

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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Contemplate things as they are

那個心專一，你要存心專一，這是個有；念，就是要好像忘了一一[好像是個無]，但是還沒有忘。心就是若存，念就是若忘。那個志呢？非存非忘，不是存心，也不是有，也不是無；念，好像是個無，還不是個無。這個志呢？就也不是有，也不是無，就是依這一個志；也不須存它，也不須要忘它，沒有第二妄念，第二個妄想。

一般在家人，他根本就不知道他的心是幹什麼的。他用的就是一個攀緣心，或者想做生意發財，或者想做總統當官，或者想讀書得到博士，或者想種地

Regarding focusing your mind, you need to be shepherding your mind to become single-minded; being single-minded is existence. Regarding the thoughts, you need to [sweep away your thoughts] as if you have forgotten them [as if they were non-existent], yet you have not entirely forgotten about them. So for the mind, it is “as if it were there,” and for the thoughts, it is “as if they were not there.” What about the resolves? They are neither “as if there” nor “as if not there,” neither existent nor non-existent. You do not need to be mindful of it [the resolve] nor do you have to forget about it; you just keep being mindful of it, without the second thought, the false thought.

Normally, for lay people, they do not know what their mind is doing; instead, they are using the conditional mind: Maybe they are thinking of getting wealthy by doing business; or becoming an official or president, or studying to get a doctoral degree; or becoming a farmer to reap a good harvest. No matter what career path they undertake, they are going along with the

打多一點糧；無論是士、農、工、商、官，他們就跟著這個心跑。修道的呢，就想把這個心收回來，收攝身心，所以他說：「內無身心，外無世界。」就不追逐這個妄緣，不任心隨境轉。所以把它迴光反照，反求諸己。可是這個心，是很不容易管的；它有的時候跑了，你也不知道它什麼時候跑，它也沒有預先打你一個照會，說是我什麼時候要跑出去；它回來也不知道什麼時候回來，也不給你打個招呼，所以說：「出入無時，莫知其鄉。」它到什麼地方去也不知道，你「操則存，舍則亡。」操就是你給它一個操手，管著它，這個心它就不跑了。舍則亡，你要不管著，它就跑了，就打妄想，打的太多，就好像我們這個「念佛是誰？」用這一個「誰」字管著它，令它不到外邊去。舍則亡，你要是不用這一個話頭來管著它，它就上天入地，各處都跑。這個心就是這樣子的。

參禪就是鍛鍊身，鍛鍊心。鍛鍊身，就沒有殺盜淫；鍛鍊心，就沒有貪瞋癡；這也就是勤修戒定慧，息滅貪瞋癡。在禪堂裡頭，你什麼過錯也不會犯。雖然說會打妄想，時時都打妄想，但是你沒有設身處地，實實在在去做去，所以身不殺生、不偷盜、不邪淫，就令這個身體、一切的習氣都清淨了。鍛鍊身心，令這個身、令這個心都妄想沒有了，清清淨淨的，恢復本有的智慧，破除所有的無明。我們所有的人的身心，都是不容易反本還原，捨邪歸正。我們執著我們這個身體，執著我，執著我所，一切都放不下。要是善根的人，就能一切不執著，能把這個我執和法執都看破了它。你把身看空了它，我執破了；你把心也定了它，法執也沒有了。你能沒有我執，沒有法執，這個時候超然物外，不被氣秉所拘，不被物欲所蔽，也就是得到解脫了；沒有執著就是得到解脫了。可是說的是很容易，行起來是很不容易的，有這麼一天，能把這個我執、法執都沒有了，那也就是盡虛空遍法界都是你的法身。可惜啊！我們這個人，就是不能這樣子；要能這樣子，要經過多少大大劫，才能到這種的地步。

seeking mind.

