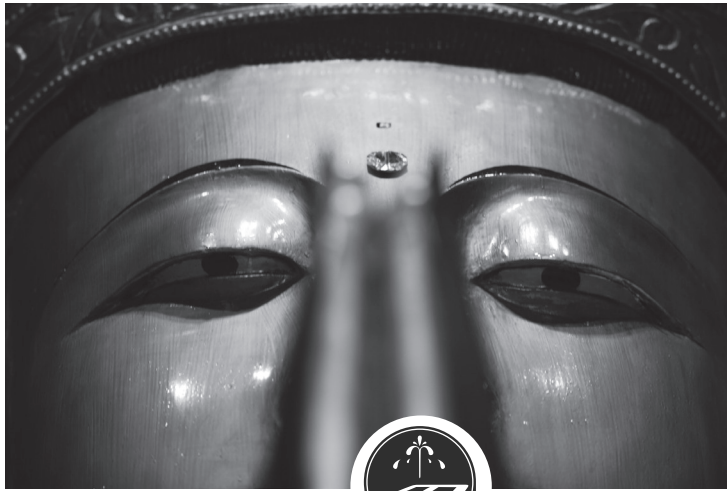


# 心平百難消，意定萬事吉

A Peaceful Mind Eradicates Myriad Disasters

Absence of Idling Thoughts Bring All Things Auspicious

· 沙彌親光講於  
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· Shramenera Chin Guang on,  
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· English Translation by  
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BODHI FIELD | 菩提田

再過三天，新的蛇年就來了。「天增歲月人增壽」，新年裡小孩子們是高興的，年輕人是慶幸的；但是，對年紀大的人，可有「無情歲月增中減」的命光壓力，以及面對生命使命的擔當的負擔。如何解套呢？末學想起唐代的慧安禪師的故事。

慧安禪師有一天到宮中，武則天問他今年幾歲了；禪師答不記得了。武則天又問，為什麼不記得了呢；禪師答，「有生有死的身體，如循環不已的圓環，沒有盡頭，也沒有起點。而且，心事流注，未曾間斷過，如水泡暫起的身形，也只是妄想罷了。所以年歲又何必記起它呢？」

武則天聽了，讚嘆不已。這時，禪師已經是一百多歲了，人人稱他為老安國師。這是《佛祖通載》上的一樁公案。老國師的忘年離相，不執著心，正是宣公上人時常提醒我們，要掃三心、離四相的修行菩薩道的重要法則。

鍛鍊武術的老師，都會提醒學徒，不要一次練一萬招，而要一招練一萬次。因為一次

In three days, we will be entering the year of the snake. "Heaven adds years while humans increase age." In the new year, children are happy and the youth are celebrating. However, for the older folks, they feel the pressure of increasing years and the confrontation of life's many responsibilities. How can we escape from these? I recollected a story of Chan Master Hui-An from the Tang Dynasty.

Once, Chan Master Hui-An went to the imperial palace. The Empress, Wu Ze-Tian, asked him how old he was. The Chan Master replied that he didn't know. The Empress asked him why he did not remember. The Chan Master replied, "A body that has birth and death is like a round bracelet. It has no beginning and no end. Also, our flowing thoughts, just like transient water bubbles, never ceased to be. These are just false thoughts. So why would I need to remember my years?"

The Empress heard his replied and praised the Master greatly. The Master was over a hundred years old at the time. Everyone called him Old National Master An. This is a public record in the *Records of the Patriarchs*. The old national master's unattached mind to forget his years is exactly like how Master Hua reminds us of the important rules to sweep our three minds and be apart from the four appearances to cultivate the Bodhisattva path.

