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禪修應具備的基本佛教知識

Basic Buddhist Knowledge Required for Practicing Chan

一、佛法的基本原則——「三法印」

佛法和佛教不同之處在於，佛法是釋迦牟尼佛說的言教，而佛教則是團體。佛所說的原則以及根本教義是不變的，可是佛教會因環境背景的不同，以及每個人根性的差異，而形成不一樣的佛教。佛法基本不變的原則為「三法印」，是相同的，從釋迦牟尼佛開始到現在，還沒有人能推翻。

I. Fundamental Principles of Buddhadharma – “The Three Dharma Seals”

The difference between Buddhadharma and Buddhism is that Buddhadharma is the teaching of Shakyamuni Buddha, while Buddhism is the organizational groups [which uphold and promote Buddhadharma]. The principles and fundamental meanings of Buddha’s teaching do not change, but because of the differences in the environmental background for the organizations and divergence in people’s karmic roots, different forms and styles of Buddhism have been developed. The unchanging principles of Buddhadharma are the “Three Dharma Seals”; these principles are always the same and no one has been able to repudiate them ever since the time of Shakyamuni Buddha.

三法印是：諸行無常、諸法無我、涅槃寂靜。

The Three Dharma Seals are: all conditioned phenomena (*Pali: saṅkhāra*, *Sanskrit: saṃskāra*) are impermanent, all dharma (or all phenomena, including both the formed/constructed (*Pali: sankhata*) and the unformed/unconstructed (*Pali: asankhata*)) is without an independent self, and nirvana is the perfect quiescence.

- 1. 諸行無常：從佛的角度來看，諸行是無常的。「行」主要指的是心理現象，心理

現象不是永恆不變的，而是無常的，只是一點一點的在生滅而已。

- 1. Impermanence: From the perspective of the Buddha, all conditioned phenomena are impermanent. The “conditioned phenomena” mean mainly mental phenomena, which are not forever unchangeable and are not permanent; rather, they arise and diminish a little at a time, constantly.
- 2. 諸法無我：諸法是包括所有一切的法，五蘊裡只有心法及色法，但色、心二法包涵了無限的法，也就是精神的與物質的。一切精神和物質的現象，全部都是
- 2. Without Self: The five skandhas consist of all and unlimited phenomena – both physical phenomena as associated with physical matters or forms related to the five organs of sense, as well as mental phenomena as associated with the faculty and nature of mind. All these phenomena are (continue to p. 156) without the self [as our mind constantly changes with the environment, there is no true existence of a permanent and independent I]; in fact, their essence is that of emptiness.

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無我，實際上就是空。

- 3. 涅槃寂靜：能夠實證「諸行無常」、「諸法無我」，就能從煩惱的生滅而得寂滅，生滅滅已，是為寂滅。一般「生滅」的解釋，是不再生、不再死，而佛陀的根本意思是實證空性，煩惱不再生滅，沒有煩惱生，沒有煩惱滅，是為涅槃。譬如釋迦牟尼佛在菩提樹下成道，雖然色身還在，但因為煩惱已不再生滅，所以那個地方就稱為寂滅道場。
- 3. Nirvana Quiescence: When one realizes that all conditioned phenomena are impermanent and all phenomena are without self, then he or she can be without any more birth and death of vexations and will attain quiescence. People normally explain the term “birth and death” literally as no more birth and no more death, but Buddha’s original intention applies to the realization of the nature of emptiness; that is, when there is no more rise and fall of vexation, it is nirvana. For instance, Shakyamuni Buddha attained liberation under the Bodhi tree; though his body was still there, but because there were no more rise and fall of vexation for him, the place under the Bodhi tree is called his place of nirvana.

