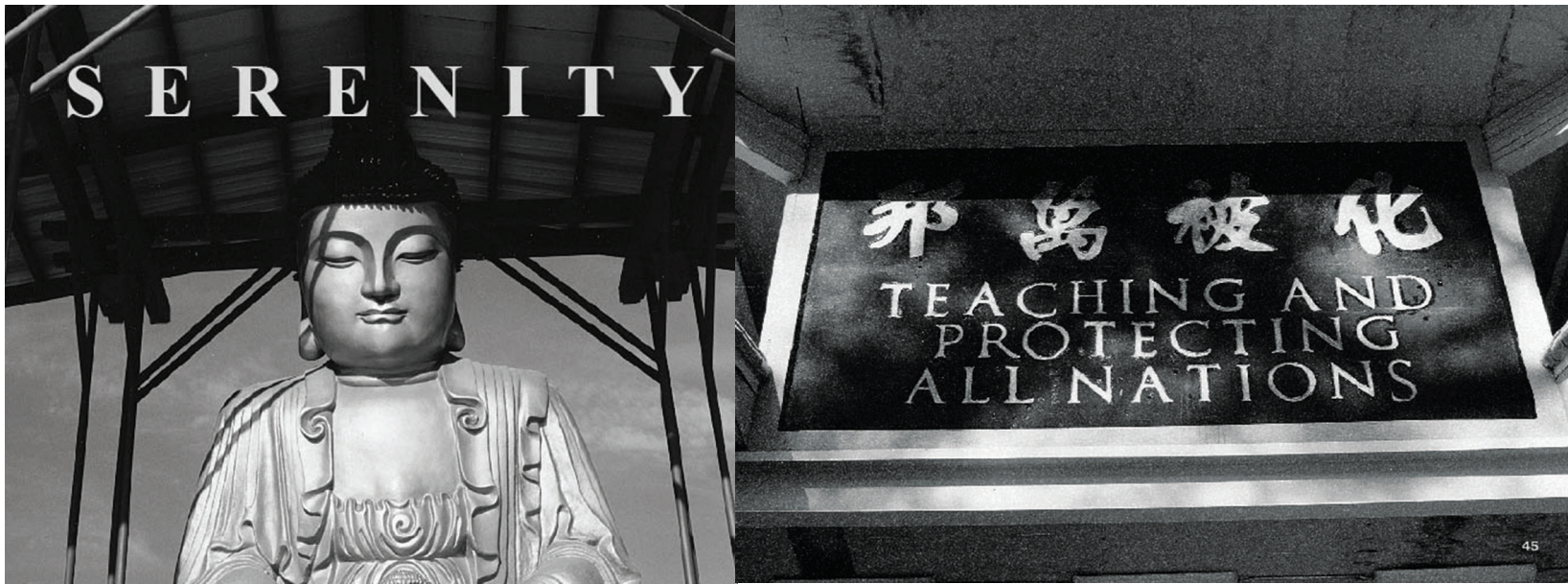


宣公上人1976年禪七開示 (續)

