



覺海慈航度香江（續）

Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening (continued)

宣公上人事蹟編輯委員會新編

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A New Edition by the Committee for the Publication of
Venerable Master Hsuan Hua's Biography
English Translated by Malaysia Translation Team
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44. 少年弟子

(6) 靜坐要訣

禪之妙意在於何處？禪是坐的嗎？如何靜坐禪修？這些個修行中常遇的問題會使初學者無所依循，或者片面的理解為坐在那裡就是坐禪用功。少年弟子向上人請教靜坐的要訣，上人告知：「心清水現月，意定天無雲。」六祖大師說：「不思善，不思惡。」靜坐的時候，要沒有任何的妄想，心中一念不生，一塵不染。

且看上人的點撥，會讓你雲開霧散、豁然貫通……

上人自述：

這個坐禪，你若喜好，那才可以坐禪；你若不喜好，就是坐禪也沒有什麼用。

坐禪，會得到定力；那麼禪是坐的嗎？是坐的，也不是坐的。你

44. Young Disciples

(6) The Essence of Meditation

What is the exact point behind Chan? Is it about sitting? Or how to practice meditation? These questions make beginners feel at a loss on what to do, or perhaps one-sidedly think that sitting still is working hard on meditation. A young disciple asked the Venerable Master for pointers in meditation. The Venerable Master told her: A well-settled heart reflects everything like water reflecting the moon. A perfectly centered mind encompasses everything as a sky without clouds. The Sixth Patriarch said: Do not think about the good, do not think about the bad. In meditation, one should lead one's wandering mind to become immaculately steady.

Now check out the Venerable Master's pointers. These will suddenly make you see the whole thing in a clear light where the clouds dissipate, and the sun appears.

The Venerable Master's words:

To practice meditation efficiently, you must love it. Otherwise, simply sitting will not be good. Meditation can build up Samadhi levels. So, is the essence of meditation just

在沒坐之前，不是坐的；你坐完了之後，也不是坐的；在坐禪的時候，就是坐的。實際上，這個禪，你站著也是禪，坐著也是禪，走路也是禪，睡覺也是禪。你若會了這個「禪」，就是行、住、坐、臥都是禪；不過，在你沒有明白這個「禪」之前，你必須要先坐禪。你得到禪了，你就離不開禪，行、住、坐、臥，這個禪也就是你、你也就是禪，禪也就跟著你、你也跟著禪；如影隨形，想離都離不開了！那就是個定力，這是坐禪。

這麼講來講去，這個「禪」倒是個什麼？什麼也不是。你若認為它是個什麼，就有所著住了！什麼也不是，就是無所著住。說：「這是不著邊際的話！」當然，若有邊際，就不是禪囉！禪就是沒有邊際的，也就是一個空的；空的，生出來你的定力、生出來三昧。

禪，是半梵語，具足叫禪那；禪那是梵語，此云思惟修，又叫靜慮，就是坐在那個地方思惟修、靜慮。你若不會用功，就是坐在那個地方打妄想！能用功，或者就把妄想都打跑了，就沒有妄想。

你不要以為「打妄想」是個壞的名詞，打「妄想」是不錯的，你能把妄想給打跑了，和它鬥爭；這妄想一生出來，你就用降魔杵打它一杵，把這妄想就打死了。打死了，它還等一等又有一個生出來；你又用降魔杵，把它又打死了；再生出來一個，你又一用降魔杵，把它又打死了。那麼用降魔杵打，有的時候打死它又活了；這回怎麼樣？就用斬魔劍。看妄想一出來，你一劍就斬去，它就不會再活了！

所以斬魔劍是很厲害的。你把妄想給斬死了，你智慧就生出來了；智慧，就是斬魔劍。你有智

sitting? Yes, it is sitting, yet, it is not sitting. Before you sit, you are not sitting. After you sit, you are not sitting. When you sit, that is sitting. Chan can be practiced while standing, sitting, walking, and sleeping. When you get the point of Chan, you are practicing meditation, regardless of whether you are walking, standing, sitting, or sleeping. But before you get the essence of Chan, you better sit down and practice Chan. Once you get it, you cannot lose it. While walking, standing, sitting, or sleeping, Chan is you, and you are Chan. Chan follows you as your shadow, and you and Chan cannot be separated. That is the power of Samadhi. That is “sitting” in meditation.

We repeatedly discuss what Chan is. It is nothing. If you think it is something, you are trying to hold on. Yet, if you see it as nothing, you have nothing. You think, “This is beating around the bush!” But you cannot particularly point at Chan, as Chan can be boundless or empty. From the void, you get the power of focusing. You get Samadhi. “Chan” is an abbreviation of the Sanskrit word “Dhyana.” The complete word in Chinese is “Channa.” It is a practice for mindfulness. We could call it meditation. It is sitting there and trying to keep mindfulness or being in meditation. If you do not know how to work on it, you may end up sitting there having your mind wandering wildly. If you figure out a proper way of working on it, you may succeed in driving delusions away and be free of them.

