



入寶山不要空手而回

Do not return with empty hands when you enter a treasure mountain

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古人說：「不受一番寒徹骨，怎得梅花撲鼻香？」看那個梅花在冬天開花，它有很大的香氣。為什麼它有那麼大的香氣呢？就因為它受的寒冷太多了，所以它花就香。

我們參禪要拿出真正的志氣，真正的這種真心，不要怕苦，不要怕難；不要在這兒坐禪的時候，盡等著這個bell（引磬）響。果修頭一次來參禪的時候，她自己說她的經過，她說：「每坐下來就等著這個bell響，這頭腦裏頭的garbage（垃圾）總也搬不出去，在滿腦裏頭都是garbage。」那麼現在這麼多年了，或者garbage少一點了，不一定那麼樣子等著bell響了，等著那個引磬響。但是她不等著，我相信有很多人等著，因為初初參禪的人，這個腿也痛了，腰也痛了；再坐坐，頭也痛了，總是不舒服。

所以這個腿痛了，就要不守規矩了，不是跑，是要把腿伸開，這是不許可的。在禪堂裏把腿伸出來，就要把腿給剝斷了，不叫你伸。你看著以後誰把腿伸出來，這香板就照著腿砍下去，看看

An ancient saying:

*If it weren't for the chill that strikes to the bone,
How could the plum blossom be so fragrant?*

Plum trees bloom in the winter, and the flowers are very fragrant. Why do they have such great fragrance? Because they endure a lot bitter cold and so their fragrance is especially sweet.

In investigating dhyana, we should bring up our true will and true mind; do not fear suffering or difficulties. Don't sit during meditation waiting for the bell to ring like Guoxiu [one of my disciples] did when she first came here to meditate. She described her experience, "Each time when I sat down, I was waiting the bell to ring. My brain was filled with garbage which cannot be moved out." But now, over the years, the garbage may reduced and she is probably not waiting the bell to ring; [she has gotten a little better. Her head is a little clearer, which indicates a bit of progress.] She is not waiting; however, I believe there are many others waiting the bell to ring. In general, when you first begin to investigate dhyana you will experience pain in your legs and waist; later on, even induce headache. The pain makes you very uncomfortable.

When people's legs hurt, they try to break the rule; they won't run away, but stretching their legs out. This is not allowed. In the Chan Hall, the legs will be cut off if they are stretched out, so you shouldn't do that. Later, if anyone who stretches his legs, the incense board will slash the stretched legs. You won't try it! If you don't have legs, you'll not stretch them. Is that right? For those their backs ache, they lean back to against the wall, or bent forward. When it's too much to endure, their heads bowed to the ground, like Bhikshu Meng, who faced to the Buddha saying, "I bow and request the Buddha, please don't let my legs and waist ache." This is superstition. The Buddha won't care about your pain in legs and waist. The more pain, the better. You said, "Then the Buddha is not compassionate." Why should the Buddha be compassionate to you? Did you make any contribution to the Buddha? You didn't endure any bit of pain in legs and waist; just a little pain, you tried to bother and incommode the Buddha.

[When there is pain] what should you do? You must be patient; bearing the pain, the hunger, and

你還伸不伸！你再沒有腿了，就不會伸了，是不是啊？那麼腰痛了，不是往後靠一靠，再嘛就往前歪一歪。受不了的時候，就像那個孟比丘似的，就要叩頭了。對著佛前：

「我叩個頭求佛，你不要叫我腿痛啊，不要叫我腰痛。」這才是迷信，你腿痛腰痛，佛才不管你呢，你痛得越厲害越好。說：「那佛一點也都不慈悲。」佛為什麼要對你慈悲？你對佛有什麼貢獻？腿痛一點，你都受不了；腰痛一點，你都受不了。你就腿痛一點，腰痛一點，就要 bother（煩惱）佛了，就要去給佛添麻煩。

