

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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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。

你找追求快樂，享受世間法，愈享受就愈墮落。你追求出世間法，愈受苦就愈能恢復你本有的智慧光明。因為這個，所以咱們人要打禪七。打禪七，外邊要受香板來打；裡邊要受精神上的挨打。精神上，就是你不能忍這個腿痛了，也忍著。這樣內外夾攻，內裡邊也受打，外邊也受打；

Why are we still looking for some pain to experience and to endure — one round after another? Because running after pleasure and enjoyment is a worldly dharma whereas enduring suffering is a 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.

As for worldly dharmas, the more you go after worldly pleasures and enjoyments, the lower you will fall. As for transcendental Dharma, the more you seek, the more likely you will recover your original light of wisdom. That is why we “strike up” a Chan Session. Externally, we get hit by the incense board; internally, we go through enduring the pain, such as the leg pain, which feels so unbearable. This is the



打得你沒有地方跑了，那個時候就開悟了。開悟就是明白你怎麼樣生，怎麼樣死；把生死的道路明白了，然後就會了生脫死。

那麼這樣苦，還要來打禪七，還要這樣去做，就因為我們每一個人都要了生死。從無量劫以來，生生世世咱們就因為不知道打禪七，不知道用功修行，所以到現在還仍然在這個輪迴裡，在三界裡頭不能出去。在禪宗這一門，參悟話頭，就叫你明心見性。明心，就是把無明破了，令心裡明白了；見性，就是智慧光明現出來了，現出本有的智慧光明，我們見著自己的本性。

因為這樣子，所以我們人要用功，想著要開悟，開悟了之後，就不再糊塗了，不再顛倒了，不再輪迴六道裡頭，而是永遠出離三界了。咱們現在忍一切痛苦，就是要破這個無明，現出來智慧來，所以起早貪黑那麼苦幹，來用功。

在那個打禪七的期間，最好修身、修心。修身，令這個身服從你自己的命令，你不要服從它。譬如這個腿來說，它常常告訴你它很痛的，你應該就給它下命令，叫它不要怕痛，叫它忍耐，用

internal and external endurance of suffering; you are beaten up internally and externally until you have nowhere to run, and at that moment you will awake. Awakening is to understand how you were born, how you will be reborn, as well as how you will die. Having understood the path of birth and death, you will end the cycles of birth and death.

Although the Chan Session is so much suffering, we are still here, and are still doing it — because every one of us wants to leave samsara. We have been going through round after round of birth and death for so many lives through countless eons, because we did not know about this Dharma of “striking up” a Chan Session, and did not know about applying effort in cultivation. Therefore we are still in these Three Realms (the Desire Realm, the Form Realm, and the Formless Realm) of samsara and are unable to transcend them.

Investigating the koans (huatou) of Chan in the Chan School is aimed at understanding your own mind and seeing your own nature. To understand your mind is to break through ignorance, so your mind becomes clear. To see your nature is to reveal the original light of wisdom, letting the light shine forth so you can see your fundamental nature.

Because of that, we should all apply effort and aim at awakening. Once awakened, one is no longer confused and upside-down. One is no longer trapped in samsara and is forever free from the Three Realms. So we endure all the pain now in order to break through ignorance and allow wisdom to manifest. Therefore, we wake up early and work until late at night to apply effort diligently.

During the Chan Session, it's best to cultivate in body as well as in mind. Cultivating in body means to make it comply with your wishes instead of complying with its own wishes. Take your legs for example. They often tell you that they are in pain. You should let them know that they need not be afraid of the pain, and they should endure it. Overcome pain with the paramita of patience. Once you break through the barrier of pain, it will no longer be painful.

You should also make your mind comply with your wishes. If it does not want to cultivate, you should make it cultivate. If it wishes to have false thinking, you should not let it do so. Have your mind listen to you until the point where your body and mind disappear — they are no longer objects of concern for you. Externally there is not a body and internally there is not a mind — both the body and mind are emptied. You don't know where this body is located and you don't know what the mind is.