A martial arts teacher would tell his students to not practice 10,000 forms in one go; but to practice a single form 10,000 times. This is because if one practices 10,000 forms in one go, not a single form is perfected. But

練一萬招，招招不實；假若只練一招，認真練上一萬次，那累計的功夫道力，是非常驚人的。所以武臺上的贏家秘訣是「不怕萬招會，就怕一招精」。也就是說，你會一萬招是不可怕的，最怕的就是專精的一招。我們修道，也是同樣的道理，貴在專精，無論學習哪一法門都是一樣。

明朝的蓮池大師，出家後到處參訪，也到過京師，乞求當時著名的辨融禪師開示。禪師對他說，「你可守本分，不要去貪逐名利，不要去攀緣，只要因果分明，一心念佛」。這幾句話，蓮池大師是再三跪求得來的開示；一起同行的卻大笑，以為不遠千里而來，只得了這些話，真是不值半文錢。但是，蓮池大師卻如獲珍寶，盡其一生，信受奉行，將它奉作真正的心地功夫。因此，最後得到了莫大的成就，成為一代祖師。

道場慈悲，每一年年終，都安排一星期的佛七以及三星期的禪七，給弟子們用功修行。末學是以專念阿彌陀佛聖號作為修持法門。在佛七，則隨眾用功，念誦佛號；在禪七則佛號默印心中，並隨呼吸默念。久而久之，習慣之後，末學發覺只要在呼吸的時候，自然想起並升起佛號在心中。

也就是說，人只要有一口氣的呼吸，就可念一聲佛，在行住坐臥自然就不離佛。這樣的念佛，又還有一個最大的好處，當人臨命終時，最後一口氣也就自然隨著呼吸的一聲佛號，往生西方極樂世界了。

在如來寺參禪的人，都必須能夠忍寒、忍痛；等到腿不痛了，才算正式參禪上路。再繼續努力，就會有開悟的機會。所以解決腿痛是每一年最多的話題，在晚間開示時段提出討論。

今年禪七當中，有一位居士問，「一個人沒有腿了，可不可以參禪開悟？」方丈和尚回答說，沒有腿的人，假如是上上根器，那只要幾句話，他就開悟了；一般中根器的人，是最適合參禪用功的；而下根器又是沒有腿的人，表示業障深重，必須先消除業障後，才能參禪，上路用功。

末學想分享好友吳教授巧遇無腿的人的一個故事。吳教授年輕時，有過兩年大專聯考

if one could just practice one form over and over again ten thousand times, the accumulated skills from the practice will be tremendous. This is why winner of martial art competitions secrets are: "Never fear of the many forms an opponent may have; instead, have caution to the one form that has been practiced to perfection." This is to say that an opponent is not scary if they know many forms in martial arts. The most fearful thing is when they use the form they've perfected. Cultivation is analogous to this, too. The secret is in perfection in one single practice not in the number of Dharma-door you may know and practice.

After Ming Dynasty Master Lian Ch'ih left home, he traveled to learn from different places. He once went to the capital to request for Dharma from the then famous Chan Master Bian-Rong. The Chan Master told him, "You must know your place and follow the rules. Do not seek for fame. Do not scheme. You need only to be clear about the Law of Causes and Effects in addition to reciting the Buddha's name single-mindedly." Master Lian Ch'ih received these few lines of advice after he bowed for many times. However, a travel companion laughed at him, and thought the few lines of advice were not worth the long journey. But Master Lian Ch'ih treated them as treasures and practiced them his whole life. Hence, he had great accomplishments and became a patriarch of that time.

Our monastery is compassionate in setting up a one-week of Buddha recitation session and a three-week Chan session at the end of every year for disciples to cultivate. I take the Dharma-door of reciting the Buddha's name as my personal practice. During the Buddha recitation session, I followed the schedule and recited with the assembly. During the Chan session, I recited the Buddha's name silently and synchronized the recitation with my breathing. After a while, I get used to it and can naturally remember to recite the Buddha's name when breathing.

This is also to say: as long as people have one breath left, they can recite the Buddha's name. In this way, they will never leave the Buddha whether they be walking, standing, sitting, or lying down. There is one more big benefit to reciting the Buddha's name this way. When people are on their deathbed, their last breath will follow the recitation on the Buddha's name and be reborn into the land of Ultimate Bliss.

The people who are participating in the Chan session at Tathagatha Monastery need to be able to bare the cold and the pain. It is only until your legs do not hurt anymore will you actually start on the path of meditation. If you keep it up, you'll get a chance to become awakened. Solving the issue of our leg pains is the most popular topic every year, which is discussed over each evening's lecture time.

