



# 行住坐臥，一心不亂

## In Walking, Standing, Sitting, and Lying Down, You Should be Single-Minded without Any Confusion

宣化上人1982年開示於萬佛聖城

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A talk by Venerable Master Hsuan Hua at the City of Ten Thousand Buddhas in 1982  
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用功修行就是要專一，專心致志把自己給改變，就是以前我們很散亂、不會用功，現在要剋期取證，好好地用一用功，不要像平時那樣馬馬虎虎的，一點也不專一。因為這個原因，所以要打七。打七，就是七天，一天兩天這不叫打七。人的氣血經過七天循環一周，這叫「七日來復」，西方的禮拜天也是這個意思，就是一個禮拜。

打七，能把一切的妄想都停止了，把菩提心拿起來，所以這次打七不要講開示，大家都要剋期取證。七天裡頭，你願意怎麼樣來專一念觀音菩薩，都不打你的閑岔。過去打七有的時候講開示，很多人就告訴我這樣反而用不上功，所以這一次打七，大家好好用功，剋期取證，得到念佛三昧，得到感應道交的這種力量。願意用功的人，不要錯過這個機會。

打七的這個「打」，就是專一。這七天專一其心，自然就會得到一心不亂；要是不能專一其心，就得不到一心不亂。究竟什麼叫一心不亂？《彌陀經》上說：「若一日、若二日、若三日、若四日、若五日、若六日、若七日，一心不亂，其人臨命終時，阿

When you are really working hard in your cultivation, you have to be single-minded and focused. You have to focus to the utmost and change yourself. For example, in the past you were scattered and confused and were unable to work hard in cultivation. But now we are setting a specific time period in which to be certified to enlightenment, so we want to really work hard. During this session, you don't want to be confused and casual like you normally are. Normally, you are not focused at all. When we hold the session, it's called "striking up a seven." It has to be seven days. It's not two days or three days but a seven-day session. Our blood and qì (energy) undergo a cycle of change every seven days, which is also related to the Sunday in the west- the last day of the cycle of a week.

During this session, we want to put our false thinking to rest and grab our Bodhi resolve. So I'm not going to give lectures like I normally do. We are setting aside this special time period for you to become certified to enlightenment. During these seven days I'm going to make it convenient for you and not disturb your practice. In the past, I used to give instructional talks. Some people later complained that the instructional talks made it harder for them to focus on their cultivation. So, during this session you should really work hard. You can obtain the Buddha-recitation Samadhi and the power from a response that intertwines with the spiritual path. This is a very rare opportunity. So those who want to work hard in their cultivation shouldn't miss this opportunity.

Doing a session is literally called "striking up a seven", which has come to mean being really single-minded. If for these seven days you can be extremely concentrated and focused, then you will very naturally obtain the state of being single-minded and be without any confusion. However, if you are not focused, then you won't obtain the state of being single-minded without any confusion. Ultimately, what does it mean to be single-minded without any confusion? The *Amitabha Sutra* says: "If a person can, for just one day, two days, three, four, five days, six days as long as seven days, be single-minded and be without any confusion, then when this person approaches the end of this life, Amitabha Buddha and the assembly of holy ones

彌陀佛與諸聖眾現在其前，即得往生阿彌陀佛極樂國土。」在這七日之中，你就能得到一心不亂。

一心不亂的時候，行也是念佛，坐那兒也是念佛。不是單單聽經的時候是佛法，也不是說單單拜佛的時候是佛法，也不是說在那兒打坐的時候就是佛法。學習佛法的人，每天早晨起來到晚間睡覺，一天的所言所行、所見所聽、所遭所遇，都是在佛法裡邊，沒有超出佛法外邊。

可是因為我們執著心太大，執著這個是佛法，執著那個不是佛法，執著這個是對，執著那個是不對，執著這個是白，執著那個是黑。以此類推，生出種種的執著，所以就不能和佛法真正合而為一。

