



誰是觀自在菩薩

Who is the Bodhisattva Who Contemplates with Ease?

宣公上人於一九七〇年十一月十五日至
一九七一年二月二十日百日禪開示選輯
VENERABLE MASTER HSUAN HUA'S TALKS DURING THE
HUNDRED DAYS OF CHAN NOVEMBER 15, 1970 TO FEBRUARY 20, 1971

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ENGLISH TRANSLATED BY BHIKSHUNI JIN GWANG



人人都要觀自在

南無觀世音菩薩！「觀自在菩薩行深般若波羅蜜多時，照見五蘊皆空，度一切苦厄。」

今天是我们冬天坐禅班开始的一天，《妙法莲华经》已经在礼拜二讲圆满，已结经了。今天在这个坐禅班开始的这一天，我在《心经》上提出来几句讲一讲，这几句是什么呢？就讲观世音菩萨。观世音菩萨证得耳根圆通，怎么样证得耳根圆通呢？他就能「反闻闻自性，性成无上道。」因为他能反闻闻自性，所以他才自在，才得到这观自在。

所谓自在就是一种无人、无我、无众生、无寿者的境界。那么说自在，在什么地方？在什么地方不自在？在圣人的地位上就是自在，在凡夫的地位上就不自在。为什么在圣人的地位上就会自在？因为圣人是无人相、无我相、无众生相、无寿者相，所以他能得到自在。凡夫为什么没有自在？因为凡夫又有人相、又有我相、又有众生相，寿者相那更不用提了。学佛法的人学来学去，也是有人相，也是有我相，也是有众生相，也是有寿者相。因为这四相不能空，所以始终得不到自在；你想要自

Everyone May Contemplate With Ease

Homage to the Bodhisattva Who Contemplates with Ease (Guanshiyin or Avalokiteshvara)! When Bodhisattva Avalokiteshvara was practicing the profound *prajna paramita*, he illuminated the five *skandhas* and saw that they are all empty, and he crossed beyond all suffering and difficulty.

Today is the beginning of our winter meditation session. We just finished with the lectures on the *Wonderful Dharma Lotus Flower Sutra* last Tuesday and since today is the start of our meditation session, I will explain a few lines of the *Heart Sutra*. These are lines about the Bodhisattva Who Contemplates with Ease.

Bodhisattva Guanshiyin certified to the perfect penetration of the ear faculty. How does one certify to the perfect penetration of the ear faculty? By “reversing the direction of the hearing to listen to our inherent nature so that we realize the unsurpassed Way.” Since he was able to reverse the direction of his hearing and listen to his inherent nature, he was at ease and contemplated so.

A sense of ease is a state of being whereby there is no concept of a self, others, living beings, or life spans. Is there one particular place where one feels a sense of ease? Is there one particular place where one feels ill at ease? One who has reached the position of sages is at ease while one in the role of an ordinary person is ill at ease. Sages are at ease because they are without any mark

在，一定要掃三心，非四相。所謂掃三心，「過去心不可得」，爲什麼不可得呢？已經過去了。過去就過去了，所以過去心不可得。「現在心不可得」，爲什麼不可得呢？說我現在就在這兒呢！可是現在你說這個是現在，這個又過去了。這個現在不存在，現在也是虛妄的。「未來心不可得」，怎麼說未來心不可得？還沒有來嘛！沒有來你想它幹什麼？所以這三心了不可得。

你能三心不可得，空四相，就是觀自在菩薩。我們現在打禪七做什麼呢？就是要觀自在呀！人人都要觀自在，說觀世音菩薩是觀自在菩薩，那是在《心經》上說的，不是的！你誰自在了，誰就是觀自在；你誰不自在，誰就不是觀自在！這觀自在菩薩，沒有一定的名。所謂一切眾生都是觀自在，我們現在開始坐禪，就是觀一觀你自在不自在？你若自在了，那你就能照見五蘊皆空，也就是行深般若波羅蜜了！行深般若波羅蜜，才能照見五蘊皆空；你照見五蘊皆空，這才是行深般若波羅蜜。你能這樣子了，才能度一切苦厄，一切苦都了了，所以得到自在了。