三法印就像是鼎的三隻腳，缺一不可。因為無常所以無我，任何現象都是在變幻不已中，尤其是身體的物質現象及生理現象。以心理現象為例，剛才跟現在的想法不一樣，昨天跟今天的想法又不同，諸位來參加十天禪修，你們的想法是會有些改變。又譬如兩個人要結婚時，總是海誓山盟，認為海可以枯、石可以爛，愛情則永遠不變；沒想到結婚一段

時間之後，兩人的想法不一樣了，不是想征服對方，就是要控制對方，結果變成怨偶、冤家。同樣的人為什麼婚前與婚後的想法會截然不同？

The Three Dharma Seals are like the three legs of a cauldron; missing any one leg, the cauldron would fall. Because there is impermanence, thus there is no self. All phenomena are constantly changing, especially the body's physical and physiological phenomena. And if we take mental conditions as an example, the thought you had a moment ago is different from that which you have now, and the thought you had yesterday is different from that which you have today. And, as you come here for the 10-day Chan retreat, your thoughts probably have changed somewhat now from what you had in the beginning. As another example, when two people plan to get married, the couple always makes great vows that the ocean can dry up and rocks can rot, but their love for each other will last forever. But they never did expect that after being married for a while, the opinions of the two persons changed. If it is not one of them wanted to conquer the other, it is one wants to control the other. They may want to start controlling each other, and become resentful with each other. How can the same two people have such different thoughts before versus after getting married?

「我」，只是一個觀念，這個觀念經常是在變的，既然沒有固定的我，便是無我。諸法無常是個現象，諸法無我是個事實，從現象瞭解事實後，就是實證空性，既然體會到自性是空，就得解脫，就是涅槃。

“I” is only a concept. This concept is constantly changing. Inasmuch as there is not a fixed I, there is thus no I. All things are impermanent is a phenomenon, all phenomena are without self is a truth, from phenomena we understand truth, we have then realized the nature of emptiness. As we understand that the nature of the self is empty, we would attain liberation – and that is nirvana.

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但如果只是知識上或邏輯上的認同，沒有經過實證，這只是個觀念，不是結果。不過，觀念還是有一點用，但是只能在他人痛苦時幫著勸說：「諸行無常，諸法無我，不必那麼痛苦，看開一點吧！」等到痛苦降臨在自己身上時，就沒辦法將這個觀念運用上了。所以一定要有方法，以觀念來指導方法的練習、運用，心才能夠愈來愈明澈、安定。安定是默，明澈是照，此時，漸漸就會知道心是無常的，我是不存在的，這就成為自己的實證——實證空性，實證是由體會而得。

However, if we only understand something based on knowledge or logic, but without actual

experiential verification, it is then only a concept, not the actual fruit. But concept still sometimes has its limited usefulness, such as when someone is under great suffering, we can say: “Nothing is permanent, the phenomenon does not involve the real you; don’t be so depressed, look on the good side!” But, when the problem descends upon yourself, it is not possible for you to actually apply the concept. Therefore, we must have a method and use the concept to guide the method to practice and to apply. Only then that our mind can be increasingly clear and settled. A mind that is settled is “silent,” and the ability to see clearly is “illumination”. At that moment, you will gradually realize your thoughts are not always the same, that is, they are impermanent, and there is not a fixed or independent you that exists. Then, you will have realized or experienced for yourself the true nature of emptiness. [This is verification.] True verification of a concept can only be attained through practice and experiencing.

二、佛法的變遷

II. Changes in Buddhadharma

佛教，是運用佛法者所組成的團體。佛教的團體，因為在不同的環境裡生存、運作而會有所差異，由於每個人有自己的善根、性格、興趣，每個地方有其特殊的文化背景，每個時代的風潮、潮流也不相同，所以就出現各形各式、千變萬化的各種佛教型態。在釋迦牟尼佛時代，佛所說的法，就是佛法，是一味的，三法印是佛法的根本。當時經常有一千二百五十位阿羅漢，是由佛的十大弟子分別帶領，並依據弟子們的根器、性格不同，佛就將其分類。例如喜歡神通的跟著目犍連，修精進頭陀行的跟著摩訶迦葉，記憶好的就跟著阿難陀。

Buddhism is an institution formed by those who practice the Buddhadharma. Because different environments surround different groups of people, different Buddhist organizations that are formed can be quite divergent in their operations. Furthermore, each individual member’s karmic root, character, and interests are different, and so are particular cultural background at each geographic location and the trends and important issues at different times, thus, many different models and styles of Buddhist groups and their practice would immerge. During the time of Shakyamuni Buddha, the Dharma he spoke of was the Buddhadharma – it was one of a kind and was based on the Three Dharma Seals as its fundamental principles. At the time, there were 10 chief disciples of Buddha, who, in turn, were responsible to cultivate 1,250 arhats. Buddha divided the arhats into groups based on their karmic roots and personalities. For example, the ones who were interested in supernatural powers would be assigned to follow chief disciple *Maudgalyayana* who was known especially for his psychic powers; the ones interested in diligent *dhūtaguna* practices, they would

follow Mahakasyapa, and the ones with good memories would follow Ananda who was noted as the most learned disciple.

