

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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編按：一九七〇年十一月至次年的二月，宣公上人在三藩市金山禪寺主七，舉行長達九十八天的冬季坐禪班，此乃美國之創舉，西方之首舉。在此坐禪班期間，參加者每日早晨三點鐘起身用功，至晚間十二點鐘休息，每天坐禪用功二十一個鐘頭，紮實又辛苦，乃真正精進之參禪，可謂大冶洪爐選佛場，稀有難得。本刊自461期陸續登載禪七期間上人開示坐禪的方法、規矩、境界等，使未能躬逢其盛的後人，亦能蒙受善知識教誨，同霑法益，早日明白「父母未生前的本來面目」。

Editor's Note: From November 1970 to February 1971, Venerable Master Hua hosted a Chan (meditation) session at Gold Mountain Monastery in San Francisco. This winter Chan session lasted for 98 days and was the first of its kind in America and in Western countries. During this period, the participants would wake up at 3:00 in the morning to start investigating Chan and would go to bed at midnight. Every day, they would sit in meditation for 21 hours. It was solid and hard work, a genuine act of vigorously investigating Chan. It could be said to be "a great smelting furnace and a field where Buddhas are selected", something very rare. In this journal, starting from issue No. 461 (Oct 2008) we have been publishing the instructional talks by the Venerable Master on sitting in Chan meditation, from the methods and rules to the mental states that may arise, so that later generations can also benefit from the teaching of a good spiritual advisor and soon discover "their true face before they were born."

若要人不死，須做活死人

有的人說：「這個苦啊，我真受不了！太苦了，也太痛了！」誰知道它苦？誰知道它痛？說：「我知道苦，我知道痛。」你又是誰？說：「就是我這個身體。」哦，你這個身體就是你？你若死了，你這個身體還在這個地方嗎？怎麼打它也不知道痛，罵它它也能忍的，怎麼樣苦它也能受得了。那時候怎麼又沒有這些問題了？說：「那是因為死了，所以什麼問題都沒有了。」那麼你現在也可以就像死了一樣。

「若要人不死，須做活死人」，你想要不死嗎？你先要試試看！說：「這是自殺。」不是的，你能看著好像死了一樣，也就不爭了，也不貪、不瞋、不癡了。為什麼你有貪瞋癡？就因為你沒有把它看著像死了。你若死了，你貪什麼？瞋什麼？癡什麼？所以現在我們雖然沒有死，就準備像死了那個樣子，就沒有爭心，沒有貪心，沒有瞋心，也沒有癡心了！啊，和誰去貪

To Avoid Death, Be a Living Dead Man

Some people say, "I really cannot stand this pain! It's too hard, too painful!" Who is it that knows the hardship? Who is it that knows the pain? "I know it's hard; I know it's painful." Who are you? "I am my body." You are your body? If you were dead, would your body remain in place? How come it does not feel painful when you hit it? How come it can bear being yelled at and can take any hardship? How come there are no problems then? You say, "That is because there are no such problems upon death." Well, so you can be as if dead.

To avoid death, become a living dead man. Try this if you want to avoid death! Some claim this to be suicidal. No. Appear dead and you will not fight, be greedy, hate, or be deluded. Why do you have greed, anger, and delusion? It is because you do not really consider yourself dead. What would you be greedy for if you were dead? What would you be angry over? What would you be deluded about? Although we are not yet dead, we should be as if we are ready to die; that way we would not have any thoughts of contention, greed, hatred, or delusion! With whom would we try to be greedy,

瞋癡呢？

那麼這是一個方法，不是真叫你死，你不必害怕。說：「那學參禪，原來就是死，像死了似的！」你要「像」死不是「真」死，所以我方才沒說嘛！你要想了生死，就先試試做一個活死人。啊，不要想那麼多了，就是在這能忍著，能打坐！日本人叫坐禪，我們說打禪七，打禪七是什麼？這頭一天相信還沒有那麼多苦，第二天、第三天、第四天、第五天、第六天那時候就多少有一點苦。不過你要是過了三、四個七就苦而不苦了，那時候就覺得：「哦，有點意思了！」我們在這個國家，去年頭一次打禪七，果詹說根本就不是打禪七，他說是不知是時間少，或者是講話講的多，或者是吃的少，或者是睡的多了；總之，不知道是什麼原因，他就說不像個打禪七的樣子。

