

# Transforming Consciousness into Wisdom and Recognizing the Source

宣公上人開示於1976年冬季禪七  
比丘尼近經 英譯

An instructional talk given by Venerable Master Hua during the 1976 Chan Session  
English Translation by Bhikshuni Jin Jing



DHARMA TALK DHARMA RAIN | 法語法雨

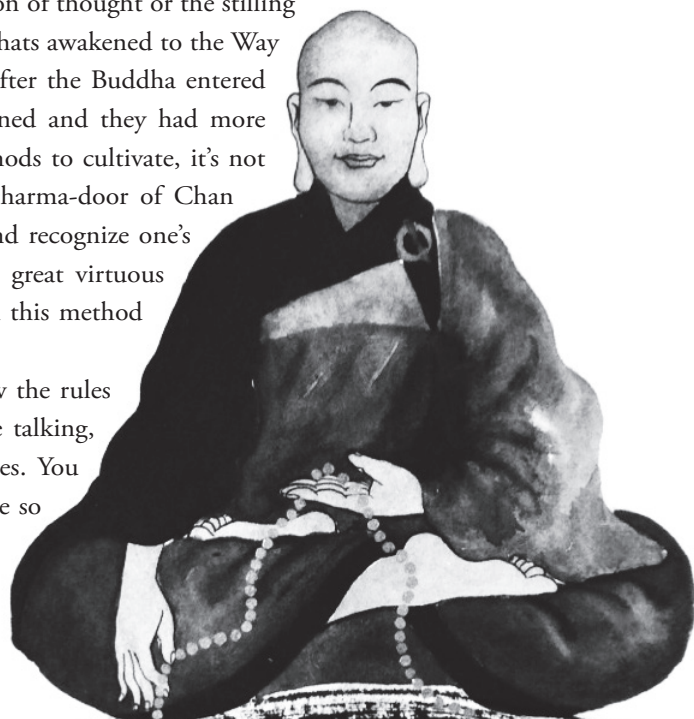
## 轉 識 成 智 識 本 源

現在又舉行禪七。禪是半梵語，具足叫「禪那」，翻譯成中文就叫「思惟修」，又叫「靜慮」。佛住世的時候，一切的阿羅漢都是由參禪而悟道。佛入涅槃之後，眾生的業障就深了，妄想也多了，用其他的方法修行都不容易開悟，唯獨參禪這一法門容易令人返本還源，認識本來的面目。過去很多高僧大德都是從這個法門成功的，所以我們現在也舉行禪七。

禪七期間大家都要守秩序，不要講閒話。誰若是想要講話，就自己打自己的嘴巴幾下，自己管一管自己。為什麼你這樣沒有出息？為什麼你願意講話？你和人講話，不但自己沒有利益，還打人家的閒岔，令人家也不能用功；不但妨礙自己修道，也妨礙別人修道，既不利己又不利人，這當然是有害了。所以在禪七的期間，最好裝一裝啞巴。不但外邊不講話，內裏也不要講話，不要自己和自己在肚子裏邊開會，或者在腦裏頭來開會。

We are holding a seven-day Chan session again. Chan is a partial transliteration from Sanskrit word dhyana, which means the cultivation of thought or the stilling of thought. When the Buddha was in the world, all Arhats awakened to the Way through the practice of Chan meditation. However, after the Buddha entered Nirvana, the karmic obstacles of living beings deepened and they had more random thoughts. If one tries to use some other methods to cultivate, it's not easy to become enlightened. It's only through the Dharma-door of Chan meditation that one can easily return to the source and recognize one's original face. In the past, many eminent monks and great virtuous ones had accomplishment in their cultivation through this method of practice.

During the Chan session, all of you should follow the rules and not engage in idle chatter. If any of you feel like talking, you should slap yourselves on the mouth several times. You should discipline yourself and ask yourself why you are so worthless. Why is it that you want to talk? When you talk to someone, you not only forgo any benefit from the session but also bother others and prevent them from applying effort. Not only do you obstruct your



總之，要自己管好自己，把這些習氣毛病都去了。能不講話，不打妄想，一心用功，這一定會開悟，會得大智慧的。尤其不要藉題跑到廚房或者廁所的門口，就在那兒互相談話，沒有什麼話也要跑到那地方去講一講，這就是不守禪七的規矩。禪七期間，不要沒有事情找事情來幹，要一心用功，一定要得到一個水落石出的境界，也就是一定要返本還源。

