goes for 10 days, then 18, 36, 72 days. After that, one can go on for six months and from there, you actually get fed from Gods. A Bhikshuni in Hong Kong had achieved this level of fasting. She did it in a cave, she was said to have gotten fed from God and Shr Fu certified her. I and the former Heng Kuang along with a third person have all tried the 18 day fast. Heng Sure tried the 10 day fast and at the end, Shr Fu told him to quit. Fasting was just not Heng Sure's Dharma door.

Back to the technique, the first 10 days of fasting was most difficult. Your greed for food intensifies on the third or the fourth day into the practice, but we remained unmoved and kept practicing. In addition, we were also required to follow the daily schedule in the Buddha hall. When everyone went for lunch meal, we tagged along to the dining hall but we did not eat. Not only we did not eat the food but we had to control our temptation for food. Overcoming the tantalizing food demanded quite a skill to master at first but after about two weeks, our system started to shut down somewhat and it became easier to handle. Although I lost my greed for food after two weeks, I had strange dreams about eating. I would dream of eating red blood steak. I told Shr Fu and he said, 'That was all the meat you ate in past lives that are coming out of you. You know you are expelling all these meat-eating karma. You just expunge it, get rid of it!' That was Shr Fu's explanation about my eating dreams.

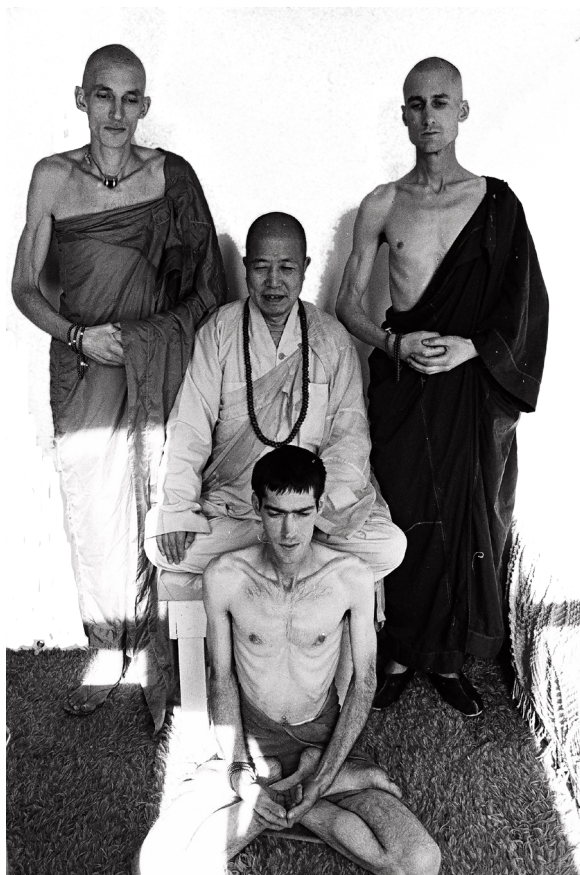
Shr Fu also instructed us on how to resume eating after a fasting period. We have to come off very, very slowly. It was not an issue for us since we were kind of use to eating nothing by then. He let us have some rice gruel or

餓七。這不是很容易的，但我們做到了。幾個月後，我們又試了一次，這一次是18天。餓七的進階可以先為10天，然後18天、36天、72天。此後可以打六個月的餓七，到了那個階段，你其實是受天人供養。一個香港的比丘尼已經達到這個水平，她是在一個山洞裡打餓七的，據說她已經得到了天人供養，師父印證了她。我和前恒觀法師與另外一個人，都試過打18天的餓七。恒實法師也試過打10天的餓七，不過最後師父叫他放棄，因為餓七不是他的法門。

回頭來講方法，餓七的前10天是最困難的。你對食物的貪心在打餓七的第三或第四天加劇，但是我們不為所動，繼續修行。此外，我們還需要參加每天佛殿的日常功課。當大家去齋堂用齋，我們也要跟到齋堂，但我們不吃。我們不僅沒有食物吃，而且還得控制食物對我們的誘惑。剛開始的時候，克服誘人的食物需要相當的技巧；但大約兩週後，我們的生理系統

有點開始關閉，所以就變得比較容易處理。兩週後，我雖然降伏了對食物的貪心，卻做了一些關於吃的怪夢，我夢見自己在吃血淋淋的牛排。我把這情形告訴師父，師父說：「那是你過去生中吃的所有的肉，現在它們離開你了。你知道，你正在消除這些吃肉的業。就是這樣抹去它，去除它！」這是師父對我關於吃的夢的解釋。

