

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

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不要怕苦、不要怕難！

現在大家聚會到這一個般若堂裏邊，都是想要開大智慧，得到一種真正的明白，真正的覺悟。這真正的明白覺悟，是由一點一點修行而成的，不要怕苦，不要怕難！坐在這個地方，腿痛一痛，不要管它，我要了生死！我們一定要有一種大無畏的精神，什麼也不怕，不要說它痛，就是死了，我也是要坐禪，也是要修行！不是說，見到硬的東西就往回跑了。所以這個腿痛，不要管它，好像先前我用香板打你是一樣的。雖然我沒有用力打，是輕輕打，你怎麼知道我不會用力打呢？如果我一用力打，那你也一樣要忍著，和這個腿痛是一樣的。

那麼腿痛你要忍，腰痛更要忍，想睡覺也要忍。怎麼忍呢？想要睡覺，可以把眼睛睜開來參禪，不要因為想要睡覺，就要閉上眼睛。要反對這種痛苦：「它痛苦嗎？啊，我越苦越好，越痛越好！你越想睡覺嗎？啊，我越要參禪！」你參到陽氣具足了，那個睡魔就跑。如果不和睡魔來作戰的話，就承認自己打敗戰了，那永遠都是在這個睡覺的裏邊來生存著。我們現在要得到真明白，所以少睡一點覺，不是說像某某叫人盡學愚癡就好了，不要學有智慧。這是絕對不可以學愚癡的，絕對是要開智慧的，絕對要返本還原，認識自己的本來面目。

本來的面目是什麼樣子呢？是和佛無二無別的。但是因為我們沒有智慧，所以就離著本來面目越跑越遠，不知道認識本來的面目。所以就顛倒倒，醉生夢死，本來就像喝醉酒了，就像做夢了，可是還想要醉中的醉，夢中的夢，所以這就是顛倒中的顛倒！也就是兩種的顛倒，本來就是醉生夢死，還在這個醉生夢死裏邊，再更深一層醉生夢死，所以真是太可憐了！為什麼這樣子

Don't Be Afraid of Hardship!

Since everyone is gathered here in this *prajna* hall, you must want to uncover great wisdom, real understanding and enlightenment. True understanding and enlightenment are achieved bit by bit through cultivation. Don't be afraid of any pain or difficulty! Forget about the aches in your legs while you sit here. "I want to become liberated from birth and death!" We must be fearless. "I am not afraid of anything. Not to mention pain, even death cannot prevent me from meditating and cultivating!" We do not turn around and run when we encounter something tough. Forget about the pain in your legs. Just consider it the same as my beating you with the warning boards. Although I didn't hit you too hard; in fact, I did it quite lightly, how do you know I will not beat you hard? If I spanked you hard, you must bear it still. It is the same with pains in the legs.

You have to bear the pain in your legs, your back, and even your wish to sleep. How? Open your eyes to meditate if you feel sleepy. Do not feel like you must close your eyes because you want to sleep. Overcome this kind of difficulty. "Is it difficult? The more difficult it is, the better; the more painful it is, the better! The more I want to sleep, the more I am going to meditate!" Meditate until your yang energy is full so that the sleep demon runs away. If you do not battle with the demon of sleep, you are admitting defeat. You will always be in a stupor then. To really understand, we must sleep less. Avoid learning from someone who is always telling others to be stupid, rather than be wise. We must never learn to be stupid but must definitely uncover our wisdom, return to our source of origin, and recognize our original face.

Our original face is no different than the face of Buddhas. However, due to our lack of wisdom, we run far, far away from our original face. Not recognizing our original face, we are mixed up and live in a drunken stupor or dream. We were already as if drunk, already as if dreaming, but now we want to be drunk in drunkenness and dream in the middle of a dream. This is about being mixed up further; that way, we are doubly mixed up. We were already in a state of drunkenness and a dream-like state but we take it to another level of further drunkenness and dreaminess. We are so pathetic in this way because we have not encountered any wise teacher who directs

