

戒律之重要性

The Importance of Moral Precepts

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1. 念戒近道

今天近永想和大家討論戒律的重要性，首先談《四十二章經》的第三十七章。《四十二章經》在中國的佛教史上占了很重要的地位，因為它是第一部傳到中國的佛經，在第一世紀東漢明帝的時候就傳入了。

《四十二章經》顧名思義共四十二章，它的每一章大多很短。第三十七章，佛陀對比丘們說：「佛子離吾數千里，憶念吾戒，必得道果。」就是說即使離開佛陀有幾千里，弟子如果能夠隨時憶念、持戒的話，一定會證果。接著又說：「在吾左右，雖常見吾，不順吾戒，終不得道。」如果弟子就在佛陀的身邊，但是不遵守戒律，那麼無論怎麼修，也不會證果。所以這一章就是講戒律的重要性：不管你距離佛多遠，只要遵守戒律就能證果，不一定要在佛陀的身邊。

佛陀時代有兩個比丘，有一次相約要去見佛陀。他們住的地方離佛陀很遠，中途經過沙漠；走到後來水喝光了，非常渴。在沙漠中沒有水是受不了

1. Being Mindful of Moral Precepts Brings Us Close to the Way

Today we will discuss the importance of the precepts. First, let us take a look at Section 37 of the *Sutra in Forty-two Sections*. This sutra is very important in Chinese Buddhist history because it was the first sutra brought to China. It arrived in the first century.

Most sections of the *Forty-two Sections* are very short. In Section 37, the Buddha instructed the Bhikshus: “My disciples may be several thousand miles away from me, but if they are mindful of my moral precepts, they will certainly attain the fruition of the Way.” In contrast, “If those who are by my side do not follow my moral precepts, they may often see me, but they will never attain the Way.” Therefore, the physical distance from the Buddha is not important; what is important is whether or not we observe the precepts. As long as we observe the precepts, we will certainly attain fruition no matter how far away we may be from the Buddha.

There were two Bhikshus who lived very far away from the Buddha. One day they decided to visit the Buddha. They had to pass through a desert; unfortunately they ran out of water in the middle of the desert. Luckily they saw a human skull with some water in it; however, bugs were swimming in the water. If they drank the water, they would kill the bugs and break the precepts;

的，走啊走的，看到地上有個人的頭骨，頭骨裡有一些水，這兩個比丘很高興。不過仔細一看，那水中有一些蟲子在那兒游來游去。如果喝了水就會殺生，不喝又會渴死，怎麼辦呢？

其中一位比丘就說：「還是喝點吧！要不然死在路上，就見不到佛陀了。」另一個比丘則堅持不喝，結果就渴死了。喝了水的比丘，三天以後抵達佛陀的住處。佛陀問他路上怎麼樣，他就把途中發生的事跟佛陀講。佛陀聽了以後，就叫一個人出來。佛陀跟喝水的比丘說，這個人就是那位渴死的比丘，他因為遵守戒律，往生後就升天了；升到天上後，有了神通，馬上就來見佛陀。佛陀對他說法，聞法之後就證果了。而這位喝水的比丘，三天以後才見到佛陀，還沒有證果呢！

這個故事清楚地告訴我們守戒律的重要性。

2. 以戒為師

佛陀將要入涅槃的時候，阿難尊者問了佛陀四個問題，其中一個和戒律有關：「佛入滅後，弟子們應以誰為師？」佛陀在世的時候，弟子當然以佛陀為師；但是佛陀入滅以後，弟子應該以誰為師呢？這是一個很重要的問題。佛陀的回答很簡單：「以戒為師。」所以大家經常會看到「以戒為師」這四個字。現在佛陀不在了，我們要以戒律作為我們的老師，就像佛陀在世時，我們以他為師一樣。

《佛遺教經》也是這麼說的。佛陀將入涅槃時，為弟子開示說：「汝等比丘，於我滅後，當尊重珍敬波羅提木叉。如闇遇明，貧人得寶。」波羅提木叉，指的是比丘戒。意思是你們如果能尊重珍惜比丘戒的話，就好像在黑暗裡看到明燈，雖然外面很暗，可是看到了燈就知道該怎麼走；也像貧窮的人得到寶藏一樣。佛陀接著說：「當知此則是汝大師，若我住世無異此也。」戒律就是佛弟子們的導師，和佛陀住世一樣沒有差別。

佛陀繼續開示說：「戒是正順解脫之本，故名波羅提木叉」，戒是獲得解脫的根本，所以又名「波羅提木叉」，波羅提木叉的意思就是解脫。「因依此戒，得生諸禪定及滅苦智慧」，因為持戒，你可以得到定、得到慧。所以比丘們「當持淨戒勿令毀犯。」

3. 三無漏學

《楞嚴經》卷六，佛說：「攝心為戒，因戒生

on the other hand, they would die of thirst if they did not drink the water.

