



宣公上人1976年禪七開示

1976 Instructional Talks on Chan — By Venerable Master Hsuan Hua

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修行要內也清淨，外也清淨。內清淨是不打糊塗的妄想，外清淨就是不做糊塗的事情。內要修內聖，外要修外王。內聖就是「栽培心上地，涵養性中天」。外王就是「諸惡莫作，眾善奉行」，利益一切的眾生。所以你要籍著外功成就內果。在外邊要立功，在裡邊要存德。這叫功德。

立功就是去利益一切眾生。可是利益眾生你不要存一個利益眾生的想。要行所無事，不要有所執著。你要有所執著就是著相。要立一切功，利益一切的人。這都是我們本份內的事情。我就應該這樣做。不要存一個利益眾生的想。所做了之後，沒有這種的執著。

外利人，內利己。內利己就是參禪打坐。你坐一分鐘就有一分鐘的受用，有

In cultivation, we need internal peace as well as external peace. Internal peace means not making confused discrimination. External peace means not to behave confusedly. “Internally establish the inner Sage and externally cultivate the outer King.” “Inner Sage” means “to nurture your mind ground and attend to the heavenly element of the nature.” “Outer King” means “to refrain from doing all evils and actively practice all good in order to benefit all beings.” Therefore you need to accomplish the internal result while practicing externally. Externally you establish merit while internally you need to accumulate virtue. This is called merit and virtue.

Establishing merit is to benefit all beings. However, in doing such beneficial deed, you do not attach to the thought of benefiting beings. Do as if you are not doing anything, do without any attachment. If you have any attachment then you are attached to marks. Establishing merit and benefit all beings are actually just part of who we are, those are what we are supposed to do. So we



一份的好處。什麼好處呢？你能靜坐，淨極光通達，坐得內無身心外無世界。可是你在靜坐的時候有這種境界，出靜的時候這種境界還要繼續存在。這叫動靜一如。動裡頭也有靜。靜裡頭也有動。動靜不二。動靜一如。

也就是說你在靜坐的時候沒有妄想。在動的時候也沒有妄想。動就是靜，靜就是動。動靜沒有兩樣。你功夫到這樣的時候，這就是在定中。這就是常常在三昧裏頭。也就是說時時常在定。無有不定時。一舉一動都是在定中。一言一行，行住坐臥都是在定裡頭。在定裡頭「眼觀形色內無有，耳聽塵事心不知」。這都是在定中的一種境界。

怎麼樣能這樣子？就是要參禪、打坐。時間久了就會這樣子。用功的人「初而勉強，久而自然」。一開始的時候是很勉強的。但是時間久了就會成功。你常常在禪堂裡薰，薰來薰去就會得到定。所以不要見著一點難就怕了。怕痛、怕疲倦。愈痛愈要忍。這就是看你能不能過關。你能忍，把什麼都放下了。內無身心又有誰痛？外無世界你又怎麼知道痛？

昨天沒講，無論做什麼事情都要經過一番困難才能成就。我們這個禪七裡邊最好是每一個人也不管閒事：「摩訶薩不管他，彌陀佛各顧各」。自己照顧自己的話頭。好好用功。

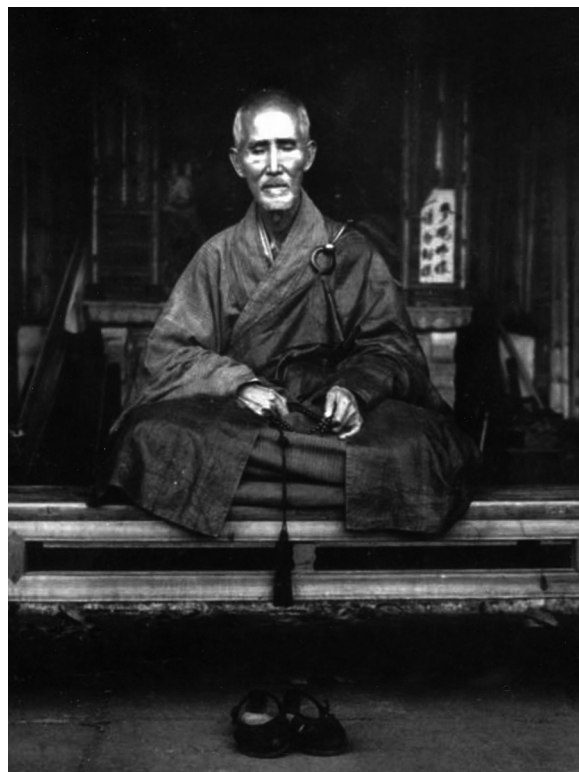
不要學小果童那個樣子。偷東西的眼睛

do not need to have the thought of needing to benefit beings and afterward there is no attachment either.

