



禪道長老（左二）攝於舊金山機場
Venerable Chandao (second from the left) at the San Francisco Airport

禪道長老談修行

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Venerable Master Chandao's Dharma Talk on Cultivation

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比丘近巖 英譯

English Translation by Bhikshu Jin Yan



BODHI FIELD | 菩提田

編按：禪道長老1934年生於湖南耒陽，8歲出家，14歲受具足戒。21歲親近虛老，其後為瀉仰宗傳人之一，法名宣慧；並為曹洞宗傳人之一，法名禪道。文革期間，為拒絕還俗，躲於湖南永興縣深山龍泉寺，自耕自食13年。現為湖南郴州南禪寺方丈，並為郴州市佛教協會會長。長老於2014年9月參訪萬佛城與法總部分分支道場。

Editor's Note: Venerable Master Chandao was born in Leiyang City, Hunan Province in 1934. He left the home-life at the age of 8 and was ordained at 14. When he was 21, he became a disciple of Elder Master Xuyun. Later he became one of the patriarchs of the Weiyang lineage (given the Dharma name Xuanhui) as well as the Caodong lineage of the Chan school (given the Dharma name Chandao). During the Cultural Revolution in China, he hid at Longquan Monastery in a remote mountain of Yongxing County in Hunan Province and supported himself by growing his own crops for 13 years, so that he could escape being forced to return to lay life. He is currently the Abbot of Nanchan Monastery in Chenzhou City, Hunan. He is also the president of the Chenzhou City Buddhist Association. Venerable Chandao visited CTTB and a few DRBA branch monasteries in September 2014.

各位大德、法師、居士：禪道很慚愧，今天來到萬佛聖城，跟大家講講佛法。禪道很慚愧，沒有學習，今天是來跟大家見見面，那麼就按自己所體會的，說說過去的事。

在我們學佛上有個公案：在大海裏，有一個瞎子烏龜，三千年才能出來一次，這個海裏有個木頭，只有一個洞，它的脖子要鑽在這個洞裏面，隨著木頭漂出海面；但是這三千年，瞎子烏龜如果沒有碰到木頭，它就要再等三千年。實不容易。時間很寶貴，不容易碰到這個木頭；遇不到這個木頭，就不能漂出海。

我們每一個人，就如同這個瞎子烏龜，既然來到這個娑婆世界，需要三千年才能遇到正法；如果沒有這麼長的時間，就遇不到正法。就是說，每一個凡夫今生學佛，遇到正法是不容易的，就如同等於這個瞎子烏龜要三千年才出來碰一次，碰到木頭，那麼就能夠漂出苦海；沒有碰到，又要等三千年；而且這個三千年，還不一定能碰到這個木頭。

禪道能夠遇到虛雲老和尚弘法，就這麼難得、困難。虛雲老和尚，留給我四句話：

慧命千鈞挽一絲，危如疊卵石壓時；
子今承事來擔持，勿負先人淚深慈。

這是老和尚傳法給我說的四句話，真是個很不容易。也是剛才我說的，對於瞎子烏龜三千年出來一次，才能遇到木頭；那麼我們這一回出世，遇到虛雲老和尚，就像瞎子烏龜，遇到木頭、鑽到那個木頭洞裏面，出了苦海。

我從前看了這麼一段，是說三千年後，日光天子應世，大興佛法五十年。這句話，對這個佛法的應世，真的要相信。因為我們現在所處，正是這個時候。現在正是三千年，又三十多年了。應該說是，日光天子要出世了，大弘佛法五十年。那麼我們就正是碰到這個機會，在這個機會，我們應該要等到日光天子大興佛法的時候了。所以，正是現在，佛法又要大興旺了。我們在興旺的時候，不要忘記修行用功。

虛雲老和尚，據一般的考證，他老人家是八地菩薩了。他來娑婆世界，是不容易遇到的；我們既然遇到，虛雲老和尚應世，那我們就不會錯過這個機遇；這個機會難得。所以說，虛雲老和尚，到這個江西雲居山，這個時候，正是難得的

All the greatly virtuous ones, Dharma Masters, and lay people: because of my lack of depth of study in the Dharma, I am humbled to come up here to speak the Dharma. It is more appropriate to say that I am here to see you and talk to you about some things that happened in the past to share some of my understandings.