One Bhikshu said: "We'd better drink some water; otherwise, we will die and won't be able to see the Buddha." So he drank some. The other Bhikshu insisted on not drinking the water, and he soon died. After three days, the first Bhikshu arrived at where the Buddha was. When the Buddha asked him how the trip was, the Bhikshu related to the Buddha what happened. The Buddha then called a person to come out, and said: "Here is your fellow Bhikshu who died of thirst. However, he ascended to the heaven immediately after his death because he observed the precepts purely. With his spiritual power, he came to see me right away and realized the Way after hearing the Dharma I explained to him." This story illustrates clearly the importance of observing the precepts.

2. Take the precepts as our teacher

When the Buddha was about to enter Nirvana, the Venerable Ānanda asked the Buddha four important questions. One of them was related to the precepts. He asked the Buddha: "Whom shall we take as our teacher after you enter Nirvana?" When Buddha was in the world, of course he was the teacher of all his disciples; but after Buddha entered Nirvana, who would become the disciples' teacher? This is a very important question. The Buddha's answer was quite simple: "Take the precepts as your teacher." We should all take precepts as our teacher, the same way we took the Buddha as our teacher when he was in the world.

The *Sutra on the Buddha's Bequeathed Teaching* says the same thing. When the Buddha was about to enter Nirvana, he instructed his disciples: "All of you Bhikshus! After my Nirvana, you should revere and honor the Pratimokṣa. It is like finding a light in darkness, or like a poor person obtaining a treasure." Pratimokṣa means liberation, and here the Buddha was talking about the Bhikshu precepts. The Buddha continued, "You should know that it is your great teacher, and is not different from my actual presence in the world."

"The precepts are the foundation of liberation; therefore they are called the Pratimokṣa. By relying on the precepts, you will attain samādhis and the wisdom to end suffering. Hence, you Bhikshus should uphold the precepts purely and never violate them."

3. Three Practices to End Outflows

The three practices to end outflows are precepts, samādhi and wisdom. In the *Shurangama Sutra*, the Buddha said: "To contain the mind is precepts; samādhi arises from precepts, and wisdom is revealed out of samādhi." So, practitioners should first observe the precepts. But what are the precepts? Precepts are to watch your

定，因定發慧；是則名為三無漏學。」所以想開智慧，首先要持戒。戒是什麼？戒就是把你的心好好攝住，看住你的心，不要讓它亂跑。因為持戒的關係，就可以生出定來；有了定，智慧就會現出來。所以戒非常重要，不持戒就很難生定；沒有定，就不可能發慧；所以戒是最基本的。

4. 諸佛本源，佛性種子

《梵網經》經序說：「光明金剛寶戒，是一切佛本源，一切菩薩本源，佛性種子。」光明金剛寶戒，指的是《梵網經》菩薩戒。菩薩戒是一切佛的本源，一切佛是從這兒生來的，也是一切菩薩的本源，也是佛性的種子。序文繼續說：「戒如明日月，亦如瓔珞珠，微塵菩薩衆，由是成正覺。」戒好像太陽、明月一樣明亮。「亦如瓔珞珠」，瓔珞珠是很貴重的東西。「微塵菩薩衆，由是成正覺」，像微塵那麼多的菩薩，都是因為持戒才得以成正覺；成正覺就是成佛。這段經序再度強調戒的重要性：不持戒，就不可能成佛。

「衆生受佛戒，即入諸佛位；位同大覺已，真是諸佛子。」就是說你受了菩薩戒以後，就入了佛位。「位同大覺已」，你的地位就和大覺一樣，大覺就是佛。意思是說受了菩薩戒以後，你就要準備成佛了，你是佛真正的弟子。