佛法實際上只有一味，就是解脫味，其目的是從苦、從煩惱得解脫，就是涅槃。

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槃寂靜。苦與煩惱，圍繞著我執而產生，只有慈悲與智慧，才能從我執而得解脫，這就變成自利利人的佛法。可是弟子們各有各的喜好及興趣，因此發展出不同的特色。釋迦牟尼佛涅槃之後，佛法漸漸從印度向四方傳播，後代弟子們逐漸分為保守派及青年派兩個派系。保守派認為只要是佛曾經講過的一切，就不能改變，都要遵守。年輕的一派，則認為只要尊重佛法的原則，如何能得解脫才是最重要的，生活方式應該適應時代以及當時的環境，否則佛法無法推廣。保守派又稱長老派或上座部，青年派又稱大眾部。

Nevertheless, there is truly only one flavor or kind of Buddhadharma, which is that of liberation; its purpose is to attain liberation from sufferings and vexations, that is (continue onto p. 158) nirvana quiescence. Sufferings and vexations arise from an attachment to the “self”. Only with compassion and wisdom can one abandon attachment to the self and attain liberation. This is what Buddhadharma is all about, to benefit self as well as others. However, all the disciples had their own interests and preferences, which led to the development of different styles [in the organization and in their practice.] After the passing of Shakyamuni Buddha, Buddhism began to spread into all directions from India, and disciples in later generations gradually developed into two factions – conservative and youth. The conservative school believed that all the things that Buddha had spoken of could not be changed and should be followed, whereas the youth school believed that as long as one respects the principles of the Buddhadharma, how one is to attain liberation is the most important issue and in addition, life style should adapt to the times and the environment of the time, otherwise, Buddhism would not be able to be promoted widely. The conservative school was also called as the Elders or the Theravāda School; the youth school was also called the Mahāsamghika School (or Peoples’ School).

事實上，長老的上座部也不斷在分裂。因為長老們的弟子們，他們的意見也會不同，慢慢又分成了一部一部。泰國、錫蘭、緬甸佛教，認為他們屬於根本的上座部，其實並不然，許多型態、制度，都和佛的時代不盡相同了，這包括他們所穿的金黃色袈裟。

In fact, the Theravāda School was also continually splitting up, because its disciples had differences in their opinions, thus, gradually more and more sects were formed. [The present-day] Buddhist schools in Thailand, Sri Lanka, and Myanmar think of themselves as belonging to the

fundamental Elders School. But it is not necessarily so, as time has changed and many styles and systems are no longer the same as those during the era of the Buddha, including the Kashaya, the golden yellow outer vestment worn by them today.

最近我到泰國曼谷，那些上座部的出家人，披的全部都是黃色袈裟。有一位比丘跟我說：「比丘的衣服一定要染成黃色。」我說：「真的嗎？戒律裡沒有這樣的根據。你們穿黃色是有道理的，因為南方的氣候較熱，所以我贊成你們穿這種顏色，像我穿的這種深咖啡色，就容易吸熱。」有些中國的比丘因為對漢傳佛教失去信心，看到南傳比丘穿的都是金黃色，所以在很多場合也改穿黃色的僧

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服。雖然經典有預言，比丘將來到什麼時候，衣服的顏色將會改變。但在佛世的比丘，並沒有穿黃色衣的。

Recently, I went to Bangkok, Thailand. The monastics of the Theravāda School all wore yellow Kashaya. A bhikshu said to me: "The clothes worn by bhikshus must be of yellow color." I said: "Really? There is no such rule in the Vinaya. You have good reason here to wear yellow, because your southern climate is hot and I think it is good that you wear yellow. If you wear the darker coffee color clothes like those that I am wearing, they would absorb a lot more heat." There are some Chinese monastics who somehow have lost faith in Chinese Buddhism, and when they saw the southern monastics all wore golden yellow robes, so on many occasions they also changed to yellow monastic robes. (continue onto p. 159) Although in Buddhist scriptures there are prophecies that say the color of robes worn by monastics would change at certain future times, no bhikshus (monastics) wore yellow during the time of Shakyamuni Buddha.