師父還教導我們在餓七之後如何恢復飲食，我們必須非常非常緩慢地進行。這對我們來說不是一個問題，因為那時候我們已經習慣不吃任何東西。他讓我們先吃一些粥或米飯拌湯，不加鹽或醬油，沒有堅果或者糙米，只吃白米；三天後，可以在粥裡面加些蘋果切片；五天後，可以開始吃更多的食物。事實上，進入餓七並不難；對我來說，結束餓七是



1976年12月，三位完成18天與36天餓七的行者。
從左到右：Richard Josephson（前恒空法師）、恒來法師、
Stephen Lovett（前恒觀法師）。

Three cultivators completed the 18 and 36 day fasting session in 1976.
From left: Richard Josephson, formerly Dharma Master Heng Kong,
Dharma Master Heng Lai, and Stephen Lovett, formerly Dharma Master
Heng Kuan.

rice mixed with soup. No salt or soy sauce added, no nuts, and brown rice was not even an option, just plain rice for our diet at that time. After three days, we could add apple slices in our rice gruel. And then after the fifth day, we could start eating more foods. In fact, going into a fasting session was not that difficult, but coming off of it was most difficult for me. When you come off a fast, your life comes to life again and you want to grab food. You can be so uncontrolled in the amount you want to intake that it can become very dangerous for the body to process so much food all at once. Unfortunately, one of us was in that situation, he could not endure the slow pace; he just broke into the refrigerator and started eating intensively. He got so ill that Shr Fu had to come and rescue him before he got into deadly trouble.

A few more months went by, and we tried a 36-day fast together. The most difficult period was the third and fourth weeks as we became extremely weak and our energy level reached so low. One would risk his or her life if one was not careful. But we were able to finish the fasting session. The key to survive such a fasting is to settle your mind down and slow your metabolism, then you can go into a hibernate mode like a bear. We differed from the street protesters in that they do not know how to cultivate. They instead harbor so much anger and energy that their mind consumes all the proteins and they eventually starve to death. We on the other hand, have our Master with us and taught us how to slow down our system so we could go through the starvation.

During our fasting, we were still being asked to keep up with our Chan session and the twenty minutes walking meditation was the hardest. We have lost so much strength that we barely managed to drag ourselves in the Buddha Hall. It was unbelievably tough. I remember I kept telling Shr Fu, "Shr Fu I feel like I am 90 years old." But he said, "Yeah, that's how it is." But the best part was that I got a very clear mind. It was clear because you are in basic survival mode then and your whole brain

最困難的。當餓七結束，生命又重新活躍起來，你會很想吃東西。你可能會因為無法控制食量，而讓身體一下子消化太多的食物，這樣就會變得非常危險。不幸的是，我們其中就有一个人是這樣，他按捺不住緩慢的步伐，直接開了冰箱就猛吃。結果他病得很嚴重，病到師父得在鬼門關前把他救回來。

又過了幾個月，我們一起嘗試打36天的餓七。最困難的是第三週和第四週，我們變得非常虛弱，體力非常之低，如果不小心就有生命危險。但是，我們還是完成了那個餓七。完成這樣餓七的關鍵是：心靜下來，放慢新陳代謝，然後就可以像熊那樣進入休眠狀態。我們和街頭抗議者的絕食不同，因為他們不知道如何修行；相反地，他們心中有很多的憤怒和脾氣，這使得體內所有的蛋白質都被他們的頭腦消耗掉，最後導致餓死。而我們有師父和我們在一起，教我們如何減緩生理系統，所以可以順利渡過飢餓。

打餓七期間，我們仍被要求參加禪七，20分鐘的行香是最難的。我們已經失去

這麼多的力氣，勉強才把自己拖進佛殿。這是令人難以置信的艱難。我記得我不停地告訴師父，「師父，我覺得自己已經90歲了。」他說，「是啊，就是這樣子的。」但是，最好的部分是，我的頭腦非常清醒。這是因為你處在基本的求生狀態，整個大腦完全覺知周圍的一切事情。餓七結束時，我們個個骨瘦如柴，就像剛走出戰俘營。有一次我母親看到我時，她簡直嚇壞了。

我想提出另一件事，就是水份的攝取。如果你水喝太多，水會直奔你的腿，腳踝附近可能



Gold Mountain Monastery in 1974 1974年金山寺

is completely aware of everything. At the end of our fasting session, we all looked so out of shape, bony and skinny as if we just got out of war camp. My mother was horrified when she saw me one time.