5. 成佛的根本

《華嚴經》〈賢首品〉文殊師利菩薩說：「戒是無上菩提本，應當具足持淨戒」。戒是無上菩提的根本，無上菩提就是成佛，戒就是成佛的根本。所以我們應該「具足持淨戒」，要好好地持戒。「若能具足持淨戒，一切如來所讚歎。」如果能夠持戒的話，一切如來都會讚歎我們。

《大般涅槃經》卷七，佛說：「一切眾生雖有佛性，要因持戒然後乃見。因見佛性，得成阿耨多羅三藐三菩提。」每一個眾生都有佛性，連螞蟻都有佛性，但是我們凡夫卻看不到自己的佛性。怎樣才能見到佛性呢？要持戒，然後才能見到。見到了佛性，就能得到阿耨多羅三藐三菩提。阿耨多羅三藐三菩提的意思是無上正等正覺，也就是成佛。

6. 五戒的重要

前面概述戒律的重要，接下來討論五戒的重要性。《優婆塞五戒相經》中向佛陀請法的就是佛陀

mind, contain it and not let it wander. By observing the precepts, you will enter samādhi. And wisdom will then be revealed out of samādhi. In contrast, if you do not observe the precepts, you will not enter samādhi. And wisdom will not be revealed. Therefore, the precepts are very important.

4. Precepts: The source of all Buddhas and the seed of the Buddha Nature

The *Preface of Brahma Net Sutra* says: “The precious radiant *vajra* precepts are the source of all Buddhas, the source of all Bodhisattvas, and the seed of the Buddha nature.” The precious radiant *vajra* precepts mean the Bodhisattva precepts. The Bodhisattva precepts are the source of all Buddhas and Bodhisattvas and the seed of the Buddha nature. The Preface continues, “Precepts are like the brilliant sun and moon, also like a luminescent necklace of gems; Bodhisattvas as many as particles of dust become Buddhas because of them.” Only by observing the Bodhisattva precepts, can one become a Buddha; one can never become a Buddha otherwise. “Upon receiving the Buddha’s precepts, beings enter the position of Buddhas. With the same position as the Greatly Awakened One, they truly are the Buddhas’ disciples.” The Greatly Awakened One is the Buddha. After you have received the Bodhisattva precepts, you have the same status as the Buddhas and are ready to become a Buddha.

5. Precepts: The foundation of Buddhahood

In Roll 6 of the *Avatamsaka Sutra*, Mañjuśrī Bodhisattva said: “Precepts are the foundation of Supreme Bodhi, one thus should observe the precepts purely. Those who observe the precepts purely will be praised by all Buddhas.” The Supreme Bodhi is Buddhahood, so precepts are the foundation of Buddhahood.

In the *Great Parinirvāṇa Sutra*, the Buddha said: “Although all beings have the Buddha Nature, they must uphold the precepts in order to reveal it. When their Buddha Nature is revealed, beings will attain the supreme, equal, and right awakening.” The supreme, equal, and right awakening is Buddhas’ awakening. Every living being, including even small insects such as ants, has the Buddha nature. However, the Buddha nature won’t be revealed until one observes the precepts. Once the Buddha nature is revealed, one will become a Buddha.

6. The importance of the Five Precepts

Next, let us take a look at the importance of the Five Precepts. Great Master Ou Yi said: “The Five Precepts are the father of all Buddhas in the past, present and future. Relying on Five Precepts, all Buddhas are born.” In the *Upasaka’s Five Precepts Sutra*, the

的父親淨飯王，象徵五戒就是佛的父親。所以明朝滿益大師說：「五戒法乃是三世諸佛之父；依於五戒，出生十方三世一切諸佛。」大家不要輕看五戒，因為五戒是所有佛的父親。

7. 五戒——人天之基，所有戒律的根本

五戒是人天的根本、基本。如果下輩子還想投生到人道或天道的話，至少要受持五戒。佛陀在《增一阿含經》裡這麼說：「若復清信士，奉持一戒，生善處天上，何況二、三、四、五？」清信士就是居士。即使你只受持一條戒，也會升到天上去，何況是持更多條戒！當然持的戒越多，投生的地方就越好。

