



離幻即覺

Leaving Behind Delusion is Just Enlightenment

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今天是我们第一天禪修。無論你用什麼功夫，你或者念佛、持咒、觀想、參禪，都是不離這個靜坐。

我們身體坐在這裡，要收起腿，身就不動在這裡用功；但我們的心，有沒有坐在這裡，有沒有靜下來呢？我們的思想，有沒有收起來呢？如果我們的思想沒有收起來，心就沒有辦法坐在這裡，沒辦法在這一位置上。

這個頭腦不收起來，心就沒辦法靜下來；心不靜下來，心就不一定能在這裡了。所以用功，首先要將頭腦、這個思想收起來，如果一下子叫我們用慣了的這個頭腦，忽然間要它停下來，是停不下來的，但是經上教我們一個方法，可以讓我們執持，讓我們心安住在這個法的上面。

將心安在法上面來做功夫，來用功。讓心安下來，和法融為一體，法就是心，心就是法。乃至能夠一念不生，也就是六祖大師所說的「不思善，不思惡」。雖然心安住了，但我們仍然要保持

Today marks the first day of our Chan session. Regardless of how you would apply effort, be it reciting the Buddha's name, reciting mantra, mindful contemplation, or topic investigation, they do not depart from the silent sit.

When our body sits here, we have to pull in our legs, consequently the body will stay in place and apply effort right here. However, are our minds seated here? Are our minds quiet? Are our thoughts "tucked" away? If our thoughts are not "tucked" away, there is no way the mind can be seated here, there is no way the mind can be focused on this spot here.

If we do not put aside our brains, there is no way the mind will calm down. When the mind cannot calm down, it may not be able to stay here. That is why when we apply effort, we must first put aside the brain and tuck away our thoughts. If we were to suddenly halt the brain which we are so accustomed to using, we might not be able to do so. However, the sutra teaches us a method which will allow us to practice and to settle our minds on the Dharma.

We should settle the mind on the Dharma when applying effort. Allowing the mind to settle and be one with the Dharma, then the Dharma is the mind, the mind is the Dharma. If no thoughts arise, then it would be like how the Sixth Patriarch put it: "No thought of good, no thought of evil." Although the mind is settled, we must still maintain a clear, contemplating understanding. When we keep up with the investigation in this manner, we will be able

住一個明明朗朗的覺照；這樣研究下去，就能持久維持這種明明了了的狀況。這個「覺」有很多種，有正覺、等覺、妙覺、圓覺。

在《圓覺經》上說「離幻即覺」，覺即菩提，可想而知，這個「覺」的重要性。我們眾生本來是佛，但是因為一念無明妄動，真覺就變成了妄覺。在《楞嚴經》上講，我們眾生本具覺明，本具的這種覺，這個「覺」本身就具足了這個「明」，明明了了，但我們眾生忽然間起了一個念——就在這個真覺裡面生了一個念，就成了妄覺。

為什麼會這樣呢？「覺明為咎」，這種覺明，本來就已經在「佛」的狀態裡面，但是因為你要去起一念，去明白這個「覺」；起念要明白這個「覺」，這就是「妄為明覺」，所以講是妄明為咎，咎就是不對的。

「覺明為咎」，因為眾生忽然在真覺裡面要去明白這個「覺」，但這個「覺」本身就是「明」的，不需要你去明白它；既然覺就是明，不必再加上一個「明」，但眾生起了念，要明白這個「覺」，這就是頭上安頭，所以就妄明為咎，這個「咎」也就是不對的，就不是真正的明了。

所以就有了演若達多的故事，相信大家《楞嚴經》裡面都聽過這個故事了。有一天，演若達多照鏡子，看到鏡子裡的人有個頭，心裡就起了念，「為什麼鏡子裡有我的頭，那我的頭去了哪裡？」他起了這一念，於是就去找頭，屋裡找不到，就出去四周找，而且還問別人，「我的頭去了哪裡了？」

他在各處問的過程中，忽然被一塊石頭絆倒了，頭上起了一個大腫包，痛起來——痛了，「噢，我的頭在這裡啊！」這才明白頭沒有丟。

所以「覺明為咎」就好像這位

to prolong and maintain this state of clear understanding. There are many kinds of enlightenment, such as proper enlightenment, equal enlightenment, wonderful enlightenment, and perfect enlightenment.