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

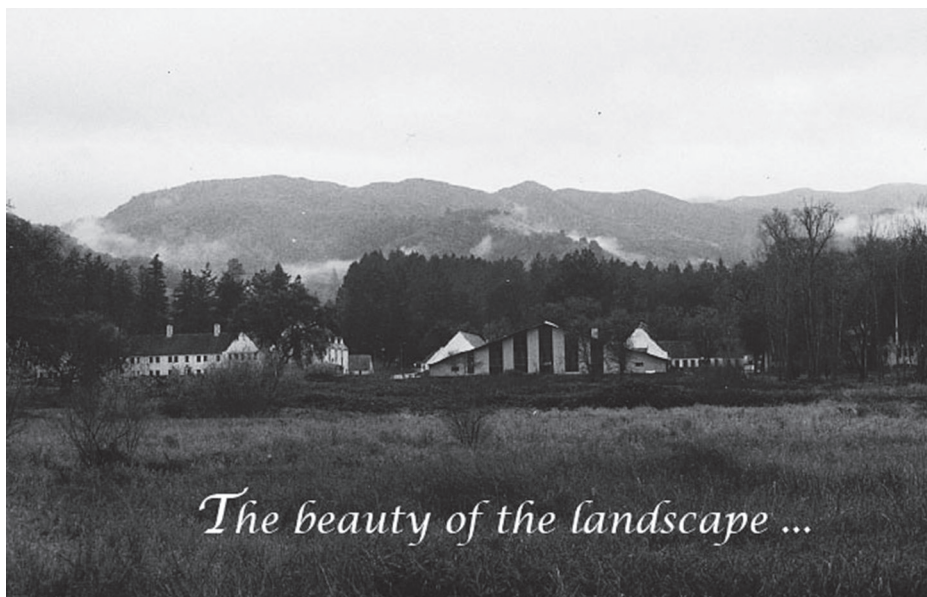
佛經翻譯委員會 英譯

English Translation By Buddhist Text Translation Society



慈、悲、喜、捨四無量心作為諦用。這裡邊包括著布施、持戒、忍辱、精進、禪定、智慧，這六度，六波羅蜜。再擴充起來說，就包括方便和菩薩所發的願力，他的誓願和他的力量，和他的智慧包括在裡邊。修行是眾緣互相幫助的，所以每一度都要修到圓滿究竟，不要半途而廢。這修行也就像讀書似的，你好好讀書，到考試的時候，自然就能考上，知道怎麼樣答覆這些個問題。你如果不好好讀書，到考試的時候，就要交這個沒有字的卷，你雖然在這個袖筒裡有那個cheat sheet 小抄也沒有用的，因為你所抄出來的，不是那考試的題

The functioning of the four immeasurable qualities of the mind of kindness, compassion, joy, and equanimity includes the six paramitas of giving, observing precepts, patience, vigor, samadhi, and wisdom. To further expand them, they (the four immeasurable qualities plus the six paramitas) also include expedient means, and the Bodhisattvas' vows, powers, and wisdoms — all of these are included. Cultivation is also a matter of having multiple conditions that mutually support each other. So, you ought to perfect each and every paramita, cultivating it to its ultimate level. Do not give up halfway. Cultivation is like study: if you study well then when the exam comes you will naturally pass; you will know how to answer the questions. If you don't study, then when it's time for the exam you will hand in a blank sheet. It will be useless even if you have a



The beauty of the landscape ...

目。所以，就會答非所問；你所答的，不是那個所問的；你所知道的，不是那個所考試的。所以修行，是要老老實實去修行，不能想貪圖僥倖，碰機會，這是不行的。你一定要有真修行，躬行實踐的功夫，到時候，這問題來了，才可以迎刃而解；不然那時候，你就會手忙腳亂，不知道怎麼樣好了。所以各位修道要老老實實的用功，認真用功，一時一刻，一分一秒也不可以馬虎的，也不可以隨隨便便就放過去的。

釋迦牟尼佛自己本身是個國王太子，他如果不修道可以做轉輪聖王，王於四天下——就是南瞻部洲、西牛賀洲、北俱盧洲、東勝神洲，都來歸他所管。可是他不做皇帝，不做這個轉輪聖王，把國家，這王位也不要了，到雪山去修行；天天坐禪，忍苦耐勞在那兒，一天只吃一麻一麥，不怕受種種的苦。

修行六年。可是六年，並沒有開悟；以後又走到菩提樹下，發願在菩提樹下坐著就不起來了，說什麼時候不開悟，什麼時候他也不起身，就在那兒坐著。坐了七七四十九天，夜睹明星而悟道成佛。

佛的修行給所有佛的弟子，把這條路修好了，等著咱們佛的弟子來依法修行，也可以開悟成佛。所以我們現在在禪堂裡來用功修行，就是效法釋迦牟尼佛的志願來修行。那麼，在禪堂裡打坐，你要打起精神來用功辦道，不要

cheat sheet up your sleeve. Because the answer you have copied is not for the question that is asked in the exam, your answer will be useless for the question — because you missed the point. Cultivation requires honesty. You should not test your luck — trying to win with a stroke of luck. That is not useful. You really have to have true practice and gain down-to-earth experiences.

Whatever problem arrives, you can then naturally solve it. Otherwise, you will panic and become unsure of what to do. So everyone who cultivates should apply efforts honestly and diligently. Don't be careless or perfunctory at any time — not for a single moment or even a single second. Don't let time pass in vain.

Shakyamuni Buddha was originally a crown prince; if he did not cultivate the Way, he would have become a wheel-turning king and ruled the four continents: the southern continent of Jambudvīpa, the northern continent of Uttarakuru, the eastern continent of Purva-videha, and the western continent of Aparagodaniya. All of these continents would have been ruled by him. However, he did not want to be a wheel-turning king. He abandoned his throne and went to the Himalayas to cultivate and investigate Chan every day. He endured pain and suffering; he only ate one sesame seed and one seed of wheat a day, unafraid of enduring any hardship.

