



## 法法共談禪

# Every Dharma Is Also Chan

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今天想和大家分享虛雲老和尚的開示錄的一個故事。老和尚在雲居山開示說，一切聖賢之所以是聖賢，是因為他們明因識果。明，是瞭解；識，是明白。凡夫畏果，菩薩畏因。

這些惡果都是從因起緣，凡夫在平時為非作歹只為一時快樂，殊不知這快樂就是苦的因。菩薩不同，他平時一舉一動都小心謹慎，守護身心，對起心動念，非常注意。縱然有惡的果報到來，也都是久遠之前的因。既然是前因，後果當然難以逃避。當惡果到來的時候，必須安然接受。

菩薩不會逃避，這就是明因識果。但我們一般凡夫就不認識。往往當惡果現前的時候，我們就會埋怨：我已經學佛很久啦，修行很久了，為什麼還有這麼多的惡果。這就是凡夫不明白因果的道理。

這裡我要提一提安世高法師的公案。這位法師修行多生多世。第一世在安息國當太子，去五欲出家修道，得到宿命通，知道前世欠人命債。這個債主不在安息國而在中國。因此他乘船來到中國洛陽。他走到荒山野嶺，對面來一青年佩

Today, I would like to share with everyone a story from the records of Elder Master Xu Yun's instructional talks. The Elder Master gave this dharma talk at Mount Yun Ju (Cloud-Dwelling), in which he mentioned that all sages are known as sages because they were clear about the causes and recognize the effects. "Clear" means understanding; "recognize" means acknowledging. Thus, the phrase "clear about the causes and recognize the effects" means clear understanding of the causes and acknowledging the effects. Ordinary beings fear the effects of karma, Bodhisattvas fear the causes.

All bad effects arise from causes and conditions. Ordinary beings commit evil just for the sake of seeking temporary happiness, unaware that these short moments are the root cause of their later pain and suffering. Bodhisattvas are different, for they are attentive of their every action, guarding their body and minds. They are extremely cautious down to even the subtle rising of the mind and the movement of every single thought. Even when facing their evil retributions, they know it was from their past causes committed long ago. Since it's a cause from a previous act, the consequence is certain. Therefore, they will peacefully accept whatever bad karma that comes.

Bodhisattvas will not avoid retribution, so this is what it is meant by "clear about the causes and recognizes the effects." We ordinary beings would not recognize them. Usually when evil retributions manifest, we might complain, "I've been learning Buddhism and cultivating for a long time, why is there still so much bad karma?" This is why we say ordinary beings do not understand the principle of cause and effect.

Here I would like to iterate a true story of Dharma Master An Shi Gao. This Dharma Master cultivated the Way for many life times. In his first lifetime, he was once the prince of the Arsacid Empire; in that lifetime, he casted off his desires, left home to cultivate, and later obtained

有鋼刀，遠遠看到安世高法師，就怒氣衝衝趕過來，一言不發提刀把法師殺了。

法師神識回到安息國，投胎再做太子。成年後又出家修行，又證得宿命通，他知道自己還有一個債沒有還，仍然在中國。然後他又去洛陽，找到殺他前世的那個少年，這時已經變成中年了。他在這人家中留宿，就和主人聊天，說，「你不認識我嗎？我就是某年某月某日在某地被你殺的那個出家眾。」主人聽到很害怕，因為這件事沒有第三個人知道。主人心想，這莫非是厲鬼索命，於是想跑。法師說，莫怕，我不是鬼，我這次來是需要你幫忙作個證。明天我又會被一個人打死，也是償還宿債。你告訴官府，不要治這個殺我人的罪。

第二天，這二人去市場，安世高法師走在前面。前方有一年輕人擔柴走過，突然捆柴的繩子斷了；柴翻滾下來，正好打在安世高法師的頭上，法師死了。大家就抓住這個樵夫，送到官府。因為前一天，法師交代過這個證人，於是這個證人就解釋前因後果，希望官府不要判這個樵夫誤殺之罪。官員也相信因果，於是就沒有判樵夫之罪。法師死後，魂識再次回到安息國，再做太子，再出家，這三世就是安世高法師。

從這個故事我們可以看到，即便是聖人，也是因果不昧。不是沒有因果，你之前所做的因，仍然會有果。你在生活中不論是順境逆境，酸甜苦辣，快樂悲哀，都有前因，所以不要在境上產生執著。我們過去任憑自己的喜好去做事，都曾經做錯過很多事。面對這些因因果果，如果我們能知道自己現在所受的種種果報都有前因，我們自然就

the spiritual penetration of knowing past lives. He knew that he owed the debt of a life to someone. The person to whom he owed this life was living in China, but not in the kingdom of An Xi, so he took a boat to Luoyang, China. While walking in the wild, remote mountains, he came upon a young man with sabre. When this young man saw Master An Shi Gao from afar, blazing with anger, he rushed towards the master and slashed him to death with his sabre without even saying a word.

