



法雨心燈照古今 (三十三)

The Dharma-Rain and Lamp of the Mind Illuminates the Past and Present (Part XXXIII)

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 SHRAMANERIKA JIN JING

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腿能這樣盤起來就好，不要怕痛，舌頭要舌尖頂上顎，眼睛也不要一定睜開，也不要一定閉上，這麼端然正坐。講〈淨行品〉之前，知融法師想聽一聽坐禪的道理。坐禪就是你要有一種耐心，忍耐心。坐在這個地方，首先要不怕腿痛，不怕腰痛。

腿一痛的時候，你也忍著，它痛也不管；腰痛的時候，也要忍著，甚至於咬緊了牙關來忍著，不管它痛。你能忍得痛，你這個坐就會練習成功的。你要忍不住痛，痛一點，你怕痛就把腿叉開來、打開來，你就不能有所成就。你痛的時候，你這一痛，你能忍得住，這才能過關的。過了這個痛的，然後它就不痛了；你這一不痛啊就會有一點成就。有什麼成就呢？你就有一點定力了，痛都不怕的。

打坐，這叫調心，對你的心很平安的，心裡沒有煩惱，不發脾氣，就像水沒有波浪，又好像這一般水清淨澄底了，就現出光明，現出智慧光明。我們每一個人自己都有智慧，就因為有這無明遮障著，它不現出來。調身，令身體健康，調心令心裡頭，沒有煩惱。身體健康，它就能幫著你修行；心裡沒有煩惱，也就不會有什麼其他病痛。所以坐禪第一個條件，就要你有忍耐心。坐那

Zhi-Lian Hermitage at Taipei, January 8th, 1975

You must cross your legs this way. Do not fear pain. Let the tip of your tongue touch the roof of your mouth. You don't necessarily need to open or close your eyes. Just sit there properly like this. Prior lecturing on the "Pure Conduct Chapter", Dharma Master Zhi-Rong wishes to listen to some principles regarding Chan. When sitting in Chan, you must have patience and the ability to endure. Sitting here, first of all, you shouldn't be afraid of leg or back pain.

When your legs hurt, you must endure it and pay no attention to it. The same goes with your back pain. You even have to bite the bullet to endure the pain. However much pain you can endure is how successful you will be in practicing meditation. If you can't bear the pain and stretch your legs when they hurt, you will not accomplish anything. If you can bear the pain when it comes up, you can then pass through the gate of pain. When you pass through the gate of pain, your legs will no longer hurt and you will have a little accomplishment. What kind of accomplishment? You will have some samadhi and fear no pain.

Sitting in meditation serves to regulate the mind. Our minds will be peaceful and free from afflictions and temper, like water undisturbed by waves. The water becomes so clear that you can see to the bottom of it, and light appears. The light refers to wisdom. Every one of us has wisdom but we are covered by ignorance; therefore, wisdom does not appear. Meditation also regulates the body so that we are healthy. It regulates our minds so that we have no afflictions. A healthy body can help us cultivate, whereas when there is no affliction, we will also have no ailments. Therefore, the very first condition of sitting in Chan is patience. When we meditate, we must keep our bodies still so that the false thoughts accumulated through countless eons will cease. If we move around too much, more false thoughts will arise. How many false thoughts do



個地方，不要常常動，就把我們無量劫以來妄想停止了；你要常常動，這妄想就會生得多一點。我們的妄想有多少呢？有微塵那麼多。你看微塵，在虛空裡頭飄飄蕩蕩的，我們妄想也有那麼多。打坐就是息妄，把妄想停止了，這是調心；調身，令身體健康，沒有疾病。調身調心，身心清淨，身心清淨，你自己本來的智慧就現出來了。要緊的就是有忍耐心，你要具足忍耐心，修什麼都能成就；你要沒有忍耐心，修什麼都不會成就的。我今天略略說一說打坐的這種情形，誰願意打坐就不妨練習雙跏趺坐，練習得不怕痛，能坐得時間久了更好。

有一個年青人說他以前打坐，坐到什麼程度呢？這麼坐著就跳起來，從這兒就蹦到那兒去，從那兒就蹦到那兒，就像那蛤蟆會蹦，於是他怕了就不敢坐。不要怕，無論有什麼境界，它蹦也隨它蹦，聽其自然地蹦，蹦完了就不蹦。為什麼要蹦呢？就因為氣不能通順，它就跳起來；它一跳，氣血就會通了，通了就不跳了。有什麼境界，最要緊的就不要怕，不要著這個境界。有境界來了，你就像沒有那麼回事的，也不管它是善境界，是惡境界，你都能不動；你要能不動，什麼境界都不會問題的。