He cultivated for six years, however did not attain enlightenment. Afterwards, he walked to the Bodhi tree and sat under it; there, he made a vow that he would not get up until he became awakened. He just sat there continuously for 49 days, awakened upon gazing at a bright star at dawn, and thus, realized Buddhahood.

把這光陰都空過了。會用功的人，行也是參禪，坐也是參禪，住也是參禪，臥也是參禪；行、住、坐、臥，都在用功參禪，一秒鐘也不空過去。用功用到極點了，或者磕著、或者碰著，豁然間開悟了；明白過去祖師為什麼捨生忘死的來用功，現在的祖師為什麼也不怕一切的困苦艱難來用功，未來的祖師為什麼也不管一切的痛苦來用功。

他們(會用功的人)知道，用功有用功的好處，用功有用功的妙處。剛才坐禪的時候，有很多不同的境界它要現出來。現出這個境界，無論是善的境界，是不善的境界，你都不要太注意了它。你太注意，就被這個境界轉；你不注意它，就轉這個境界。坐禪的人，有的時候覺得自己猶如虛空那麼大；有的時候又覺得自己比一粒微塵更小。有的時候覺得自己這個身，根本就沒有了，不知道到什麼地方去了。有的時候又覺得自己這身上覺得很冷的，凍得忍不住；有的時候又覺得自己這個身體熱得，也受不了。

有的時候又覺得有一種境界，覺得自己這個身體比那個金剛更硬、更堅固；有的時候又覺得自己這個身體軟如棉花，好像棉花那麼軟。有的時候全身它要動，有一種動力，好像電推動機器一樣。有的時候又覺得大放光明。總而言之，這個境界是無窮無盡，不過就不要著到這個境界上。你若著到這個境界上，就會走火入魔；你不著住到這個境界上，它就沒有事。在《楞嚴經》上說，一切境界你要是不做善的解釋，像沒有事情似的，它沒有關係。你若是認為自己這個不得了了，有了一個什麼好的境界了，這就會著魔的，因為這個由這《楞嚴經》上來看，你遇著一切境界，保持如如不動，了了常明，這種的定力，就能轉這個境界，而不為這個境界所轉。

在從前，有一位老修行，他很用功，用功用得有一點成就了，這個境界就來了；這個境界來就是考驗他，看他定力怎麼

The Buddha has paved the way for all of his disciples and has been awaiting us to cultivate in accord with the Dharma, so we can also become awakened and realize Buddhahood. Therefore, by cultivating right now in the Chan Hall, we are following in the footsteps of Shakyamuni Buddha—in accord with his wills. When meditating in the Chan Hall, all of us should cultivate the Way with vigor. Don't spend your time in vain. People who are skilled in cultivation investigate Chan no matter what they are doing—whether walking, sitting, standing, or lying down. They keep investigating Chan in each and every moment without wasting a second. Through exerting efforts to such extremes, they attain a sudden awakening from hitting or bumping into something. By then, they understand why all the Patriarchs in the past applied effort without regard for their own lives, why all the Patriarchs in the present apply effort without fearing any ordeal or hardship, and why all the Patriarchs in the future will apply effort without being afraid of pain or distress.

Those who are skilled at cultivation understand the true value and wonder of diligent practice. While meditating, one can experience many various states that arise — some wholesome, some unwholesome. No matter what state it is, don't pay too much attention to it. If you pay too much attention to it, you will be turned by the state; if you don't pay attention to it, you can turn the state around. As a Chan practitioner, sometimes you feel vast as empty space; sometimes you feel smaller than a single tiny dust mote; sometimes you feel the body no longer exists and you can't find it. Sometimes you feel so cold that you can't take it, and sometimes you feel so hot that you cannot endure it.

Sometimes you encounter a state in which you feel the body is more solid than vajra. Sometimes you feel your body is as soft as cotton. Sometimes the whole body wants to move as if it were a machine powered by electricity. Sometimes you feel that a shining light of great radiance appears. In a nutshell, the states are endless and countless. However, you should not be attached to any state; if you do, you will become possessed by demons. If you do not attach to states, you will be fine. The *Shurangama Sutra* says when encountering any state, as long as you do not associate it with becoming a sage, but treat it as if it is nothing, then you will be fine. The state will not matter. As long as you think that you are really far out—a big shot who has achieved some great states, then you will invite the demon in. According to the *Shurangama Sutra*, when you encounter any state, do not be moved but keep your mind clear at all times. With this kind of samadhi, you can turn the states rather than being turned by the states.