The Sutra of Perfect Enlightenment mentions, “leaving behind delusion is just enlightenment.” Enlightenment is just Bodhi. So we can assume the importance of this enlightenment or understanding. We living beings were originally Buddhas, but with one thought of ignorance and movement, the proper enlightenment turns into false understanding. *The Śūraṅgama Sūtra* says we living beings originally possess the clear enlightenment, which means we are replete with this kind of understanding. This enlightenment itself is complete with what is clear and luminous. But when we suddenly give rise to a thought, conjuring up a single thought within our true understanding, it becomes false understanding.

How did it get this way? It is: “The error of adding an understanding to the inherent enlightenment.” Originally this enlightenment that understands is already within the state of a Buddha. But because you give rise to that one thought, to want to understand this enlightenment. When there is a thought to want to understand this enlightenment, this is just “falsifying the true understanding, the true enlightenment.” That is why it says “error of adding an understanding to the inherent enlightenment.” Error here means it is a mistake.

“The error of adding an understanding to the inherent enlightenment.” It is because from within the true enlightenment, living beings suddenly wanted to understand this enlightenment. However, this enlightenment is fundamentally already bright and luminous. There is no need to understand it. Since enlightenment is understanding, there is no need to add an additional “understanding” to it. But living beings give rise to this thought, to want to understand this “enlightenment,” that is just putting a “head on top of a head.” That is why it becomes “falsifying the true understanding, the true enlightenment.” This falseness here means it is false, it no longer is the true enlightenment.

That is why there is the story about Yajñadatta which I believe a lot of people have heard from the *Śūraṅgama Sūtra*. One day, Yajñadatta looked into the mirror. He saw the person in the mirror had a head and in his mind he thought, “If the person in the mirror has my head, then where did my head go?” He gave rise to this one thought, and set off everywhere looking for his

演若達多一樣，因為一念無明，他認為自己不明，要去明白這個「覺」；因為這一念（妄），就離開了這個真覺，真覺就變成了妄覺。這個妄覺就是我們的覺受，經過眼、耳、鼻、舌、身、意，感覺世間一切，感覺人事物，所產生的情感、七情六欲、愛惡。結果就在人道、天道、修羅道、餓鬼道、畜生道、地獄道裡邊飽受輪迴。

追尋這種妄覺的感受——虛妄的感受，當然就處處碰壁了；到處撞壁，搞得頭破血流。忽然有一天，不知道什麼因緣，遇到境界令他覺醒過來。這是受過一番大的痛苦之後，終於碰醒了。

我們眾生就是這樣，不斷在虛妄的境界上轉來轉去，結果受了不知多少冤枉的痛苦，才回到了這個本覺上面（本覺明妙）。所以我們都不需要灰心，遲早有一天都會覺醒過來，但要我們自己去爭取；如果能夠早點修行，放下名、利、情，放下世間種種虛妄的覺受，那作為人能夠脫離六道苦，回歸到這個「本覺」上。

所以我們用功，禪修就是最直截了當的心地法門，要在心地上探討一番，直接將污垢、以前的不是、不對的地方，能去了解，和這些分家。這個是最直截了當的方法。一切法，都是醫治我們的心，而禪修這個法是最直接的。所以大家要認識到這個禪修的時間，是很寶貴的，好好了解一下自己，好好保護自己的心，不要讓它無端端的又造業。

head. He couldn't find it in his house so he went everywhere looking for it asking others "where did my head go?"

In the midst of the search, he suddenly tripped over a stone and fell. A huge bump developed on his head and it hurt. Along with the sensation of pain there was a realization, "Oh, my head is here." Only then did he understand he did not lose this head after all.