一般人說「會走火入魔」，為什麼走火入魔？怎樣走的火、入的魔呢？就因為他怕，或者著住到這個境界、貪戀這個境界，這都會走火入魔的。說：「啊！這個境界真好，我想再來一次。」不要這樣想。有若無，實若虛，有這個境界也就好像沒有這個境界似的。不著相，不著於相，這是坐禪開始的一個下手的功夫，就這樣



六十年代早期 三藩市一上人指導弟子們如何坐禪
Early 1960's San Francisco — The Master leading a meditation period.

we have? They are as many as motes of dust. We see dust particles drifting in the air. Our false thoughts are just as numerous. We sit in Chan to stop the false thoughts; this is known as regulating the mind. We also regulate the body so we will be healthy and free from illness. When we discipline both body and mind so that they are pure, then our inherent wisdom will manifest. The important point is that we must be patient. If we are patient, we will be successful in whatever we practice. If we are impatient, we will not succeed in whatever dharma we practice. Today, I have spoken briefly about meditation. Anyone who wants to meditate should practice the lotus posture until he no longer fears the pain. If you can sit longer, that is even better.

A young man said he used to meditate in the past. What was his meditation like? When he sat there, his body would jump up and bounce from this place to that place and from that place to this place as if he were a toad. Because of this experience, he was frightened and did not dare to meditate anymore. You do not be afraid of it. Regardless of the states you experience, just let them happen. When your body bounces around, just let it bounce. When it's done bouncing, it will not happen anymore. Why is this? It is because there is blockage in the flow of vital energy. As a result, the body starts bouncing. When it bounces, the blockage of blood and vital energy will loosen up. Subsequently, the energy flows and you will stop bouncing. In whatever states you encounter, the most important thing is not to be afraid. Don't be attached to that state. When the state comes, treat it as if nothing had happened. Regardless of whether it is a good or a bad state, remain unmoved. If you are unmoved, you will have no problems in whatever state you encounter.

Some say that they will "go astray and enter a demonic state." Why is that? How does one go astray and enter a demonic state? It happens when the meditator is afraid or becomes attached to a state or is greedy for a particular state. When that happens, one will go astray and enter a demonic state. Some say, "Oh, this is really a good state and I hope it occurs again." Don't think like that. One should regard all phenomena as if they were illusory and empty of substance.



子去做去。有一些人坐得時間久了，那更往前繼續去坐去。你的功夫要天天不間斷去用，你們要做坐得久了，那功夫就會成就。你要是有一天用功，有一天不用功，功夫是不會成就的。今天晚間你們有什麼問題就提出來，我們討論這個問題。我看你們總也不敢問，什麼話也不敢講，我們隨隨便便，今天晚間就方便來談一談話，不一定是說法。所以你們誰願意問什麼問題都可以的。

問：什麼是無為？

上人：？ 懂了沒有？沒有懂？

答：沒有。

上人：不睡覺，不穿衣服。

答：不行。

上人：不行？無為而無不為！無為，就教你不去打妄想，那就是無為；不去想要偷吃東西，那是無為；無為，教你不做壞事，好的事還可以做的；無為，你不要去做壞事，這都是講法，這很多種講法。無為有六個，不是一個無為，六個無為成百法。你這麼問無為？你問兩次了，是不是？

答：是。

上人：這回懂了沒有？

答：還有些不懂。

上人：在這個地方，你打坐，這就是無為，修無為，這就是無為。坐在那個地方什麼也不吃飯，也不睡覺，就這麼打坐，這都是無為。這無為，「君不見，絕學無為聞道人，不除妄想不求真」，《證道歌》上不是說「君不見」：你沒有看見嘛！「絕學」：他也不學了，「無為」：他什麼也不做了，無所為。可是無為而無不為，他雖然沒有所做，他什麼都做好做完了，所以這叫絕學無為。「絕學」：什麼也不學了，他因為都學完了才不學，不是在沒學「我就不學了，我無為了！」，你要有為完了，才會無為。初而勉強，久而自然，你一開始用功很勉強的，久而自然，勉強的時候就有為，自然的時候就是無為了。

When a state arises, treat it as if no state has come. Don't be attached to appearances; this is the first aspect in which one should apply effort as a starting point for sitting in Chan. One should persist in this way. Some people can sit for a long time; they should progress even more. You must apply effort everyday without a break. When you meditate for a long time, your skill will mature. If you apply effort one day and not the next, you will not succeed in developing your skill. If you have any questions today, you can bring them up and we can discuss them. I noticed that you don't dare to ask anything or say anything. We can talk casually, not necessarily about the Dharma. So, whoever wishes to ask a question may do so.