話我是這樣說，規矩守不守還是在你們，我只是說說而已。你們信就信，不信就不信。「是道則進，非道則退」，是道你若不進，非道你若不退，我也沒有辦法幫助你。所以每個人都要留神注意，不要放逸。因為我們不知道哪一天就死了，你一放逸，這生死就不能了啦，這是很要緊的。

這回打七，人人都要拿出用功的真心來，不要把光陰都空過去了，所謂「一寸時光，一寸命光」。假如要到廁所去也要快一點，不要坐到廁所裏入睡覺的定，不要因為禪七期間覺睡得少，就跑到廁所去睡覺，把廁所霸住，旁人想用也不能用，這是不可以的。有這個習氣毛病的要改了它，沒有的更好，往前去勇猛精進來用功。我們上廁所要快，喝茶也要快，吃飯也要快，睡覺還要快。我們現在要快快快，成佛也要快，開悟也要快，一切一切都要快。

我再給你們四句偈頌，你們若是明白這四句偈也會開悟的。這偈頌怎麼說呢？

own practice, you also obstruct others in their practice. Since you bring no benefit to yourself or others, this is of course detrimental. During this Chan meditation session, it would be best to pretend that you are mute. Avoid talking on the outside, but do not talk on the inside, either. Don't carry on a meeting with yourself in your own belly or brain.

In short, you should watch over yourself and get rid of all of your bad habits and faults. If you are able to refrain from talking and having random thoughts and single-mindedly apply effort, you will definitely have an opportunity to become enlightened and attain great wisdom. In particular, you should not look for an excuse to run off to the kitchen or the bathroom doorway to chat with people. Even if you don't have anything to say, you still go and talk there. That's not following the rules of the Chan session. During the Chan session, don't look for something to do when there is nothing to do. Instead, you should single-mindedly apply effort until you reach the point where the "water recedes and the stones appear" (Note: In this context, this idiom refers to the ceasing of all doubts and the realization of Truth). It means returning to the "origin" and going back to one's "source."

Even though I have said this, it is still up to you to decide if you will follow the rules. All I'm doing is telling you about it and if you believe it, then believe it. If you don't believe it, then don't believe it. If it is the Path, then you should progress along it. If it is not the Path, then you should turn back. However, if it is the Path and you don't want to progress along, or if it is not the Path and you don't want to turn back, I don't have any way to help you out. Each one of you should be very careful and take care not to be lax because we never know what day we might die. If you are lax, then you will not be able to put an end to birth and death. This is very important.

During this Chan session, everyone should bring forth a true mind of courageous vigor. Do not let the time go by in vain. As it is said, "An inch of time is worth an inch of life." If you really have to go to the bathroom, do it quickly. Don't go to the bathroom and enter the "sleeping" samadhi. It should not be the case that since there is very little sleep during the Chan session, you occupy the bathroom and sleep in there, preventing others from using it when they need to. This is not allowed. If anyone has this particular habit, please change it. If you don't have it, it is even better. Apply effort with courageous vigor. When you go to the bathroom, do your business quickly. When you drink tea, drink it quickly. When you eat, eat quickly. When you sleep, sleep even more quickly. Now, you need to be quick, quick and quick. You also need to realize Buddhahood quickly and become enlightened quickly. Do anything and everything quickly.

Now I'm going to give you a four-line verse. If you understand this verses, you can become enlightened. The verse says:

*Transform consciousness into wisdom here at Gold Mountain,  
Worthies gather at the Sino-American Buddhist Association.  
If you are simply diligent and vigorous,  
Before long, you will arrive before the Dharma King.*

When investigating Chan, on the inside, you are unaware of an "I". On the outside,

轉識成智在金山，中美佛教會群賢；  
汝等但能勤精進，不久當值法王前。

參禪要內不知有我，外不知有物，中不知有人，南不知南，北不知北，東不知東，西不知西；一切都沒有，一切空了。你能得到這真空的境界，然後就會妙有現前。所以你要到那個極處，所謂「絕處逢生，死裏求活」，我們要拿出不怕苦、不怕難的精神，時時刻刻來用功修行。

OK，現在都站到一邊，我們就起七了。我叫「起」，你們大家也都跟著說「起」，這個七就起來了，這也是一股氣。這一股氣，就把大家都推到佛菩薩那地方去了。☸

you are unaware of objects. In the middle, you are unaware of people. In the south, you are unaware of south. In the east, you are unaware of east. In the west, you are unaware of west. Everything is gone and all is empty. If you can reach the state of true emptiness, then wonderful existence will manifest. If you reach the ultimate point—at the point of desperation, you take a new lease of life—that is from the brink of death, you return to life. You need to bring forth the spirit of not fearing any suffering and difficulty; that is the way you should be. At all times, you should apply effort in your cultivation.