That is why "the error of adding an understanding to the inherent enlightenment" is just like Yajñadatta. From one single thought of ignorance, he assumed he was not bright and luminous and wanted to understand this enlightenment. Due to this one false thought, he departed from the true enlightenment, the true enlightenment became false understanding. This false understanding is just our sensual awareness, through our eyes, ears, nose, tongue, body and mind, we are aware of everything in this world. We became aware of people, things and matters. The emotions we develop, the seven emotions and six desires, love and hate eventually result in the bitter transmigration within the human realm, celestial realm, asura realm, hungry ghost realm, animal realm and the hell realm.

To seek the feelings of false understanding, feelings that are illusory, for certain we will hit the wall everywhere we go. When we hit the wall, we will end up cracking our heads and shedding blood. Then one day out of the blue, for no reason whatsoever, we encounter a state that causes us to wake up. This is after having to undergo great suffering, we finally wake up upon contact.

We living beings are just like that. We turn and turn non-stop within this illusory state. In the end, after having gone through who knows how much uncalled suffering, only then do we return to the fundamental enlightenment (the wonderful bright fundamental enlightenment). We do not need to be discouraged, sooner or later, we will wake up one day. But we need to strive for it. If we are able to cultivate sooner, putting down fame, benefits, emotions, putting down all kinds of illusory feelings of this mundane world, then we can be liberated from the sufferings of the six realms and return to our fundamental enlightenment.

When we apply effort, Chan meditation is the most straightforward Dharma door of the mind ground. Investigate thoroughly within our mind ground and get rid of all filth directly. All the wrongs and faults of the past, understand them and separate from them. This is the most straightforward method. All Dharmas are to cure our minds, and Chan meditation is the most straightforward method. We must realize that the time during chan meditation session is the most precious. Get to know yourself better, protect and guard your mind and do not let it create more karma unintentionally.

問：在禪修的時候，我是遇到有位法師在教止觀禪修，他用四禪八定的次第禪法來教學，說要先修到「欲界定」和「未到地定」，然後是初禪、二禪、三禪、四禪。在禪修的過程中，這位法師就比較強調說，要入這個「未到地定」的話，就是要出現所謂的光明相。而我自己在修觀息法的時候，就一直沒有這樣禪相出現。但他說這個光明相是必然的，一定要有的，如果沒有光明相，就意味著你的「欲界定」或「未到地定」是沒有成就的。所以我想問一下禪師、興法師，這個說法有道理嗎？

答：我們修行四禪八定、不是要經過「欲界定」和「未到地定」，有這個光明相，在南傳的佛法上，這個說法是對的，但在北傳的佛法上，這個說法就不一定了。光明相是天人的一個境界。北傳的法，主要是要成佛，要經過菩薩的階段，不一定要經過天人的階段。北傳的修行，一定要出六道，但如果你修行是經過天人的階段，這不一定能出六道。在法上面來說，南北傳由於角度不同，說法不同，不是說他不對，從他的角度來說他是對的。另外，北傳來修禪修的時候，在定中也會有光明相的出現，也會有進入天界的禪定裡面；但最重要的是，不要執著，因為你進得去要出得來，如果你不能出來，這個功夫就浪費了。

Questions: In my meditation practice, I met a Dharma Master who teaches the calming-and-insight (śamatha) meditation. He taught the sequence of the four dhyanas and the eight samadhis. He mentioned that we must first cultivate the samadhi of the desire realm and the samadhi of the preliminary ground. Then we will reach the first dhyana, second dhyana, third dhyana and fourth dhyana. In the process of meditation, he stresses in order to reach the samadhi of the preliminary ground, there must be a manifestation of brightness. As for me, when I practice the contemplation of the breath, I have never encountered this dhyana state. However, he mentioned that the manifestation of brightness is a requisite. There must be brightness. If there is no brightness, then it signifies one has not reached the samadhi of the desire realm nor the samadhi of the preliminary ground. I would like to ask Dharma Master Hing if this principle holds true?

