

宣公上人1976年禪七開示 (續)

1976 Instructional Talks on Chan — By Venerable Master Hsuan Hua (continued)

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「假饒金玉滿堂」：你這個時候就是堆金聚玉，堆滿了幾個大堂。無常終會到來：那無常鬼有一天就來了，來了就把你給抓去了。你金子滿堂、玉滿堂也沒有用了，閻羅王不要這種的東西。可是你有一個辦法——但念阿彌陀佛，早生極樂世界！你要是能念南無阿彌陀佛，你就能生到極樂世界去。

老苦還不算怎麼樣的一個大事，還有病苦。年老就怕病，一病啊，牙痛、腰痛、腿痛、肚子痛，眼睛也不幫忙了，耳朵也要罷工了，牙也要掉了。你說這個時候是不是很苦的？

病的時候想吃什麼東西也不香了，想喝口水也喝不進去了。病到這個樣子，你說這多可憐。我

們人為什麼要修行呢？就為著修得老的時候也不老，病的時候也不會病，死的時候也可以不死，所以我們要修行。那麼這個病苦是人人都知道的，這個病也是很公道的，無論是誰你要是病了，你再有本事也施展不出來。

死苦，死的時候就像活牛扒皮一樣。活的牛把它身上的皮就給扒下

“Even with a house full of gold and jade”: Even if you pile up gold and jade which fill up several big halls, “impermanence will eventually knock on your door.” The ghost of impermanence will eventually pay you a visit—he will come calling and snatch you away. By that time, even if your rooms are full of gold and jade, it will be useless because King Yama does not want these things. However, you do have a way out—just by reciting the name of Amitabha Buddha, you will be born in the Land of Ultimate Bliss. If you can recite “Namo Amitabha Buddha,” then you can be born in the Pure Land.

If the suffering of old age is not a big deal, there is also the suffering of sickness. Elderly ones dread sickness. When one is sick, the teeth will ache; the back will ache; the legs will ache, and the stomach also aches. The eyes stop working, the ears are on strike, and the teeth are falling out. Do you think it is a lot of suffering then?

When you are sick, nothing tastes good. Even when you want to have something to drink you can't. How pitiful it is to be so sick like this. Why do we cultivate the Way? We cultivate so that when we are old we are not worn-out; when it's time to get sick we are not sick; when it is time to die we can free ourselves from death. In order to do that, we need to cultivate the Way. So

來了，你說痛苦不痛苦？我們這個身體就是四大和合而成，四大就是地、水、火、風。我們人身體上，這個暖氣就是火大，呼吸氣就是風大，一切的口水唾沫、汗液、大小便這是水大，皮、血、肉、筋、骨這是地大。那麼臨死的時候，四大分張，各還本位，這時候是非常痛苦的。所以啊，這是死苦。

愛別離苦。在這個人生的旅途上，常常有的時候，男的就去找一個女的來愛，女的就要找一個男的來愛。可是有的時候環

everyone is familiar with the suffering of sickness. Sickness is very fair. It does not matter who you are, but when you are sick, you are no longer capable of putting your skill or expertise to good use.

Then, there is the suffering of death. The process of death is as painful as it is for a living cow to be skinned alive — a living cow being flayed, with its skin ripped from its body. Do you think that is painful? Our human body is composed of the four great elements: earth, water, fire, and wind. The warmth is of the great element of fire; the breath is of the great element of wind. The saliva, sweat, and urine all belong to the great element of water. The skin, flesh, tendons and bones belong to the great element of earth. When death occurs, the four great elements return to their original state. This process is very painful, therefore this is the suffering of death.



境不許可，就不能相愛，互相別離了，這叫愛別離苦。這是很痛苦的。

又有怨憎會苦。怨憎會苦就是互相憎惡，覺得這個人真是對我一點好處也沒有，很討厭這個人。但是你在這個地方討厭這個人，離開這個地方到另外一個地方，偏偏又遇見這樣一個人，這叫怨憎會苦。你和他有怨有憎，討厭他，偏偏遇到一起，這叫怨憎會苦。

