

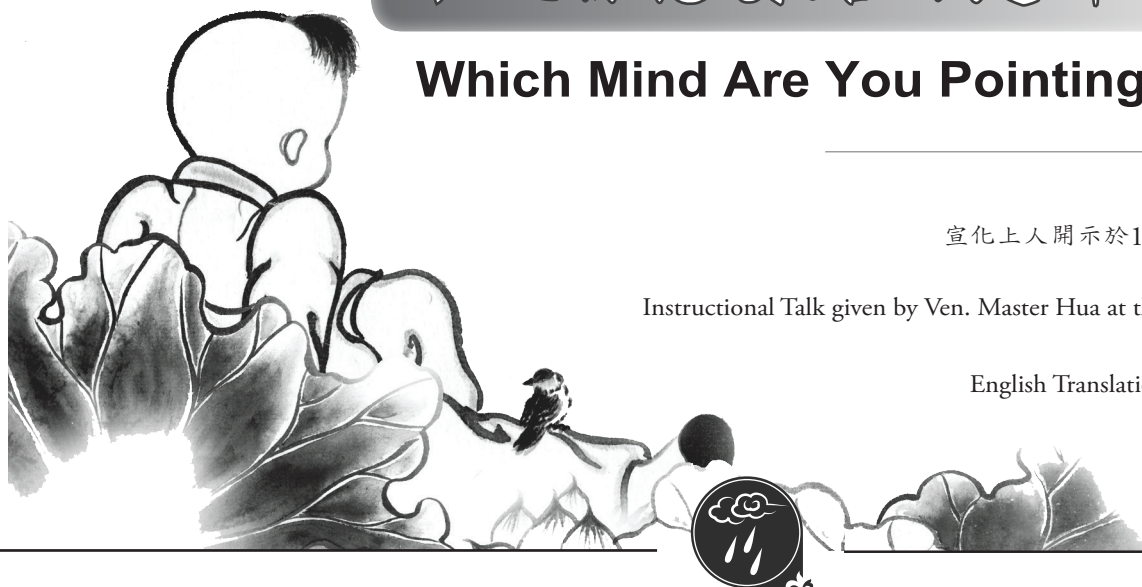
今天你想要點的是哪一個心？

Which Mind Are You Pointing To?

宣化上人開示於1969年三藩市佛教講堂
比丘尼近經 英譯

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English Translation by Bhikshuni Jin Jing



DHARMA TALK DHARMA RAIN | 法語法雨

在中國四川，有一位法師姓周，他擅於講解《金剛經》，而且還著作一部《金剛經》的註解，叫「青龍疏鈔」。他聽見中國南方，就是在揚州一帶，一般的出家人都是參禪打坐，沒有講經說法的；他就嘆息：「這一般人，都是魔子魔孫！在佛教裏應該講經說法；你天天參禪打坐，這有什麼用處！」於是他就用兩個籬筐，把他的《青龍疏鈔》放在裏頭，挑著就往三江，就是長江、揚州、南京、上海這一帶，預備到那裏去講經，教化眾生。

他挑著所著作的《金剛經》註解，走到離揚州很近的一個地方，看見一個賣點心舖子；這個舖子，是一個老的女人在那兒賣點心。偏偏這個時候，他肚子就餓了；他要買點心吃，就把挑子放下，說：「我想買一點點心來吃一吃。」

「你從什麼地方來呀？」這個老的女人就問他。

「我從四川來。」他說。

「那你挑這麼一擔紙，做什麼用啊？你到什麼地方去賣？」

In the Sichuan Province of China, there was a Dharma Master whose last name was Zhou. He was well versed in explaining the *Vajra Sutra*, which he also commented on – *The Green-Dragon Commentary*. He heard that in southern China, near Yangzhou, most of the monastics sat in Chan meditation and none lectured on sutras or spoke Dharma. He then lamented, “these people are the demon’s sons and grandsons! In Buddhism, monastics should lecture on sutras and speak Dharma. What is the use of sitting in meditation every day?” Therefore, he packed his *Green-Dragon Commentary* into two baskets and prepared to speak Dharma to teach and transform living beings near the “three rivers’ areas”, which is currently located near the Yangzi River, Yangzhou, Nanjing and Shanghai.

He carried the commentary of the *Vajra Sutra* that he wrote and had traveled to a place near Yangzhou. There he saw a refreshment shop, where an old lady was selling some snacks. Coincidentally, he happened to be hungry at that time and would like to get some snacks to eat. He put down his baskets and said, “I would like to buy some refreshment.”