During this year's Chan Session, a lay person asked, "Can a person without legs sit in meditation and become awakened?" The Abbot replied, "If a person who has no legs, but has superior roots, that person can get enlightened from hearing a few lines of wisdom. For most people with average roots, investigating Chan is most appropriate. For those who have no legs and inferior roots, they should eradicate their bad karmic

名落孫山。他覺得人生無望也無趣，消極墮落，晚上不睡覺，外出亂逛。就在除夕晚上半夜，在臺北市民生西路圓環夜市閒逛的時候，他看到一個人，用手壓著拖鞋，交互移動，挪動身體過來。後來他看清楚，原來是一個沒有腿的人，身上還揹著一個包。那時，教授發覺他真是一個淒慘可憐的乞丐，

於是就掏出一百塊錢（台幣）給他。但是他接過錢後，卻笑瞇瞇地對教授說，「我不是乞丐，我是賣愛國獎券的人；這是你的獎券，祝你好運。夜深了，早點回家休息吧」。當時的教授聽了之後，激動地說不出話來，心裡面直喊，「謝謝你的祝福」。

從那晚上以後，每想到那一個沒有腿的人，他心裡馬上清醒，不再迷惑墮落，不再浪費生命，糟蹋生命。所以重新振奮起來，認真讀書，第二年就考上臺大；後來成了有名的教授、學者。

也可以想到，我們聖城大家都是好手好腳的幸運人，又有美好的修行環境及正法道場，要珍惜，要把握！

過年通常是眷屬家人團圓的日子。在民俗上，常常可以聽到一句話，「有錢沒錢，娶個媳婦好過年」。有一戶人家娶了媳婦過年。第二天早上，這個剛進門的媳婦見過公公婆婆後，就請示有什麼事要先做的。兩位老人家回答，「妳自己覺得什麼是重要的事就去做吧」。於是，這個新進門的媳婦就拿了佛珠去佛堂念佛去了。

兩位老人家看在眼裡，心裡高興地說，「我們的好媳婦真是做對了人生最重要的大事」，趕緊也把兒子叫來，全家一起在佛堂共修。這是明州佛教會會員以前發生過的真實故事。

後來法師就給他們一張「模範念佛家庭」的獎狀。像這種佛化念佛家庭，是全世界佛弟子蠻值得鼓勵與推崇的。佛化家庭一定是和樂的家庭；家和萬事興，也當然是國泰民安。

修學佛法都祈望將來能開悟，能解決人生生死大事。開悟的途徑當然不只是參禪

obstructions first before they start on their path to investigate Chan.”

I would like to share with everyone a story about my good friend, Professor Wu, and his encounter with someone without legs. In his younger days, Professor Wu failed to pass the annual college examinations twice in a row. He felt that life had no hope and no interest. So, he couldn't sleep at night and would go out to wander around. On New Year's Eve in one of the night markets, he spotted a person wiggling his body, using his hands that were slipped into shoes to walk. When he approached him, he saw that this person did not have legs. This person was carrying a bag on his back and was a pitiable homeless person.

Therefore, Professor Wu took out \$100 Taiwan dollars and handed it over to the legless homeless. When the fellow accepted the money, he smiled and said, "I'm not a homeless; I'm just a person selling lottery tickets. Here is your lottery ticket and good luck to you. It's late. You should go home and rest." The professor at the time was so touched that he was speechless. In his heart he was shouting, "Thank you for your blessing!"

From that evening onwards, whenever he thought of that legless person, he would be clear-minded and not confused. He would not waste his life anymore. Hence, he picked up his feet, studied hard and got accepted into the Taiwan National University the next year and became a famous professor and scholar in the future.

We can see that at the City, we are all lucky people who have good working hands and feet. We also have a good environment to cultivate in and a proper Dharma Way Place. We must cherish what we have!

Normally, new year's is a time when family get together. Perhaps you've heard of the saying, "Whether you are rich or poor, it's better to pass the new year with a wife." There is this one family whose son married on the new year. The next morning, the newly wedded wife went to ask her in-laws what she should do first. The two elderly folks replied, "Do whatever you feel is most important first." So the new daughter-in-law took up some recitation beads and went to recite the Buddha's name in the Buddha Hall.

The two in-laws saw this and thought happily, "Our good daughter-in-law chose the right most important thing in life to do." They went to call their son to join in the recitation too. This is a true story from one of the members of the Buddhist Association of Ming Province.