五戒是所有戒律的根本，八戒、十戒甚至比丘戒、菩薩戒都是建立在五戒之上。

8. 護戒善神

上人說過：「在這五戒裏邊，每一戒都有五位護戒善神，所以共有二十五位善神來保護著你，令你逢凶化吉，遇難呈祥。但是可要守戒，要時時刻刻不犯戒，這二十五個護法善神，才會常常保護著你。」一犯戒，護戒善神就跑掉了，所以持戒非常重要。

在《四天王經》裡，佛告訴弟子們：「釋勅伺命，增壽益算；遣諸善神，營護其身，隨戒多少。」這個「釋」指的是帝釋，也就是三十三天的天主。他會派善神來保護持戒的人；派多少位善神，隨著你持戒的多少而定。經文繼續說：「若持一戒，令五神護之」，持一條戒，就有五個善神來保護著你。「五戒具者，令二十五神營衛門戶」，五條戒都持得清淨，就有二十五個善神來替你看門守衛。「殃疫、衆邪、陰謀消滅，夜無惡夢。」所有災殃疾病都消滅，晚上也不會有惡夢。「縣官、盜賊、水火、災變，終而不害」。

9. 戒——僧人的生命

在家人和出家人的差別在哪裡？在於持戒的多少。受了出家戒，就是出家人；沒有受出家戒，就是在家人。沒有人是生下來就是出家人的，都是受了出家戒，才成為出家人的。此外，出家人排班的順序是依受戒的早晚，而不是依據年齡。

沙彌和比丘的差別也是在戒律的多少。沙彌受十戒，比丘二百五十條戒。

Buddha's father requested the Dharma from the Buddha, implying that the Five Precepts are the Buddha's father. So, don't overlook the importance of the Five Precepts.

7. The Five Precepts: The foundation for being a human or god and the foundation of all precepts.

If one wants to be reborn as a human or a god in the future, one must at least observe the Five Precepts. In the *Āgama Sutra*, the Buddha said: "An upāsaka who upholds one precept will be reborn at a good place in the heavens, let alone if he upholds two, three, four or five precepts!" By observing just one precept, you can be reborn in the heavens. The more precepts you observe, the better place you will be reborn to.

The Five Precepts are the foundation of all precepts. The Eight Precepts, Ten Novice Precepts, Bhikshu Precepts and Bodhisattva Precepts are all built from the Five Precepts.

8. Preceptee-Protecting Spirits

The Venerable Master said: "For each one of the Five Precepts you uphold, there are five protecting spirits. If you uphold all five precepts, twenty-five spirits will protect you at all times so that every disaster will turn into auspiciousness. However, if you break the precepts, these spirits will run away. That is why upholding the precepts is so important."

In the *Sutra of Four Heavenly Kings*, the Buddha told his disciples the same thing: "Lord Shakra...sends out good spirits to protect human beings. The number of spirits sent depends on how many precepts people uphold. For those upholding one precept, he orders five spirits to protect them. For those upholding all five precepts, he orders twenty-five spirits to guard their doors; their misfortunes, illnesses, and so forth will be extinguished. They will have no nightmares. Officials, robbers, flood, fire, disasters, and so forth will not be able to harm them."

9. Precepts: A Monastic's Life

What makes monastics different from the laity are the precepts. Once you have received the monastic precepts, you become a monastic; otherwise, you remain a lay person. No one is born a monastic; only after receiving the monastic precepts does one become a monastic. Monastics line up according to their precept age rather than biological age.

The difference between novices and Bhikshus is also based on the precepts; the former observe ten precepts and the latter two hundred and fifty precepts.

10. What does it take to keep the Dharma in the world?

10. 佛法住世的條件

法賴僧傳，佛法需要僧人來流傳；沒有僧，佛法就滅了。所以出家很重要；鼓勵大家時機成熟，就早一點出家，來弘揚佛法，讓佛教能夠延續下去。

要佛法住世，需要什麼條件呢？有一位專門研究戒律的法師說，只需要五位嚴守戒律的比丘。為什麼？這和比丘戒的傳授有關。一般來說，傳授比丘、比丘尼戒需要有三師七證，總共十師。為什麼這裡只講五位？這是佛陀開的方便門，在邊地或其它地方如果找不到十位比丘的話，五位比丘也可以傳戒。能傳戒，就有新的比丘誕生；若不傳戒，老的比丘遲早要走，走了以後沒有新的比丘，佛法就滅了。所以只要有五位持戒清淨的比丘，就可以繼續傳戒；新的比丘就會產生，佛法就不會滅，就得以常住於世。