There are no longer notions of self, others, living beings, or a



這個「忍」的波羅密來修這個痛，要把這個痛的關過去了，就不痛了。

你也應該叫你的心，聽你自己的指揮。它想要不修行，你應該叫它修行；它要打妄想，你應該叫它不要打妄想，叫它聽你的招呼。甚至於修到這身心都沒有了，外也沒有一個身體；內也沒有一個心，身也空了，心也空了，不知身在何處，不知心是何物。

無人、無我、無眾生、無壽者。三心也沒有了，過去心不可得，現在心不可得，未來心不可得，都沒有了。四相也非了，你掃三心，非四相，一切無著住，一切無所有了。到這個真空的境界，然後再生出妙有來，這個時候是另有一個天地，另有一個世界，你到那時候，與眾不同了，與人也不一樣了，真回過頭來了，真正認識自己了，參禪人應該要知道的。

在這個禪堂裡邊，跑跑坐坐，坐坐跑跑，這就是鍛鍊身心一個最好的方法。禪堂也叫大冶洪爐，你是金、銀、銅、鐵、錫，到這個禪堂裡邊，都要把它化了。也是一個化學的試驗所，無論你是金、銀、銅、鐵、錫，拿到這裡邊經過一番的化驗，然後你的真假，就分別判斷出來了。所以一些個裝模作樣的修行人，到這個禪堂裡，甚至於連五分鐘他也受不了，就要跑了，就是經不起化驗。這個化學試驗所，是試驗我們每一個人的真心。你要有真心，就是再苦也不會跑的，你要沒有真心，就覺得受不了，跑了。在這個金山寺，常常打禪七，也就是在這兒淘金呢！沙裡澄金。

金子就都會剩下，沙子就都會被水沖跑了。在這兒坐，要怎麼樣坐呢？坐禪就久坐，久坐就有禪，久住就有緣。你出家人到什麼地方住，你住久了就有緣了，你坐禪坐的久了，也就有禪了。怎麼樣坐法呢？這個坐，最好能結雙跏趺坐，雙跏趺坐，英文就叫蓮花坐，你能結雙跏趺坐，很容易入定，這個雙跏趺坐，又叫金剛坐，有的人說：「我也是雙跏趺坐，我坐了這麼久也沒有入定。」你坐這麼久，就因為儘打妄想，所以沒有入定，你沒有真正曉得用功，所以沒有入定。這最好的是雙跏趺坐；其次，就是單

lifespan. The three minds are gone: the past mind is unattainable, the present mind is unattainable, and the future mind is unattainable — all of them are gone and the four notions no longer exist. You then sweep away the three minds and relinquish the four notions. When you are not attached anywhere and nothing exists anymore, you have reached the state of true emptiness, and wondrous existence will spring forth, in which you experience another horizon, and a totally new world of being. At that point, you will be different from everyone else, outstanding among people. You will have truly turned around and recognized yourself. You who investigate Chan should know this.

In the Chan Hall, the alternating periods of walking and sitting are the best ways to train your body and mind. This is why the Chan Hall is also called the great smelting furnace. Whether you are made of gold, silver, bronze, iron, or tin, you need to be smelted, and thereby transformed in this Chan Hall. It is also a chemistry laboratory. You will be tested in this lab to determine your true colors. Therefore a pretentious cultivator will not last long in the Chan Hall; some cannot even endure for even five minutes, and



run away. This is just failing the test. This chemistry lab is testing everyone's true resolve. If your resolve is true, no matter how painful it is, you will not run away. If you do not have a true heart, you will not be able to take it and will run away. At Gold Mountain Monastery, we often host Chan sessions. We are sifting for gold — sifting sand for gold!

So gold will remain while sand will be washed away by water. How do you sit in Chan meditation? In Chan meditation, you need to sit for long enough. By sitting long enough, you will have the skill of Chan. By dwelling long enough, you will have the affinity. Monastics who visit some places and stay there for a long time will eventually develop affinities with those places. Likewise, long sitting gives rise to Chan. Then, how do you sit? The best way is to sit in full-lotus. If you can sit in the full-lotus posture, it is easier for you to enter samadhi. The full-lotus posture is also called a vajra sit or a lotus sit. Some say, "I sit in full-lotus for a long time but I have never entered samadhi." That's because you have a lot of false thinking even though you

跏趺坐，就是左腿在右腿的上面，這單跏趺坐。

單跏趺坐再坐啊，不相當了，你可以隨便坐。那麼坐，要常常如如不動，了了常明。你坐這兒，要舌尖頂上顎，這舌尖頂上顎，這是任督二脈在這兒交接，交接處，任督二脈通了，那麼氣血也通了。這時候覺得很自在，在口裡有口水，把它吞到肚裡頭去。吞到肚裡，那麼時時這樣吞，就好像是用這個甘露來滋潤這個菩提苗一樣的，給它灌水。坐坐啊，這身上會有一股暖氣，很熱很熱的，這在這個四個階段裡頭，開始生出一種作用，第一個階段就是熱，熱先從肚子裡邊熱。熱以後，熱到週身上去；到週身然後再回來，這麼熱個幾次，這叫「暖」——熱的階段。