As for cultivators of the Way, they should gather in and discipline their bodies and minds to the point where “inside there is no body or mind, and outside there is no notion of world.” They do not seek after illusory conditions and let the mind be turned by states. Rather, they return their light to shine within to reflect, seeking everything within themselves. However, this mind is hard to manage. Sometimes you don't even know when it runs away; it does not inform you ahead of time by saying “I am going out at such and such a time.” And you do not know when it will come back; it does not inform you [of that] either. Therefore it is said, “for its comings and goings it has no time nor tide; no one knows where it will bide”—no one knows where it goes. For the mind, “hold fast to it and you can keep it; let it go, and it will stray.” To “keep it” means you have a “handle” on it, keeping it well-managed so that it does not run around. “Let go, and it will stray” means that you are not taking care of it, so it will then run off and start lots of false thinking. To keep it is like us investigating “who is mindful of the Buddha,” managing it with the word “Who?” so that it does not go running about outside. To “let go” occurs when you are not managing it with a meditation topic—a huatou—then it will go to the heavens and the hells and everywhere. That is what the mind is like.

Investigating Chan is training the body and mind. It trains the body to get rid of killing, stealing, and sexual misconduct. It trains the mind to be free of greed, anger and delusion. This is also just “diligently practicing precepts, samadhi and wisdom, and eradicating greed, anger and delusion.” You will not commit offenses in the Chan Hall. Although you false-think all the time, you are not actually doing any bodily actions, so your body is not committing killing, stealing, or sexual misconduct. It cleanses the body of habituations. This is the training of the body. It also enables your mind to be free of discriminating thoughts, letting it become pure, and lets you regain your original wisdom and break through all the ignorance.

For all of us, it is not easy to return to our source, to rid ourselves of wrongdoing and become rectified. We are attached to the body, attached to the self and to all that pertains to the self. We are unable to let go of anything.

For people who have roots of goodness, they are able to detach themselves from the self and from dharmas, and are able to see through them. If you can empty the notion of body then you can break through the attachment to self. If you can calm your mind, then you can break through the attachment to dharmas. If you are free from the attachments to self and dharmas, then you have transcended the world. You will not be confined by your habituations, and will not be blinded by the desire for things. That is attaining liberation. Without attachments, one attains liberation, and no longer comes under the influence or control of one's dispositions and wants.

However, it is easier said than done.

以前有一位悉達那太子，他在《華嚴經》上就快講到。(編按：上人1976年禪七開始後，自1977年起開講《華嚴經》。)他要破除我執、破除法執，所以他就行布施。一行布施，就有人來把他那個王位也給化緣化去了。那人要太子把王位捨給他。太子就布施給他。一布施給他，那個新的王就妒忌他；妒忌他，就叫他走了。悉達太子就離開這個國家，到那個山裡頭去，不准出來。太子這個時候去，就帶著他一個太太、一個兒子。這個時候，帝釋就來試驗他，看看太子有沒有我執，有沒有法執。帝釋就變成夜叉，青臉紅髮，巨齒獠牙，相貌非常醜陋凶惡；[夜叉雖然長得兇狠醜陋]，但是會說法。於是，太子就向他求法。夜叉說，你想想求法，我現在覺得很餓了，我要吃這個活的人；你為了求法，你現在能不能把你的太太和你的兒子，都先布施給我？我吃了之後，再給你說法。這個太子說：「可以的！可以！」

「那你就先把你太太和你兒子先給我吃了吧！」這個太子就和他太太講，他太太就哭起來，他說：「你哭什麼？以前你發過願，說我所願意的事情，妳都不反對，妳都隨著我的，現在我就願意把妳布施給這夜叉，妳怎麼又反對了呢？」他太太聽這個話之後，也沒有辦法了，就叫夜叉吃了。這個夜叉把太太吃了，把這個兒子也給吃了之後，就給他說法，說：「一切行無常」，一切一切的這個世間，一切一切的事，沒有常的。「生者皆有苦」，說人啊，有生就有苦。「五蘊空無相」，色、受、想、行、識這五蘊都是空——色也是空，受也是空，想也是空，行也是空，識也是空；都是空的，五蘊空無相。「無有我我所」，沒有一個我，也沒有一個我所有，一切皆空。