Question: What is the unconditioned?

Venerable Master:Do you understand? You don't understand?

Answer: Nope.

Venerable Master: Don't sleep and don't wear clothes.

Answer: No way!

Venerable Master: No way? Not doing anything and yet doing everything! "Unconditioned" means not giving rise to false thoughts – this is not doing anything. Not thinking about stealing food to eat is "not doing anything"; not engaging in bad deeds is the unconditioned but you can do good deeds. Unconditioned means not engaging in evil activities. There are many ways to explain this concept. There are six kinds of unconditioned dharma, not just one. Six kinds become one hundred kinds. You have asked about unconditioned dharma twice already, right?

Answer: Yes.

Venerable Master: Do you understand it this time?

Answer: I still don't understand some parts.

Venerable Master: In this place, you meditate. This is considered cultivating the unconditioned – this is doing nothing. When you sit there without eating or sleeping but meditating instead, you are practicing unconditioned dharma. Regarding unconditioned dharma, doesn't the *Song of Enlightenment* say, "Have you not seen people whose study has ended, / Who do nothing, who abide in the Way at ease? / They do not banish false thoughts nor do they seek the Truth." Haven't you seen people whose study has ended, who don't need to learn any more? "Doing nothing" refers to not engaging in any activity. However, they do nothing and yet they do everything. Even though they do nothing, they have finished doing everything. This refers to those "whose study has ended, who do nothing." You don't start "doing nothing" before you have learned anything or completed your learning. Rather, it's when you have completed "doing everything" that you can then do nothing. At the beginning, it's a bit coerced but it becomes nature after a period of time. Initially, you feel a bit forced in applying efforts. After a while, it is natural to you. When you feel forced, it's conditioned; you are doing something. When it becomes natural, you're in the state of the unconditioned. Do you understand? You won't understand it.



香港西樂園觀音法宴

A Guanyin Dharma Banquet at Western Bliss Garden, Hong Kong

宣化上人戊戌年（一九五八年）六月十三日上午
於香港西樂園觀音七法會開示

A DHARMA TALK BY THE VENERABLE MASTER HSUAN HUA

ON THE MORNING OF JUNE 13, 1958 DURING A GUANYIN RECITATION SESSION AT WESTERN BLISS GARDEN, HONG KONG

編輯部 英譯 ENGLISH TRANSLATED BY EDITORIAL STAFF

（一）佛法在行不在說

光陰似箭，日月如梭，江河之水後浪催前浪，韶華易逝，世上青年逐老年，這樣隨之逐之，漸漸又歸於老死朽滅，無蹤無影，足見一切無常。正因為一切無常，所以我們應該快找尋一個歸宿！在座各位，總算幸運；找來找去，終於信佛了。信佛能令我們得「常樂我淨」究竟之樂；因此我們應信佛，但也並不是說只是「信」便了，又要依法修行。若徒信而不行，有如說食數寶，與自己本身了無干涉。

故古人說：「道是要行的，不行何用道？德是要修的，不修德從何來？」所以我們應該躬行實踐，常把「生死」二字掛在眉梢，把「道德」二字放在腳下。這句話看似難懂，何以說應把「道德」二字放在腳下呢？因為「道德」二字是為人的根本，如樹木之有根本一樣，有了道德，我們才能立得住腳；反之，腳下無根，則無處可立，進退維谷，不能有所作爲了。要是我們能把這二字實踐，那麼，人格固然可以立得住，而一切亦自然可以成功了。所以說：「道德二字是做人的根

I. The Buddhadharma is in Practice, not in Talking

Time is like an arrow; the days and months fly by like a shuttlecock. The waves in the river follow one after another. Glory fades quickly. In the world, youth is followed by old age. In this way, we gradually return to the decay and extinction of old age and death, leaving no trace or shadow. Clearly, everything is impermanent.

Since everything is impermanent, we should quickly find a refuge. All of you can count yourselves lucky, for you have searched around and finally come to believe in the Buddha. Faith in the Buddha enables us to attain the ultimate happiness of permanence, joy, true self, and purity. Therefore, we should believe in the Buddha. But it's not enough to say that we believe. We also have to cultivate according to the Dharma. If you believe but don't cultivate, it's like talking about food without eating it, or counting the wealth of others—it doesn't benefit you in the least. So the ancients said:

The Way must be practiced. If it is not practiced, what use is the Way?

Virtue must be cultivated. If it is not cultivated, from where does virtue come?