這時候要怎麼樣呢？就要拿出忍力來，忍痛忍餓忍饑忍渴，做比丘的就要有這種忍，一切都要忍。你不怕腿痛了，腿痛這個關打破了；不怕腰痛了，腰痛這個關打破了。

我們這兒參禪，這叫和生死的魔王作戰，生死我們都要和它鬥爭，何況痛呢？痛這是小問題嘛，能不能痛死啊？不會的。那麼不會，就不要怕。這參禪的法門是最妙的，說也說不完，講也講不盡，我只可以講少少給你們大家聽一聽。

在這個打七的期間，時間是最寶貴的，一分鐘一秒鐘都有開悟的機會；所以不要把它空過了，不要像昨天晚間那麼早就開靜。無論哪一位，參加這個禪七的人，都要把這個時間看得特別寶貴，不要隨隨便便就把它空放過去。你放過去這一秒鐘的時間，就是你開悟的那個時間；所以你放過去了這一秒鐘的時間，你就把這開悟的機會放過去了。

說：「我不願意開悟，開悟又有什麼用？」那你若不願意開悟呢，為什麼你要來參加這個禪七？你參加禪七，「既在江邊站，就有望海心。」你來參加參禪，就好像到那個寶山一樣，不要空手回去。

打七一定像一個打七的樣子，我告訴你們，我以前在 anywhere 打七，都是在禪堂裏頭坐著，那麼白天在禪堂裏，晚間也是在禪堂裏。我們那個打七不是像昨天晚間很早就開靜了，我們差一分鐘都不開靜的，一分鐘、一秒鐘一定要準確的，好像那個上太空似的，都不可以錯的；你錯，差之絲毫就謬之千里。

你欺騙這個時間，這個時間也就欺騙你。你欺騙時間說：「哦！夠十二點了。」時間說：「Yes!（是的！）」那麼結果你把這半個鐘頭就都浪費了，所以你欺騙時間，時間就欺騙你。那麼這個時間是特別重要的，我們為什麼一天這麼辛辛苦苦的，腰也痛，腿也痛，很多地方都不自在，就差那半個鐘頭就忍不了了了呢？就要欺騙這個時間呢？這是一個大錯誤的。那麼在我打七的時候，無論你開靜，我也是在禪堂裏坐；你止靜，我也是在禪堂裏坐，行香我隨著行，坐香隨著坐。❀

the thirst. As a Bhikshu, one should have patience to bear everything. You're not afraid of pain in legs, you'll break the pain barrier of legs; same with the breaking of pain barrier of waist.

Investigation of dhyana is basically a battle with the Demon King—birth and death. Since this is a battle of life and death, you should even more be able to resist a little pain. Pain is not a big problem; will it kill you? No! So what is there to fear? One could speak forever about the advantages of investigating dhyana. It's the most wonderful Dharma method. I have spoken just a little.

During a dhyana/chan session time is extremely valuable. Each second or minute holds the chance to become enlightened; don't waste it! Do not end the sitting early like last night. Anyone who attends the chan session should especially value the time, and don't let it slip by casually. How do you know that in that very moment that you wasted you wouldn't have become enlightened? Therefore, if you waste a second, you lose an opportunity for enlightenment.

“Perhaps,” you may say. “But I don't want to become enlightened. What use is it?”

Then why did you come here to investigate dhyana? You came to attend the chan session, just as “A person who stands by the river definitely has the intention to see the ocean.” To join the investigation of dhyana is like to enter a mountain full of treasures; do not leave with empty hands.

To attend a session must have the formality of attending a session.

When I participated in dhyana sessions at any places, I always sit in the Chan Hall by day and by night. Not like last night's sitting which was ended quite early; the sessions that I attended never ended the sitting even by a minute early. Every minute and every second must be precise, as if the ascending [of astronauts] into the space; should not have any mistake. If you make a mistake, even it's a very slight difference, the error would be great. You cheated the time, and then the time also cheated you. You cheated the time and said, “Oh! It's already twelve o'clock.” The time replied, “Yes.” Eventually, you wasted half an hour.

Therefore, you cheat the time, and the time also lies to you. Time is especially valuable. We had been worked hard for a full day with aching waist, burning legs and many discomforts; why not just endured that last half an hour? Why cheating the time? It's a big mistake. When I attended a [chan] session, I always sit in the Chan Hall no matter it's the break period or the sitting period; I accordingly followed the walking period and sitting period. ❀