



上宣下化老和尚開示

# 初步參禪的方法(三)

DHARMA TALKS BY THE VENERABLE MASTER HUA

## BASIC METHODS OF INVESTIGATING CHAN (3)

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### 第二單元—結跏趺坐

#### 千錘百煉成道器 八方風雨亦不驚

……什麼叫跏趺坐呢？你看佛的坐像，佛的腿都是雙盤起來。結這個坐有什麼好處呢？這是降魔坐，尤其要修坐單的人，能結跏趺坐這是最好的，能降伏其心，能不散亂。在佛教裏跏趺坐，又叫金剛寶座，你要能坐跏趺坐，諸天都衛護你、都保護著你，說：「現在這個人已經坐成跏趺坐了，不怕痛，由『痛』走過來，他是有點道心，我們是應該保護著他。」

#### (1) 這是不覺，非超覺

問：「超覺靜坐」英文叫T.M.，通常要聽一種聲音，我們的心就會沈到所謂的「海底」，那是非常快樂，我有過幾次的經驗。後來覺得這個聲音像蝦，以後再坐下去，效果就沒有原先那麼理想，我不曉得為什麼？

答：你想聽聲音，這都是妄想，這是「妄覺」不是超覺。超覺是很自然的、沒有做作的，沒有貪、沒有求、沒有期待。你有所貪求、有所期待，這不是超覺，是不覺。

問：這種靜坐的方式好不好呢？

答：這是爲了沒辦法結雙跏趺坐的人，想出

### Section 2 — Sitting in Lotus Posture

Forged into a vessel of the Spiritual Path,  
Unmoved by storms in the eight directions

What is the full lotus posture? Just take a look at how the Buddha sits. The Buddha is sitting in full lotus. What are the advantages of sitting this way? This is the posture for subduing demons. It is the ideal posture for Chan meditation. It will help to calm your mind and prevent distraction. In Buddhism, the full lotus posture is also known as the vajra jeweled posture. If you can sit in full lotus, the gods will protect and guard you, saying, “Right now, this person can sit in full lotus posture. He is not afraid of pain; and having overcome the pain, he has set his mind on the Path; therefore we should protect him.”

#### 1. This is Unawareness, not Transcendent Awareness

**Q:** Transcendent Meditation involves listening to a particular sound until our mind feels as if “sinking to the ocean’s bottom.” It is a pleasurable experience, which I have experienced a few times myself. Later, I felt that the sound sounds like a shrimp and since then, the results are not as good as before. I wonder why?

**A:** Your wanting to hear a sound is your false thinking. This is false awareness, not transcendent awareness. It should be very natural, very spontaneous; there should be no greed, no craving, and no expectations. If you crave something and hold out an expectation, then that is being unaware, not transcendent awareness.

**Q:** Is this a good way to meditate?

**A:** This is a method thought up by people who cannot sit in full lotus posture. If you want to meditate, first learn to sit in full lotus. If one does not learn the full lotus posture, it is impossible to realize the Path. It is



一個別開生面的法門。你想靜坐，先要練習跏趺坐，你不練習跏趺坐，你就說得到「道」了，這個不可能的。你不讀書，怎麼也不會認字；你不真心修行，想吃點迷魂藥就開了悟，那是無有是處的。

## (2) 哪個腿在上面？

問：哪個腿在上面？

答：左腿先放到右腿上面，然後把右腿再搬上來。左腿為陽，右腿為陰，左腿放在右腿上邊，右腿在再搬到左腿上面，這表示一種陰陽的意思；你右腿要在上邊，這就是陰盛陽衰了。在中國，和尚無論到什麼地方，只把眼睛一閉，往那兒一坐，結上跏趺坐，就有人供養你了。但是你可不要因為貪圖供養修跏趺坐，不要靠它去創招牌，裝老修行。你去做一點苦工，這比供養所得的錢還會多一點。你要單單的爲了貪圖供養，就不要學這個，那只能餓不死你，不會發財的。

## (3) 金塔？銀塔？泥巴？

你看看佛都是雙跏趺坐，你能雙跏趺坐，已經就功德無量了，天龍八部都來護持你，一切的魔王都遠避你。你要是受不了痛，或者腿硬的像鐵那麼硬，沒法子盤上去，你就馬馬虎虎的單跏趺坐，單跏趺坐沒有那麼容易入定。我講過鬼逼禪師公案，雙跏趺坐是個「金塔」，單跏趺坐就是個「銀塔」，普通坐就是「泥巴」。打坐先把褲子往上提一提，它就沒有那麼緊了，坐著比較舒服一點。把腿盤好後，你用毯子或者你的袍子把腿包起來，要包得嚴一點，因為坐禪的腿不要凍著，凍著不只是痛，甚至你邁步都邁不動，所以必須要包好。我看有人連頭都包上了，坐禪不是這樣的，頭絕對不能包的，頭一定要露出來；甚至於身上都不要包的，只可以包腿。

## (4) 暖了不能用功

你怕冷可以穿多一點衣服，我怕冷也怕熱，但是我在禪堂裏，這麼多年來沒有包過毯子、披個毯子。我在湖北正覺寺做門頭，

analogous to studying; if one does not study, how would one learn new words? Thus, if one does not really cultivate, but expects to become enlightened by taking drugs, how could this be possible?!

