

# 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

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DHARMA TALK  
DHARMA RAIN

### 人多人少一樣用功

在西方，恐怕是頭一次打這樣厲害的禪七。我們這樣厲害，把人都嚇跑了，嚇得很多人都不敢來。所以很多人就往外邊，打聽我們這是怎樣個情形。我們這兒，一個人也是一樣用功，一百個人也是一樣用功，不論人多少都一樣用功。因為珠寶、鑽石不是什麼地方都有，很稀少的。我們雖然不能說自己是鑽石、珠寶、金剛，但是也都差不多的；要不是金剛、鑽石、珠寶，不會這樣不怕苦來用功的。

昨天我寫那首偈頌，提到妒忌、驕慢人人都有，人人都不能放下自己。那麼在禪七將開始前，我現在先要試一試你們。怎麼試呢？就是先用香板來打。要是我打你，你不知道痛，那就是可以啦！但是你若不知道痛，這和木頭是一樣的；你若知道痛呢，你又沒有放下！你就在這個地方參一參，看看應該怎麼辦？

### 大地春回百物生

那麼誰要是怕打的話，現在還可以走；若不怕打的話，就不要走。好，一個也沒有跑，都是不怕打的，都是大丈夫！既然是大丈夫，我們現在就開始了——

大地春回百物生 粉碎虛空自在翁  
從此不落人我相 法界雖大盡包容

「大地春回」，我們現在打禪七就是大地春回，是到春天了！「百物生」，就是你有開悟的機會，這個自性光明要現出來了，好像春天百物生長那個樣子。「粉碎虛

### Working Hard Whether Many or Few

I am afraid that this is probably the first and most serious meditation session happening here in the West. We are scaring everyone away with how serious we are, terrifying away so many people that no one dares to come. Many outside people are trying to find out about what is going on with us. Each one of us works hard at our practice whether there is one person or 100 people. We work hard on our practice regardless of how many people there are. Gems and diamonds do not exist everywhere; they are quite rare. Although we cannot claim ourselves to be diamond, gems, or *vajra*, we come close. If we were not *vajra*, diamond or gems, we would not work so hard on our cultivation while fearing no hardship.

In the verse I wrote yesterday, I mentioned that everyone is jealous and arrogant. People cannot let go of themselves. Before the start of the meditation session, I will test you first. How? First I beat you with some wooden slabs. If I beat you and you know no pain then you pass! You are like blocks of wood if you don't feel pain, but if you do feel pain, you have not yet let go! Meditate on this and see what you should do.

### Spring Arrives Again on Earth

Anyone who is afraid of being beaten may still leave. If you were not afraid of being beaten, don't leave. Good, no one left; you are all not afraid of being hit. Great heroes! Since you're all great heroes, let's now begin --

*All things come into being in spring  
One who pulverizes empty space is free and at ease.  
From now on never fall for signs of others or self.  
The Dharma Realm may be huge and wide  
But it is totally inclusive!*

Spring arrives again on earth. Holding a meditation session now is like spring returning to the land; it's spring time! *All*

空」，虛空粉碎了，虛空本來無形，無形也沒有了，「自在翁」，這時候真自在了！我今天不跟你們講觀自在？啊，真自在了！「從此不落人我相」，從現在也沒有人，也沒有我了，人也空，法也空，人相、法相都空，人我都沒有了。「法界雖大盡包容」，雖然法界這麼大，但是我把這個法界都包到裏頭了。你看這個大不大？所以這才真正是大丈夫的所為。

現在就開始起七了，話不要說太多了，我們自己用自己的功，用什麼功呢？或者你參「念佛是誰」，或者參「父母未生前的本來面目」，或者參悟「什麼是沒有的」。因為世界上一切一切都是會沒有的，什麼是不能沒有的？

你用應該用的功，一定會有一個好消息；你一心去用功，一定會得到好處。我們現在大家一起念，就喊這個「起」字。我喊，大家也一起跟著喊。我們向右轉行香，跑五分鐘，或者十分鐘坐下。

「大地春回百物生，粉碎虛空自在翁，從此不落人我相，法界雖大盡包容。」起.....

*things come into being* means that you have an opportunity to become enlightened; the light of your inherent nature is about to manifest, like all things growing *in the spring*. *One who pulverizes empty space*. Space is shattered. There is no shape to emptiness; even formlessness is gone. *Is free and at ease*—you will be truly at ease by then! Didn't I tell you about the Bodhisattva Who Contemplates with Ease? Yes, truly at ease! *From now on never fall for the marks of self or others*. From that point on, there is no self or others. At that point, any marks of people and Dharma are empty; both self and others become void. *Although the Dharma Realm is huge and wide, it is totally inclusive!*

We begin the one-week session now. Don't talk too much. Just work on our own cultivation, such as meditate on "Who is mindful of the Buddha?" "What was my original face before my parents gave birth to me?" or "What is nonexistent?" Everything will become nonexistent; what cannot become nonexistent?

Work hard on your cultivation so that you will definitely experience some good news. Focus and you will acquire benefits. Now let's call out the word "rise" together. When I shout it out, everyone do the same. Let's circumambulate to the right, walk for five or ten minutes, then sit down.

## 各位都是善知識

各位善知識！為什麼稱你們各位都是善知識呢？如果你不是善知識，就不會到這般若堂裏邊來。禪堂又叫般若堂，般若是梵語，翻譯過來意思就是智慧，所以各位都是有智慧的大善知識，才能到這個智慧的堂裏邊來。為什麼你們會有大的智慧？因為你們在往昔都種下很多的善根，也就是種下很多的菩提種子，也就是在過去生中曾經供養佛、供養法、供養僧，所以今天這個因緣成熟了，才能參加這個坐禪班。這不是一個小的因，這是一個大的因緣，也就是了生脫死的一個因緣，也就是成佛的一個因緣，所以我才普遍地稱你們各位都是善知識。

「善知識」，要知識這個善，不要知識這個惡的，若知識這個惡的就變成一個惡知識了。「惡知識」是什麼樣子？就是邪知邪見的。「善知識」是什麼樣子？就是正知正見，他所行是合乎佛法的，他所修也是依照佛法修行，一舉一動都是與佛法相應。

## All Are Wise Teachers

All wise teachers! I consider all of you wise teachers because you would not be in this *prajna* hall if you were not. The chan hall is also a *prajna* hall. *Prajna* is Sanskrit for wisdom. All of you must be extremely wise teachers to have come to this hall of wisdom. Your wisdom is great because you had planted many roots of goodness in the past, including numerous Bodhi seeds from making offerings to the Buddha, the Dharma and the Sangha in lives past. This is why you may participate in this meditation session now that the conditions are ripe. This is not an insignificant condition, but a tremendous set of conditions that brought this set of circumstances to bear. This is a set of conditions for becoming liberated from birth and death, for realizing Buddhahood. This is why I call all of you wise teachers.

Get to know teachers who are wise rather than evil. Getting to know evil turns one into an evil advisor. What are evil advisors like? They are full of deviant knowledge and deviant views. What are wise advisors like? They are full of proper knowledge and proper views. What they do accords with the Buddhadharma; what they cultivate accords with the Buddhadharma. Wise teachers' every action and every move clicks with the Buddhadharma.