There is a Buddhist story about a blind turtle that only surfaced every three thousand years. There was also a piece of driftwood in the sea. The driftwood had a hole in it and it was only by passing through this hole could the turtle be saved. Every three thousand years, the blind turtle surfaced and if it was unlucky and did not find the piece of driftwood, then it would have to wait for another three thousand years to try again. Time is very precious, and it was not easy for the turtle to encounter this piece of driftwood. If the driftwood could not be found, then the blind turtle had no way to escape from the sea of suffering.

Each of us is like this blind turtle. In this Saha World we must wait three thousand years for a chance to encounter the proper Dharma. If we do not wait for that long period of time, then we can not encounter the proper Dharma.

I was able to encounter the Venerable Master Hsu Yun and the Dharma he propagated. The chances of my meeting him are as rare as that blind turtle encountering the piece of driftwood. Venerable Master Hsu Yun gave me a four-line verse:

*The Dharma lineage is in peril, as if hanging by a thread,
Precarious like when eggs are pressed beneath rocks.
You now ride on your vows to shoulder the responsibility;
Do not fail the Patriarchs, who've shed tears of deep compassion.*

These were the four lines of Dharma transmission he gave me. I was given a very difficult mission. I compare encountering Venerable Master Hsu Yun to the rarity of the blind turtle catching the driftwood and getting out of the sea of suffering.

I have also read a Sutra passage saying: "Three thousand years from now, when Sunlight Deva Bodhisattva appears in the world, responding to the ripening conditions, he will bring about the great flourishing of Dharma for fifty years." We should truly believe in this passage, because three thousand and thirty some years have passed (note: 2015 is actually the 3042nd year of the Mahayana Buddhist Calendar) and Sunlight Deva Bodhisattva is about to come into this world. He will propagate the Dharma on a vast scale for 50 years. We are approaching that time. We should wait for Sunlight Deva Bodhisattva to appear and propagate the Buddhadharmā, and we should remember to cultivate diligently.

Venerable Master Hsu Yun is regarded as a Bodhisattva of the Eighth Ground. Having encountered him we should take advantage of our rare opportunity. Venerable Master Hsu Yun came to Zhenru Monastery on Mt. Yunju (Clouds' Perch Mountain) in Jaingxi

寶貴的時間，那麼就是說，虛雲老和尚，不是一般的人。據宣化上人上回介紹的說，他是八地的菩薩了。到了十地呢，就圓滿了，他已經到了八地菩薩了，這是不簡單的，這個有很多見證。虛雲老和尚不是一般的人，他是菩薩轉



禪道長老參訪伯克利寺 Venerable Master Chandao visit Berkeley Monastery

世再來，而且他生下來是一個肉球，一個醫生用刀開了這個球，才得了這個小孩子出來。

虛雲老和尚，他是我們湖南湘鄉人，他講的那個湘鄉話，一般的我們是聽不懂的，湘鄉話最難聽懂了，那（當時我們在雲居山）怎麼辦呢？那時我們呢，只有求菩薩加持，能夠使我們聽懂虛雲老和尚的話，能夠理解。結果，求觀音菩薩是有感應的，時間不久，果然他的話就能夠聽懂了。而且，不僅能夠知道他說的是什麼事，還能夠知道他講的道理。他真的

Province. Venerable Master Hsuan Hua also mentioned that Venerable Master Hsu Yun was a reincarnation of an Eighth Ground Bodhisattva. The Tenth Ground Bodhisattva has cultivated to perfection. It is not easy to achieve the Eighth Ground, and there were many evidences showing that he indeed was not an ordinary person. For example, Venerable Master Hsu Yun was born inside a flesh ball from which a doctor had to extract him.

Venerable Master Hsu Yun was a native of Xiangxiang City in Hunan Province and he spoke in the Xiangxiang dialect, which most people had difficulty in understanding. The Xiangxiang dialect is the most difficult one to understand. How did we overcome this language barrier? We sought the aid of Guan Yin Bodhisattva to enable us to understand his dialect. There is always a response when a heart is sincere. Before long, we understood his dialect. Not only could we understand what he said, but we also grasped the principles behind his words. Venerable Master Hsu Yun taught that it is difficult for us to attain a human body, to leave the home life, and to cultivate with the Sangha.

