

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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作得主

我們人在明白的時候作得主，就好像現在外邊有什麼境界來了，不被這個境界轉。那麼明白的時候不被境界轉，等你糊塗的時候，又很容易被境界轉，這就是你無明現前。若你糊塗的時候不被境界轉，就不糊塗了。但是你在睡夢中的時候，又恐怕被境界轉了，見到鬼就怕鬼，見到老虎就怕老虎。你本來不貪財，見著財就生一種貪心，作夢的時候看到那麼多金子，無論如何就想帶一點；那麼多的珠寶，如果我要不拿著，旁人也會撿去了，所以就生一種貪心來了。見到色也生一種貪心，看那麼多的美女，也生出一種不正當的思想來。

若你夢中還能有把握，能作得主，說夢中我都不動了，不被一切境界所轉，你在病中又恐怕被境界轉了。病得牙也痛、耳朵也痛、頭也痛、腰也痛、腿也痛，全身都不舒服，這時候又作不得主了，又被境界轉了！你病中還能作得主，恐怕在死的時候就作不得主了。死的時候，你不能說「我願意死就死，願意不死就可以不死。」你要能有這種本領，那你就不要參禪了，不要參加這個禪七了。

受苦的好處

這個禪七是百千萬劫不容易遇的，你不要看得太簡單了，這是最要緊的！我生命不要了，你想我不參加禪七不可以的！說：「法師你這樣講，我沒有看見你來參加這個禪七呀？」那麼你參加這個禪七沒有？你若參加這個禪七，你就會看見我參加這個禪七；你若沒有參加這個

I am In Control

We are in control when we are clearheaded. For instance, we are not affected by some external experience that occurs. When we are clearheaded, we are not affected, but when we're muddled, we're easily affected, a result of our ignorance. If you are unmoved by experiences when you're muddled, then you're not really muddled. Unfortunately you may be affected in your dreams. You are scared at the sight of ghosts or tigers. You weren't greedy for money before but you become greedy at the sight of riches. Seeing so much gold in your dream, you want to take some with you no matter what. You think, "If I don't get some, other people will pick them up." Greed arises. You become greedy at the sight of beauty too. Seeing so many beautiful women, improper thoughts occur.

If you are still in control in your dream so that you are unaffected by any state that occurs, then you might be affected by states while you're ill. When you have a tooth ache, ear pains, headaches, back pain, leg pain and discomfort all over, you may be affected and not be in control then! If you can remain in control while sick, you may not be in control while dying. When dying, you can't say, "I will die when I want to die and refuse to die when I do not wish to die." If you had such skills, you wouldn't have to meditate or participate in this meditation week.

The Benefits of Undergoing Suffering

It is not easy to encounter a meditation session like this. It's extremely important that you don't think this comes by easily. "I can forego my life but I cannot forego this meditation session!" Someone wonders, "Dharma Master, you tell us that, but I never saw you joining this meditation session!" If you participated in this meditation session then you will see me; if you did not then you will not see me in this session. Furthermore, I've participated in countless meditation sessions with a



禪七，你就看不見我參加這個禪七。再者，我在過去參加禪七不知多少次了，或者大家在一起來舉行禪七，或者自己一個人來舉行禪七，我現在因為記憶力不太好，所以究竟多少次也都忘了。那麼我對參加禪七，是最高興的，但是要因緣具足才可以的，譬

如有一些做工的人想要參加禪七，辦不到，慢慢就會辦到，現在不必著急。有一些讀書的人，說：「喔，我錯過機會囉！我現在讀書，不能天天參加，這是太不圓滿了。」這也不必著急，只怕你不歡喜，若歡喜，來日方長，還有很多機會的。

所以這一次無論那一位都不要後悔，等將來我們的地方大，地方大正是讓大家來比賽一下，看看誰先開悟，誰能先作得主。即使你這一次沒有參加，將來會有很多的機會，所以你不要後悔。只怕你怕苦，你若不怕苦，那不妨來試一試。為什麼要不怕苦？各位應該要知道，我們的本師——佛教的教主釋迦牟尼佛，他在過去無量無邊那由他恆河沙阿僧祇劫已經成佛啦！他為了教化我們這些沒有恆遠心的眾生，沒有堅固心的眾生，沒有懇切至誠的這些眾生，他示現成佛。

以他已經成佛的這種根性，還要在雪山打坐六年。在這六年期間，他得到什麼好處呢？他為什麼願意受這六年的苦？本來在釋迦牟尼佛的份上來講，是不需要受這個苦的。他做太子，富貴到極點，不需要受苦啊！而他還是修行要受苦，可是受苦，他得到什麼好處呢？什麼好處也沒有。因為他受這麼多的苦，還沒有成佛，還沒有真正的開悟。可是他在受苦之後成佛，也就是這個受苦的好處，因為他受苦這個時候，就好像造房子打地基一樣，地基打好了，房子才能造起來；這個地基沒有打好，造這個房子是不可能的。所以這個受苦就是成佛的一個基礎，說來這好處也是無量無邊的。那麼不好處呢？就是受苦，受了很多苦！所以釋迦牟尼佛若不在雪山六年，也不會在菩提樹下四十九天而證得佛果。

待續

group or alone. Unfortunately, due to my poor memory, I've forgotten how many times exactly. I am most happy to attend meditation sessions, but the conditions must all be there. For instance, some workers wanted to join the meditation session but could not. They will get to eventually; they don't need to worry now. Some students say, "Oh, I'm missing the opportunity! I cannot participate everyday because I am studying, which is too bad." No need to worry. We're only afraid that you don't enjoy it. As long as you enjoy it, there are many opportunities in the future.

No matter who you are, have no regrets over this session. Wait until our place is larger; then we can then hold a competition to see who becomes enlightened first, to see who can be in control first. Even if you did not participate this time, there will be numerous opportunities in the future. So have no regrets. It's only to be feared that you are afraid of pain. As long as you are not afraid, then you might as well try. All of you should know that you should not be afraid of pain because our original teacher, the founder of Buddhism, Shakyamuni Buddha, manifested the realization of Buddhahood though he became a Buddha as far back as infinite number of eons like sand grains in *nayutas* of Ganges rivers! He did this to teach us living beings who do not persevere, who are not committed, and who are not completely sincere.

With his potential for realizing Buddhahood, he still had to sit in the Himalayas for six years. What did he get out of those six years? Why was he willing to suffer for six years? As a royal prince, Shakyamuni Buddha in his status really didn't have to suffer! He continued to suffer for his cultivation though he didn't get any benefit out of it. Before he became a Buddha and became truly enlightened, he suffered a tremendous amount; but the suffering was beneficial because he became a Buddha after he suffered. The period during which he suffered is like the time when the foundation of a house is being laid. Only when the foundation is laid can the house be built. A house cannot possibly be constructed if the foundation is not laid well. To undergo suffering is the foundation for realizing Buddhahood, which makes the benefits of suffering limitless. The bad part of it is that he suffered a great deal! Of course, if Shakyamuni Buddha had not been in the Himalayas for six years, he would not have become a Buddha under the Bodhi tree in 49 days.

To be continued