Another thing I like to point out is the amount of water intake. If you have it too much, the water will go straight into your leg and they will become swollen around your ankles, which is very bad and could be very dangerous. Shr Fu was very strict on instructing us to drink only one glass of water a day, just enough to rehydrate our body. We were basically in a lock down mode. That's why Shr Fu wanted us to sit in Chan so that we could simply focus on our *huatou*, the meditation topic. It was very easy to cultivate Chan then as your body is lighter and you can sit comfortably and stay in the lotus all day without hurting yourself. You can just recite and focus on your meditation topic all day. The only thing is you still need to deal with your internal demons. Everybody has his or her own. Mine was the food demons that manifested. But with Shr Fu's explanation of the cause, I was not so concerned about it after all. It was very instructive and a very good cultivation, and our former Dharma brother, later on completed a 72-day fast. I never went that far though.

According to the Master, we should just have rice gruel alone and that would go on for three or four days before we could add small slices of apple to the rice. Then slowly we can mix our rice gruel with other food but we had to do it very moderately. No solid or oily food like spring rolls yet. We only resumed our normal diet until after a couple of weeks later but not for our Dharma brother who would go for large amount of food the moment he completed the fasting session. He therefore got himself into serious problems several times and Shr Fu had to intervene and got him under control.

When you are fasting during your first ten days, your desire of food was still strong, especially with the fresh smell of cooked food in the dining hall, keeping your Samadhi going was not that easy to do. However, Shr Fu still insisted that we sit in the dining hall as part of the practice. This teaching was not only to help suppress your desire for food; it ultimately aims at breaking your attachment to the body and to the mind over time. Therefore, after a while, you desire less food and you can even do without it. It matters really not whether you have lunch today or not.

Many people fasted during the GMM days including DM Heng Chih if I remember correctly. People would come to Shr Fu to repent and make vows. I had a vow which I thought was great and told Shr Fu about it. 'I want to make a vow to only eat raw food, no cooked food'. He agreed, but after a few weeks, he asked 'why are you eating this kind of food like this?' I said "Shr Fu, I thought this would be a good cultivation." "Eh, this is stupid, stupid cultivation. What kind of stupid vow is this?" He would still let you do it, he would let you go so far and then suddenly he would decide to retract it. Some people said, "I am only going to eat fruit. I am going to be a fruit monk, like the fruit monk, the famous fruit monk from Taiwan." Maybe you know about him or maybe you don't.

就會開始浮腫，這種情形很糟糕也很危險。所以師父非常嚴格控制我們喝水，他只允許我們每天喝一杯，夠補充身體的水份就好了。基本上，這段時間我們的身體是處於鎖定的狀態，這就是師父為什麼要我們坐禪，因為這樣我們可以集中精神在話頭上。這時候，參禪變得很容易，因為你的身體很輕，整天雙盤也不覺得痛，你可以整天念誦或者專注於話頭。唯一的事情，就是你仍然要對付內心的魔。每個人都有自己的心魔，我的就是食物魔的示現；但在師父解釋了原因之後，我就沒有太在意了。這是一個很有啟發性、很好的修行方式，我們以前的一個師兄弟後來完成了72天的餓七。我從來沒有達到那麼長的時間。

根據師父的教導，在餓七結束後的前三、四天應該只吃米粥，之後可以在粥裡添加小片的蘋果。一段時間後，再慢慢地混合其他食品，但必須適度，不可以加固體或油膩的食物，比如春捲。直到一兩個星期後，我們就能恢復正常飲食，但那一位餓七結束後就大吃大喝的師兄弟還不行。他好幾次都出了大問題，所以師父都得插手才能控制住他的情況。

打餓七的前十天，對食物的慾望依然強烈，尤其是聞到齋堂飄出的菜香，那時候要保持三昧是很不容易的。然而師父仍堅持要我們坐在齋堂裡，把這當作修行的一部分。這種方式，不僅有助於你抑制對食物的慾望，其最終目的是要你慢慢打破對身心的執著。因此一段時間後，你不會想吃太多的食物，甚至可以不吃。今天中午有沒有吃，真的不是那麼重要了。

在金山寺的日子裡，很多人打餓七，如果我沒有記錯的話，也包括恒持法師。有人會到師父面前懺悔和發願，我記得當時我有個自認很偉大的願，我告訴師父：「我發願，只吃生的食物，不吃煮熟的食物。」他同意了。幾個星期後，他問道：「你為什麼吃這樣的食物？」我說：「師父，我想這是一個很好的修行。」「嗯，愚蠢！愚蠢的修行。這是什麼愚蠢的願！」師父仍然讓你這樣去做，讓你走遠了，然後再突然把你拉回來。有人發願說：「我只吃水果，我要做一個水果和尚，像台灣那個著名的水果和尚。」你也許聽說過這位水果和尚，也許沒有。他是在台灣的一位

He was a cultivator in Taiwan. I had a chance to visit him one time with Shr Fu and all he would do was eat fruit. He did that for years and years. Some people make those vows for a while. Shr Fu also did this at different periods of time. It is not uncommon for people to try different dharma doors so they know which cultivation suits them best for each individual was made with different causes and conditions.