Answer: When we cultivate the four dhyanas and eight samadhis, whether or not we have to reach the samadhi of the desire realm or the samadhi of the preliminary ground, whether or not there must be brightness. From the southern school's perspective, this principle holds true. But from the perspective of the northern school, this principle is not definite. The manifestation of brightness is a state of the celestial beings. The Dharma of the northern school is mainly to arrive at Buddhahood and it goes through the stages of the Bodhisattvas, therefore going through the stages of the celestial realm is not a requisite. The cultivation of the northern school stresses getting out of the six realms. However, if your cultivation goes through the stages of the celestial realm then it is not certain if you can leave the six realms. From the Dharma's point of view, since the perspective of the northern and southern schools differ, their teaching also differs. We cannot say they are incorrect because they are correct from their point of view. Furthermore, cultivators of the northern school might also encounter the manifestation of brightness when they enter samadhi, they might also enter the realm of the celestial beings. However, it is most important that we do not get attached to the states because you must be able to get out when you get there. If you are not able to get out, then it will be just a waste of effort.

Question: According to this explanation, when we are cultivating dhyana samadhi, there need not be any manifestation of brightness, but there are other ways to cultivate other types of samadhis, is that correct? I have a regular practice of reciting the Shurangama Mantra. However, I read in the sutra about the Samadhi of the Shurangama,

問：照這個說法，我們修禪定的時候，就不是一定要出現光明相，還有很多種三昧的修法，對吧？因為我平時最主要是持〈楞嚴咒〉，但我又看到經書上說這個「首楞嚴三昧」就是所謂火定的修法，那我想問：是不是每天堅持不斷的持〈楞嚴咒〉，就能夠修成首楞嚴三昧呢？

答：這個「首楞嚴三昧」是究竟堅固的定，是講我們的本體，我們的自性，能夠證到空性、證得法身，入到這個法身。也就是說「自性本定」，自性本來就具備這個定，就像「如來」、「空性」、「覺性」一樣。你用功是以持咒來練習專一的功夫，當然〈楞嚴咒〉裡面有很多法可以去學習、去運用，但要得到這個根本大定，就是要破本參，破無明而顯出法性。

我們的本體，我們的自性，我們那個空性，本來就是無來無去的。我們現在來來去去，生生世世東跑西跑的是這個相，我們迷在這個相上面，就有生死、痛苦。所以《金剛經》叫我們去「破相」，不要讓外相遮障了我們本有的智慧。還有其他人有其他問題嗎？

居士分享：我自己有個體會，這兩年我一直在生病，金佛寺的法師很慈悲叫我誦《地藏經》，誦了好幾年，期間我也沒有看到所謂光明相或是什麼瑞相。但是在比較大的事情臨頭時，心能夠感覺到菩薩的力量與自己相應。所以我們在修行的時候，並非一定要看到什麼相，才能夠表示自己的成就，而是要像剛剛法師所說的：你的心與你所修的法，是怎麼樣相形相應的？這所謂的「光明相」，可能有的時候是個好相，有時候可能也未必是一個好相，說不定是魔相，所以我覺得，

which refers to the cultivation of the samadhi of fire. Now I would like to ask: is it true one will attain the samadhi of Shurangama if they uphold the Shurangama Mantra everyday without stopping?

Answer: This Samadhi of the Shurangama is a samadhi that is ultimately solid. It refers to our fundamental substance, our inherent nature, which can certify to the nature of emptiness, to the Dharma body, entering into the Dharma body. That is to say, “the inherent nature is fundamentally still.” It is a samadhi which our inherent nature possesses all along, just like “Thus Come One,” “nature of emptiness” or “nature of awareness.” Applying effort in upholding the mantra is to train your skill in concentration and focus. Of course, there are many dharmas to be learned and to put into use within the Shurangama Mantra. However, in order to attain this Great Samadhi of the fundamentals, one must be able to break through one’s investigation topic, breaking through ignorance and revealing the nature of dharma.

