

# False Thoughts Arise According to Their Kind

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DHARMA TALK DHARMA RAIN | 法語法雨

第一個禪七已經過去了，第二個禪七在今天又開始了。坐禪這一法，必須要從「忍」字著手，忍苦、忍痛、忍疲倦，甚至於忍渴、忍餓來用功修行。如果你沒有忍力，就沒有法子參加這個禪七。這個禪七，我們第一樣就是不講話，第二樣就是少睡覺，第三樣就要坐香跑香；如果你沒有忍力，你就做不到。坐一個鐘頭可以的，兩個鐘頭也沒有什麼問題，等到坐三個鐘頭的時候，就覺得這個心就不老實了，向東跑一跑，向西跑一跑；跑來跑去沒有停止的時候。

The first Chan session is over and today marks the beginning of the second. The efforts required in Chan meditation must begin with endurance, including the endurance of pain, suffering, fatigue, and even thirst and hunger. Without endurance, one will not be able to sustain meditation in the Chan session for very long. During this retreat, the first rule is “no talking”, the second is “less sleeping”, and the third is “to practice sitting and walking meditation”. Without endurance, one will not be able to do the retreat. Sitting for one hour will not be a problem and two may be doable, but by the third hour, one’s mind will begin wandering around unceasingly.

Why is the mind so difficult to control? Our mind is similar to a

為什麼你不能控制你這個心？你這個心就好像猴子，猴子不能休息得時間太久了。你若叫牠在那地方老老實實的，守規矩不動彈，那是很困難的問題，對於猴子來講那是最痛苦的一件事情。我們這心也是這樣子，你叫它休息時間久了，它就不聽你話了。

孔子說：「操則存，捨則亡，出入無時，莫知其嚮，唯心之謂與。」大約孔老夫子也是常打妄想，所以他知道這個境界才這樣講。「出入無時」，這個心不知道什麼時候它就跑了？不知什麼時候它又回來了。「莫之其嚮」，不知道它到什麼地方去了，它的嚮往究竟到紐約去？是到巴黎去了？還是到莫斯科，或者到南非洲，不知道的。「唯心之謂與」，就是這個心，沒有旁的東西！

又孟子說過：「人有雞犬放，則知求之，有放心而不知求？哀哉！」說人有雞跑了，也知道找；這狗跑了更要登一登報紙，賣賣廣告，說我有一個 dog（狗），現在 run away（跑了），不知道跑到什麼地方去了；你誰要是看見，可以給我一個消息。因為我這個狗就等於我的心一樣，等於我的肝一樣；牠要是沒有了，根本我就不能活了。

你看，這隻狗跑了，這個人就不能活了！就在報紙上發表這個 news（消息）。可是他自己的心跑了、放心，放就是放開；這個心跑了，而不知求，他不知道往回找。你說可憐不可憐？真是哀哉！

天天學佛法，天天用功，可是天天打妄想；打什麼妄想呢？打張家長，李家短，三個蛤蟆就有六隻眼睛，盡打這個妄想。你看！三個蛤蟆，他算這三個蛤蟆有六個眼睛，你說這有什麼意思？在這坐禪的時候，也是盡打這種妄想。從紐約來的，就很容易打紐約的妄想；從華盛頓來的，就很容易打華盛頓的妄想；從西雅圖來的，就很容易打西雅圖的妄想；從那個蒙大拿來的，就很容易打蒙大拿的妄想；甚至於你從 Twenty-nine Ave（29街）來的，就打 Twenty-ninth Ave 的妄想，從 Polk 街來的就盡打 Polk 街的妄想，從哪個學校來的，就打哪個學校的妄想。總之，你從什麼地方來的，就很容易打什麼地方的妄想。

因為坐在那個地方，沒有事情幹了，這猴子就要不老實了，不老實就想入非非。想入非非，從

restless monkey, unable to stay still for long. It will be very difficult to ask the monkey to stay put and be obedient. This is the most agonizing task for a monkey. Likewise, one's mind will not obey should it be asked to rest for a long period.

Confucius once said:

*"Hold fast to it and you can keep it,  
let go, and it will be lost.*

*It comes and goes at no apparent moments,  
not knowing where it abides.*

*Thus spoken of is just the mind."*

Apparently, even Confucius frequently had false thoughts. Consequently, he had awareness of this state of mind and was able to relate it to us. **Coming and going at no apparent moments:** We are unaware when the mind has wandered off and then returned. **Not knowing where it abides:** The mind may have travelled all over the world. It may have dreamed of New York, Paris, Moscow or even South Africa, who knows. **Thus spoken of is just the mind:** This is the mind and nothing else!

Mencius also said "Alas! One who has lost his animals would strive to find them; but one whose conscience is lost is unaware he should look for it." He whose chicken ran away would look for it; if his dog was lost, he would even put up a "Missing Pet" notice in the newspaper stating: "My dear dog is lost, I have no idea where she went! Please contact me if you find her. Because my little dog is very precious to me, I cannot live without her!"

Obviously, when his dog ran away this person found it hard to go on living, and even advertised his loss in the newspaper! However, he is oblivious when his own mind had 'run away'. Thus, he does not know how to look for it. This is truly pitiable!