呢？就因為我們沒有遇著善知識，指示我們回家的道路，找著本來面目這個道路。

十方同聚會 皆共學無爲
此是選佛場 心空及第歸

現在很多善知識都遇到一起了，大家共同向本來面目這條路上走，所以才說「十方同聚會」，我們這些來自十方的人聚會到一起。「皆共學無爲」，都是學這個無爲法。「此是選佛場」，這個般若堂又叫選佛場，誰能無人無我了，誰就可以被選上；誰要是還沒有放下，誰就選不上，所以才說「心空及第歸」，誰要是能心裏邊空了，就好像中狀元。三元及第，全國這一些文人聚會到一起來考試，考到第一名，這叫狀元。我們現在大家聚會到一起，也是好像考狀元一樣。啊，比狀元更偉大，我們現在是考佛呢！

說是佛，究竟是怎麼回事，我還不知道，我也不想考了！佛，你不想考，在人之中你是不是要做一個偉人呢？啊，要做一個大英雄、大豪傑、大丈夫！如果你想有這個希望，那也可以。在這地方也就是選大英雄的地方，大英雄也就是大覺，大覺也就是佛，所以沒有兩樣。因為佛你不認識，這個大英雄你一定知道，這是大無畏的英雄。

所以，先要不怕打。那麼有不怕打這種的思想，這也就可以說是無人無我了；要有我就怕打，要有我也就怕痛；要沒有我就不怕痛了。說「那我在這個地方，怎麼說沒有我呢？」那你在這個地方，誰不在這個地方呢？不在這個地方，又是誰呢？沒有一個在，也沒有一個不在，所以叫無我。因為沒有在，所以就沒有我；你若有在，就有我。你有在，應該要自在，不應該要我在；那個自在，就應該沒有我。你若有我，就不自在，因為有我就有很多麻煩，這個麻煩是一言難盡的。睡的覺不夠，覺得不舒服；吃的東西少，覺得肚皮又不答應了，它又反對了；穿的衣服少，這個身體又覺得凍了。這都是爲什麼呢？就因爲有了我。

說「那我可想沒有我，但是這怎麼辦呢？」那就在禪堂坐禪，坐來坐去就坐到無我的那種境界上了，就可以得到「無人無我觀自在」，也無人也無我，那觀自在了！「非空非色見如來」，也不是空也不是色，就在這個時候，你就可以知道如來的法身，也就是知道你本來的面目。

☞待續

us to the way home, the way to finding our original face.

*All gather throughout the ten directions
Together study the unconditioned.
This is the place for selecting Buddhas
Return a winner by emptying the mind.*

Now that so many of our wise teachers have gathered, we may walk down this path toward our original face together. This is why we say “all gather throughout the ten directions.” Together we study the unconditioned. This is the place for selecting Buddhas. This *prajna* hall is also a place for selecting Buddhas. Whoever can be free of a self and others will be selected; whoever has not yet let go will not be selected. “Return a winner by emptying the mind.” Anyone whose mind is empty is a winner, like the national scholar in China who receives first place among all the intellectuals in a national exam. We are here together like we are being tested for national scholars. Actually, even more magnificent than a national scholar, we are being tested for Buddhahood!

“But I still don’t know what a Buddha is all about. I don’t want to go through a test for it either!” You don’t want to take the test for becoming a Buddha! Don’t you want to be a great figure, a great hero, an outstanding individual among people? If you do, then this is the place for selecting great heroes. Great heroes are greatly enlightened beings, which is no different than Buddhas. You may not know about Buddhas, but you must know about fearless heroes.

First of all, do not be afraid of being beaten. You can be said to be free of any idea of a self and others if you are not afraid of being beaten. If there is a self, then you would be afraid of being beaten, you would be afraid of pain. If there is no self, then you would not be afraid of pain. “I am here, how can there be no ‘self’?” Who is not there? Who is it that is not there? There is no one there or not there; that’s why there is said to be no self. Since there is no existence, there is no self. If there is existence, there is a self. If you are present, you want to be present with ease rather than present with a self. Being present with ease means having no self. With a self, there is no ease. There are numerous problems when the self is present, the magnitude of which I can hardly express but here are some: we feel that we don’t sleep enough; we feel uncomfortable; our stomach is disagreeable when we eat too little; our body feels cold when we wear too little. All these problems exist because the self is present.

“I want to be free of a self, but how?” Just meditate in the hall until you reach the state of no self. At that point, you will be free of a self and others, contemplating with ease. You are the Bodhisattva Who Contemplates with Ease when you are free of a self and others! You see the Thus Come One when you know that which is neither emptiness nor form. At that point you know about the Thus Come One’s Dharma body, which is your original face.

☞To be continued