We should personally practice, always hanging the words "birth" and "death" on our brows, and putting the words "Way" and "Virtue" beneath our feet. Maybe that's hard to understand--why should we put the words "Way" and "Virtue" under our feet? Because the Way and Virtue are a person's foundation. They are to us, what roots are to a tree. Once we have the Way and virtue, we can stand on our own feet. But with no base under our feet, we have no place to stand. We are in a fix, unable to



本」。論語亦說：「君子務本，本立而道生」；務本才能生出道，這是古有明訓的。

正如剛才所說，日子是似箭般，在不知不覺間過去了；過去的且讓它過去了，但是來者可追。對於未來，我們應立下宗旨，不讓它糊裏糊塗地度過。本園一向的宗旨是提倡淨土法門，主張各位居士精進唸佛；是以每年六月十九日和十一月十七，以前都照例地舉行觀音及阿彌陀佛七的唸佛法會。然而大眾卻千萬不可「照例參加」，馬虎地敷衍一下便作了；應該一年比一年精進，念茲在茲。在這七日期中，在在處處，時時刻刻我們都要勤唸菩薩的名號不懈。

我們要念菩薩，而不是要菩薩念我們。何以說不要菩薩念我們？因為在這打七其中，你若只掛打七之名，而實在雜念紛紛，不勤稱誦菩薩的洪名；那麼大慈大悲的菩薩一定會為這個可憐的眾生而可惜，為你的非打七胡來而焦急的。所以，大眾應該懇切而又真誠地去唸，而且更進一步地要具有一顆慈悲喜捨的心；如果能夠這樣，我敢肯定地說一句：「菩薩是決定會加被各位的」。

同時大家都是自動發心來參加打七，本園向例沒有用帖子來請任何一位；這點可見大家並不是沒有誠心，而這種自動發心的精神，也很值得嘉許。既然如此，我們更不要讓這份真誠白費了；我們都要發願唸個「水落石出」——唸至菩薩現身說法，才不枉這次參加打七一場。今天是打七的首日，在這開始打七的今天，我預祝各位今年能有所成就，否則，我要和大眾算帳，要是帳算不清，可別後悔！閒話不多講了，還是多唸幾句菩薩的洪名吧！

advance or retreat, and we cannot accomplish anything. If we can actually practice these two things, then we can establish a good character and naturally be successful in whatever we do. So it's said, "The Way and virtue are the foundation of being a person." The *Analects* of Confucius also say, "The superior person attends to the root. When the root is established, the Way comes forth." Only when the fundamentals are tended to can the Way come forth. This is wise advice from the ancients.

As mentioned earlier, the days pass as swiftly as an arrow, but we don't notice it. As for the days gone by, just let them go. Only the future is worth pursuing. We should set guidelines for the future, so we won't let the time pass in a muddle.

Western Bliss Garden Monastery has always promoted the Pure Land Dharma-door and exhorts everyone to vigorously recite the Buddha's name. Every year, on the nineteenth of the sixth lunar month and the seventeenth of the eleventh lunar month, we will continue as usual to hold Dharma Sessions for reciting the names of Guanyin Bodhisattva and Amitabha Buddha. However, everyone should certainly not just casually "attend as usual," not taking it seriously and letting it pass lightly. Rather, each year we should be more vigorous than the year before; we should work intensively. During these seven days, no matter when and where we are, we should diligently be reciting the Bodhisattva's name and never become lax.

We should be mindful of the Bodhisattva; it's not that the Bodhisattva should be mindful of us. Why don't we want the Bodhisattva to be mindful of us? If you are nominally participating in this session, but in fact a lot of idle thoughts are keeping you from being diligent in reciting the Bodhisattva's vast name, the Bodhisattva of Great Kindness and Compassion will certainly take pity on you, this poor living being, and be worried because you are not sincerely participating in the session. Therefore, everyone should earnestly and sincerely recite, and go a step further by nurturing kindness, compassion, joy, and renunciation in your mind. If you can do that, then I guarantee that the Bodhisattva will aid and support you.

Moreover, everyone has come to the session of his own free will; Western Bliss Garden Monastery has never sent invitations to anyone. This shows that everyone is certainly not lacking in sincerity. This spirit of initiative is very commendable. Therefore, we shouldn't let this sincerity go to waste. We should all vow to recite until "stones peep out from the receding water" (the truth is brought to light), until the Bodhisattvas appear before us to speak the Dharma; then, we will not have come to the session in vain.

This is the first day of the session. On this day, I bless you all and wish you success this year. If you don't have any success, I will have to settle accounts with everyone. And if your account isn't cleared up, you will be sorry. I won't chatter too much; we had better recite the Bodhisattva's vast name some more often!