

# 鍛煉成就到太覺

## Developing and Training Oneself to Accomplish the Ultimate Awakening



DHARMA TALK DHARMA RAIN | 法語法雨

宣化上人1972年底冬季禪七開示

Instructional Talks by Venerable Master Hua  
during the winter Chan session in 1972

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現在打禪七的時候，天天有一個人出來代表大眾上供、拜佛，這樣子。不是大家一起拜佛、一起念佛、一起上供。那麼就一個人在止靜之前，展具、打引磬拜三拜佛，每一次在止靜之前是這樣子。

那麼在這個禪七裏邊，是比那個念佛七更辛苦，這是鍛煉金剛不壞身。

During the Chan session now, there is a deputy person to represent the assembly everyday to make lunch offering and to bow to the Buddha. So it's not everyone in the assembly that bowing to the Buddha, chanting the Buddha's name, and making offering together. Only the deputy person needs to spread the sitting cloth, ring the bell, and bow to the Buddha three times before the quite sitting period. It's the same before every quiet sitting period.

This Chan session is meant to train and refine one's body as indestructible as vajra; it needs more hard-working than the Buddha-recitation session. Training



此頁攝影近果師提供

Background Photo courtesy of Jin Gwo Shr

你看世間上什麼都要鍛煉而成就的，我們人本來都做不到事情，你鍛煉呢，也就會做到了。好像到太空裏邊去，這個太空人都是訓練出來的。本來不訓練，你到太空裏去，受不了的，那麼經過訓練，都是受得了了。他們能受訓練到太空去，我們訓練到那個太覺去。不是太空，是太覺。

這個「覺」也可以說是大覺，這個空是在覺裏邊生出來的。「空生大覺中，如海一漚發」，這個空在大覺的覺性裏邊，就好像那海裏一個水泡那麼大，你看這個覺是有多大！所以，我們這兒不是到太空去，是訓練到太覺裏邊去。

在這個禪七的期間，這光陰是寶貴的，是特別重要的，我們一秒鐘也不要把它空過去，你用你自己的功。如果你空過去，你看這麼辛苦，有什麼價值？所以各位，沒有跑的呢，就好好用功；那麼跑的呢，可以再回來，大家共同在一起來用功。我們現在在這兒這麼樣用功，天龍八部一定會來擁護這個道場，來幫助你成就道業。那麼你自己不要看不起自己，誰開悟了，誰的生死就了了；生死了了，那麼一切就都圓滿了。

不要像打佛七的時候那樣子，更不要像我的一個徒弟那樣子。她打佛七，兩個佛七最後這幾天，她就打了妄想，打出妄想來了。打什麼妄想呢？她想要偷人蔘吃。那麼現在不要偷人蔘，給你們整個的人蔘來吃，那麼這個妄想

and refining are required to accomplish things in the world. For activities that we usually cannot achieve, however, it can be done by training and refining ourselves. For example, astronauts are now being trained to rocket into space. Without training, they cannot endure in the space. After being trained, they can. Astronauts accept the training to the outer space; while we are in training so that we may enter into the ultimate enlightenment. It is taijue (太覺, the ultimate awakening), not taikong (太空, the space).

This jue (覺, the awakening) could say a great awakening; and emptiness is arisen from the awakening. [The Shurangama Sutra says,] “The void arises in the great enlightenment like a bubble arising on the sea.” [That is to say,] the emptiness from the nature of great awakening is just like a bubble arising on the sea. You can image how vast and boundless the great awakening is. Here, we’re training to the ultimate awakening, not to the space.

During a chan session time is precious. Be especially attentive and do not waste a single second. You must be diligent. If you waste your time, what will be the worth of the bitterness you have already undergone? Those of you who have endured the suffering without running should work hard, and those who couldn’t take it and ran off can now return if they want to; in this way we can cultivate together. Because we are working hard [in this chan session], the gods and the dragons and the rest of the eight-fold division of ghosts and spirits definitely come to protect the monastery and help us accomplish the Way. So don’t look down on yourselves. Whoever becomes enlightened will end birth and death. When birth and death are ended, all will become perfect.

Don’t [waste your time] like you did during the Buddha Recitation Session. Don’t be like one disciple of mine who gave rise to false thinking during the last few days of the two consecutive

就不會有了。吃了人蔘，就要好好地用功，以開悟成佛為目的。

這個徒弟覺得很不好意思，她打這麼個妄想，我現在給她向大家來announce（宣佈），她覺得這個不容易翻譯了，那麼不容易翻才要翻。人有過應該叫大家都知道，若不叫大家知道啊，你還總打這個妄想；叫大家一知道了，看看大家都知道，以後再不敢打這個妄想了。