太子聽完了這個法之後，就依法修行，心裡也不後悔。於是乎，這個羅剎鬼現了本形，說他原來是帝釋[化身]，他的太太和兒子，也都沒有被吃掉，還是依然存在著。這太子一想，這一切都是無常的，所以把「我」也都看空了，把「法」也不執著了，所以，修行必須要有大犧牲的心，有真捨的

All of us, if we can be free of our attachments to self and to dharmas, then all the universe and the entire Dharma Realm will be our Dharma Body. Unfortunately, we cannot do so; we have to go through many great kalpas to get to that stage.

In the past there was a prince named Siddhartha, who will soon appear in my lecturing of the *Avatamsaka Sutra* [note: Venerable Master Hua gave this Chan talk in 1976, and he soon started the lecture series on the *Avatamsaka Sutra* in 1977]. The prince was in the midst of his practice of getting rid of his attachments to self and to dharmas; to achieve this, he practiced giving. While practicing giving, someone came forth and asked for his throne; and so, he gave away the throne to this person. The new king then became very jealous of Siddhartha, and banished him from the country; the prince then went to a remote mountain. At that time, the prince in exile brought along with him his wife and son. Then Lord Shakra came from the heaven to test him and see if he was free of attachments to self and dharmas. Shakra transformed into a yaksha with a black face, red hair, a huge mouth and sharp fangs, extremely ugly and ferocious looking, but was good at speaking the Dharma. When the prince requested Dharma from him, he said, "Sure, you can request the Dharma, but I am hungry and I want to eat people. Since you are requesting the Dharma, can you give me your wife and son? And after I eat them, I will speak the Dharma for you." The prince [resolutely] agreed, saying, "Yes. That is fine."

"Since that's fine, you should now give me your wife and son so I can eat them." Then the prince talked to his wife and she started to sob. He said, "Why are you crying? You have vowed to comply with everything I wish to do. Now I wish to give you to this yaksha; why are you opposed to it?" After she heard that, she was left with no choice but to consent to be eaten by this yaksha. After eating the wife, the yaksha went on to eat his son, and only then did the yaksha speak the Dharma to the prince, saying:

All things are impermanent;

Whatever comes into being is subject to suffering.

The five skandhas are empty and without attributes;

There is no self nor anything pertaining to the self.

Nothing whatsoever in the world is permanent or constant. Those that are born—including people—have to undergo suffering. The five skandhas are form, feeling, cognition, formation and consciousness—they are all empty and thus there are no such things as a self, and things that belong to the self. Everything is empty.

After the prince heard the Dharma, he cultivated accordingly with no regret in mind. Then, as a result, the yaksha revealed his original identity—Lord Shakra. And Shakra did not eat the wife or the son, they were still alive. The prince then, because of the recollection that all things are impermanent, saw through the self and was no longer attached to dharmas. Therefore, to cultivate you need to have the resolve to make great sacrifices, the resolve to truly let go, and only then can you expect to have some accomplishment.

"Cultivating the Way is like climbing a hundred-foot pole. Sliding down

心，才能有所成就。

「修道如登百尺竿，下來容易上去難」。你如果不向上，你什麼時候也到不了百尺竿頭；你到了百尺竿頭還不算，還要再進一步；也就是說，咱們修行用功，用到極點了，還要繼續去用。忍不住的要忍，受不了的也要受；好像坐禪，人人都要經過腿子先痛的階段。痛得忍受不了了，你還能忍受這個「受不了」；再忍受不了，你要再能忍，就會得到好消息了。你也就能把這難關打過去了；把這個難關打過去，你這個金剛不壞身就會堅固一點。所以每年、每年我們都打禪七，因為一次用功，不會有很大的成就，所以一年一年地來增加它，增加打禪七。每多打一個禮拜，就得到多一點堅固的種子。所以咱們打禪七，不要怕打得多，也不要怕腿痛；就在這個痛的時候，就是你開悟的時候。你要不痛，就不會開悟；痛得愈厲害，你開悟會開的更大一點。