Do you think “beating false thoughts” is a negative expression? There is nothing wrong with saying “beating false thoughts.” If you could beat false thoughts away, you are fighting with them. As false thoughts arise, beat them down with your Vajra, and beat them down to death. When another one emerges, you again beat it to death with your Vajra. You keep beating them down with your Vajra, yet they keep coming back, so what can we do? Use your Prajna (wisdom). When you see a false thought, you thrust it down with your sword of Prajna and “kill” it. This time it would not be able to come back again. The Prajna sword is a powerful weapon. When you “kill” false thoughts, your wisdom emerges. Wisdom is Prajna. When you get wisdom, you get the Prajna sword. Without wisdom, you have no Prajna sword.

What is Vajra? It is your power of concentration. When you obtain this power to concentrate, you get Vajra. But without this focusing power, you do not have Vajra. Understand? You meditate to develop the focusing power of concentration. You beat false thoughts

慧，就有斬魔劍；你沒有智慧，就沒有斬魔劍。

降魔杵是什麼呢？就是你那個定力。你有了定力，就是有降魔杵；沒有定力，就是沒有降魔杵。現在明白了？你坐禪，就會生出定力；生出定力，就把妄想給打死了。你再坐禪，就會生出慧力。慧力就是智慧力，就把那個妄想也給殺了。

會坐禪，是「行也禪，坐也禪，語默動靜體安然」；「夢裡明明有六趣，覺後空空無大千」！你若是覺悟了，這大千世界都沒有了，何況其他的東西呢？如果不參禪，不打坐，生從何處來？死往何處去？不知道。不知道就糊糊塗塗生，又糊糊塗塗死，這樣一輩子，多麼可憐！用功參禪的人，開了悟，認識父母未生之前的本來面目，豁然貫通，則眾物之表裡精粗無不到，而吾心之全體大用無不明。得到大造大化的境界，將來能成就佛果，得到無上正等正覺的地位。

【後記】譚果正居士記述：

師父來電話，我和師父談及靜坐。

師父說：「心清水現月，意定天無雲。」六祖曰：「不思善，不思惡。」

我曾記得師父說過：「修道之人心莫疑，疑心若起便途迷。」又說：「有心是妄想，無心是感應。」師父強調說：「修道之人，只許一心；若兩條心，則不可。」

☞待續

to death when you have this power. Just keep practicing, and attain Prajna. Prajna is wisdom. Prajna “kills” false thoughts.

After you figure out what Chan is, it is just as they say, “Walking is Chan, sitting is Chan, speaking or silent, moving or still, the substance is at peace.” “We see the six paths clearly in the dream. Awakened, there is no universe, just emptiness.”

So, if you attain enlightenment, the whole world is just like the real world in your dreams, not to mention all other things. Without Chan or Meditation, we have no idea where we came from, i.e., who we were before we were born or where we will go after death. We mindlessly go through life from beginning to end. It is so sad. However, people who work hard on meditation and attain enlightenment will know the self abefore birth. They will suddenly see through everything: that the outer and inner aspects of all things, whether it's subtle or gross, are completely penetrated without remainder, and the great functioning of the entire substance of our minds is completely made clear. They could achieve the art of self-nature and eventually bear Buddha's fruit and gain sublime enlightenment.

[Postscript] Upāsikā Tan Guozheng (Stella) :

The Venerable Master telephoned me, and we talked about meditation. He said, “A well-settled heart reflects everything like water reflecting the moon. A perfectly centered mind encompasses everything like the cloudless skies.” The Sixth Patriarch also said, “Do not think about the good, do not think about the bad.”

I remember the Venerable Master once said, “A cultivator should not hold a mind of doubt, or he will get lost.” He further said, “Having a mind is an illusion, whereas being free of thoughts is a response.” The Venerable Master emphasized, “A cultivator should be single-minded, as one cannot be with ‘two minds.’”

☞To be continued

念佛就好像清珠投於濁水，濁水也不得不清。念佛入於亂心，本來心裡很多妄想，在妄想心，你能念佛，那個妄想心就跟著你念佛的聲音，慢慢把那妄想也都化過來，成一個佛念。——宣公上人

Reciting the Buddha's name is like casting a water-cleansing pearl into muddy water. The muddy water has no option but to become clear. To recite the Buddha's name with a scattered mind, initially the mind has a lot of false thoughts. To be able to recite the Buddha's name with a mind of false thoughts, that mind will follow the sound of your recitation and slowly transform false thoughts into mindfulness of the Buddha.

—By Venerable Master Hsuan Hua