(Note: refreshment or snacks in Chinese is pronounced as *Dian Xin*, which is a pun that could also mean “pointing at the mind.”)

“Where did you come from?”, the old lady asked.

“I came from Sichuan.”, he said.

“What is the use of the paper that you were carrying in the baskets? Where are you going to sell them?”

“This is the commentary of *Vajra Sutra*. It is not for sale!”, the Dharma Master replied.

「這是《金剛經》的注解，不是賣的。」這位法師就說。

「啊！《金剛經》的注解？《金剛經》上有三句經文，我請問你是怎麼樣講？」這個老女人就說。這個周金剛一聽，這當然！全部《金剛經》我都會注解，問什麼問題，我一定很容易就可以答覆出來了！就說：「你問吧！」

「法師！你注解《金剛經》，《金剛經》裏邊有『過去心不可得，現在心不可得，未來心不可得』。我請問你，今天你想要點的是哪一個心？」

這樣一問，把這個「周金剛」問得閉口無言，沒有話講了，自己不知道究竟答覆點哪一個心好？於是知道自己這個理論還靠不住，所以把所註的《金剛經》都收起來，到高旻寺龍潭那個地方去參禪打坐，以後他也開悟了。

他開悟之後，知道這一切的法藏，原來要憑真正用功，才能瞭解；如果不用功，就憑這口頭禪，說來說去、橫說豎說，都是皮毛，都沒有得到經中真正的道理。

所以，在永嘉大師〈證道歌〉上說：「宗亦通，說亦通，定慧圓明不滯空。」宗亦通，就是不單會講經說法，又會參禪打坐；說亦通，不單會參禪打坐，而且又會講經說法；這宗、說並通。宗，就是禪宗；說，就是講經說法；他都明白，所以定慧圓明。他為什麼宗、說都明白呢？就因為他有定力、又有慧力；定力和慧力互相圓融，定幫助慧，慧也就是幫助定。有定而無慧，只通宗而不通教；有慧而無定，只通教而不通宗。那麼「定慧圓明不滯空」，就是他沒有法執、也沒有我執、也沒有一個空執；人、我、法、空，都沒有了！



“Ah, the commentary of *Vajra Sutra*? There are three lines in the *Vajra Sutra*. May I ask you what they mean?”

Upon hearing this request, Vajra Zhou thought to himself, “Of course, I can commentate on the entire *Vajra Sutra*. Whatever questions you have, I will be able to answer them easily.” So, then he said to the old lady, “Go ahead!”

“Dharma Master, you had commentated on the *Vajra Sutra*. In the text, it says, “the mind in the past cannot be obtained; the mind in the present cannot be obtained; the mind in the future also cannot be obtained.” Let me ask you this, ‘which mind are you pointing at today?’”

Such question made Vajra Zhou speechless and he didn't know how to answer “which mind he is pointing to” as he ordered the refreshments. Therefore, he realized that his theories are not reliable yet. He put away all his commentaries on

the *Vajra Sutra* and went to the Dragon's Pond to meditate at the Gaomin Monastery. Later, he became enlightened.

After his awakening, he realized that one must apply efforts in order to truly understand the Dharma treasury. If one does not apply serious efforts, but merely relying on mouthing off Chan instead, regardless how one could talk up a storm, it is just superficiality and one will never grasp the true principles in the sutras.

Therefore, *The Song of Enlightenment* by Great Master Yong-Jia reads, “Having mastered Chan and Dharma-Speaking Dharma, Samadhi and wisdom are perfect and bright. One does not stagnate in emptiness.” Having mastered Chan and Dharma-Speaking” means one not only knows how to lecture on sutras and speak Dharma, but also sit in Chan meditation and one is considered versed in both. Chan here refers to the Chan School; Dharma-speaking refers to lecturing sutras and speaking Dharma. As one understands both, one's Samadhi and Wisdom are perfect and bright. Why is this person versed in Chan and speaking Dharma? It is because he has samadhi and wisdom power and both are interfused. Samadhi helps wisdom and vice versa. Samadhi without wisdom, one is only good at Chan meditation and not the Teachings. Wisdom without Samadhi, one is only versed in the Teachings and not Chan meditation. Samadhi and wisdom are perfect and bright means one does not have attachment to Dharma, self or emptiness. Others, self, Dharma and emptiness are all “emptied”!