要是能從早晨起來，一舉一動、一言一行都本照佛法去做，非禮勿視、非禮勿聽、非禮勿言、非禮勿動，要能這個樣子，你說哪個不是佛法？常常發脾氣，這就不合佛法。並不是說發脾氣不是佛法，不過不合佛法，與佛法不相應了。

那麼學佛的人，要從自性上解決我們的問題。我們什麼原因要發脾氣？就因為有一個自私心在後邊作怪。因為自私，所以就要發脾氣征服對方，令對方投降。想令對方投降，就是一個我見很深的人。

學佛的人不應該有我見，也不應該有我相，更不應該有我執。你有了我見，就有了人見、眾生見、壽者見，這一切的見都生出來了。你有我相，人相、眾生相、壽者相也都生出來了。你有我執，也就有人執、眾生執、壽者執，也都生出來了。你要能把這個執著破了，把我相也空了，把我見也沒有了，你說這個多平安，多好！

學佛的人要開智慧，怎麼叫開智慧？開智慧，就是沒有我見，沒有我相，沒有我執了，一切都空了，一切無我了。一有了我，那麻煩就來了。這個也不如意，那個也不隨

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will appear before him and they will accompany this person to be reborn in the Land of Ultimate Bliss of Amitabha Buddha.” So, you can within these seven days, obtain the state of being single-minded and unconfused.

When you are single-minded and without any confusion, you are reciting the Buddha’s name no matter whether you are walking or sitting. It’s not the case that only listening to sutras is Buddhism. It’s not the case that only bowing to the Buddha is Buddhism, nor it’s the case that only sitting in meditation is Buddhism. From the time we wake up in the morning to the very end of the day when we go to sleep, everything we say, everything we do, everything we see, everything we hear, everything we meet with, is within the Buddhadharma. There is nothing which is outside of the Buddhadharma.

However our attachments are so great. We are attached to what is the Buddhadharma and what is not Buddhadharma. We are attached to what is right and what is wrong. We are attached to what is white and what is black. Based on this, we give rise to all kinds of attachments. Because we have all these attachments, we cannot really be one with the Buddhadharma.

If, from the time we wake up in the morning, in everything we say, everything we do, everything we hear, and everything we see, we base ourselves on the Buddhadharma—we avoid seeing anything that is unprincipled; we avoid hearing anything that is unprincipled; we don’t say anything that is unprincipled; and we don’t act on anything that is unprincipled—if we were this way, what would you say that is not Buddhadharma? If we always get angry, that is not in accord with the Buddhadharma. I’m not saying getting angry is not Buddhadharma. I’m saying it’s not in accord with Buddhadharma. It doesn’t match up with what the Buddhadharma is.

Those of us who are studying Buddhism want to resolve the problems in our inherent nature. Why do we get angry? Because we have this selfishness within us that is making trouble for us. Because we are selfish, we get angry. When we get angry, we want to overpower and defeat our opponents, make them surrender. Wanting our opponent to surrender indicates that our view of self is really huge.

Those of us who study Buddhism shouldn’t have a view of self, the marks of self, and even more, the attachment of self. If you have the view of self, then you will have the view of others, the view of living beings, and the view of a lifespan. All these kinds of views will arise. It’s the same way with the mark of self, once you have the mark of self, then you will also have the mark of others, the mark of living beings, and the mark of a lifespan – all these kinds of marks will arise. And it’s the same way with attachment. When you have the attachment to self, you will have the attachment to others, the attachment to living beings, and the attachment to a lifespan. If you are able to get rid of these attachments and get rid of the mark of

心，那樣也生煩惱，這樣也要發脾氣，就因為「我」在那個地方作亂。

所以，「無我無人觀自在，非空非色見如來」，沒有自己了，也沒有人了，這個時候就是觀自在菩薩。自在，是要自己在，不是要他在。他在，妄想在那兒作怪就是他在，自己不在了，所以就不自在。不自在就是被喧賓奪主，怎麼叫喧賓奪主？就是妄想勝過你的真心，真心不能主宰，讓妄想來主宰你。