In the past, there was an old cultivator who practiced very hard. He applied his effort until he had some achievements and a state manifested. The state manifested as a test for him to check out the level of his samadhi power. What was the state? Whenever he sat and was about to enter samadhi, this state would manifest. What was it? On top of his head, there was a big stone that was hung by a rope. If the rope snapped, he

樣。什麼境界呢？他每逢一打坐，在這坐著將要入定的時候，他那個境界就來了，什麼呢？在他頭上有一塊大石頭，用一條繩子在那兒吊著。如果這個繩子一斷呢，就會把他砸得成一個肉的餅子。

那麼他知道這是個境界，就不管它。每一天都是這樣子，這個大石頭在他頭上，他就嚇得很小心，不敢睡覺，也不能入定。那麼過了幾天，這個境界又變化了，在這個石頭上面那個繩子上呢，又來一隻老鼠，這隻老鼠在那兒就咬繩子，這個繩子本來就很細的，吊著這個石頭就很危險，再有隻老鼠在這兒咬，那更危險，於是乎這個老修行再也不敢在那兒打坐了。

其實，這種境界，這都是一種幻化的境界。修道的人遇到什麼境界都不要管它，你要把這個生死置之度外，活就活、死就死，我寧可因為修道而死，我也不願意不修道而生。你要能把死都不怕了、都放下了，你一定會開悟的。那麼他就怕死，所以也就不敢打坐了；不敢打坐，他的功夫也就沒有進步，沒有什麼成就了。所以說：「差之絲毫卻謬之千里。」修道無論遇著什麼境界，都要很有定力的；不要管它，就會有一點成就，就會打破這個難關，你把這個難關打破了，就會得到一點好消息。

今天誰有沒有什麼問題啊？誰有沒有什麼境界？沒有啊！沒有也不要找境界。有呢也不要怕境界；你沒有境界，所以想找個境界，那是妄想上的妄想；你有境界，你又怕境界，那是也是頭上安頭的一件事情。不要自己頭本來在你自己的頭上，你到各處去找頭，像那個演若達多那麼樣的聰明。誼，才可以用功了。

所有的人在這個世界上生存著，覺得是很快樂的，可是你樂到極處就該苦了。你又好像，我們每一個人由出生以來覺得活著是很高興的一件事情，可是活到極處就又該死了。等到死的時候，覺得不高興，不願意死，但是你沒有方法不死。因為這個，所以說：「樂就是苦的因，樂到極點就該苦了；人生到極點也就該死了。」因為這個，所以修道的人知道人生樂到極點就該受苦了，所以他沒有到那個苦的時候，他就要來修行。

would be crushed. He knew it was a meditative state, so he did not pay attention to it. The stone was on top of his head like this every day; he was so scared and cautious that he did not dare to fall asleep, nor was he able to enter samadhi.

After a few days, the state changed: a mouse came and gnawed on the rope that hung the stone. Originally, the rope was already thin, and with the mouse gnawing on it, the situation became more dangerous. So then the old cultivator did not dare to sit there and meditate any more. Actually, such states were illusory. No matter what states are encountered, cultivators should not be worried about them. He knew it was a state so he let it be. You should not pay attention to your life or death; alive or dead, then just let it be. I would rather die because of cultivating the Way, than stay alive without cultivating the Way. If you are not afraid of death, and let go of it, then you will definitely become awakened. However, because he feared death, he did not dare to continue his meditation. Because he dared not to meditate, he made no progress in his cultivation. Therefore, there is a saying: "Off by a hair's breadth to start with, we will miss by a thousand miles in the end." In cultivation, no matter what state you encounter, you should not be moved, and should not pay attention to it, then you will have some achievements and break through the difficulties. Once you break through the difficulties, you will receive some "good news."

Does anyone have any questions? Any state? No? If not, do not look for them. If you have a state, don't be afraid. If you look for states because you don't have them, then that is adding another false thought on top of a false thought. If you are afraid of the state when you get one, then that is also adding another head on top of a head. Don't look for your head all over the place; if you look for your head everywhere, you will be as "smart" as Yajnadatta. [Only having understood this principle] can you apply effort well.

Everyone living in this world thinks life is a happy thing. But once happiness reaches the extreme, suffering will follow. Everyone thinks that, from birth onwards, living is something worth being happy about. But once our lives reach the terminal point, we have to die. Facing death, you are unhappy, as you don't want to die. However, you have no way to prevent death. Thus it is said, "Happiness is the cause for suffering; when happiness hits the maximum, suffering will follow; when humans live to the extreme, they have to die." Cultivators of the Way should realize this and start to cultivate before the suffering befalls them.

待續

To be continued