三、佛教的傳播

III. The Spreading of Buddhism

佛教從印度向南傳，先至斯里蘭卡，然後到現在的緬甸、泰國。由於這些地方沒有他們自己較高的哲學思想、宗教文化，所以佛教的思想、生活，在當地的改變不多，只有保存南傳巴利文三藏的內容。不像北傳大乘佛教，不斷地在增加，有經典、有論典，還有祖師的著作。

Buddhism spread southward from India, first to Sri Lanka, then to the present-day Myanmar, Thailand. Because these regions did not have relatively highly developed philosophical thoughts and religious culture of their own, the thoughts and life style of Buddhism did not change much there. They

preserved the contents of the Pali language Theravada *tripitaka*. This is unlike the northern-spread Mahayana Buddhism, which continually furthered the developments of sutras, shastras, and scriptures, and even had writings from various schools' patriarchs.

佛教從印度向北傳到中國，因為中國本身的文化非常豐富、發達，有儒家、道家，還有其他的思想家。佛教進入中國後，為了使中國文化願意接受佛教，不得不適應中國的環境，所以中國佛教就出現很多的思想家。大乘佛法在中國展開另一個新的局面，這跟印度的大乘佛教不太一樣。

Buddhism spread northerly from India to China, which itself had very rich and developed culture. There were Confucianism, Daoism and other great ideologists. In order for Chinese culture to be willing to accept it, Buddhism must adopt to the Chinese environment. Hence, many thinkers and ideologists emerged in Chinese Buddhism. A new phase of Mahayana Buddhadharma began to develop in China, which is somewhat different than the Mahayana Buddhism in India.

至於同樣是大乘佛教的藏傳佛教，那是在西元六、七世紀時，才從印度傳入西藏，比漢傳佛教晚了大約六、七百年的時間，原則上接受的是印度佛教的晚期。那時候的印度佛教已經衰微，漸漸快要滅亡，而西藏因為地處高原，是個極神祕的地區，本來就有一種很普遍，類似薩滿教的苯教信仰，所以當印度佛教進

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入西藏，藏人最喜歡的就是神祕的部分，能跟苯教的神祕經驗結合。因此，西藏佛教中，金剛神或神祕神的部分，發展得很好，這和它的特性、地區，以及傳入的時代有關。

Not until the 6th and 7th centuries, Mahayana Buddhism spread from India to Tibet, about 600 to 700 years later than the beginning of the development of Buddhism in China. Basically, what Tibet received was the late stage Indian Buddhism. In those times, Indian Buddhism was declining, weak, and near extinction. On the other hand, Tibet was situated on a high mountain plateau, in a very [isolated], mystic region. It had a very widespread Bön religious faith similar to Shamanism. Therefore, when Buddhism arrived from India, (continue onto p. 161) Tibetan loved the mysterious part of the late stage Indian Buddhism, which could easily be combined with the mystic experience of the Bön faith. Therefore, the parts related to the Diamond God and other mystic deities developed really well in Tibetan Buddhism. These developments were closely related to Tibet's special culture, location, and the time period it received the Buddhism.