又有人打妄想，打什麼妄想呢？說：「哦！以前他們打十四個禪七的時候，有人想吃cottage cheese（一種乳酪），那麼現在若有一點cottage cheese也不錯呢！」有沒有人打這個妄想？哦！問你也不承認，那你不承認、不坦白，這回禪七，恐怕也就要用功用得不太好。這個人說：「我現在就走了，那我沒有好處，我就走了。」走，我也不留，快一點。

什麼是人蔘？什麼是cottage cheese？就是「念佛是誰」。你們大家試一試這個味道。

現在大家都站起來，我們開始這個禪七。誰跟著誰移沒有一定的次序，我們亂跑、亂打妄想；因為果舟昨天說是這個規矩分得太清楚了，那我們現在就教它不清楚。

金山寺中般若堂，十方共聚選佛場；  
誰能悟透娘生面，許汝自在又清涼。

起……………起……………起……………起……………  
……………起……………起……………

行，這是一個運動，運動這個身體，令它血脈流通。坐的時候，就是令這個身體得到寂靜，所以就能生出真正的智慧，了脫生死，這是一個修行最好的法門，你不要馬馬虎虎的。

Buddha Recitation Sessions. What kind of false thoughts she had? She was thinking about to have (stealing) Ginseng. Now, you don't have to steal it, I will give it to you to get rid of your false thinking. But once you eat it, you must work hard and seek to become enlightened to Buddhahood.

That disciple is rather embarrassed that I have mentioned her false thinking. She felt it's hard to translate this passage; even it's hard, it has to be translated. If one has a fault, one should reveal it to the assembly. Otherwise, if the fault is hid, one will continue the false thinking. When everyone knows, she won't dare have such false thoughts again.

Someone else gave another false thought, what is it? He/She thought: "Oh, there was a person who wanted eating cottage cheese during the former fourteen-week meditation session; and now it would be fine to have some more cottage cheese." Did anyone have this false thought? Oh, you do not admit! Then you won't be able to practice well during this chan session due to your non-recognition and concealing. This person says [in the mind], "I'm going to leave now. There is no benefit for me, I'd better to go." Well, you want to leave; be quick, I will not keep you.

What is Ginseng? What is cottage cheese? That implies "Who is mindful of the Buddha?" All of you should taste this flavor.

Now, everyone gets up, let's begin the chan session. There is no fixed order of who is going to follow whom in moving. We run without order; all false thoughts arise randomly. Guozhou said yesterday that the rules were too distinct; now we make it indistinct.

*In Gold Mountain Monastery's Prajna Hall*

*We gather from the ten directions, to be candidates for Buddhahoods.  
Whoever can fully awaken to the original face before he was born,  
He'll be self-mastery without any afflictions.*

*To get up..... To get up..... To get up.....  
To start..... To start ..... To start .....*

[We will sit in meditation for one hour and then walk for twenty-five minutes.] The walk is a movement which stimulates our circulation; the sitting lets the body be still, then we will be able to give forth genuine wisdom and liberate ourselves from birth and death. This is the very best Dharma to cultivate, so don't take it lightly.

Now, I have a story for you: At Tian Tong Monastery of Zhejiang



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Day #1: December 23, 1972

我給你們講一個公案。在中國浙江天童，這個天童寺是中國一個很大的叢林，那裏邊可以住得五千人——五千出家人，五千比丘有地方住的。每一年到冬天要打禪七，冬參夏學——冬天就打禪七，夏天就講經說法，這叫「冬參夏學」。為什麼要冬天打禪七呢？因為冬天天氣比較冷一點，這冷啊，對人用功是有幫助的。你一冷，就要用功，怎麼叫用功呢？也就是把你自己那個heater（暖氣）開開，把你自己那個火爐開開。開開自己的火爐，和這個冷來鬥爭，就不怕冷，愈冷愈有精神。

所以在這個冷天參禪打坐，你把你自己那個暖氣開開了，不單不冷，而且還會出汗哩！所以在這個時候參禪是最好。熱的天呢，很容易睡著覺。冷的天呢，你若一睡著，就冷；一冷就醒了，比較沒有那麼容易睡，所以修道不要怕冷。

那麼冬天參禪，當時的人都持午，怎麼叫「持午」呢？早晨喝一頓粥，晚間不吃東西，午中吃飯，這叫「過午不食」。這個人用功啊，晚間不吃飯都覺得餓了；覺得餓，就打妄想：

「唉，餓得很難受，很不舒服！」人人餓了，就要打妄想了：「咦！可以偷一點什麼東西吃呢？偷飯頭？在庫房裏鎖著。偷飯？都在庫房裏收著，沒有法子偷得到。」

當時有個維那師父，這個維那師父是有神通的人，一看：「唉！這個，哦！把人餓得都打妄想，都要偷東西吃，這個就要偷人蔘吃，那個就要偷cheese（乳酪）吃，啊！這樣子怎麼可以！」這個維那就想：「哎！我幫助他們大家。」