那麼我們今年絕對要像個打禪七的樣子！打禪七，三點鐘就起來，晚間十二點鐘休息。那麼這種的打禪七，有人受不了了，恐怕有的或者會打跑了，要回家去找爸爸媽媽。那麼世間的事情就是這樣子，你太過了，他也受不了；不及的，他也受不了。啊，入了睡覺三昧了！那麼睡覺，能常常入睡覺三昧也不錯的。

本來我想和你們一起坐禪，但是我還有很多的事情：要研究《華嚴經》，準備將來在開演華嚴法會的時候，好能勉強講一講。因為要從頭到尾看它幾遍，那個意思就可以記得，所以在講的時候，就不要本子也可以講的。這並不是我記憶力好，就是因為我肯用功！又因為我過去打過幾百個禪七，都是這麼苦一日、苦二日、苦三日、苦四日的。所以現在雖然我不常常在這兒陪著你們打坐，但我這個心時時都沒有離開你們各位！

只要你能忍，苦一點，我保證你們會得到這個甘露法水。若想吃這種東西，就要先不怕苦；若不想吃苦哪！那也就不需要講了。我又有一個宗旨，因為我以前受的苦那麼多，我現在做你們的師父，所以叫你們這些個徒弟也一定要受一點苦的。不然我白受那麼多苦，你們現在不受苦，就得到甘露了，那是太便宜你們了！所以現在要先給你們一點苦吃。也可以說不是我給你們的這個苦，是你們自己願意受這個苦，因為如果你們不願意受，我絕對不勉強你，使你們受苦！

☞待續

angry, or deluded?

This is one way. Don't be scared, it does not mean for you to die really. You think, "Meditating is just like dying, being as if dead!" You must "act" dead but not "really" dead. Didn't I say earlier, if you want to become liberated from birth and death, you must first try to be a living dead man? Don't think so much; just be patient here and meditate! The Japanese call it zen, we call it chan. What is chan all about? I believe there's not so much pain on the first day, but as the second day, third day, fourth day, fifth day or sixth day rolls around, there is a bit of pain there. However, the pain will no longer be painful after three or four weeks of meditation. At that point, you'll feel, "Oh, this is getting interesting!" We held the first one-week meditation session last year in this country and Guo Zhan remarked that it's really not a meditation session. He said that he didn't know whether it was because of limited time, so much talking, too little food or too much sleep; in general, for some reason, he said it didn't feel like a meditation session.

For that reason, we must be sure that we look like we are holding a meditation session this year. We will get up at three and retire at midnight. Some people cannot tolerate this kind of meditation session. Perhaps some will be beaten off, running home to look for mommy and daddy. That's the way things are in the world. If it's too much, one can't take it; if it's too little, one cannot stand it either. Ah, you have entered the sleep *samadhi*! It's not so bad if you can enter sleep *samadhi* often during sleep.

Originally, I intended to meditate with you, but I have a lot to do. I have to study the *Avatamsaka Sutra* so that I can force myself to say something during the *Avatamsaka Dharma Assembly*, when it is held in the future. I can remember by looking it over a few times, which is why I don't need any notes when I speak. It is not because my memory is excellent; it is because I am willing to work hard! Also, it's because I participated in several hundred meditation sessions before, bearing suffering for a day, two days, three days, or four days. Although I am not frequently here sitting along with you now, my thoughts never part from you.

If you can be patient and suffer a bit, I guarantee you will attain the sweet dew of Dharma. If you want to savor such a taste, you must not be afraid of suffering, first of all. If you don't want to suffer, then forget it. Another guideline of mine is that my disciples must suffer a bit because I suffered so much in the past. Otherwise, as your Master, I would have suffered in vain before. You would be getting too much of a bargain by having this sweet dew without having to suffer! So I must make you suffer a bit first; actually, I should say that it is not that I am making you suffer but that you are willing to take this suffering yourself. If you resist, I will definitely not force you to suffer!

☞To be continued