又有求不得苦。你想求什麼不能得到，所謂「其未得之也，患得之；既得之，患失之」，已經得到了又怕丟了。這也是一種苦。

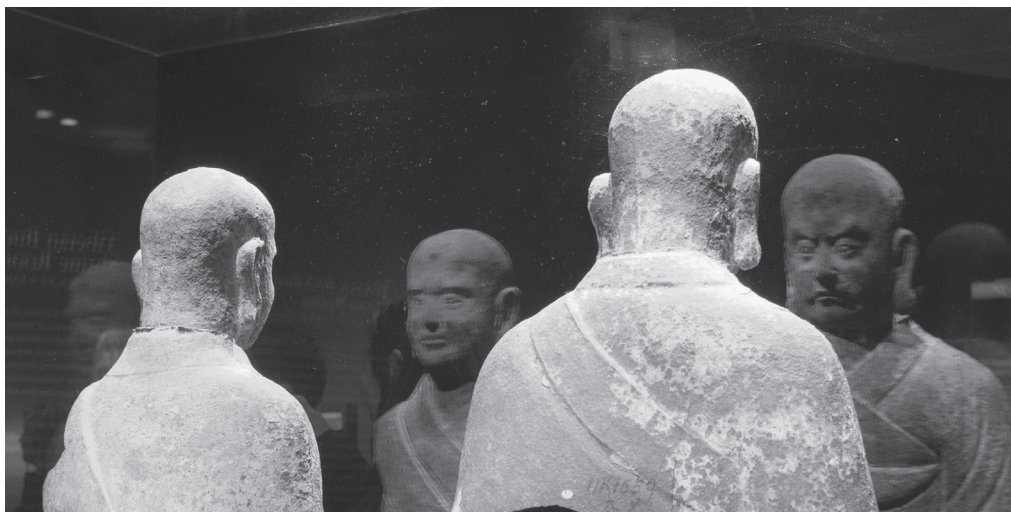
「五陰熾盛苦」：這是對色、受、想、行、識而言。這個五陰非常厲害，人被這個五陰把本有的智慧、本有的佛性都給壓住了，壓得就像一個人透不過氣一樣。壓得很厲害，所以這也是一種苦。那麼這是八苦。

There is also the suffering of being apart from those whom you love. On the journey of life very often a man looks for a woman to love, and likewise, often a woman looks for a man to love. However, sometimes the conditions may not be favorable, [after they have fallen in love,] so they cannot be in love and have to be apart from each other. That is called the suffering of being apart from those you love. This is also very painful.

There is also the suffering of being together with those you hate. Hate here refers to the mutual dislike or hate between two people; for example, you dislike someone, thinking, “This person is just of no use for me; I am really fed up with him!” Because of that, you leave for another place; however, you run into another person that resembles just the previous one whom you hate. This is called the suffering of being together with those you hate. You have discontent and resentment toward the person but you are with this person anyway. This is the suffering of being together with those you hate.

Then, there is the suffering of not getting what you want. You want something but you cannot get it. A saying goes like this: “You worry about something you have yet to acquire; you then worry about losing it after you acquire it.” This is also a type of suffering.

There is the suffering of the raging blaze of the five *skandhas*. The five *skandhas* refer to those of form, feeling, cognition, formation, and



要是再推而廣之，擴而充之，詳細來說有無量無邊那麼多的苦。所以我們人在這個世界上，要「見事醒事出世界，見事迷事墮沈淪」。見到什麼事情，你不覺悟，就會墮落；見到什麼事情，你覺悟了，就超出這個世界。

所以我們各位打完了這個七，還要每天每天的用功修行。就回到家裡也參禪打坐，用一用功。久而久之，你功夫用到家了，你就會真明了了。

所謂「願消三障諸煩惱」，三障就是業障、報障、煩惱障。「願得智慧真明了」，願得這一切的智慧，真正明白了。「普願災障悉消除」，普願一切的災障都沒有了，消除去了。「世世常行菩薩道」，生生世世要常修行這個菩薩道。

今天這個禪七，大家也受了很多辛苦，也沒有得到什麼快樂。不過雖然辛苦，能鍛鍊你的忍耐心，這就是一個最快樂的事情。鍛鍊你能忍痛、忍苦，能忍這種你所不能忍的，這都是功不唐捐，一定有好處的。

在禪堂裡，這叫鍛鍊金剛不壞身，令你這個身體能堅固，能八風吹不動，這就是好處。在這個打七的期間，華盛頓街的女界因為路程很遠，所以在金山寺這兒休息。打完了七之後，所有的人還要趕快回到華盛頓街

consciousness. These five *skandhas* are very powerful. Our inherent wisdom, that is, our Buddha nature, is totally repressed by these five *skandhas*. The repression is so severe that it makes one feel like he is suffocating. This is also a type of suffering. Altogether, these are the eight sufferings.

If we were to further expand our discussion in scope and elaborate in contents, there would be countless and boundless kinds of sufferings. Therefore,

If we see things and awaken to them, we can leap out of the mundane world.

If we see things and they confuse us, we'll fall back on the wheel of transmigration.

Whatever we cannot wake up to will lead us to fall. Whenever we wake up to these things, we will transcend the world.

So all of us who are participating in the session should continue cultivating diligently every day after the seven-day session is over. You should continue to meditate and investigate Chan after you go back home. If you apply effort, over time your skill will mature and you will really understand.

A verse goes:

We vow to cut off all afflictions of the three obstacles—the three obstacles are those of karma, retributions, and afflictions.