11. 佛陀給羅睺羅最好的財產

佛陀成道後，有一天率領弟子們回到他的祖國。耶輸陀羅在王宮中，看到佛陀走來，便對身邊的羅睺羅說：「那個人就是你的父親，你去向他要財產。」七歲的羅睺羅天真地遵照母親的話，就去向佛陀要財產。佛陀想了想，決定給羅睺羅最好的東西就是度他出家，於是吩咐舍利弗尊者剃度羅睺羅為沙彌。

同樣的，戒律是比丘給在家人最好的禮物。星期三早上我們要傳八關齋戒，願意接受這份最好禮物的人，就趕快來參加。

12. 如何辨別善知識？

現在世界上說法的人很多，怎麼樣去判別善知識及惡知識呢？有一個辨別的方法，就是看他持戒清淨不清淨。如果持戒不清淨，最好不要親近這位所謂的善知識；持戒清淨，才可以考慮。現在末法時代，很多邪師在說法，到底誰是邪師？誰不是邪師？我想這個標準大家可以參照。

13. 不持戒即是末法

上人說：「你若懂戒律，對一切佛法都能深入。」所以想深入佛法，深入經藏，首先要懂得戒律。「你若不懂戒律，就像虛空中的雲一樣，浮浮蕩蕩，一點根基也沒有。」風一吹，就被吹跑了。上人又說「不只是出家人要持戒，在家人也要持戒。不管是出家人或在家人，不持戒就是末法。所以就算有佛法在世，你若不持戒，從你自身開始就是末法。」上人又強調「法賴僧傳，人能弘揚佛法，但一定要以戒為根本，戒是成佛的基礎。」

The Dharma depends on the Sangha to spread. The Buddha-dharma will disappear if there is no Sangha in the world. That is why it is very important to become a monastic. I would like to encourage everyone to become a monastic as soon as the conditions are ripe so that the Dharma will continue to exist in the world.

What does it take to keep the Dharma in the world? An eminent Vinaya master said: "It takes only five Bhikshus who uphold the precepts purely." Why is it so? In general, ten Bhikshus are required to preside over the Bhikshu ordination. Why only five then? It is because the Buddha compassionately allowed five Bhikshus to transmit the Bhikshu precepts in areas where Bhikshus are scarce. Once the Bhikshu ordination is held, a new generation of Bhikshus will be born and the Dharma will continue. Without new Bhikshus, the Dharma will disappear from the world after the older Bhikshus are gone.

11. The Buddha's best inheritance for Rāhula

Sometime after the Buddha became enlightened, he led his disciples to visit his home country. His former wife, Princess Yaśodharā, pointed to the Buddha and said to her seven-year-old son Rāhula: "That is your father, Rāhula. Go and ask him for your inheritance." Following his mother's instruction, innocent Rāhula went to the Buddha and asked for his inheritance. The Buddha then thought that the best inheritance for Rāhula would be to ordain him. So the Buddha instructed Venerable Śāriputra to ordain Rāhula as a novice monk.

Similarly, the best gift that a monastic can give laypeople is to transmit the precepts to them. Wednesday morning we will transmit the Eight Precepts here. If you would like to receive this most special gift, please come.

12. How do you tell if someone is a good spiritual teacher?

There are many people teaching Dharma in the world now. How do you tell which one is a good spiritual teacher and which one is not? One yardstick is to observe whether a teacher observes the precepts purely or not. If not, you'd better not study the Dharma with him. In the Dharma-ending age, there are many teachers teaching the wrong Dharma. I think this is a simple and yet important criterion for us to be able to tell which teacher is a good one to follow and which one is not.