We learn and cultivate the Buddhadharma daily, yet false thoughts still linger in our minds. Thoughts of others' fortunes and misfortunes, or how three toads have six eyes! All these are gossip and garbage. What is the point in thinking about whether three toads have six eyes? Even while engaging in meditation, such false thoughts still arise. One tends to have false thoughts about one's place of origin whether it be New York, Washington, Seattle or Montana. Supposing, one is from the 29th Street, one will have false thoughts about the 29th Street or Polk Street or one's schools in a similar fashion. In short, no matter where one comes from it is very easy to have false thoughts about that place.

Because of the current inactivity [in the meditation hall], the monkey mind cannot sit still and so one's mind engage in many false thoughts. If one comes from the Heaven of Neither Thought nor Non-Thought, one will have false thoughts about that place and

非非想處天來的，就盡打非非想處天的妄想；從忉利天來的，就盡打忉利天的妄想；從地獄來的，就盡打地獄的妄想；從餓鬼道那兒來的，就打餓鬼的妄想；從畜生那兒來的，打畜生的妄想；從阿羅漢那兒來的，就打阿羅漢的妄想；阿羅漢說不要打妄想，要沒有妄想，要無念無生。從菩薩那兒來的，就打菩薩妄想：「唉，什麼時候我可以證得這妙覺這果位呢？」

唯獨到佛的境界上是沒有妄想了。嗯，還有一個妄想，這個妄想佛也免不了的！什麼妄想呢？佛要度眾生：「哎，這個眾生我怎麼樣能把他度盡了呢？」你說，這個也是妄想。所以在這個世界上，各從其類，哪一界就打哪一界的妄想。

所以現在坐禪，你想知道自己是從什麼地方來的，可以迴光返照，看一看你自己盡打什麼妄想。你自己要盡想：「哦，這個marijuana（大麻）一用，就覺得神乎其神的，哦，到了天堂囉！這天堂花花綠綠的，beautiful（美麗）！」看你在打什麼妄想，就知道自己從什麼地方來的。我看你打什麼妄想，我也知道你從什麼地方來的，所以你不要欺騙我，我也不要知道你。這樣子迴光返照，一照自己從什麼地方來的？若是從地獄來的，趕快把地獄這個門關了它。

什麼是地獄的門哪？地獄的門就是貪心、瞋心、癡心。你要是從餓鬼那來的，要趕快把餓鬼這個道擋住它。怎麼擋啊？就是把你貪心、瞋心、癡心停止了。要從畜生道來的，也是這樣子，也把貪心、瞋心、癡心這三毒息滅了它。這就把地獄、餓鬼、畜生這三惡道停止了。

我們現在這坐禪是幹什呢？我們坐禪，就是消除我們以往的惡業，恢復我們本有的善業。惡業就是一種愚癡所造成的，善業就是一種智慧，有智慧就能成就你的善業。所以坐禪要有忍力，不怕苦二十一個鐘頭！



one's mind will dwell on that heaven; as this is similarly true for those who come from the Trayastrimsa Heaven. Those from the paths of hell, hungry ghosts, animals, or Arhat also have false thoughts about these paths. Arhats would say one should not engage in false thinking. When false thoughts no longer arise, one will transcend and be free from the cycle of rebirths. Bodhisattvas would have Bodhisattva's false thoughts of, "Goodness! When will I attain the Fruition of Wonderful Enlightenment (Buddhahood)?"

Only by attaining Buddhahood would one stop having false thoughts. Ah, but there is still one false thought that even the Buddhas cannot avoid having, that is "Sigh! How do I liberate all sentient beings?" One may consider this is also a false thought. Hence in this world, each sentient being gives rise to false thoughts according to its kind and the realm it comes from.

Now that we are sitting in Chan meditation, you can find out where you came from by "turning your light within" and see what kinds of false thoughts you have. If you keep thinking: "Wow, taking marijuana makes me feel wonderful. I'm in heaven! Look at all these beautiful colours." Just from such false thoughts, one can tell where you came from. I can already tell where you are by knowing the kind of false thoughts you are having. So don't bother lying to me, I don't want to know where you are from. By turning our light inwards to reflect within ourselves, we can immediately tell where we came from. If you came from the hells, close the hell-gate quickly.

What is this hell-gate? It is greed, anger, and delusion. If you are from the realm of hungry ghosts, you need to block the path of the hungry ghosts. How do you block it? By ceasing the minds of greed, anger, and delusion. The same applies if you came from the animal path. By ceasing the minds of greed, anger, and delusion, you can stop the three evil realms of animals, hungry ghosts, and hell.

Why are we engaging in meditation right now? The purpose of our meditation is to eliminate our past bad karma and restore our original pure karma. Bad karma is caused by ignorance. Good karma is caused by wisdom. Wisdom can help cultivate pure karma. This is why you should persevere in Chan meditation and not fear suffering for 21 hours a day.



## BUDDHISM A to Z

### 無明

無明是凡夫人未開悟的基本原因。

無明，是個妄相，不是個真的，所以它就有生、有滅，有增、有減，有垢、有淨。無明的相，是個虛妄之相，沒有實體，只是一個假名而已，沒有一個什麼東西可以拿得到、看得見的。這個虛妄之相，就是在經上說的：「見諸眾生，為生老病死、憂悲苦惱之所燒煮。」

### Ignorance

Ignorance is the fundamental cause of our non-enlightenment. Ignorance is merely false. It is not real, and so it is subject to production, extinction, increase, decrease, defilement, purity, and so on. Ignorance is false and unreal. It has no reality. It is only a name and corresponds to nothing in reality. It cannot be grasped or seen. It causes us to undergo the burning of birth, old age, sickness, and death, worry, grief, and misery.