May we accomplish wisdom of true understanding—we resolve to attain wisdom and true understanding.

We vow to eradicate the many kinds of hindrances and calamities—all the disastrous obstacles will disappear and be eradicated.

May we, life after life, cultivate the Bodhisattva Path—in every life, we shall persevere and practice the Bodhisattva Path.

In today's Chan session, everyone has suffered a lot and did not attain much bliss. Although it is difficult, it will train you to be patient and this is the most blissful thing. Train your endurance—you endure pain, endure all that is hard for you to endure. All the effort you put in will not be in vain, and you will definitely get the benefit.

In this Chan Hall, you are smelting your vajra-indestructible body. When you have such a solid body you will remain unmoved by the “eight winds.” This is the benefit of participating in the Chan session. During this session, women from Washington Street came to stay in Gold Mountain Monastery because of the long distance. However, after the session, everyone needs to hurry back to Washington Street. Gold Mountain Monastery is a male residency whereas [the] Washington Street building is a female residency. This is the rule of Gold Mountain Monastery and Washington St. Nunnery. During the Dharma assembly this place is shared, you can stay here. And when there is no Dharma assembly everyone needs to be segregated by gender.

Today at 5 o'clock, the session will conclude. After the session, everyone should

去。金山寺是男眾住的地方，華盛頓街那邊是女眾住的地方，這是金山寺和華盛頓街的規矩。有法會可以到這邊來通用，在這邊住；沒有法會的時候，所有的人都要分開。

下午五點鐘我們這個七就打完了，結七之後，各人要用各人的功，不要盡想其他的是是非非的。要每一個人照顧自己，不要盡像那個照相鏡子似的，盡給人家照相，不會照自己的相，那是佛教徒很痛心的一件事。佛教徒時時刻刻管自己，行住坐臥不離家，不要管旁人的對和不對。一定把自己的是非弄清楚了，不要帶著老毛病、老習氣，這樣在道場裡一點也得不到利益。這是每個人應該知道的。

打完了七不要再繼續打妄想，要把妄想打死了它，要把道心活起來，這是我最後告訴你們的話。有這個毛病的人，應該改了它。因為人非聖賢孰能無過，哪一個人都會有過錯，但是有過能改這才能算。無論在任意的地方，不可以講是講非。這是每一個人都應該注意的。

這次打禪七開始的時候，我說要打每一個人，到現在有的人就打妄想，天天等著挨打也沒等到，覺得很失望。所以現在你們誰要是願意挨打的，等一等就站在自己坐的位置前邊；要不願意挨打的，就走到這個拜墊。願意挨打的，我就打你們幾香板；不願意挨打的，就向佛叩三個頭，那就不挨打了。

所以願意挨打的就站著，不願意挨打的就到佛前面去。和你們說得很清楚了，不要說我不願意挨打單打我，或者說我願意挨打他不打我，我們是很公道的。為什麼要挨打呢？就因為你們打這個七太不用功。你記得打完七被打了幾香板，下一個七就要好好地用功。

carry on the practice on their own. Don't always think of the rights and wrongs of others. All of you, mind your own business. Don't be like a mirror, always reflecting others and unable to reflect upon itself. That is a very sad thing for a disciple of the Buddha to do. Disciples of the Buddha should mind themselves at all times and never "be away from home," whether walking, standing, sitting or lying down. Do not look at other people's rights and wrongs, but always be clear about your own rights and wrongs. Don't always carry your old problems and entrenched habits—this will prevent you from attaining any benefit in the Bodhimanda. Every one of you, be aware of this!

After the session is over, do not continue with your false thinking. You need to "beat" your false-thinking mind to death, and let your mind of the Way come alive. This is my final instruction to you before you leave this session. Whoever has this problem should correct himself. Since "men are not saints, how can they be free from faults?" Everyone has some faults and mistakes. However, what matters is that you correct and reform yourself. No matter where you are, you should not be gossiping, talking about others' rights and wrongs. Everyone should pay attention to this.

At the beginning of the Chan session, I mentioned that I would be giving everyone a good beating with the incense board. Now some of you are false-thinking, "We have been waiting everyday to get hit by your incense board, yet it never comes; this is really frustrating." So now, whoever would like to get hit, stand in front of your sitting cushion; whoever would prefer not to get hit can come up to this bowing cushion. If you would like to receive a beating, I will hit you with the incense board. If you don't want to get hit, you can make three bows to the Buddha and avoid the beating.

So if you want to get hit then you should stand; if not, go in front of the Buddha. I am making this very clear to all of you. Don't say that "you are hitting me while I am not willing to be hit" or "I would like to get hit but you did not hit me." We are being very fair. Why should you get hit? Because you haven't been applying effort in the session. You will remember to put more effort in the next session once you get a few strikes of the board.



☯待續

☯To be continued