他就用神通到庫房裏把所有的鍋粑，就是飯底下粘鍋那個硬的東西，廣東話叫「飯焦」，我們北方叫「鍋噶子」，這個名字很不容易說的。那麼因為在叢林裏頭住幾千人，每一天這鍋粑就剩了很多。

Province, one of China's largest Buddhist temple housing over five thousand monks, dhyana meditation is conducted during the winter months. It is said, "Dhyana in the winter and study in the summer," which means Chan session is held in winter, and Sutra lectures are given in summer. Why practice dhyana in the winter? Because the weather in winter is colder. And the cold weather



[makes it difficult to sleep and] helps you work hard. What does "work hard" mean? You have to turn on your own personal heater [i.e. your body's physical energy] and fight the cold. Then, you won't flinch by the cold; the chillier it is, the more energetic you are.

When sitting and investigating Chan in such cold weather, once you have turned on your own internal heater, not only will you not be cold, you'll perspire. Therefore, it's suitable for meditation. If the weather is hot, then it's easy to fall asleep. In cold weather, you won't be easy to fall asleep because of the cold; if you fall asleep, you'll quickly awake. So don't be afraid of the cold.

When people meditate [at T'ien T'ung Monastery] during the winter, no one ate after noon. What does it mean "not eating after noon?" In the morning, porridge is offered [to the assembly], lunch at noon, and no food intake in the evening. This is called "not

有鍋粬不是說就不要了，把它放到垃圾簍裏，倒垃圾的來就拿走了，不是那樣子。它這個東西還留著，煮飯的時候還放到那個飯裏頭，再把它重煮過，還一樣吃的。所以人多你若糟蹋東西，那就糟蹋很多；那麼就保留著這個鍋粬，在庫房裏放著。

這個維那就用神通跑到庫房，把這鍋粬給拿了。很多來，一個人面前給放一塊鍋粬。這些人打坐開靜的時候，一看，哦！這兒有一塊鍋粬，拿著就偷著吃。每一個人都在自己那兒偷著吃。

我們這兒可以偷著吃人蔘，可以偷著吃

eating after noon.” [During the dhyana session,] however, with working hard in meditation and not eating after noon, everyone was hungry and began to toy with false thinking of stealing food: “Alas! I’m so hungry, so feel unwell!” “What food can I get? Chinese bread? They’re locked in the storeroom. Rice? Also in the storeroom. There is no way to steal them.”

Then, the deacon (weinuo 維那), who had spiritual powers, knew this, “Ah! These people are hungry and arising false thoughts, and want some food. This person wants ginseng, that person wants cheese. How could it be! I should help them.”

[While seated in the hall in meditation,] the deacon send out his spiritual body that would go enter the storeroom, take the rice

crust. Rice crust is the crisp layer of rice in the bottom of the pan; Cantonese is called “fanjiao, the burned rice;” In northern China, it’s called “guogezi” which is not easy to explain. Since there are over thousands people living in the monastery, there are lots rice crust left over every day. However, the rice crust is not discard into garbage, but saved and cooked with the next day’s rice; it’s still edible. In a big group, if you waste things, then you’ll waste a lot. So, the rice crust is saved in the storeroom.

The deacon used his spiritual powers to get lots rice crust and set a piece in front of each of the meditating monks. When the bell rang at the end of the sitting period, the monks saw the rice crust, took it, and ate the rice crust covertly.

Here, people can ate ginseng covertly and ate cheese covertly. (Venerable Master asked a disciple:) “You said you bought a lot, isn’t it?” Whoever has the spiritual powers can show off and steal from the storeroom. (Venerable Master told to the disciple:) “Don’t lock the room; if it’s locked, their spiritual powers won’t work.”

After eating the rice crust, the monks felt the strength for further cultivation. So, the deacon kept stealing the rice crust day after day for several days until it was almost gone. The cook asked the quartermaster, “Where is the rice crust?” The quartermaster replied, “Didn’t you cook it?” “No, I didn’t” “if you didn’t, how could it disappear?” “I don’t know.” The quartermaster said, “No, it shouldn’t be this way. Let’s talk to the Abbot.”

cheese。(上人問某弟子)你說買了很多，是嗎？可以到庫房偷去，你們誰有神通，可以顯一顯。(上人交代某弟子)你不要鎖這個門。要是鎖門，他們的神通就進不去了。

這麼一來，人人都吃鍋粬，吃完了覺得用功有多少幫助，又能用功了。那麼這個維那就今天偷，明天偷，後天又偷，一連偷了好幾天，把庫房的鍋粬都給偷沒有了。這個煮飯的飯頭就問庫頭：「我鍋粬呢？」庫頭說：「你沒有煮嗎？」「我沒有啊！」「沒有，怎麼沒有了呢？」「我怎麼知道啊，I don’t know啊！」庫頭說：「這不行啊，我們得要去見方丈和尚，go to talk to Abbot。」

待續

To be continued