Externally you benefit others, internally you benefit yourselves. This “internally benefiting yourselves” is to investigate Chan by sitting in meditation. Sitting for one minute in meditation, you gain the comfort and benefit of sitting for one minute. What are the benefits? When you can sit in meditation and reach the point of perfect purity, then the light penetrates everywhere. You sit there till there is no more body, mind, or world. Although you experience such a state in meditation, you need to continue this experience after the sit is over—only then can you be considered having reached the state of One Suchness of movement and stillness. Within movement, there is stillness; and within stillness, there is movement. Stillness and movement are not two but are One Suchness.

This also means that when you are sitting, there is no discriminative thinking. And when you are moving there is also no discriminative thinking. Movement is stillness, stillness is movement, movement and stillness are not two separate things. When your skill is at this point, that is being in samadhi. This is called always in samadhi which means you are in samadhi at all times, there is not a time when you are not. Every move you make is made in samadhi. Every word, every action and all your walking, standing, sitting, and lying down are done in samadhi. In this samadhi, you see form with your eyes but internally there is no discrimination. Your hear things with your ears but your mind does not know. This is the state of samadhi.

So how do you be like that? You need to investigate Chan; you need to meditate and over time you will be like that. For people who try to apply effort, initially, it feels forced; but eventually, it will be natural. In the beginning, it feels very “coerced,” but given long enough time, you will be like that—to be able to always dwell in samadhi. If you often sit in the





總去各處去找人家的麻煩。那是不會成就定力的。你看他一個小孩子在這裡坐但是常常跑了。東跑西跑的。尤其儘往廁所裡跑。一跑香的時候跑到廁所那地方去躲懶偷安。所以把光陰都空過。不要學小孩子那麼愚痴。大人應該時時刻刻念茲在茲想我們生死沒了。如喪考妣一樣。有這樣子的心，或者才能得到一點點的相應份。

舉動行為管自己，行住坐臥不離家。常常能迴光返照，反求諸己。把自己參悟得沒有了、空了。我也空了，事也空了，空也空了。這就叫「本來無一物，何處惹塵埃」。沒有能空的時候，就要去忍苦耐勞，一步一步地去用功修行。修得我的執著也沒有了，法的執著也沒有了。破一切的執著就能返本還原，開大智慧，放大光明，普照三千大千世界。

在修道的時候就是用佈施把自己的身體佈施給禪堂，用持戒「諸惡莫作，眾善奉行」，用忍辱來忍耐一些的痛苦來修行。用精進時時刻刻向前勇猛精進。然後到這個禪那上，到靜慮上。思維修行。綿綿密密的，只有這一念思維修行。接接連連，不要把這一念的修行心斷了。你時間到了自然就智慧現前，般若的光明照遍三千大千世界。可是這都要經過一番的鍛煉。就是所說的「不經一番寒徹骨，怎得梅花撲鼻香」。你無論做什麼事情，都要經過一點的時間然後才能成功。不是一見到硬就退了，向後轉了。這樣子不會有所成就的。

我們這個禪七已經有了四天了。在這四天的期間，有人得到很大的利益。有人連邊也沒有摸著

Chan Hall, permeating yourself with the fragrance of Chan over and over, you will attain samadhi. Therefore, you should not be intimidated when encountering a little bit of difficulty, trying to avoid the pain and fatigue. The more pain there is, the more patient you should be. This is a test to see if you can pass. If you can be patient and let go of everything, then, internally, who is experiencing pain since there is no mind or body? And, externally, how can you be aware of the pain since there is no outside world?