所以修行頭一樣，不能爭第一。你一爭第一，就知道已經完了，已經沒有出息了。你那個爭心、貢高我慢在那兒，就什麼都沒有了。所以，頭一樣要不爭。

第二就不貪。不單事情上我們不貪，就連這個貪念都不生。一念不生全體現，你要連一個貪念都沒有了，外邊什麼也不交際了，什麼也不聯絡了，也不和人拉攏關係，這個是多自在。你一天到晚，又想和這個交際，和那個去聯絡，和那個去拉攏一點感情，這於佛法就相違背了。

所以真正學佛的人，以誠心、真心、好心來待人，不要用感情去和人來往。有了感情，很多麻煩就跟著跑出來了。你甚至幫助人，也不要叫人知道，不要向人去領功、報功說：「我幫助你什麼什麼了。」善欲人見，不是真善；惡恐人知，便是大惡。

所以，每一天都是在上課，每一分鐘、每一秒鐘都是在學習。不要以為只有講經是學習佛法，平時就都不是，那你就不能領會真正佛教的義理。真正佛教的義理，一時一刻你都要腳踏實地，認真去領略佛教的這種妙處。你要是不能在日用上來用功夫，盡向外持求去找去，無論找到什麼地方，就算找到西天去，也找不到佛法的。

佛法本來沒有離開你，只須回頭是岸。你要不知道回頭，盡向外持馳求去，那真是白搭功夫枉勞神。❀

self and the view of self, then it will be extremely good and you will be really peaceful.

In Buddhism, we are opening wisdom. What does it mean to open wisdom? It means to have no view of self, no ego, and no attachment to self. It means the self is emptied and there is no self. Because once there is a self, once we have attachment to self, troubles come along. Nothing goes our way and we get all angry and afflicted. This is all because there is the self in there acting up.

There is a verse that says “With no self nor others, you contemplate at ease. With neither emptiness nor form, you see the Thus Come One.” When there is no self and no others, just that is the Bodhisattva Who Contemplates At Ease. If we are at ease, we contemplate we ourselves are present; it’s not that someone else is at ease. If someone else is present in our thoughts, then that’s false thinking acting up. So when we are not self-present (at ease), it’s like noisy guests taking over and chasing the host away, which means false thoughts have overcome the true mind. The true mind is no longer in control and false thoughts take over.

Therefore, in cultivation, the most important thing is not to fight. We can’t fight to be number one. As soon we strive to be number one, then we are finished. There is no hope of success. Because we will be arrogant and conceited, so there is no way we can succeed. So, the first thing is we cannot contend.

Secondly, we cannot be greedy. Not only can we not be greedy, we cannot have even the thought of greed. Once not a single thought arises, the entire substance manifests. When you have no greed, and you don’t try to exploit the situation or take advantage of your connections with people, then you are in accord with Buddhadharmas. If you try to pull strings, make connections for self-benefit, or exploit your relationships with people, then you are going against the Buddhadharmas.

Those who truly study Buddhism use sincerity and not emotion in their interactions with others. If you deal with people on an emotional level, there will be lots of trouble. Even when you help others, you shouldn’t try to let them know. You shouldn’t say “Oh, you know what? I just helped you. I helped you do this and this and that.” If you do good hoping people will notice, that is not true good; if you do evil in secret and are afraid people will find out, that is great evil.

So in studying Buddhism, we have to realize we are in class and learning in every moment and every minute of the day. We shouldn’t think that we are only studying Buddhism when we listen to the sutra lectures at night but not during other times. If we think the Buddhadharmas is only learned during sutra lectures but not during the rest of the day, then we will never understand the true principles of Buddhism. The true principles of Buddhism have to be understood through practice. We have to actually put them into practice in our daily lives. If we don’t do that and we just seek outside, then no matter how far we seek, we can seek all the way to the outside of heavens but we won’t find it.

Basically, the Buddhadharmas is not apart from us. All we have to do is to turn around. It is said “a turn of the head is the other shore.” But if we don’t turn around and continue to seek outside, then everything we do will be in vain. ❀