老老實實觀自在

那麼不但觀世音菩薩和我們是一個，十方諸佛、十方菩薩和我們都是一個的。不過，菩薩和我們是一個，可是我們呢，沒有和菩薩一個！這個話怎麼說？這也就好像那個窮子，在《法華經》上你們記得有一個窮子，那個窮子，他的父親非常有錢，但是他跑到外邊去了，把自己的父親忘了，所以雖然他父親找著他，他也不知道這個大富長者就是他父親。爲什麼？因爲他離他父親太久，跑得太遠了。人家要遠離顛倒夢想，他要遠離父母，到外國去做一個乞食的人。我們不能和佛菩薩合二爲一，也就好像這個道理一樣——我們跑到外邊不認識父親、母親了！因爲我們和佛菩薩都是一家人來著，所以才說一切眾生皆有佛性，皆堪作佛。那麼我們現在跑到外邊去做窮孩子，把自己本有的家也就忘了，把自己的父母也都不記得了。

我們的法身父母就是十方諸佛菩薩，我們現

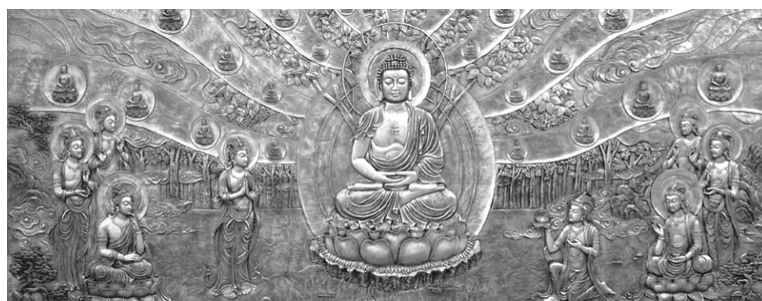
of a self, others, living beings, or life spans. Ordinary people are ill at ease because they have the marks of a self, others, living beings, and life spans. Buddhists may study the Dharma for a long time and yet still have traces of the idea of a self, others, living beings, and life spans. One can never be at ease without having emptied these four marks.

Anyone who wishes to be at ease must eliminate the three frames of mind and let go of the four marks. What is meant by eliminating the three frames of mind? It means that the mind of the past cannot be got at since what is in the past is already in the past. The mind of the present cannot be got at. You say, "I'm here and this is the present, is it not?" Hah! But the present – if you say this is the present, this has already gone past. The present does not stay. The present is empty and false. The future mind cannot be got at. Why do I say the future mind cannot be got at? Because it has not come yet! If it has not come yet, what are you doing thinking of it? Thus, the three frames of mind completely cannot be got at.

If you can do without the three frames of mind and can empty the four marks, you are the Bodhisattva Who Contemplates with Ease. The reason that we are holding this meditation session is to contemplate with ease! Everyone must contemplate with ease. Do not say – "It says so in the *Heart Sutra*, the Bodhisattva Guanshiyin is the Bodhisattva Who Contemplates with Ease." No! Whoever contemplates with ease is this Bodhisattva; whoever is ill at ease is not this Bodhisattva! There is no fixed name for the Bodhisattva Who Contemplates with Ease. All beings are Avalokiteshvara or Guanshiyin. As we begin our meditation, we contemplate and see whether we are at ease. If so, we will see that the five *skandhas* are all empty, which is to practice the profound *prajna paramita*. Do that, and we will get beyond all suffering and difficulty. Liberated from all suffering, we will reach ease.

