

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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參禪就是持戒

那麼這件事情不是容易做得到的，所以要忍，要忍痛、要忍苦，要忍一切的困難。你打破一切的困難、一切的痛苦，那就得到快樂。無論做一件什麼事，一開始都是不容易的，你能把這個不容易過去，就是容易了。所以我們坐禪，雖然是不做其他的工作，可是時間久了，就覺得很不舒服。你在這個時候，要是會用這個忍，不論怎樣不舒服，也能忍得住，不被這種境界搖動你的心，那也就是有少份的定力了。有少份的定力，就會生出少份的慧力。

有的人想要受戒，我們現在這兒坐禪這就是受戒。受什麼戒啊？受苦戒！受什麼戒？受痛戒！你坐這個地方一心參禪，參這個「念佛是誰」，抱住這個話頭，綿綿不斷，密密不忘，總是「念佛是誰」。參！這時候你自己說你有沒有罪過？你是不是造了很多業？在這參禪，造了很多罪過？你在這參禪，會不會去殺人？會不會打著殺人的妄想？「啊，某某人對我最不好了，我一定要把他殺了！」你會不會參這個殺人的禪？不會的。你在這參禪，會不會想去偷東西？不會的。那麼你不殺人、不偷東西，這就持戒了嘛！在這參禪就是持戒，這叫不持之持，不用持戒自然就持戒了，所以就會生出定力。



Meditating Is Equivalent to Keeping the Precepts

Meditation is not easy, so be patient. Bear pain, bear bitterness, and bear all difficulties. Break through all hardship so that you will be happy. The start of anything is not easy. If you can go through what is not easy, then it will be easy. Although we're not doing anything else while meditating, after some time we feel uncomfortable. If we know how to be patient, then we can bear discomfort to whatever degree. You have a bit of power of focus if you remain unaffected by such states. Some wisdom will develop out of this bit of power of focus.

Some people want to receive the precepts. We are receiving the precepts while meditating here. We are keeping the precepts of suffering! We are keeping the precepts of pain! Just be here and focus on your meditation singularly, contemplating the question, "Who is mindful of the Buddha?" endlessly and consecutively. In thought after thought, you are contemplating, "Who is mindful of the Buddha?" At this point, would you say you have any offenses? Would you say you have created a lot of karma? Would you say that you are creating a lot of offenses while meditating? Will you go and murder anyone while meditating? Will you harbor any thoughts of killing? "Someone is so mean to me, I will definitely kill him off!" Will you meditate on murdering? No. You are contemplating the meditation topic. Will you want to go and steal while meditating? No. Since you are not killing or stealing, you are upholding the precepts! Meditating is just keeping the precepts. This is to naturally uphold the precepts, which develops our power of focus.

如果你不參禪，盡打其他的妄想，或者殺生、或者偷盜、或者邪淫、或者妄語、或者飲酒，什麼都做出來。這就因為一念之差，所以就做了很多罪過的事情。在這參禪呢，這一些個問題都解決了，所以這叫不持戒而持戒。不持戒而持戒，你就不定而定，雖然你覺得痛，但是你忍著一點，這也就生出定力了。生出定力就會生出慧力來，所以在這參禪，就是勤修戒定慧了！勤修戒定慧，也就是息滅貪瞋癡！啊，我要修行了，也不生貪心了！我修行，有人打我，我像沒有那麼回事，也不生瞋心了！修行啊，在這參禪也沒有愚癡的心了！沒有那個狂心野性，你說這豈不是最大的好處呢？所以，這個參禪就是具足一切法，一切法都在這參禪裏頭包括著。

鍊成金剛不壞身

但是我們參禪是要越參越開悟，越參越聰明，越有智慧，不是參那個死禪，就是愚癡、愚癡、愚癡，越參越愚癡！那樣就是參死禪，就是什麼也不懂。這和什麼同一個樣子呢？就和吃迷魂藥那個樣子是一樣的，迷迷糊糊的也不知東南西北——這是白天？是晚間呢？拿著太陽看著是月亮，看著月亮又說是太陽。你說這豈不是顛倒嗎？這就是這種最愚癡的人的行為。

所以我們現在都要學有智慧，學有智慧就先要受一點苦，在這裏鍊一鍊，用火來燒一燒。你說你是塊金子，這要用火來燒一燒才知道是真的、假的？若不是金子呢？就燒沒有了。若是金子呢！真金不怕紅爐火，那真的金子，你怎麼樣燒，它還是一兩或者 ten ounces（十盎司），不會減少的。那假的呢，本來是 ten ounces，一燒的時候，one ounce（一盎司）！所以，我們現在就是在這個爐裏頭鍊。鍊什麼呢？鍊成金剛不壞身。你金剛不壞身鍊成了，無論是原子彈、氫氣彈，什麼彈都不怕了。為什麼你不怕呢？因為你不壞嘛！沒有任何的東西可以破壞你這種的金剛不壞身！但是要先受一點苦。

待續

If you do not meditate and constantly have extraneous thoughts such as killing, stealing, sexual misconduct, lying, or taking intoxicants, then you will create a lot of offenses due to this single thought. While meditating, all these questions are resolved, which is what is meant by upholding the precepts without upholding them. You realize *samadhi* without trying. If you just bear what you feel to be painful, then you develop *samadhi*, which in turn develops wisdom. Meditation is about diligently cultivating precepts, *samadhi*, and wisdom, which is just to quell hatred, anger and delusion. “Ah, I want to cultivate and not be greedy any more! I want to cultivate so that it will be as if nothing is happening when someone beats me!” Meditate until there is no delusion or a mad mind. Is that not the greatest benefit? Meditation embodies all dharmas while all dharmas are embodied in meditation.

Develop the Indestructible Body of Vajra

We meditate so that we become more awake, more intelligent and wiser, rather than meditating in some rigid fashion, which makes us more stupid, stupid, stupid. Rigid, the more we meditate, the more we become stupid! That type of meditation is flat, leaving us not understanding anything. This is similar to taking drugs. Those under the influence are confused and cannot tell which direction is which or which hour of the day it is. They mistake the sun for the moon and the moon for the sun. Isn't that mixed up? Such are the behaviors of the worst of fools.

Now we must learn to have wisdom, which requires some suffering first. Smelt in the fire a bit. We have to burn you to see if you are really gold like you claim. If you were not really gold, you would disappear. If you are gold, then true gold is not afraid of the red-hot furnace. No matter how you smelt real gold, it remains one ounce or ten ounces; it will not diminish. Ten ounces of fake stuff will reduce down to one ounce if you smelt it. We are being smelted in this furnace so that we develop *vajra* indestructible bodies that are not afraid of atom bombs, hydrogen bombs or other bombs. We will not be afraid because we will have become indestructible! Nothing can damage our *vajra* indestructible body, but we just have to suffer a little first.

To be continued