Later on, a Dharma Master gave them a reward that states: a family model of Buddha recitation. All Buddhist disciples should encourage and highly praise a family like this for it must be a harmonious family. When a family is harmonious, all things are good. And of course, the country will be peaceful.

In cultivating, we all want to get enlightened in the future and solve the great matter of birth and death. The path leading to enlightenment is not only through meditation. Master Ou-Yi of the late Ming Dynasty once lectured to lay person, Kuo Shan-You saying, "In the past, there was a Buddhist patriarch who sincerely bowed to *the Lotus Sutra* and sincerely cultivated. Once, he bowed to the word "excrement" and got suddenly enlightened to the Samadhi of the Lotus.

而已。像明末的蕩益大師，曾經給郭善友居士開示提到，往昔有佛門的祖師，誠心禮拜《法華經》，用功修持；後來拜拜，拜到「糞」字（就是大便），突然開悟，也得了法華三昧。

蕩益大師又說，也有一位時常誦《法華經》的人修持法華，有一天卻向壽昌禪師請教如何參禪。禪師呵斥他說，「邪見眾生，不識好歹，法華便是禪，哪有別的禪可以參呢？」這個人後來再也不敢有其他的妄想，並信受奉行，專誦法華，最後也終於法華開悟。

所以說，佛法大海，只要把握自己相應的法門，專精一門深入，依教奉行，處處無不是開悟的良機，只要肯努力。

在過新年期間，人人祈福求富貴、討吉利，最佳的方法就是實行宣公上人的開示，所謂「心止念絕真富貴，私欲斷盡真福田」。並恭祝大家「心平百難消，意定萬事吉」，以此宣公上人的偈頌，來同大家共同勉勵，早證佛果。

末學也向各位拜一個早年，恭喜大家法財無量，轉大法輪。

末學再講一點。我們參禪的時間，每天都有上人的開示。雖然我們都聽了好幾遍，但是末學覺得是越聽越喜歡，覺得它是一面鏡子，可以看到自己用功的程度及缺點、弱點，並能夠拿來警惕自己，同時像是一帖強心劑，幫助你更強壯，更有信心。



Master Ou-Yi also said, "There was another person who cultivated the Lotus Sutra. One day he asked Chan Master Shou-Chang how to meditate. Master Shou-Chang scolded him saying, "You deviant viewed living being! You know no good end. The Lotus is Chan. What other Chan is there to investigate?" This person did not dare have any other thoughts and just accepted the teachings and cultivated. Later, he did obtain enlightenment through this sutra.

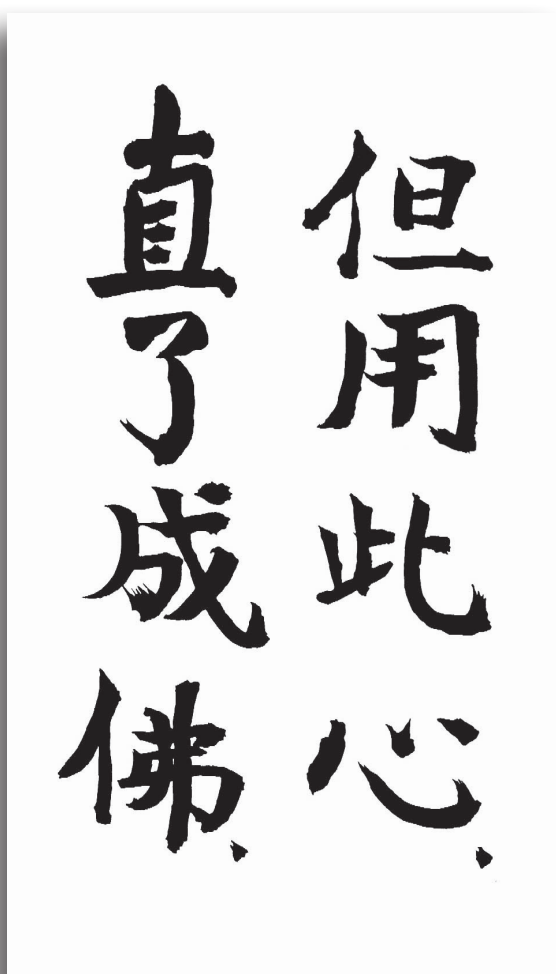
So it is said: the Buddha Dharma is like a vast sea. As long as we can find the right Dharma-door for ourselves and specialize in it, all places have good opportunities for us to become enlightened.