I talked about it yesterday, didn't I? Whenever we try to accomplish something, we need to go through obstacles and difficulties. It is best that in

this Chan session, everyone does not mind others' business—just as “Mahasattvas do not bother others; Amitabha Buddha takes care of himself.” We should each take good care of our own *huatou*—Chan investigation topic—and diligently apply effort.

Don't be like little Guo Tong whose eyes are like thieves, always looking about everywhere, trying to spot other people's troubles. You will not accomplish samadhi like that. Look at him, as young as he is, he often runs off back and forth all over the place. He especially likes to run to the restroom. Whenever it's time for us to run, he would run to the restroom to rest, thus spending all that time in vain. We adults should not be so ignorant like a little kid, instead, every moment we should contemplate single-mindedly. Remind ourselves that we have yet to end our birth and death; we should be worried and sad like we have just lost our parents. With such a mindset maybe one will obtain a little bit of response.

In every move, in every deed, we discipline and watch over ourselves. Walking or standing, sitting or reclining, we are never apart from “home.” We constantly return the light to shine within, always reflecting upon ourselves, examining our thoughts and conduct. We investigate till the notion of self disappears and becomes empty. Once the self is emptied, things are emptied, even emptiness is emptied, that is called “originally there is not a single thing, where could the dust alight?” If we cannot empty attachments, then we need to be patient and practice with diligence, cultivating step-by-step. We cultivate like this till our attachment to the self is gone, and till our attachment to dharmas is also gone. When all attachments are smashed, we will return to the source, unfold great wisdom, and shine forth bright light that illuminates throughout the Three Thousand Great Thousand World systems.

呢。在明天講開示的時間，誰有什麼境界可以說一說。本來這個境界是單單到方丈室來講的。我們這是西方的佛法，和東方有多少不同。在西方的人都很公開的，很坦白的。所以我們誰有什麼境界也可以對著大家來講一講。我們把它公開了令大家都知道。這樣子大家都知道就可以有一種鼓勵的性質。有的沒有什麼成就的。也可以聽一聽其他人的境界，自己也就會用功了。如果願意自己單單一個人說也可以的。禮拜四在三點鐘的時候有人願意自己說他所有的境界也可以向我來講。明天是公開來講。禮拜四誰有特別境界，不願意叫其他人知道，可以來告訴我。

還有誰想要說什麼話沒有？還有誰有什麼問題？……痛不痛？

（有人答：痛！）

你問問他這個人如果是去爬山去，覺得辛苦不辛苦？你為什麼不覺得呢？我說這個爬山不是說坐車上山頂，是從那個很高的山的底下往上爬，爬到山頂上去。很難上的，那個山很陡很陡，他爬那個山會不會費力？這個打禪七比那個還要費力。無論哪一個打禪七都會腰痛腿痛的。因為你以前沒有坐那麼多，沒有跑那麼多。所以這是在所難免的。也就是說這麼樣辛苦，這麼樣不容易，看你能不能坐。

這個果回問這個問題，這個什麼法都沒有一定的。你願意不吃東西能有氣力能支持的來專心用功，這是可以的。你要是覺得不吃東西就沒有氣力了，或者也不能跑不能坐了，或者坐也沒有氣力，跑也沒有氣力，那就吃一點東西好。

不過我們修道的人，什麼時候吃東西不要吃太飽了，也不要吃得飽。因為我們這人，這個胃，太飽了也會受傷，你吃不飽，它不夠份量也會受傷。所以我們持午的人往往把那個胃就吃壞了。尤其我們吃一餐的人，總以為不夠，就吃得很多。吃得很多就胃也會受傷。

In cultivation, we practice giving — giving away this body to the Chan Hall; we uphold the precept—doing no evil and practicing all good. We practice patience by enduring some pain in cultivation. We practice vigor—by courageously exerting ourselves at all times. Then getting to *dhyana*, we practice quiet contemplation—we cultivate the attentive and subtle process of reflection continuously and unrelentingly, without any interruption. Thought after thought, only the thought of cultivation remains, and we never allow this process of attentive reflection be interrupted or cut off. Then when the time is right, our wisdom will naturally manifest and the light of prajna will illuminate the Three Thousand Great Thousand Worlds. However, all of this requires that we go through an intensive process of refinement. Therefore, “if the plum tree did not endure cold that chills to the bone, how could the fragrance of its blossoms be so sweet?” No matter what we undertake, it will always take some time before we gain success, and it will never work out if we retreat halfway when bumping into some hardships. That way we will not accomplish anything.