The Dharma Master's consciousness went back to the kingdom of An Xi, and again reincarnated as the prince. Once he grew up, he left home to cultivate and attained the spiritual penetration of knowing past lives once more. He realized that he still had one more karmic debt to repay, and again, it was in China. So he traveled to Luoyang, China to look for the young man who had kill him previous life. Now, this young man has become a middle-aged man. An Shi Gao stayed overnight at the man's house, and during a conversation he mentioned, "Don't you remember me? I am the left home person you killed on this year, on this month, and on this day." The man was afraid, because no one else knew about this incident. He thought, maybe this was a ghost coming back to kill him, therefore he wanted to run for his life. The Dharma Master said to him, "Don't worry. I am not a ghost. This time I came back because I need a person to bear testimony. Tomorrow, I will be killed by another person to repay another past karmic debt. Please tell the court officials not to punish the man who will kill me."

The next day, the two of them went to the market. Dharma Master An Shi Gao was walking in front. There was a young man carrying firewood passing by, and all of a sudden, the rope which had been used to bind the pile of wood broke. The wood fell, and hit Dharma Master An Shi Gao on the head; he died right away. People caught the woodcutter and sent him to the court officials. The middle-aged man—based on what Dharma Master An Shi Gao told him on the prior day—went to the court officials to bear witness on behalf of the woodcutter to explain the cause and effect of the situation hoping that the judge would not prosecute the woodcutter. The officials also believed in cause and effect, so they set the woodcutter free. After the Dharma Master's passing, his soul returned to the Kingdom of An Xi, and he become a prince once again. He left home and in his third lifetime became Dharma master An Shi Gao.

From this story, we can understand that even sages recognize the principle of cause and effect and are not confuse by it; it is not the case that they do not have to undergo retribution. The effects of whatever you have done in the past will come. Whether you are in a favorable state or facing adversity in life; sweet or bitter, happy or sad, there are causes for each of these. Therefore, do not be attached to the current state you

放下了。然後把心放在道上。無明，貢高我慢，就都沒有障礙了。

這個故事就到這裡。這個故事很普通也很簡單，在佛教裡很多人都知道，但是這裡的因果道理非常細緻。明白的告訴我們如何修行，如何生活。現在講是很輕鬆，但是當境界來了，就不是這麼回事了。

老和尚經常提到我們的習氣煩惱，貢高我慢和無明，如果我們可以觀照自己的習氣毛病，不讓這些壞習氣障礙我們，這樣在修行的道路上就比較容易。日常生活裡，像苦樂悲歡都是我們在面對境界時所產生的情緒，這也都是我們的習氣。如果你不能察覺，就很容易跟隨這些習氣毛病走了。那麼如何去控制調整這些情緒呢？

首先，我們要認識到這些都是障道因緣。這些情緒越重，我們就離道越遠；這些情緒越輕，你的心就更容易平穩安定。自己就容易控制自己，不被境界所轉。

如果你自己連知道都不知道，那就無從下手了。上人開示錄裡經常提到，修行沒有別的，就是教你如何去除習氣毛病。我們從頭到腳都是習氣毛病所成，不知道有多少。所以要時常觀察自己。我們都是被自己的妄想所遮蓋，被塵勞所綁縛，迷失本來真容。譬如一面鏡子，本來光明，可以照天照地，可惜被塵埃埋沒了，看不到本來的光明。

你要先把這一層塵埃洗掉，本有的光明就自然會顯露出來。我們人的身心也是這樣。對上來說，我們和諸佛菩薩沒有兩樣。可是為什麼你我還是這生死凡夫。就是因為我們的身心被妄想煩惱種種習氣毛病所埋沒。這心雖然和佛沒有分別，但是就得不到受用。所以要明心見性，回到本來面目。要返本還原就要下一番苦工。

are in. In the past, we have let our habits carry on and commit many misdeeds. If we knew what we have endured had its previous causes, then when facing these causes and effects, we will be able to let go, and be mindful only of the Way. Then, all the hindrances such as our ignorance, arrogance and ego will be gone.

We'll stop here with the story, it's quite a simple and ordinary one; many Buddhists read about it. However, the idea of cause and effect in this story is very detailed. It clearly illustrates the method of cultivation, and how to go on with our lives. It's easy to talk about it right now, but when such a state comes, it is not easy to deal with at all.

Elder Master Hsu Yun used to constantly remind us of our habits, afflictions, arrogance and ignorance. If we could contemplate our own bad habits and faults, and not allow them to hinder us, the path of cultivation will be easier. In our daily lives, sadness and happiness are the emotional states we create while facing different situations, which are all our habitual reactions. If you cannot recognize them, you will run wild with them. So how can we control these emotions?

First, we need to realize that these are causes and conditions that create stumbling blocks in the path of our cultivation. The heavier the emotions, the farther we are away from the Way; the lighter the emotions, the more peaceful and stable our minds remain. In this way, we can control ourselves better and not turned by the external states.