熱以後，這經過一個相當的時間，也就是在這化學工廠裡頭來化驗，化驗的差不多了，以後接著就到頂位了。「頂」位，就覺得頭上那兒，好像有一點什麼，又好像沒有，你說有，你也看不見，你摸也摸不著，只是有這麼個感覺在頭上，總是覺得它有一點不可思議的境界，這叫頂位。頂位以後就覺得很忍不住，這種的感覺。忍不住呢，還要忍，這叫忍位了。到了這個忍的階段。頂的階段過去就是「忍」的階段。忍的階段很不容易忍的，這兒覺得頭上很不舒服的，就好像有什麼東西啊，要把頭鑽出個窟窿似的。這時候要忍；忍，久而久之，這個窟窿鑽透了，跑出去了；跑出到這個頭上面，到這窟窿外邊去了。就好像那個小鳥在鳥籠子出去一樣，啊！高興得不得了。說這才是世界第一個人啦！所以這叫「世第一」——在世界的第一個大丈夫，第一個大英雄，第一個大豪傑。

沒有人可比的，所以叫世第一位。在這個時候，做世第一位了，然後還要小心謹慎，天天來修行，修行才能把這個法身修得周遍法界。以法界為體、以無相為名——沒有相、以虛空為宗、以慈悲喜捨作用。

所以，修道，你就修成了時候，還要修慈悲喜捨這四無量心，慈無量、悲無量、喜無量、捨無量。你把這四無量心再修圓滿了，這才是修道的第一步開始。

待續

have sat for a long time, therefore, you cannot enter samadhi. You do not really know how to apply effort, therefore, you have not entered samadhi. So the best posture is the full-lotus. The second best posture is the half-lotus, in which you put your left leg on top of your right leg.

If you can't do the half-lotus, you can also sit cross-legged. While sitting, you should stay still and always be clear-headed. When you sit, place the tip of your tongue against the palate. In doing so, you are connecting the Ren and Du meridians. When the Ren and Du meridians flow freely, your *qi* and blood will also circulate smoothly. At that point, you will feel very much at ease. When you have saliva in your mouth, you should swallow it. And swallow it often as if you are watering your bodhi sprouts with sweet dew.

When you sit, your body will feel very warm. Of the initial four stages of meditation, the first is the Stage of Warmth. The warmth will start from your belly, spread throughout your entire body, and return to the belly; this cycle will occur a few times.

Just like tests being conducted in a chemical laboratory, after the Stage of Warmth — which will last for some time — the next stage relates to the top of your head. You will feel as if there is something on top of your head, [although] there is nothing there. Even though you say there is something there, you can neither see nor touch it. However, you do feel something on top of your head. It is an incredible feeling. That is the Stage of the Top. After that, it is very hard to endure. Although it is hard to endure, you will need to endure it. After the Stage of the Top is the Stage of Patience. It is very hard to be patient during this stage. Your head will feel very uncomfortable on top, as if there is something that wants to break out through the top of your head. You will need patience at this point. With some time, there will be a “hole” created and this “thing” will escape from your head through this hole to the outside. It's as if a bird is freed from its cage; you will be beside yourself with joy. You have emerged as the first and foremost person in the world, which is called the Stage of Preeminence in the World. You are the number-one hero, the number-one noble and great person in the world.

Nobody can be compared to you, therefore it's called the Stage of Preeminence in the World. At this point, although you are number one in the world, you still need to be careful and cautious and still cultivate every day. Cultivate to expand your Dharma-body until it pervades the entire Dharma Realm, and eventually take on the Dharma Realm as your body; take on the freedom from any attribute as your name; take on empty space as your principle; and take on kindness, compassion, joy, and equanimity as your functioning.

After you have some accomplishments at your beginning level of cultivation, you still need to cultivate the four immeasurable qualities of the mind: immeasurable kindness, immeasurable compassion, immeasurable joy, and immeasurable equanimity. The perfection of these four qualities just marks the initial step in your cultivation of the Way.

To be continued