Today marks the conclusion of the fourth day of our Chan session. In the last four days, there are people who obtained great benefit; there are also people who are still clueless. Tomorrow during lecture time, those of you who have attained any state can talk about it. Originally, the disclosure of states should be done privately in the abbot's room. However, we are practicing Buddhadharma in the West, which is more or less different from the East. Because people of the West are very open and straightforward, any of us who have any state can talk about it



DHARMA TALK DHARMA RAIN
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消化就不那麼好。所以修行無論什麼事情都是取乎中道，不要太過，也不要不及。我們這吃一餐，我相信（差不離）的人都受不了。所以以後你們哪一位願意一早去吃東西，都可以隨便的吃一點東西。不要餓著那麼厲害。要是自己覺得能支持得住，那像果勒，他覺得好，那也可以。所以法沒有一定的。只要一定法那法就死了。無有定法，這法是活動的。

總而言之，我們修道的人無論你修什麼法門。或者你是念佛、或者你是參禪、或者你是持咒、或者你是持律、或者你是講經說法。無論哪一個法門都是教你去貪心、去瞋心、去癡心。

去貪心，對一切不要貪而無厭。去嗔心，對一切無論什麼事情，不要有一種嗔恨心。那麼這個愚癡更是厲害。你對一切的事情不明白，就有一種愚癡的思想。你有愚癡的思想，做事就顛倒了，就不聰明了。我們修一切的法門都是為了「勤修戒定慧，息滅貪瞋痴」。因為這個，所以要用種種的法門來破除我們的貪心，破除我們的嗔心，破除我們的癡心。你把貪、瞋、痴去了，就合乎戒、定、慧了。這是修道最根本的，要



with everyone else here. We disclose it publicly to let everyone know. That way, everyone can learn from it, and this sharing can serve as an encouragement. By listening to other people's states, those who have yet to accomplish anything can become motivated to apply effort. However, if you want to talk about it privately that's okay, too. Whoever would like to do so can come talk to me on Thursday around three o'clock. Tomorrow, however, we will share the meditation states publicly. Thursday is for those who would like to keep their special states private; they can come and talk to me.

Does anyone else have anything else to say? Or does anyone have questions?
... Does it hurt?

(Someone answered: "Yes.")

You can ask this person. If someone climbs a mountain, is it strenuous or not? Why don't you think it is strenuous? What I meant was not to drive up to the top of a mountain, but rather climb from the foot of the mountain all the way up to the top. It's very difficult; the mountain is very steep. Do you think it takes effort to climb that mountain? This Chan session is more strenuous than that. Anyone who participates in the Chan session will experience back ache and leg pain, because you are not used to so much sitting and running. This is inevitable. It is a tough and difficult test to see if you can sit or not.

Regarding the question from Guo Hui, the answer is that dharmas are not fixed. If you are willing to fast and still have the energy to sustain yourself and be able to single-mindedly apply effort, then that is okay. If you think that, without eating anything, you have no energy, thus unable to run or sit, or, if you sit and run listlessly, then you'd better eat something.

So in cultivation, all things should be done in moderation—neither too much nor too little. I believe many people will not be able to manage just one meal a day. So in the future those who would like to eat something in the morning can go and have some breakfast; don't starve yourself. If you think you can manage like Guo Le who feels fine with one meal a day, then that is fine. So dharmas are not fixed. If you make it an absolute rule then the Dharma is dead. There are no fixed dharmas; dharmas are alive and flexible.

In a nutshell, for all of you who are cultivating the Way, no matter what Dharma-door you are practicing, whether you recite the Buddha's name, investigate Chan, recite mantras, observe the precepts, lecture sutras, or teach Dharma, you should be aware that all these Dharmas aim towards helping you get rid of greed, anger, and delusion.