If you don't even recognize these, then there is no way to work on them. In the Venerable Master's instructional talks, he often highlights that cultivation teaches you to eliminate your bad habits and faults. We are formed from our own innumerable habits and faults; therefore, we need to constantly observe ourselves. We are all covered by our false thoughts, tied by wearisome defilements as many as the dust motes, and lose our original face. Our original mind is just like a mirror, bright and shining that can reflect above and below. Unfortunately, the mirror is covered up by the dusts and loses its original brightness.

You have to clean away this layer of dust, then the original brightness will naturally manifest. Our body and mind are just the same; there is no difference from that of the Buddhas and Bodhisattvas. But why do we ordinary beings still undergo birth and death? It is because our body and mind are covered up by false thinking, afflictions, and bad habits. Although our minds are no different from that of the Buddhas, but we cannot find benefit from it. Hence, we must recognize our minds and see our nature in order to return to the origin. To return to the origin, one must apply hard work.

The virtuous ones from ancient times visited various good and wise advisors to seek an understanding of themselves that they originally knew and had forgotten. Now it is the Dharma Ending Age when we are far

古來大德都是到處參訪善知識，就是為了明白自己。自己本來該明白的事，可現在是末法了，去聖時遙，佛法生疏，人都懈怠，所以生死不能了。既然你已經知道自己的心和佛是相同的，你就要發長遠心，堅固心，勇猛心，更要發慚愧的心。二六時中，去研究琢磨，朝於斯暮於斯，不要錯過這個時光。這就是老和尚的老婆心切。我們這些末法眾生聽了，就該知道了，不要辜負老和尚的開示，受諸於心，持諸於心。

**聽眾：**在禪七裡如何用工？

**興法師：**這位居士，你平時用什麼功夫？

**聽眾：**我不太會打坐，但有念佛。

**興法師：**這個禪七裡，你也可以多念些佛，以佛號來攝心。念佛有四個法門。參禪也是念佛。參禪，也叫念自性佛。念茲在茲在我們的覺性上。念佛就是念我們的覺，每個眾生都有佛性。但是，我們都忘了。那現在我們就要把佛性復原回來，所以參禪就是念自性佛。

稱名念佛，一般就是念佛的名字，念阿彌陀佛，念佛號。還有觀想念佛，觀想佛的種種的相好莊嚴，比如「阿彌陀佛身金色，相好光明無等倫，白毫宛轉五須彌，紺目澄清四大海」。

還有一個觀像念佛，比如，看一尊佛，觀到這尊佛在你腦海中清清楚楚。開眼合眼都可以看的到。就算眼前這尊佛像不在，你也都看得到，你就有些功夫了。這是觀像念佛。

這四種念佛方法，你用任何一種都叫念佛法門。❀

away from the sages, and are becoming unfamiliar with the Buddhadharma. People are generally lazy. Therefore, we are far from ending birth and death. Since you already know that your mind and those of Buddhas are just the same, you ought to resolve for a long-term, firm, and courageous resolve. Most importantly, you have to give rise to a repentant and remorseful mind. In every moment, investigate and contemplate upon this, day in and day out and do not let time pass by. This are the Master's earnest instructions for us. We are now in the Dharma Ending Age listening to this Dharma, so we should understand Venerable Master's instructions, and accept and uphold them with all of our hearts. We should not let him down.

**Member of the Audience:** How can I be vigorous in the Chan session?

**Dharma Master Hing:** What do you do normally on your daily basis practice?

**Member of the Audience:** I am not very skilled in meditation, but I recite the Buddha's name.

**Dharma Master Hing:** During this Chan session, you can be also mindful of the Buddha. Use the Buddha's name to control your mind. There are four methods of reciting the Buddha's name. In Chan investigation, it is called "being mindful of the Buddha of our own nature" which is just being constantly mindful of our own awakened nature. Being mindful of the Buddha is just being mindful of our own awakened nature. Every living being has the Buddha nature, but we have forgotten about it. Now, we have to return to our Buddha nature; therefore, investigating Chan is just the same as being mindful of the Buddha nature within us.

In terms of reciting the Buddha's name, normally we just recite the Buddha's name, "Amitabha Buddha". Another method is "contemplating and thinking Buddha-recitation," which is contemplating the fine characteristics of the Buddha. For example:

*Amitabha Buddha has a golden body,  
The splendor of his hallmarks has no peer;  
The light of his brow shines around the five peaks of Sumeru,  
Wide as the seas are his eyes pure and clear.*

Another method is "contemplating the image of the Buddha-recitation." For instance, after you see a Buddha image, you can then contemplate that Buddha clearly in your mind. While your eyes are opened or closed, the image of the Buddha is still there in your mind. When the image is not in front of you, but you can still see it, then it means you have some skill. This is called contemplating the image of the Buddha recitation.

These are four methods of reciting the Buddha's name. You can use any of them as they are all considered Dharma doors of Buddha recitation. ❀