Most of Venerable Master Hsu Yun's Dharma instructions emphasized the need for Buddhist disciples to repay the kindness shown to them. Since we have already left the home-life, we should reflect on our roles as Buddhist disciples – how we should learn from the Buddha, how we should repay the four kindness and that of the society at large. Only by letting go of the division between society and ourselves can we diligently cultivate the Dharma. If our country did not exist, then where could we go to cultivate? With the protection of our country, we are able to cultivate and everywhere becomes a Bodhimandala.

Each one of us has the Buddha-nature and can realize Buddhahood. Since we can realize Buddhahood, we should take beings across. However, if we do not have the abilities or the skills to do so, how can we possibly take them across? We need to develop such abilities so we can take living beings across. Otherwise,



禪道長老參訪萬佛聖城育良小學
Venerable Master Chandao visit Instilling Goodness Elementary School of CTTB

說，我們眼下難得，不容易得到人身，不容易到寺院裏跟大家一起修行用功，這是很難得的。

虛雲老和尚講的開示，大部分是講我們既然能夠出了家，學了佛，那麼就是佛的弟子了，就想好好地向佛學習，報四恩，回報社會；與社會打成一片，才能修行用功。如果沒有國家，那麼你到哪裏修行都是辦不到的。因為國家保護你，那麼你修行用功，處處是道場。

我們每個人都有佛性的，都能作佛。既然能夠作佛，我們就要度眾生。可是，我們自己都沒有度好，哪有什麼本事來度眾生呢？那就說，我們首先要學好自己的本事，自己有本事了，那就好度眾生了；自己沒有本事，你自己都度不了，怎麼能夠度眾生呢？簡單的說，我們修行，要學本事。那麼現在就是要報四恩、報國土恩、報眾生恩、報佛恩，凡是恩都要回報。我們就是要了解佛法，好好學習，向好的學。

我們人的一生壽命只有這麼長，一息不來，就是來生了，一生沒有多久的。今天在這裏跟大家講話，說了下次來不來還打個問號。如果說，一口氣不來了，那這一世就完了；我們要點點提起來，自己的壽命是有限，沒有好長的時間。

我們的祖師，很多都是為了生死，跑東跑西。過去說跑江湖，江就是江西，湖就是湖南。因為有的話不懂，所以就成了跑江湖了。過去的祖師，一個事不懂，他就必須搞明白這個事情。有個公案講參學，過去有個祖師，人家問他：「如何是裏二外八？」他不懂得這個道理；被人一逼問，道理說出了，但是不懂這個事，於是跑江西去行腳參方去了——全靠腳走。結果，一走走到一個村子裏頭，碰到一個婆婆。老婆婆點他說：「爐頭要有眼，才能燒起來，才能煮熟。」所以他為了這個事，由湖南跑到江西，了解這個裏二外八。為了這個事件的「理」學到了，而「事」沒有見到，他要這樣行腳。

過去的祖師是這樣的，不像現在，有車子了，還有飛機，可以到處走——過去都是靠腳走，好困難。那個時候這麼困難，他（禪

we cannot even save ourselves, much less can we assist other living beings. Thus, we need to develop our foundations and develop the required skills, so we can repay the four kindness of our country, of living beings, and the Buddha. Whatever kindness we have received, we should repay. In order to do this, we must study the Buddhadharma and strive to be good.

Our lives are so short and once we have taken our last breath we will go on to the next round of rebirth. Take me as an example. Today I am giving a talk to you, but whether I can come another time is still an open question. Who knows when I will breathe my last breath. We should fortify our spirits, cherish our lives, and be aware that our lives are limited – there is no time for us to waste.