Cultivate, Master Will Be There

Audience: Do you miss Shr Fu?

DM Lai: I only miss him when I'm not cultivating. If you are cultivating, you won't miss him for He will be right with you. Shr Fu is a Bodhisavatta and he will come alive as soon as you cultivate the way. They are your good knowing advisors, your good friends. Shr Fu is your good friend and he will be right here. Shr Fu indicated to me one time that he and I go back quite many lives together and we are all friends. And over the many years, I realize he has been a friend not only to me but with everybody he came across. He has been their good knowing advisor for many lives. He was a good advisor not only to people but animals too. Those pigeons and pheasants we release during Liberating Life, turtles all were Shr Fu's disciples including the mule at CTTB.

There is a story about Han Shan and Shih-te of Cold Mountain fame. One day some monks of Guoqing Temple were teaching precepts to some novices. As they were studying, they heard a lot of noise nearby. It turned out that Han Shan was dragging a stubborn water buffalo behind him. The head monk started scolding Han Shan for being so noisy. "Idiot! Why are you making so much noise? Can't you see we are teaching the Precepts?" Han Shan replied, "Isn't not getting angry a Precept?" He turned to the water buffalo and started scolding the water buffalo, "See, why you are a water buffalo? It was because in the past lives, you were always getting angry." The water buffalo started crying as Han Shan led it away. It turned out that Shih-te was the transformation of Samantabhadra and Han-Shan was the transformation of Mañjuśrī. Feng-gan, who also was from this monastery, was a transformation of Amitabha Buddha.

So these kinds of things happen all through the streams of Buddha dharma. It's the same with Shr Fu. If you miss Shr Fu, it means you are not cultivating. You all are sad and crying because Shr Fu was not here. Take a look at yourself, turn the light on and look at yourself. Why you crying and what are you so sad about? All you have to do is to cultivate and Shr Fu will be right with you.

So I think I have bored you enough. Please take a break. While I don't have good things to say, I have a lot of stories to tell. You can come to Snow Mountain. I will tell you stories up there. ❀

老修行，我有機會跟隨師父去拜訪他，他只吃水果，他這樣子做了好多年。有些人會一段時間就發一個這樣的願，師父也在不同時期這樣做過。這是很平常的，我們都在嘗試不同的法門，以便了解哪種修行最適合自己，因為每一個人的因緣不同。

修行，師父隨時都在

聽眾：你想念師父嗎？

來法師：我只有忘記修行的時候想念他。如果你修行，你不會想念他，因為他就在你身邊。師父是一位菩薩，只要眾生修道，他們就會來，他們是你的善知識、你的好朋友。師父是你的好朋友，他就在這裡。師父有一次告訴我，我和他過去很多生在一起，彼此互為朋友。許多年來，我意識到他不僅一直是我的朋友，而且是所有與他相遇的人的朋友。多生多劫以來，他一直是他們的善知識。他不僅是人類的善知識，也是動物的善知識。我們放生的這些鴿子、錦雉、烏龜，也包括萬佛城的騾子，都曾經是師父的弟子。

有一個關於寒山拾得的故事。有一天，國清寺的比丘們正在教一些沙彌戒律。當他們正在學習的時候，突然聽到附近傳來很大的噪聲，原來寒山正在拖一頭倔強的水牛。於是班首和尚就開始斥責寒山：「搞什麼！你為什麼弄出這麼大的噪音？你沒看見我們正在教戒律嗎？」寒山回答：「難道不生氣不是一條戒律嗎？」接著他轉過身來斥責水牛：「看，你為什麼是一頭水牛？就因為過去生中，你總是好發脾氣。」結果水牛哭了，寒山於是牽著牠離開。拾得，其實就是普賢菩薩的化身，寒山是文殊菩薩的化身，國清寺的豐干和尚就是阿彌陀佛的化身。

這類的示現，不斷出現在佛法的長河中。師父也是一樣，如果你想念師父，這就意味你沒有在修行；你之所以傷心哭泣，是因為師父不在這裡。看看自己，迴光返照一下：你為什麼哭，你為何這麼傷心？你所需要做的就是好好修行，這樣師父自然就會在你身邊。

我想我讓你們夠無聊了，大家可以休息一下。雖然我不善言辭，但是我會講很多故事，歡迎你們到雪山寺來，我可以在那裡講故事給你們聽。❀