

靈光獨耀照法界

A Spiritual Light Illumines The Dharma Realm

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 FROM NOV. 15, 1970 TO FEB. 20, 1971

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度一切苦厄觀自在

在這個禪七的開始，人人都應該觀自在菩薩。人人都是觀自在菩薩，都應該行深般若波羅蜜多時，也都應該照見五蘊皆空，把色受想行識這五蘊都照破了它，照空了它，照化了它！把它空無所空，連個空也沒有了，所空俱無，連那個人空所空都沒有了，這時候湛然常寂。湛然常寂，這也就是度一切苦厄，沒有苦了，沒有苦這就可以得到自在。

因為你們西方人對自在的定義大約還沒有明白，所以也不知道什麼是自在。我今天給你們大概講一講這個自在，就是無人相。這不是說在吃東西的時候無人相：「你不要吃，你的東西都給我吃。」說這是無人相了，不是這個！

在做工作的時候，不是佛經上講做工作無我相：「做工的時候是應該沒有我，若有我，我這一做工是很辛苦的，所以要無我相，你們做工去，我不要做！」這個又是錯了。也不是說在鬥爭的時候要沒有眾生相，說：「我鬥爭你們就是沒有鬥爭你們，因為沒有眾生相嘛！我有什麼可鬥爭的呢！」這又是錯了。在這個吃肉的時候，說：「這個肉應該吃的，為什麼？因為沒有眾生相嘛！我若不吃這個肉，牠活得很長的年齡，這不是壽者相了嘛！」這又是錯了。

所謂無人相，是要你心裏沒有人見、我見，沒有眾生見，沒有壽者見。沒有這些見才沒有這些相，所以在沒有四相的這時候，沒有我執了，也沒有法執了。連我執、法執都空了，你想不自在也不可能了，一定會自在！為什麼？既然沒有人、我、眾生、壽者，也沒有一個我執，也沒有法執，這就真正自在，也是真正逍遙、真正快樂，也是真正得到真智慧了。

Contemplate With Ease to Transcend All Suffering

As we begin this meditation session, we should all be the Bodhisattva Who Contemplates with Ease. Everyone is the Bodhisattva Who Contemplates with Ease. Everyone should practice profound *prajna paramita* and illumine that the five *skandhas* are all empty. By illuminating, we shatter the five *skandhas* of form, feeling, cognition, formation, and consciousness. Illuminate them so that they are gone; illuminate them so that they melt! Empty them to the point that they are no longer empty, to the point there is not even emptiness! When the emptiness of self and objects is gone, there is only translucent quiescence. This is to get beyond all suffering and difficulty. Without suffering, there is ease.

Westerners probably do not quite understand the definition of ease and know it from experience. The sense of ease that I told you about today is about having no mark of others. This does not mean having no mark of others while eating, "Don't eat! Give me everything you have." We cannot consider that no mark of others!

We don't think about the Buddhist term, "no mark of others" while working. "There should be no 'I' while working. Work is hard for the 'self,' so I am going to be without a self: "You guys work, I refuse!" That would be a mistake. We do not consider ourselves free of any mark of living beings while fighting and claim, "Without any mark of living beings, fighting you is not really fighting. Who is there to fight?" That would be another mistake. While eating meat, we tell ourselves, "We can eat this meat because we have no mark of living beings! If I do not eat this meat and let it live a long life, would that not be holding on to a conceptual idea of a life?" That would be a mistake once again.

Having no mark of others means that you are free of any trace of an idea of a self, others, living beings, and life span. Free of concepts, no marks manifest. Without any of these four marks, there is no attachment to the self or to the Dharma. When attachments to the self and the Dharma are empty, it is impossible to be ill at ease, even if that is what you want. At that point, you will definitely be at ease because you have no trace of an idea of a self, others, living beings, and life span. There is no attachment to self or Dharma. That spells true ease, true freedom from care, true happiness, and true wisdom!