今年這個禪七，那個果童是很用功的，也不講話，也不去管太多的閒事，雖然還有一點點的懶。可是，都算很難得了。那麼等一等，你可以把你的用功的經過來講給大家聽一聽，我也願意聽一聽。你每一天都有什麼境界？有什麼情形對大家說一說，說一說你不講話，這個味道是什麼樣，說一說你坐在那個地方，總想trouble（麻煩）來和trouble（麻煩）去，怎麼樣個情形？因為我現在給你機會，給你說話的機會，給大家講一講。

禪七，叫打禪七，為什麼不叫坐禪七，叫打禪七？也不叫修禪七，也不叫行禪七。為什麼叫打禪七？打念佛七、打觀音七，這一個打字啊，裡邊就有挨打的意思。在這個打禪七的裡邊，是很痛苦的，腰也痛，腿也痛。不要說用香板來打是痛苦，就不用香板來打，也覺得很痛苦的。那麼既然痛苦又為什麼要打禪七？為什麼不找一點快樂去？

為什麼還要找這個痛苦來苦了又苦？因為你找快樂，是世間法；你能受這個苦是出世法，你想要出世就要先要經過一番鍛鍊。鍛鍊就是不能忍的要來忍，不能受的要來受，一切一切和一般人不同。

is easy, but going up is hard.” After all, if you don't climb up, you will never arrive at the top of the pole. Even after you have reached the top, you still need to take one step further, which is to say, you should continue to apply effort even after having exerted all of your effort in cultivation. Endure what is hard to endure; take what is hard to take. It is just like sitting meditation—everyone has to go through the unbearable leg pain. You experience unendurable pain, and at that moment, you can still endure what is unendurable. Having endured what is unendurable, and if you can still persevere in your endurance, you will receive some good news. You will also break through the barrier of difficulty. Your indestructible vajra body will solidify a bit after you break through the barrier. That is why we have Chan Sessions every year. One-time cultivation will not lead to much accomplishment, so each year we keep hosting the Chan Sessions. The more time—every additional week—you spend putting forth effort in the Chan Session, that much more adamant your vajra seed will grow. So don't worry that you are doing too much Chan session and don't be afraid of the leg pain. The moment of pain is the potential moment of awakening. No pain, no gain of enlightenment; the more the pain, the more profound your enlightenment.

During this year's Chan session, Guo Tong has been working very hard. He did not talk, nor mind others' businesses. Although he is still a bit lazy, this is already very good. So later, Guo Tong, you can share with everyone how you have applied your efforts during the Session. I would also like to hear what you have to say—what different states you have gone through each day; what situations you have faced; how it feels to maintain the noble silence; how it feels to always have troubles [thoughts of afflictions] coming and going one after another? I now give you this opportunity to share with everyone.

The Chan session is called “beating the session”; why is it called beating and not sitting or cultivating or doing the session? Why do we say beating the Chan Session, beating the Buddha Recitation Session, and beating the Guanyin Session? This word “beat” refers to the element of being beaten up: during the Chan session, it is very painful—your back is painful and your legs are painful. Even without the incense board, it is already painful, let alone if you get hit by the incense board. Why are we beating the session since it's so painful? Why don't we find something fun to do or to enjoy?

Why are you still looking for some pain to experience and to endure—one round after another? This is because running after pleasure and enjoyment is the worldly dharma whereas enduring suffering is the world-transcending Dharma. To transcend the world, you need to go through the “smelting and refining” process, in which you endure what is hard to endure, and take what is hard to take. In each and every aspect, you have to be different from ordinary people.

待續

To be continued