Our fundamental substance, the self nature of ours, the nature of emptiness of ours, originally does not come nor go. Now we are coming and going, in life after life we are caught up in the appearance of running east and running west. We are deluded by this appearance, which brings about birth, death and suffering. That is why in *the Diamond Sutra*, it tells us to break through appearances, not allowing external appearances to cover up our inherent wisdom. Are there any other questions from the audience?

Sharing from a layperson: I would like to share my personal experience. I have been sick for the past two years. The Dharma Masters at the Gold Buddha Monastery compassionately advised me to recite the *Earth Store Sutra*. I did the recitation for many years and during this period I did not witness any manifestation of brightness nor any other auspicious signs. However, whenever a major event was about to happen, I could feel in my heart the energy of the Bodhisattva corresponding with mine. That is why when we are cultivating, it is not necessary to witness any signs to prove one’s accomplishments. Instead, it should be the way Dharma Master put it: How does your mind and the dharma door you practice correspond? This so-called “manifestation of brightness” may be a good sign, sometimes it may not be a good sign for it might have been a demonic state. That is why I feel that we should not be too attached and hung up on these so-called manifestations. This is

我們不應該太執著在這個所謂的相。這個是我自己生病的一個體會，跟大家分享。

問：法師，我的情況不要講參禪，我整天在櫃檯工作，拜佛都沒機會，那我怎樣去修？

答：那就專心做好這份工作，訓練自己的心專注，如果在事情上能專心，那等因緣到了，就很容易修了。

問：法師，我想問這兩年我打坐，身體特別熱，這個熱好像不太散得出去，就算不盤腿的時候，熱氣也會冒出來，不知道有什麼辦法？

答：這很正常的現象，靜坐的時候會熱，是因為我們這個四大假合的身體，所以打坐的時候收攝身心，火大就容易升起，不打坐的時候都會。無論打坐或不打坐，這個氣脈經絡都是這麼走的，只是打坐的時候氣脈運行得更加暢順，那熱的感覺就越強烈；不打坐的時候，依然是這麼走的，只是相對於打坐的時候，沒有這麼重的感覺。

問：可是法師，我那個溫度太高了，好像比較燥熱，不是很舒服的一種能量。我太熱了，已經影響到我正常生活了。

答：我相信大家都有些經驗了，熱起來的時候當然會燥，有這種燥的感覺了，那怎麼辦，喝點涼茶啊、高山茶、碧螺春，降降溫，千萬別吃補品，你已經很熱了，要喝涼性的茶。以前有的大德閉關用功，出關的時候，一打開關門，就滿山跑，因為好熱，他在裡面用功，用功到火大，所以滿山跑來散氣，大喊大叫來散氣。

an insight from my own experience in dealing with illness, I just wanted to share with everyone.

Questions: Dharma Master, in my situation, let's not mention chan meditation, I am stationed at the front desk all day long and I don't even get to bow to the Buddhas. How should I cultivate?

Answer: You should focus on doing your job well and build your concentration skill. If you are able to pay full attention to matters, when the conditions ripen, cultivation will fall into place easily.

Question: Dharma Master, for the past two years whenever I sit in meditation my body heats up. The heat doesn't seem to dissipate. Even if I am not in the lotus position, there would be steam rising. I don't know what to do.

Answer: This is a very common situation. When we sit in meditation and we might feel warm, it is due to this body that is a composite of the four illusory great elements. When we sit in meditation and gather in our minds, the fire element rises easily, it does so even if we do not sit in meditation. Regardless of whether we are sitting in meditation or not, the energy in our body travels and runs its course. It just travels more smoothly when we are sitting in meditation, consequently the heat we feel is more intense. When we are not sitting in meditation, it travels likewise. The feeling is just not as obvious relative to when we are sitting in meditation.

Questions: However, Dharma Master, the temperature seems to be too high and it feels too intense and dry, it is not an energy that feels comfortable. I am too hot and it has started to affect my daily life.