請你吃開悟的齋

在這個九十八天的坐禪班開始，我們出家人每一天必須要有一個人輪著當執，負責開靜、止靜，這是維那的責任。還有一個悅眾，幫著這個維那做事情；再要有一個當執，這個當執就是到廚房去做茶。我們每天要喝三次茶，或者四次都可以的，這看人的情形，沒有定法的！因為用功會有一股火氣，這火氣一上來了，一定要喝茶。

這喝茶，你不要故意把茶杯打爛了，你以為虛老把茶杯打爛了就開悟，若你故意把茶杯打爛了，那你永遠都不會開悟的。為什麼？你這種是想打爛的，那事就不妙了；你不想打爛而打爛，那才是妙的！所以在這個坐禪班的期間，任何人也不要講話，自己照顧自己的話頭，自己用自己的功，誰和誰也不說話，誰和誰也不要打招呼，因為無人無我。誰來他就來，走他就走。和你認識的，你也不要理他；不認識的，你更不要理他。

這要一心，專心致志來用功，在這九十八天一定要得到好處。誰要得不到好處，我就罰他跪一百天。為什麼？把時間都給我混過去了！那麼再要跪著懺悔一百天，這一百年要是開悟了，得到好處了，那不但不要罰跪，而且我還請你吃開悟的齋，你想吃什麼就有什麼，一定有百味飲食，天廚妙供，禪悅酥酪都有的。那時候，你是佛教最光榮的一份子。

所以個個都要守規矩，你若有一點不守規矩，就不會開悟的！因此你若不願意開悟，那你就不要守規矩。可是坐完了這九十八天，那一百年是在佛前跪著呢！不准墊 cushion（坐墊），什麼都不准墊的，就在樓板上跪一百天！誰若不怕，就不要守規矩。說：「這麼厲害，恐怕我不行吧！不行，我這就走了吧！」那就快點走，不要等著完了後悔，你這是最聰明的辦法！所以應該走的就早一點走，不應該走的、不願意走的就可以試一試看。

Enjoy the Feast of Enlightenment

At the start of this 98-day meditation session, one monk or nun must take turns to care for the duties of the day, such as the lead who is responsible for the start and the conclusion of each sit. The lead has an assistant and a gopher who makes tea in the kitchen. We may drink tea three to four times a day. This depends because there is no fixed Dharma. When we work hard at our practice, we will experience heat in the body, which requires some tea.

Don't purposely smash your teacup to pieces when you have your tea. You will never become enlightened by purposely shattering your teacup, thinking that Elder Master Hsu Yun became enlightened when he broke his teacup. When you intend to break a cup, things are no longer wonderful. It's only wonderful if you smash it into smithereens when you didn't intend to do so! No one will talk to anyone else during this meditation session. Each individual will watch his or her own subject of meditation and work hard on his or her practice. No one will speak to another; no one will greet another. With no conception of a self or others left, just let things be, regardless of who comes and goes. Do not pay attention to anyone you know and all the more, pay no attention to those you don't know.

Focus singularly on your method of practice so that you will get something positive out of it. I will punish anyone who does not get anything good out of this, so that the person would have to kneel for a hundred days. That person deserves it because he or she has wasted all that time! That person has to kneel and repent for another hundred days too. If he or she becomes enlightened during that time, getting something positive out of it, then that individual not only avoids punishment but enjoys a banquet of enlightenment. You may eat whatever you want. It will be a feast of wonderful offerings made in the celestial kitchen so that everyone may enjoy it and be filled with dhyana bliss. By then, you will be a most honorable member of Buddhism.

This is why everyone must observe the rules. If you stray from the rules any bit at all, you will not become enlightened! If you do not want to become enlightened, you do not need to observe the rules. Those who do not observe the rules will finish sitting these 98 days then kneel before the Buddhas for 100 days on the floor without any cushion! Anyone who isn't afraid need not observe the rules. You think, "So severe, I am afraid I can't do it! I should go!" The smartest thing to do is to leave quickly so that you do not have regrets afterwards. Those who should leave should leave quickly while those who should not leave, may stay and try.