Be Down-to-Earth and Contemplate With Ease

Not only is Avalokiteshvara one with us, all Buddhas and Bodhisattvas throughout the ten directions are one with us too. The Bodhisattva may be one with us, but we are not yet one with the Bodhisattva. The explanation is similar to that of the parable of the poor son in the *Lotus Sutra*. The son forgot about his father and how rich the man was when he ran away. After too long a time and too distant of a travel, the son did not recognize his father when they met again. People usually want to leave upside-down dream thinking far behind whereas he wanted to leave his parents far behind and become a beggar abroad. The fact that we cannot become one with the Buddhas and Bodhisattvas is the same: we ran away and no longer recognize our father and mother. Since we are of the same family as the Buddhas and Bodhisattvas, it is said that all beings



在坐禪做什麼呢？就是想要苦海無邊回頭是岸，要回過頭來，找著我們那個法身的父母，所以才成立這個九十八天的坐禪班。可是這個坐禪班在西方人根本就是見所未見，聞所未聞，所謂幾千年來，就沒有這樣子的認真修行，老老實實的要觀自在菩薩！

不怕辛苦觀自在

你要是在這九十八天的期間，不怕這種的辛苦——早晨從三點鐘就起身，晚間到十二點鐘才休息，每一天坐禪用功二十一個鐘頭。白天晚間共二十四個鐘頭，我們用了二十一個鐘頭坐禪，中間就剩三個鐘頭，可以隨便休息。

在今年更值得我歡喜的一件事，就是這幾位美國的比丘、比丘尼，都發心常坐不臥，常常在禪堂裏來用功修行，就是晚間三個鐘頭睡覺的時間，也不回到房裏頭去睡覺，還是在禪堂裏用功打坐。在過去我參加打禪七的時候，每一分鐘我也是不空放過去。所以在香港，那位很長鬍子的長老——明觀和尚，他對你們講，說是我和他在一起，坐了七七四十九天。其實不是七七四十九天，我記得那是十個禪七，七十天。那麼他是個老修行，我是個老不修行，那麼我這個老不修行和這個老修行，就來「坐」一個比賽，可是老不修行和這個老修行一比賽，也是一樣的，沒有被他戰敗了。所以他對你們說和我白天晚間坐了七七四十九天，本來我忘了，就說這是假的。可是過了一個時候，我一想，是有這麼回事！所以我又說是真的。那麼果修就說：「這個無有定法，哦，我現在明白了！」你現在明白是個皮毛，那麼內容真實的意思你若明白，那才真是觀自在菩薩了。

☞待續

have the Buddha nature and can become Buddhas. However, we have run away and become poor children who have forgotten their homes and parents.

The parents to our Dharma body consist of all the Buddhas and Bodhisattvas throughout the ten directions. The reason that we sit in meditation is because we wish to turn around and reach the shore of the boundless sea of suffering. We must turn our heads and find the parents to our Dharma body. This is why we set up this 98-day meditation session, which is unprecedented and unheard of in the West. For several millennia now there has not been this kind of serious cultivation and down-to-earth wish to be the Bodhisattva Who Contemplates With Ease.

Undaunted by Difficulty, Contemplate With Ease

If, for these 98 days, you can remain undaunted by the difficulty of rising at 3 a.m. and resting at midnight, you would be meditating for 21 hours a day. We use 21 out of 24 hours of the day to meditate. We can rest as we please during the remaining three hours.

One thing I am especially happy about this year is that several American Bhikshus and Bhikshunis promised themselves to sleep sitting up, working hard at their cultivation in the meditation hall. They do not go back to their bedrooms to sleep even during those three hours designated for sleep at night. They continue to work hard at their meditation in the Chan hall. When I meditated during a session before, I never let one minute go by in vain. That is why that elder with the long beard, Master Ming Guan of Hong Kong, told you that I meditated with him for 49 days. Actually it was not 49 days, but 70 days or ten weeks of meditation as I recall. He is an old cultivator while I am a never-cultivating cultivator. So the old cultivator and the never-cultivating cultivator sat and competed. The never-cultivating cultivator was not defeated in the competition. So when he told you that he and I sat for 49 days, day and night, I said it was untrue because I had forgotten. But after a while I thought, there was such a thing! So I then said it was true. Guo Xiu then said, "Oh, now I understand, there is no fixed Dharma!" That understanding is merely superficial. Once you understand what it really means, you really would be the Bodhisattva Who Contemplates With Ease.

☞To be continued