As for getting rid of greed, you should be free of any thoughts of greed towards anything. As for getting rid of anger, you should not harbor a single trace of anger. Delusion is more powerful (as it is more deeply entrenched). As soon as you give rise to thoughts of delusion towards anything, you become ignorant. Once ignorant, you start to act in an upside-down way, and then you become dull. All the Dharmas you are practicing are meant to help you "diligently cultivate the precepts, samadhi, and wisdom, and put to rest greed, anger, and delusion." Hence, you should resort to whatever Dharmas that work for you to get rid of your thoughts of greed, anger, and delusion.

Once you have eliminated greed, anger and delusion, you are in accord with

緊的，應該知道的。那麼我們去貪心，應該去貪心。在一切的飲食方面呢，衣服方面呢，住所方面呢，都要沒有貪心。沒有貪心就沒有執著。你要沒有瞋心就一切煩惱都沒有了。這個瞋心從什麼地方來的呢？就是因為你貪。要是貪不到就有了瞋心了，就不滿意了。不滿意就生出瞋恨心了。你瞋恨心一生出來，這個愚癡心跟著也就來了。所以所行所做就都顛倒。不合法了。那麼我們學佛的人呢，就要把這個道理研究清楚了。無論遇見什麼事，你用這個貪、瞋、癡來衡量它，這是不是屬於貪心，是不是屬於瞋心，是不是屬於愚癡的心。要認得很清楚。你把這個認清楚了，你修道就容易，你要認不清楚，修道就不容易。

問你有什麼境界，你們誰也不說！啊！都要保守的秘密。我知道你們每一個人都有一個境界。什麼境界呢？就是腿痛，腰痛，坐那兒坐不住。想站起來跑。要等那個開靜的引磬響。這是你們各位都有的境界。是不是每個人都有這種境界？

在這個娑婆世界是一個萬苦交煎的世界。又是一個萬惡充滿的世界。又叫五濁惡世。由這一個名稱來看就知道這個世界沒有什麼快樂，沒有什麼好處可說的。這五濁惡世是劫濁、見濁、煩惱濁、眾生濁、命濁。這叫五濁，就是我們眾生所造出來的。由眾生心裡所造出來的。都因為這個心貪嗔癡慢疑。這五種東西造成這個五濁。令這個世界一天就比一天壞。也就是我們這個人的心一天比一天壞，所以造成這個世界一天比一天壞。我們打七為的什麼呢？打七就是要把我們的貪、瞋、癡、慢、疑這五種的壞的思想打去它。我們把這五種壞的思想沒有了。❀

precepts, samadhi, and wisdom.

This is the most essential and most fundamental aspect in your cultivation of the Way, and is what you should clearly know. So, you should eliminate your thoughts of greed for food, drink, clothing, and dwelling. When free of greed, you will not be attached. When free of anger, you will not have any afflictions. Where does this anger come from?

It comes from your greed. When you cannot get what you are greedy for, you become upset; upset, you become angry. Angered, you produce thoughts of delusion. Then, you become upside-down in whatever you do. You are no longer in accord with the Dharma. Thus, you who are studying the Buddhadharma should investigate and understand this principle very clearly. No matter what situation you run into, you should gauge whether you are under the influence of greed, anger, or delusion. Once you can see your thoughts clearly, you will find your cultivation easy; if not, then your cultivation of the Way will be difficult.

When asked about your states, none of you said anything! You all want to keep it a secret. I know each of you have a state. What is that state? It's leg pain, back ache, and restlessness—being unable to sit still, wanting to get up and do the running, or waiting for the bell to ring. This is the state that all of you have. Is that true?

This Saha World is a world infested with countless sufferings, and plagued by countless evils. It is also called the world of the five turbidities. Just from this name, you can see that there is nothing blissful or pleasant about this world. The five turbidities are that of *kalpa*, views, afflictions, living beings, and life. These are the five turbidities. These five turbidities are created by us living beings, from the minds of living beings, and more specifically, from greed, anger, delusion, arrogance, and doubt within their minds—all of these five stir up the five turbidities, causing the world to become worse and worse everyday. This is also indicative of our ever-worsening human minds. This in turn makes our world deteriorate day after day. Why do we hold the Chan sessions? It is meant to help us eliminate the five bad elements in the mind: greed, anger, delusion, arrogance, and doubt. We eradicate all of them. ❀