In the New Year, everyone seeks for auspiciousness and wealth.

The best way to obtain these is to honestly and truly practice what Master Hua taught. "True wealth is when the mind and its thoughts cease to be, real blessings are when selfish desires are severed." I would also like to wish everyone: "A peaceful mind eradicates myriad disasters, absence of idling thoughts bring all things auspicious" and a verse of the Master's to encourage everyone to work hard to attain Buddhahood earlier.

I would like to say an early happy new year to all. I wish you all limitless Dharma wealth to turn the Dharma wheel.

I will say a little more. During the Chan Session, we listen to the Master's lectures every evening. Even though we've heard them several times before, I think the more I listen to them, the happier I am. I feel like the instructions are like a mirror reflecting my own progress and faults. I can use them to warn myself and I can use them as strong medicine to help me grow stronger and have more faith.



——宣公上人墨寶

Simply use that mind,  
and you will straightaway accomplish Buddhahood.  
— calligraphy by the Venerable Master Hua



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「始作，翕如也」：這個「翕」字，你看看！「合」字底下是個「羽」，這就言其一開始奏樂的時候，五音六律都聚合著，好像那個雀鳥落到那個地方不動彈了，很安定的。翕如，就是很定的，這個「翕」，就是個定，也就是個戒；那個戒就好像這個「翕如也」似的，在那地方，大家都鄭重其事的，很莊嚴肅穆的

「從之」：從，讀做「縱」，就是放開；等這聲音揚開來以後，「純如也」：那麼聲音揚起來，雖然有高低清濁，也不複雜，不是說是亂七八糟的那麼樣子；很純的，很和諧的，都井井有條，毫不紊亂的。「皦如也」：皦，就光明的意思。這個八音雖然是齊奏，可是各音也互不障礙，都聽得清清楚楚的，都聽得明明白白的。那麼這麼樣子，然後「繹如也」：繹如，就是繼續。繼續不斷的這麼奏起來，令人在這個裡邊真是無憂無愁，無煩無惱了，上不知有天，下不知有地，中不知有人了，什麼都忘了，與這個大自然合而為一了，這是真樂！「以成」：這樣子直到奏完，再沒有什麼。

☞待續

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**At the start of the performance, all the tones are sounded in unison.** At this character '翕' (xī). It is composed of the character '合' (hé) at the top and the character '羽' (yǔ) below. This is to say, when the music starts playing, the five notes and six pitch levels blend together, just like a sparrow landing on the ground and remaining very still and quiet without showing any signs of movement. '翕如' (xīrú) means 'very calm and steady'. '翕' (xī) has the same meaning as '定' (dìng) (stillness or samadhi), which, in turn, is related to the precepts. Observing the precepts is similar to being in a steady and harmonious state (翕如). It also means that everyone present at the performance is very solemn, behaving in a dignified and respectful manner.

**As the music flows freely and smoothly.** The character '從' is pronounced as '縱' (zòng) and it means 'to free from restraint'. As the sounds stream forth from the various instruments, they may have a high or low pitch, or convey a light or heavy feel, but they are not complicated or discordant. Instead, the melody is very smooth, harmonious and well-arranged without being in the least chaotic. **All the notes are delivered clearly and distinctly.** The character '皦' (jiǎo) means 'bright and luminous'. Although the eight categories of musical instruments are played simultaneously, there is no mutual obstruction. The audience hears the notes clearly and distinctly. That is how the music should be played. **It should continue in this manner uninterrupted.** '繹如' (yìrú) means 'continue'. The musical performance continues like this without interruption, causing the members of the audience to forget all about their worries and afflictions. They are no longer aware of the heavens above, the earth below or the people in between. Everything is forgotten, just as if they have merged into one with nature. That is true bliss! **Until the piece reaches its finale.** The performance continues in this way until it comes to an end. Nothing more happens after that.

☞To be continued



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