Okay. Let's stand on one side and start the session. When I shout, "Arise," all of you follow me and say, "arise." Then the session starts with a burst of energy. This energy pushes us all to where the Buddhas and Bodhisattvas are. ☸

## 降魔咒 Demon-subduing Mantra

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修行好像上百尺竿一樣，往下就容易，往上就很難的。難到什麼程度呢？難如登天，好像上天那麼困難。所以修行遇到什麼境界，打不破這境界，就很容易著這個魔障。

著魔障只是一念之差。一念錯了，天魔外道就入了心竅，因為你有一念的邪念；若是正念的時候，佛就和你合而為一。《六祖壇經》上說：「正念之時佛在室，邪念來時魔在堂。」也就是這個道理。所以有一點點爭心、貪心、有所求的邪知邪見，魔王就來坐殿了。你要是不爭、不貪、無所求、不自私也不自利，什麼妖魔鬼怪也無機可乘，沒辦法來擾亂你。

你不和人鬥爭，無論怎麼樣都是不爭，魔沒辦法你；你不貪便宜，也不貪什麼神通好處，魔想用這虛偽、假的境界來誘惑你，也誘惑不到的；你再無所求了，內也無所求，外也無所求，內外都忘了，忘人無我——把人也忘了，自己也忘了，人也空了，法也空了；你再不自私，任何事情也沒有自私心，沒有說自己要得到多一點，旁人不要得；不自利，不盡想著對自己有怎麼樣利益法，那麼妖魔鬼怪念什麼咒也不靈了。

這是降伏天魔外道的一個大神咒、大明咒、無上咒、無等等咒。你只要把這五點好好用一用，認識清楚了，什麼魔也沒有辦法你！為什麼他們能擾亂你？就因為你還有所求、有所貪、有爭、有自私心、有自利心，天魔外道、邪魔鬼怪看你有個窟窿，他就鑽進來了，就令你頭腦不清楚，智慧也沒有了，所行所做都很愚蠢了。☸

Cultivating the Way is like climbing up a-hundred-foot pole. It's easy to slip down but hard to go up. How difficult is it? It's as hard as climbing up to the sky. Therefore, if one cannot break through this state during cultivation, it is very easy to catch a demon.

The reason why one would catch a demon is because of one wrong thought. As a result, heavenly demons and externalists would enter your heart - all because you have one evil thought. If you maintain in your mind proper thoughts, the Buddha and you become one. The *Sixth Patriarch Sutra* says, "With proper thoughts, the Buddha is in the home. As evil thoughts occur, the demon owns the home. This is what it's meant. Therefore, if we have a tiny deviant thought of contention, greed or seeking, demon king will own your home. If you do not fight, not be greedy, do not seek, do not be selfish, or do not seek personal advantages, any demons or goblins will have no chance to come and disturb you.

If you don't content with people no matter what, demons will not bother you. If you are not greedy for a bargain, or seeking for spiritual powers and personal advantages, the demons would have no chance to lure you with illusory states. Demons will have no way with you if you don't seek from inside or outside. Both inside and outside are forgotten - people and self are forgotten; people are empty and dharmas are also empty. If you are not selfish in doing everything and not thinking more for me and less for others, demons cannot do anything to you. Not seeking personal advantages: Don't keep thinking what is in it for me, then any mantras that demons and goblins recite will no longer be efficacious.

This is the great spiritual mantra, a great bright mantra and supreme mantra and unsurpassed mantra. As long as you apply these five points, and recognize these clearly, any demons will have no way with you. Why can they bother you? It's because you are still seeking, greedy, fighting, selfish and self-benefiting. When heavenly demons and goblins observe a crack, they can sneak in. Your mind then become unclear without any wisdom. Your behaviors will be ignorant. ☸