在中國文化中，不論是道家的老子、莊子，或儒家的孔子、孟子，他們的文化思想都非常

重視人的本位精神，那就是人本主義、人文主義、人道主義，是以人為主。尤其孔夫子「不語怪力亂神」，儒家對於天及鬼神，是存而不論。因此，佛教在西藏保有神祕的部分很多，因為他們特別相信，也願意接受。但在漢人的文化裡，尤其是高級知識份子，對這些神祕經驗是排斥的。所以佛教傳入中國之後，凡是弄神弄鬼，裝模作怪，一定會被批評，因而漸漸發展出最清淨的禪宗。

In Chinese culture, regardless of whether it is Lao Tze or Zhuang Tze of Daoism, or Confucius or Mencius of Confucianism, their cultural thinking very much emphasize the spirit of humanity, which is humanitarianism, humanism, humaneness, all centering on the human. Especially with respect to Confucius' saying, "Not to speak of mystic powers and strange deities," Confucianism's attitude towards heaven, ghosts and deities is that of recognizing their existence but not talking about them. Therefore, while Tibetan Buddhism contains quite a lot of mysterious parts because they particularly believe and are willingly to accept them, in the Chinese Han people's culture, especially among those highly-learned people, they repel these mysterious experiences. Therefore, after Buddhism came to China, anyone who plays up gods and demons or puts on a strange act would be criticized, and thus, gradually, Chinese Buddhism developed the most plain and pure Chan School of Buddhism.

在釋迦牟尼佛時代，以佛及弟子所表現的紀錄來看，除了三法印的佛法之外，神祕的部分也是有的。可是到中國漢傳佛教，特別是禪宗，便將神祕部分全部過濾，只接受純粹由三法印而延伸的法義，講的是直指人心，明心見性，從內心做起，練自己的心，明自己的心，而得解脫，這又回到三法印的原則。雖然禪宗的歷史上，也有其神祕的部分，但是並不重視它。

During the Shakyamuni Buddha time, based on the records of the works of the Buddha and his disciples, besides the Dharma which had "passed" the test of the Three Dharma Seals, there were also some mystic parts in the scriptures. But, Chinese Buddhism, especially the Chan School, filtered out all the mystic parts. Only the pure Dharma meaning which had passed the test of the Three Dharma Seals was accepted, and it points directly to a person's mind, clearly seeing the mind and seeing one's true self nature. To achieve that, one must begin from one's inner mind – practicing and training your mind, clearly understanding your mind, and thus attain liberation. This, again, returns us to the principle of the Three Dharma Seals. Although throughout the history of the Chan School, some mystic parts did exist, they did not receive much attention.

我是漢傳佛教，所傳的是禪宗的佛法，稱之為禪法。我所知道的漢傳佛教，是有很大的適應性，能適應時代與環境以及所有的人。此外，它非常理性，不重

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視神祕的經驗與色彩，這就是漢傳佛教的特色。現在佛教的三個系統是：南傳的上座部、藏傳的西藏、漢傳的禪。各派均有所長，不知道現在或未來的西方，哪一種佛教最容易被西方人接受？

I practice Chinese Buddhism and I teach the Dharma of the Chan School, which is called the Dharma of Chan. The Chinese Buddhism that I know has great adaptabilities; it can adapt to different times and environments, as well as to all peoples. In addition, it is very rational and does not (continue onto p. 161) emphasize mystic experience and color; this is the unique characteristic of Chinese Buddhism. In summary, the modern day Buddhism has three major systems: the Southern Theravada Elders Buddhism, the Tibetan Buddhism, and the Chinese Buddhism. Every one of these three has its own strengths. I do not know what kind of Buddhism is to be more easily accepted by the present-day or future Western World?

不論你們過去學的是哪一宗、哪一派，未來要去學哪一宗、哪一派，諸位現在是跟著我學，你們還是用漢傳禪宗的方法專心的練心。在用默與照的方法時，知道心經常在變，念頭不斷在動，這就是無常。因為經常在變、在動，沒有一個永恆不變真實的我在其中，那就是虛妄的我，能有這個認知，隨時都可以放下所有發生過的事。現在要用的，只有方法。

Regardless of which school or sect of Buddhism you had practiced before, or which one you might practice in the future, but now you are studying with me, and so I would ask you to focus your practice here using the method of the Chan School of Chinese Buddhism to train your mind. When you are practicing “silent” and “illumination” method, know that your mind is always changing and your thoughts are always moving – this is impermanence. Because of the constant changing and moving, there is not a permanent and unchanging existence of an “I” in there. The “I” that you know is unfounded, illusionary, void, and empty. If you can recognize this, you can at any time let go of anything which had happened in your past.

Now, only the method is what you need to use.