## 2. Which leg should be on top?

Q: Which leg should be on top (when sitting in full lotus)?

A: First, place your left leg on top of your right leg. Then move your right ankle up on top of your left leg. The left leg represents the Yang and the right leg represents the Yin. Thus, placing the left leg on top of the right and then moving the right over the left symbolizes the Yin and the Yang. To put your right leg on top of the left, instead of the other way round, would strengthen the Yin while diminishing the Yang. In China, no matter where a monk goes, once he closes his eyes and sits down in full lotus, someone will come and make offerings to him. However, you should not learn the full lotus position because you want offerings. Never do it to build your own reputation or to pretend to be an old cultivator. If you are willing to do a bit of manual work, the money you earn will definitely be much more than your offerings. If you are learning this solely because of your greed for offerings, then you should not learn it at all; you will not get enough to feed yourself nor will you become rich.

## 3. Golden Pagoda? Silver Pagoda? Mud?

Notice that all Buddhas sit in full lotus posture. If you can achieve that, you already have inconceivable merit and virtue. The beings of the eight-fold division will all come to protect you, and the demon kings will leave you alone. If you cannot stand the pain or if your legs are as stiff as metal and there is no way for you to sit in full lotus, you may choose to sit in half lotus but it will not be as easy to achieve samadhi. I have told all of you of the case when the ghosts met the Chan Master. Full lotus is likened to a golden pagoda. Half lotus is likened to a silver pagoda. Sitting normally with legs crossed is like a lump of mud.

When meditating, first adjust your trousers by giving a little tug upwards to give yourself more room to sit down and be more comfortable. Once you are in full lotus, be sure to cover your legs with your robes or with a blanket. Make sure they are covered well. When sitting in meditation, be sure that your legs are not cold. Not only will you feel pain if there is coldness, but later you will hardly be able to move your legs! That is why you need to cover your legs. I once saw somebody covering his head as well. That is wrong. In fact the upper part of the body should not be wrapped up in a blanket--only the legs should be covered.

## 4. It's Hard to Concentrate when it is Warm

If you are afraid of the cold, you can wear more clothing. I am afraid



晚間再冷我的被子都不往身上披，只包在腳上。天冷睡不著覺，不更好嗎？暖了想睡覺，不能用功了。湖北冬天也下雪，那時候我也是上身三層布，下身三層布，所以我在湖北每一天都聞到異香撲鼻

，那和人體的香味不同。儘管香氣不時飄來，我也不管它，這也許是天神看到有個比丘很可憐，他冷的這麼樣子還在打坐。我那時候冬天也只是穿三層布，不像現在穿這麼多的衣服，因為年紀也大了，不願意再那麼逞強。

### (5) 打坐種種的好處

打坐的姿勢是很要緊的，日本佛堂他們坐的樣子都很好，我們的就差一些，因為我不注重外表，大家也就馬馬虎虎的。打坐的時候最好能結雙跏趺坐，這能降伏天魔恐怖外道，天魔一見到你這樣，都老實了；外道他們不能這樣坐，他們也都會怕的；又很容易入定成就三昧，又很容易腿痛叫你受不了，有這種種的好處。坐的時候要眼觀鼻，鼻觀口，口觀心。「眼觀鼻，我知道；鼻觀口，鼻上有眼睛嗎？口觀心，口上還有眼睛嗎？」你要修成功，全身都有眼睛，每一個毛孔裏都有無量無邊那麼多的眼睛，你看東西不一定要用這一對肉眼來看；也可以說是你全身都是雷達，都是機關，只要你肯用功修行，將來就有這種的妙用。現在這是用功的一個開始，談不到第一步，只是一個開始。

### (6) 自家水祛百病

坐禪沒有什麼特別的巧妙，最好就是結雙跏趺坐，不容易昏沈，坐的很結實，也不容易倒下去。坐時要舌尖頂上顎，「閉口藏舌，舌尖頂上顎」這不只是理教這樣說，佛教也應該這樣。

小孩子剛生出來的時候，舌尖都是頂上顎的，這有什麼用呢？就是交任督二脈

。我們修道都知道任脈、督脈，舌尖頂上顎

of both the cold and of warmth. However, when I am in the Chan Hall for all these years, I never bother to wrap myself in a blanket. When I served as the doorkeeper at Proper Enlightenment Monastery in Hubei, I never covered my upper body with a blanket even when it was very cold at night. I would only cover my legs. Don't you think that it is good when it is too cold for you to sleep? When it is warm, one will feel sleepy. Thus, it is hard to concentrate when it is warm.