13. Not Upholding the Precepts is the End of Dharma

The Venerable Master said: "If you understand the precepts, you will be able to enter deeply the entirety of the Buddha-dharma. Otherwise, you will be like clouds drifting everywhere, without

14. 持咒相應

〈楞嚴咒〉有五百五十四句，每一句上人都寫了一首四句偈來解釋咒意。上人在解釋第二十四句時說：「受持〈楞嚴咒〉最要緊的是要持戒律。」你要持〈楞嚴咒〉，先要持戒，不是光持〈楞嚴咒〉，而忽視戒律。「你要不持戒律，你怎麼樣受持，它也不靈。」你不持戒的話，〈楞嚴咒〉念得再多也沒有用。「你要能持戒律，沒有嫉妒心，沒有障礙心，沒有貪心，沒有瞋心，沒有癡心，那麼你誦這個咒才有大感應，才有利益」。

希望從上面的討論，大家都能認識到戒律的重要性。

15. 與聽眾問之問答

問題一：在某些情形下，不得不說「善意的謊言」，算不算犯戒？

回答：這要看情形而定。有一個很出名的故事：佛陀在世的時候，有一天他看到一個小男孩正往一口井爬，馬上就要掉到井裡頭去了。佛陀來不及把那個小男孩抓回來，就伸出一隻手，對小男孩說：「我手裡有糖。」聽到有糖可吃，小男孩馬上轉身回來。佛陀手裡有沒有糖？當然沒有！那佛陀不是說謊了嗎？你覺得佛陀破戒了嗎？

問題二：有一個出家人沒有好好地持戒，但是我的家人還是跟著這個出家人學習。菩薩戒有一條重戒，在家人不可談論出家人的過錯，那我該怎麼辦？是不是可以向家人講？

回答：我們剛剛講過，要判斷是不是善知識，可以看他是否持戒清淨。一個簡單的回答是，你不需要直接跟家人說他們的老師犯戒，你可以建議家人自己去觀察，他們的老師有沒有持戒？讓他們自己決定要不要繼續跟這位法師學習。

菩薩戒為什麼禁止大家談四眾的過？一個原因是，證果的聖人，有時候他們的作為不一定遵照戒律；表面上是破戒，但實際上不是。大家聽過誌公禪師的故事，他天天要吃鴿子。但是他將煮熟的鴿子吃下去以後，可以吐出活的、會飛的鴿子來。我們如果碰到這種情形就妄加批評；批評聖人，罪就大了。所以自己不確定的事，最好不要隨便批評。❀

any foundation.” He further said: “Both the monastics and laity should uphold the precepts. When the monastics or laity do not uphold the precepts, it is the end of Dharma. Even when the Dharma is still in the world, if you don’t uphold the precepts, the end of Dharma will begin from you.” He further said: “Only people can spread the Dharma; however, it must be based on the precepts. Precepts are the foundation of Buddhahood.”

14. Response from Reciting the *Shurangama Mantra*

The Shurangama Mantra has 554 lines, and the Venerable Master wrote a verse for each line to explain its meaning. When explaining line 24, he said: “The most important thing about reciting the *Shurangama Mantra* is that you must uphold the precepts purely. If you don’t uphold the precepts, no matter how hard you practice, there will be no response. If you can uphold the precepts and have no jealousy, no obstructiveness, no greed, no anger and no delusion, then you’ll attain great response and great benefit when you recite the *Shurangama Mantra*.”

I hope that the above discussions have convinced you of the importance of the precepts.

15. Questions and Answers

Question 1: Does telling white lies break the precepts?

Answer: It all depends on the situation. The following is a very famous story: One day, the Buddha saw a baby crawling towards a well and was about to fall into it. The Buddha did not have time to grab the baby, so he stuck out one hand and said to the baby: “Do you want candy? I have candy in my hand.” Upon hearing that, the baby immediately turned around. Did Buddha have candy in his hand? Of course not. Do you think the Buddha broke the precepts?

Question 2: There is a monastic who does not uphold the precepts well, but my family members follow him. The Bodhisattva precepts do not allow laypeople to discuss monastics’ faults. How can I help my family members? Can I point out their teacher’s faults to them?

Answer: We just talked about a good yardstick to tell if someone is a good spiritual teacher is to see if he upholds the precepts purely. One simple answer to your question is: You need not tell your family members that their teacher does not follow the precepts. You may suggest to them to observe whether or not their teacher follows the precepts, and let them decide themselves if they want to continue to learn from that teacher.

One reason the Bodhisattva precepts do not allow laypeople to discuss monastics’ faults is that sometimes sages may appear to break the precepts; in fact, however, they do not and behave in a certain way to teach. The following is an interesting story: Chan Master Zhi-Gong ate cooked pigeons every day, and yet he could spit out the pigeons alive and able to fly away. If we criticized him when we saw him eating pigeons, we would mistakenly accuse a sage. So it is better not to discuss things that we don’t truly understand. ❀