In Buddhist history many patriarchs have appeared. In order to put an end to the cycle of birth and death, they sought good and wise advisors. There is a Chinese saying, “One travels about on the river and the lake” – “the river” refers to Jiangxi Province (which literally means the province located west of the Yangtze River) and “the lake” refers to Hunan Province (which literally means the province south of Lake Dongting). As some people did not know the dialect well, this common phrase became “pao jiang hu” – “running about between Jiangxi and Hunan”. Some patriarchs, prior to awakening, did not understand



禪道長老參訪福祿壽聖寺
Venerable Master Chandao visit
Blessings, Prosperity & Longevity Monastery



禪道長老參訪金輪聖寺
Venerable Master Chandao visit
Gold Wheel Monastery

和子) 就為了要解決這個問題，不辭勞苦；無論多麼困難，也要去了解這個事。現在科學這麼發達，卻好多問題沒有得到解決。都是因為我們沒有為了這個生死大事，去解決這個問題。

修行用

功，好處是要從苦中來，不苦就得不到好結果。那麼修行用功，如何才能得到自己的理想？那麼就是過去說：「大悟十八回，小悟無計數。」這個道理不明白，就去參，參得明白了，就說這個道理懂了。我們現在，對於這個生死不明白，又沒有去管它；明白也好，不明白也好，反正一天三餐飯少不了，吃飽肚子就行了。現在這個時光容易過，修行用功就放那邊去了，就沒管它了，所以現在開悟的人也很少，不是那麼簡單的事。

我們從雲居山那個時候，跟虛雲和尚在一起，他經常地講這個事，要好好珍惜生命，掌握時間，不能隨時空過，不要放逸，要好好精進修行。不是什麼簡單的事，要吃得苦，才能修行得了，不吃苦中苦，就難為世上人上人。

虛雲和尚經常講，要我們多吃苦，如果不吃苦，不知道這個事情好不容易來。就像我們吃一餐飯，通過多少時間才能搞得這餐飯出來。你看，從農民耕地，把這個種子栽起來，變成了穀子；

certain thing and needed to investigate it thoroughly to find the answer. There is a koan about a Chan Master who was questioned, "What is inside two and outside eight?"¹ He traveled about on foot to Jiangxi Province investigating the matter. He arrived at a village and met an elderly woman who reminded him in a strong accent: "A stove needs to have an 'eye' for a fire to start." Therefore, this patriarch traveled between Hunan and Jiangxi, searching for the meaning of "inside two and outside eight." As for the question's underlying meaning, he understood but had not yet seen the specifics.

The patriarchs did not have the cars or airplanes by which we travel the world these days. In the past, travel was mostly done on foot and was very strenuous and difficult. However difficult it was, he was determined to solve this matter. Nowadays science is so advanced, yet there remain many unsolved problems. This is because people do not attempt to solve the problem of birth and death!

As for cultivation, benefit emerges from suffering. Without suffering there will not be any good result. When cultivating, how do we achieve our goals? In the Chan School, there is a saying that "One must go through eighteen major awakenings, and a countless number of minor awakenings." If one does not understand birth and death, one should investigate and find the answer. We lack understanding about this issue and we ignore its immediacy. Regardless whether we understand the imperative to cultivate, we do not care and just go about our everyday life without missing a meal. We eat our fill. With such an attitude, time flies by and our potential remains unfulfilled. Therefore, we have very few people who are enlightened nowadays. To become enlightened is not an easy task.

During my time studying under Venerable Master Hsu Yun at Mt. Yunju, he often stressed the importance of maintaining a sense of urgency to cultivate. He always exhorted us to cherish time and life,



禪道長老參訪萬佛聖城 Venerable Master Chandao visit the City of Ten Thousand Buddhas

那麼又搞了米出來，還通過好多時間，才能煮得飯出來。我們自己一算，這個來之不易。如果說我們不修行用功，這個債消不了。那麼就是說，農民種的稻子，我們在吃。消不了債，那都要還債的。

這個債怎麼還呢？有本事，用本事還；沒有本事，做苦力還。做苦力的話，這苦力就多得了了，有人身的，也有牛身的，還有勞力。如果說有了牛，沒有勞力，也不行。我們不容易吃著這碗飯，都要思苦，才能有樂。如果不曉得思苦，以後這個債是要還的。

佛建立的法門很多。佛說有八萬四千法門，每一個法門都能了生死，都能解脫自己；而且自己解脫，還要解脫別個。佛有八萬四千法門，就是說我們眾生，有八萬四千毛病；每一個法門，是為了解決一個毛病。我們眾生，每一個人有八萬四千煩惱，煩惱就是毛病；如果把這八萬四千煩惱毛病解決了，那麼就生死解決了。