When it snowed during winter in Hubei, I continued to wear only three layers of clothing. Everyday in Hubei I would smell a rare fragrance. This fragrance differed from what we smell in this world. However, I didn't pay any attention to it. This could be due to the gods seeing me--a pitiful Bhikshu--continuing to meditate even when it was so cold. During that time, I continued to wear three layers of clothing even in winter, unlike now, where I wear so many clothes. This is because age is catching up with me and I don't want to be so tough anymore.

## 5. Advantages of Meditation

The posture in which you meditate is very important. In Japanese monasteries, they have very good meditation postures. This is something we lacked. As I am not too particular about appearances, everyone did not pay particular attention to this. It is best to sit in full lotus posture during meditation. This can subdue the demons and followers of external paths. When the demons see you as a sincere cultivator, they will behave. The followers of external paths cannot accomplish this, and they will be scared. On one hand, it is easy to enter samadhi. On the other, your legs really hurt.

When sitting in meditation, your eyes should contemplate the nose, the nose contemplates the mouth, and the mouth contemplates the mind. There are no eyes on the nose and mouth! Well, if you succeed, you will have eyes all over your body and every pore will have countless eyes. When you see things, you need not use this pair of flesh eyes. Your whole body will become like a radar. If you succeed in cultivation, in the future you will experience such phenomena. For now, you have just begun to apply effort; you have not even taken a single step yet, but have just made a start.

## 6. Your Saliva Can Cure Sickness

There are no special techniques to sitting in meditation. It is best is to sit full lotus, where it is not easy to fall asleep and you can sit very firmly without falling over. When sitting in meditation, always curl the tip of your tongue on the roof of your mouth. When a baby is born, the tips of their tongues are always pointed upwards. What is the use of this? This is connecting the Ren and Du meridians in our body. We cultivators know about the Ren and Du meridians within our body. With the tip of our



就交任督二脈，調氣調血，能調均氣血。

。口裏有口水就嚥到肚裏頭去，嚥到肚臍後邊去，這口水叫自家水，自家水合起來，是個「藥」字，你常常把它嚥到肚裏，它能治病祛百病，你們不要忽略這一點。

### (7) 烏龜和雞蛋

你在這兒靜坐，不打妄想，把忌妒心、障礙心、無明煩惱都停止，這就是無量功德；你有這些心，那就是沒有功德，所以說：「若人靜坐一須臾，勝造恆河七寶塔。」你們要想法子清淨下來，所謂「心清水現月，意定天無雲。」你心裏清了，就像水裏頭現出天空的月光一樣；你意念要定了，就好像萬里長空沒有雲；你意要定了，也沒有雲也不下雨，所謂「萬里晴空」。

打坐要把脊背挺直，不是頭一縮、腰一彎，好像烏龜把頭包到被子裏邊，不是那樣的；要拿出自己的骨頭來，不要像沒有骨頭的雞蛋似的，坐著就要睡覺，也不知道你是參禪還是睡覺？不要這樣。我們心裏要時時都參話頭，什麼時候都是要端然正坐，這樣才是真正在參禪。 待續



tongue curled upwards, these two meridians are connected and can balance out and adjust the energy (qi) and blood circulation within us. When there is saliva, just swallow it. This saliva is known as our own water and in quantity, works as medicine and can cure all illness. This is something that you should not overlook.

### 7. Turtles and Chicken Eggs

When sitting in meditation, one has no false thinking and puts a stop to jealousy, obstructive thinking, ignorance and afflictions. This is a state of inconceivable merit and virtue. If you have the false thinking mentioned above, then you will have no merit and virtue. It is said, “Sitting quietly for an instant is better than building jeweled pagodas as many as sands in

the Ganges river.” You should purify your minds. It is said, “When the mind is clear, it is like the water reflecting the moon. When thoughts are concentrated, it is like a cloudless sky.” When your mind is pure, it is indeed like the reflection of the moon appearing on the surface of the water. When thoughts are concentrated, it is as if there are no clouds throughout the limitless skies. Indeed, when thoughts are focused, there will be no clouds, and there will be no rain. Thus, there are “infinite miles of clear sky.”

When sitting in meditation, one should sit up straight. Do not crouch your head or bend your waist, like a turtle with its head wrapped in blankets. Don't be that way. Do not be like a spineless chicken egg, dozing off whenever you sit and not knowing whether you are practicing Chan or sleeping. In our mind, we should always investigate our meditation topic and always be sitting upright. Then we can truly cultivate Chan.

待續