

靈光獨耀照法界(續)

A Spiritual Light Illumines the Dharma Realm (Continued)

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

比丘尼近廣 英譯 ENGLISH TRANSLATED BY BHIKSHUNI JIN GWANG

法
語
法
雨



DHARMA TALK
DHARMA RAIN

開示悟入佛之知見

在這個坐禪班的時候，禮拜天還是十二點半到兩點半間有一次開示。每天晚間，六點半到七點半或者到八點，這個時候也有一次開示。所以禮拜天就有兩次開示，平時就只有一次開示。所謂開示就講這個你想要開悟的，或者你聽到一點點，或者聽到一句話，啊，你就開悟了！這個就叫開示——開示悟入佛之知見。

我們這個禪七是無相的，人人都要找本來的面目，我們要做一個無拘無束、無罣無礙的樣子。走路不要太快了，因為人多地方小，太快了跑不開。也不要太慢了，太慢好像沒有走，就很容易走走路就睡著跌倒了，所以也不可以慢。我們平時走路、跑香的時候，睜開眼睛，不過不要往前面看，要往腳下看，邁步的時候，不要踩到人腳上。人多呢，就稍微走慢一點；人少時候，可以稍為走快一點。但是走時，我們的手絕對不可以放掌，因為這樣子就不是無拘無束，這已經有拘束。但是繞佛的時候，就要放掌；那麼我們現在是參禪行香，就不需要。

行住坐臥都是念佛是誰

還有，不知道是什麼宗、什麼派的，我不認識他們，因為我所知道的人很少，所以對他們這種高深莫測的境界，我不了解。什麼境界呢？就是對著座位那地方打問訊。我不知道這有什麼用處？或者有用處，但是我不知道。現在你們如果願意打問訊，可以對著佛打問訊，不要對著座位打問訊。你若說是說座位這個地方有佛，那麼，哪個地方沒有佛？這邊有，後邊

Awaken to the Knowledge and Views of Buddhas

During this meditation session, there will continue to be a talk from 12:30 to 2:30 p.m. on Sundays and every evening from 6:30 to 7:30 or 8 p.m. So there are actually two talks on Sundays but only one talk per day on the other days. Hearing a little bit or a line of a talk will wake you up—these talks are meant to lead you to the knowledge and views of the Buddhas.

This meditation session is about being free from any outward signs; everyone must search for his or her inherent face. We should have a style that is free and unrestrained. Don't walk too fast because it's too crowded in this small place. Don't go too slow either, which would be standing still. Sleep while you walk, and you may trip and fall. While walking or running in meditation, open your eyes and look down instead of looking ahead. Don't step on people's feet when taking a step. Slow down when there are lots of people and speed up when there are fewer people. While walking, do not fold your palms horizontally because you would no longer be free and unrestrained; there would be a restraint. While circumambulating, keep your palms folded horizontally. Now we are doing walking meditation so we do not need to have our hands in this position.

“Who is Mindful of the Buddha?” in Every Action

I don't know much about religious schools or sects because I know very few people. I don't understand the mysterious state of bowing to the meditation seat. I don't know what use there is to that. If you want to bow, bow to the Buddhas but not to the seat. If you claim there is a Buddha at the meditation seat, then the question is: Is there a place where there is no Buddha? Is there one on the other side if there is not one on this side? Is there one to the left or right? If you

有沒有？左邊有沒有？右邊有沒有？如果你說那兒都有，所以你就應該這樣打問訊，這個樣子來做，這未免頭會暈了。所以我認為不要打問訊，不要盡做這些個皮毛的工作——對這個座位打問訊，轉過來又打個問訊。這個一點意思都沒有，一點益處也沒有，所以我們不這樣做！

你一合掌、一打個問訊，這已經就打個妄想：「啊，我要打問訊！」那麼這一打妄想，用功就忘了。你單單參「念佛是誰」，行住坐臥都是念佛是誰，不打其他的妄想。要無人無我，「終日吃飯未吃一粒米」，雖然吃飯，不知道吃沒吃？我連一粒米也沒吃。「終日穿衣未穿一縷紗」，這什麼都忘了！把一切都忘了，一心去用功，不要做一些個皮毛的工作。

方才我說，他那種的境界或者太深，我因為知道我太淺，太淺的人，就不要做太深的工作。所以我們就自己修自己的功，不要說坐那個地方沒有佛，就是有佛來了，我這一刀把這佛斬了！這樣子，佛也不管，佛來佛斬，魔來魔斬。魔來了我要殺他，佛來我一樣要殺他。為什麼？就因為我要找自己的本來佛，外邊來的呢，都不是的！所以，這一點各位要特別注意。

再者，就拿著這個打問訊來講，因為我這個人很淺顯的，見著不深，就跟你們講個淺的道理。譬如你向這個座墊打問訊，因為這有個佛，那麼後邊這個佛，你沒有給打問訊。雖然佛不妒忌，但是他：「咦，怎麼不恭敬我呢？」你向後邊一打問訊，左邊、右邊他也不管你了：「你開不開悟我不管，你沒有向我打問訊！」這個麻煩就多了，不但那個佛不加被你，這些佛都覺得你不太平等了，對佛不平等恭敬。所以我認為，在我們這個無宗無派，我們也不是臨濟宗，也不是曹洞宗，也不是雲門，也不是法眼，也不是漚仰，我們這是整個的！好像整張桌子這全體大用的，不是單單這麼一個角落。所以我們所行所作要很自然的，沒有一點造作。

claim that there are Buddhas everywhere, then you should bow accordingly. Of course, if you do that, you might get dizzy. This is why I believe in not doing any of this superficial work of bowing to the cushion once, then turning around and doing another bow. This is meaningless and unbeneficial. We should not do that!

By placing your palms together and making a bow, a false thought occurs already: "Ah, I want to do a half-bow!" One false thought like that and you have forgotten your practice. Simply contemplate, "Who is mindful of the Buddha?" whether walking, standing, sitting, or reclining. Avoid any other random thought. Be free of a self and others. "Eating all day, I did not eat one grain of rice." Although I eat, I do not know whether I ate or not, not even one grain of rice. "I wear clothes all day long but I did not wear one thread." Forget everything! Forget everything and focus on cultivating; quit focusing on the superficialities.

Like I said earlier, others' states may be too profound or else I am too shallow, so I do not do any work that is too profound. We work on our practice. Not to mention the fact that there is no Buddha on the cushion, even if a Buddha were to come, I would slash the Buddha with a knife! I don't even care about Buddhas. Slash the Buddha when the Buddha comes, and slice the demon when the demon comes. I will kill the demon and the Buddha too. I do this because I am looking for my inherent Buddha. Everything external is not it! This is a point to which everyone should pay special attention.

Furthermore, let me try and put things simply. I don't have any profound views, so my shallow opinion on half-bows is that: When you make a half-bow to the cushion because there is a Buddha, you have not bowed to the Buddha behind you. Although Buddhas are not jealous, they could wonder, "Gee, why does he not pay respect to me?" If you do a half bow to the backside of you, those on the left and right will not care about you and will think, "I don't care if you get enlightened. You did not bow to me!" There are lots of problems there. Not only will that Buddha not bless you but all these other Buddhas already feel you are too unfair. You do not pay respect to the Buddhas equally. This is why I feel that we have no religious school or sect. We are neither Lingji, Caodong, Yunmen, Fayen, or Weiyang. We are all part of the whole! This is like a table. It functions using all its parts and not just one corner. Everything we do is spontaneous and not at all forced.