八萬四千這個數字不是小的，有這麼大，算都算不清。這就是說，我們生死有這麼長久，不容易一下子，把這八萬四千法門總的解決。但是每一個修行用功，改一個少一個，不要結業；如果不曉得修行用功，那麼我們還佔著這個槽，這個結業，不但八萬四千煩惱未消，還增加了。問題沒解決一個，倒增加了，那就更麻煩了。

佛說的法門有八萬四千，但是歸根結底，還是因果那回事——種的什麼因，就結的什麼果。你種了天府的因，就能到天府；你種了地府的因，你就到地府裏去。種善因，就得善果；種惡因，就必須是惡果。所以不管怎麼樣，千萬要種善因，不要種惡因。你種的善因，結的善果，將來就好求法；種的惡因，結的惡果，將來苦處就說不盡、受不了。所以，千萬地知道這個事，就強了這個信念，不要種惡因。

我們能夠有這個好機會到這個道場，談一談我們所擁護的東西，修道學到的東西，跟大家交流交流，都是無量劫修來的，不是一下能夠遇得到的。所以說，

to never be lazy or let time pass in vain. He exhorted us to vigorously cultivate because cultivation is not something easy – a cultivator must endure suffering. A saying goes, “If one does not eat what is the bitterest among the bitter, then one can not possibly become the most excellent among the excellent.”

Venerable Master Hsu Yun exhorted us to endure suffering. If we do not take on suffering, then we do not recognize the difficulty involved in producing things. For example, a meal that we eat takes so much time to prepare. Look at how hard farmers toil. To produce rice they cultivate the land, sow the seeds, harvest the grains, and then thresh the grains. And more time is needed to cook rice for our meals. We can calculate the great energy expended to bring food to our table. If we do not cultivate, then we are unable to pay off our karmic debts. In the future, we will still have to pay them.

How do we repay our debts? If we have the ability, then we repay what we can. If we do not have the ability, we can repay through a lot of hard work and labor. Sometimes we must repay our debt as a human who labors or as an ox who toils. Labor is required because only being an ox is not enough to repay the debt. Each meal we consume comes from somewhere and we should be mindful of it. It does not come without the toil of others. Happiness comes from cherishing our blessings. If we do not cultivate, then we are unable to repay our karmic debts. In the future, we will still have to repay them.

The Buddha established many Dharma doors – as many as 84,000, and each Dharma door enables us to put an end to birth and death. Living beings have 84,000 faults or habits, and the Buddhas have 84,000 Dharma doors to solve or counteract living beings' problems. Each of us has 84,000 afflictions, which are just problems or faults. If each of us can put an end to all 84,000 afflictions, then we can solve the problem of birth and death.

84,000 is no small number – it is not easy to calculate or count. We have undergone countless rounds of birth and death so it is difficult to immediately end the cycle of birth and death. When we cultivate, each time we correct one of our faults or habits, we eliminate one problem and avoid creating karmic offenses. However, if we fail to cultivate, then we squander our chance to cultivate and we create karmic offenses; our afflictions are not eradicated, but increase in number; our problems are not solved, they proliferate. This results in increasing trouble for us.

All the 84,000 Dharma doors spoken by the Buddha contains at their root the idea of cause and effect. Whatever seed you sow, you reap the corresponding harvest. If you plant the seed for rebirth in the heavens, then you will be reborn in the heavens. If you plant the seed for falling into the hells, then you will fall into the hells. Planting wholesome causes, you will reap wholesome rewards; planting evil causes, you will reap evil consequences. Therefore, we should plant good seeds for ourselves. Planting wholesome causes and reaping wholesome effects, we will be able to seek the Dharma in the future. If we plant evil causes, we will reap evil effects and suffering beyond our ability to bear. Realizing this, we should have deeper faith in the teaching of cause and effect and never plant evil causes.