Answer: I believe everyone will have similar experiences, when the heat rises of course we will feel dry. What should we do when we are experiencing dryness? We can drink some cooling tea, some high-mountain tea, and some *biluochun* (Spring Green Coils tea) to lower the temperature. But do not take tonic supplements. You are already feeling very warm so you should drink some tea that is cooling. In ancient times, when the high sanghans went into seclusion to apply effort, upon leaving seclusion, the first thing

問：那這個熱會沒完沒了的熱下去嗎？還是自己會消除？

答：這是一個過程，過一段時間就不會熱了。這個熱也表示一種境界，就是能量太多太大，可以將身體裡的垃圾渣滓消融，附在經絡血脈裡的垃圾來消化，到差不多的時候就慢慢會停歇下來。

問：我本人很喜歡禪宗的道理，喜歡參禪打坐這個法門，但是喜歡歸喜歡，就對自己沒有什麼信心，覺得去參一個話頭，很容易被妄想打去了。試過很多次，都覺得很困難，覺得禪宗的門檻有點高，對自己不是很有信心，但又不想放棄。請法師開示。

答：虛雲老和尚教人參禪，說你參不起的時候你就唸這個話頭「念佛是誰」。其實每個人都一樣，初初開始要起疑情都是非常困難的，即便老參也不是一下子就能起疑情，都要用點功夫一段時間來起疑情。那麼初機的人呢，你可以在心裡就去唸這個話頭，唸「念佛是誰」，唸熟了，就不知不覺的這個話頭在心裡出現，所以說初機的人要下一番功夫。這個方法，不只是虛雲老和尚這麼教，高旻寺的來果老和尚也是這麼教的。

如果大家喜歡參禪，有興趣，想接觸，可以看上人禪的開示；當然上人開示大家都比較熟了，但也建議大家去看看虛雲老和尚的禪七開示，講得相當好；還有來果老和尚的開示，來果老和尚開示的文字與語氣都很特別，很鼓舞人，看了之後好像充滿了幹勁，很能夠用功。大家可以去看一看。❀

they did when the door opened was to run all over the mountain. It's because it's too warm when they are applying effort inside, their fire element becomes too intense. That is why they run all over the mountain to cool down. They would scream and yell to let off the heat.

Question: Would this heat continue forever? Would it dissipate on its own?

Answer: This is just a process. It will not be warm any more after some time. This heat also signifies a state in which the energy is too much and too great, and it is possible to melt down all the toxins and waste inside the body. It dissolves the waste within our meridian and blood system. When that is almost done, it will gradually stop.

Question: I personally really like the principles of the chan school and I like this dharma door of sitting meditation. However, a preference is just preference because I have no confidence in myself. When I am investigating a topic, I am very easily distracted by false thinking. I have tried many times and I always feel it is too difficult. I feel that the bar is raised too high for the chan school. I don't have much confidence in myself but I don't feel like giving up. Would the Dharma Master give me some advice?

Answer: When Great Master Xuyun taught meditation, he said if you cannot bring yourself to investigate the topic, you can simply recite the phrase "Who is mindful of the Buddha?" Actually, it is the same for everyone. In the beginning, it is very difficult to raise the feeling of inquiry. Even a seasoned meditator might not be able to raise their feeling of inquiry instantly. They have to work at it for a while to get there. So for beginners, you can recite this topic silently in your mind, reciting the phrase "who is mindful of the Buddha?" When your recitation is seasoned, without realizing it the topic should appear naturally in your mind. That is why beginners must first put in some effort. This method was not only taught by Great Master Xuyun. The Great Master Laigu from Gaomin Monastery also taught it this way.

If everyone likes Chan meditation, if you are interested to know more, you can read Master Hua's instructional talk on chan meditation. I assume everyone is more familiar with Master Hua's instructional talk. I would encourage everyone to read up on Great Master Xuyun's instructional talk on Chan meditation, it is very good. There is also Great Master Laigu's instructional talk. The words and tone he uses are unique and it is very encouraging. When you read it you will feel energized and could really apply effort. Everyone can take a look. ❀