Today we have a wholesome opportunity; it is really rare for us to be able to

我們在無量劫中，都是在一起修善因，所以現在才結的是善果。希望大家要愛惜這一份功，不容易得到，要保持下去；甚至到了天府，還要度眾生，看我們哪個度得多。跟宣化上人一樣，他在看我們哪個度眾生度得多；宣化上人，是我們的帶頭人、領路人。我們現在要學習宣化上人所行的事、所做的事，要一步一步跟他的腳印走，就不會錯。

我們現在既然來了，我看美國加州現在這些天，這麼久沒有下雨了，今天又開始下雨。那我們祈求，宣化上人把這個龍王感化起來，才能下得雨；讓我們大家所作皆辦，都能受益。這麼天旱，求雨都很困難，所以我們要以自己的行動，來感動、祈求宣化上人，把這個龍領起來，使牠能夠為我們大地降點雨，這樣莊稼就能夠得到收益。那麼就要請宣化上人，把這個龍王們集合起來——叫他們過來，到這兒下點雨，解決這個天旱的困難。

禪道修行淺，也不會講，耽誤各位的寶貴時間。是不是禪道在這裏請大家原諒，我就講到這裏好不好？✿

come together and have such an occasion to talk. I am sharing with you teachings that I support and protect, sharing what I have learned during my cultivation. We are having insightful dialogue – this is not something easy to come by. Countless kalpas ago, we must have planted wholesome seeds together so that today we are reaping their wholesome results. I hope that each of us will cherish this affinity and apply our efforts to nurture it so that the affinity endures. Even when we reach the heavens, we should still remember to take across living beings. We would see which person crosses over more living beings. In this aspect, we can emulate Venerable Master Hsuan Hua. He challenges us to see which one of us can take more living beings across. Venerable Master Hsuan Hua is our leader, our guide. We should reflect on how we can learn from him in our every action and deed. We should follow him in every step and we will never go wrong.

Take a look— after we have arrived here, it started raining. We pray that Venerable Master Hua can induce the dragon kings to produce rain. The drought has been so severe that it is difficult to even pray for rain. We should use our sincerity and deeds to convince the dragon kings to produce rain or pray to Venerable Master Hua to gather and lead the dragon kings to shower down some rain and end the drought.

I, Chandao, have very shallow cultivation and I do not know how to give talks and may have wasted your precious time. I thus beg your pardon. I will end here. ✿

¹趙州和尚八十多歲時，有一天有個人問他：「老和尚，你知道『裏二外八』是什麼？」這一問，把這個老和尚問住了。趙州和尚一看這是個吃的東西，但是不知道叫什麼名字，就說：「你拿來給老僧吃了它。」那麼這個人以為他懂了，雖然沒有說出叫什麼名字來，但是他說拿來給老僧吃了它，就以為他就認識這個「裏二外八」了；實際上呢，趙州和尚不知道這個叫什麼名字？這人回去後，趙州和尚就生大慚愧心：「啊！這東西叫什麼名字，我都不認識，你說這修道修得連吃的東西名字都不知道，真是修的糊塗道，啊！還要出去當參學去。」那麼趙州和尚參方，從南方就到北方。到了北方一看，北方做窩窩頭（用玉米粉做的饅頭，中間是空心的）的時候，兩根大拇指頭放在裏邊轉，其餘八根手指頭放到外邊守。就問：「這叫什麼？」那個人就告訴他：「哦！你連這個都不知道，這叫窩窩頭。」「啊！原來這東西叫窩窩頭。」那好了，知道這個名字，就回來了。回來把侍者這個年輕的身體又還給他，自己又回自己那個老態龍鐘的身上去了。

¹One day a person asked Dharma Master Zhaozhou when he was in his eighties, “Elder monk, do you know what is meant by ‘inside two and outside eight?’” This question stumped Dharma Master Zhaozhou. He knew that the answer was something edible but had no idea what it was. He said, “Go get it for me and I’ll eat it.” Because Dharma Master Zhaozhou asked the person to get it for him to eat, the person thought Master Zhaozhou knew what “inside two and outside eight” meant even though he did not refer to it by name. However, Dharma Master Zhaozhou didn’t know what it was, so after this person went home, Dharma Master Zhaozhou felt a great sense of remorse and thought, “Alas! I don’t even know the name of it. I am practicing the Way of muddle-headed cultivation. I have to go out and learn.” So Dharma Master Zhaozhou went on an investigative journey. He went from the south to the north and saw people making Chinese corn rolls by sticking their two thumbs inside and placing the other eight fingers on the outside. He asked people there, “What is this called?” The people answered, “You don’t even know this? This is called *wowotou*.” Dharma Master Zhaozhou said, “Ah, it’s *wowotou*!” He then went home, having learned the name of the item. Upon arriving, he returned the young body to his attendant which he had used to take this journey and went back to his old body. So this is called, “inside two and outside eight.”