



上宣下化老和尚開示

初步參禪的方法 (六)

DHARMA TALKS BY THE VENERABLE MASTER HUA

BASIC METHODS OF INVESTIGATING CHAN (6)

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第三單元——禪堂的規矩

擁護行人修善法 功德足時道自成

修行的時候一起修行，不是這個人這樣，那一個人那樣，各個不同，不是這樣的！有不同的樣子就不能專一，你必須要和大家都一樣。禪堂裏幾百人也不拜佛，也不念經，也不看經，也不燒香，早晚課也停止，爲什麼要這樣子呢？就因爲要你專一用功。你不能在禪堂裏看經，或者自己說話，或者自己修其他法門。大家都修同一法門，向一條菩提道上走，走到覺悟的果位上，這是我們的最後目的！

(1) ——金銀銅鐵錫

在禪堂裏跑跑坐坐，坐坐跑跑，這是鍛鍊身心最好的方法。禪堂也叫大冶洪爐，你是金銀銅鐵錫，到這兒都要被化了；這也是一個化學的試驗所，無論你是金銀銅鐵錫，都要經過一番化驗，真假就能判斷出來，所以裝模做樣的修行人到禪堂，就只坐五分鐘，他也受不了想要跑，這就是經不起化驗。禪堂是試驗我們每一個人的真心，你要有真心，就是再苦也不會跑的；你要沒有真心，就覺得受不了了想要跑了。我們常常打禪七，也就是在這兒淘金，所謂沙裏澄

CHAPTER THREE: RULES OF THE CHAN HALL

Protecting cultivators and practicing wholesome Dharma,
The Way will naturally be realized when merit and virtue are perfected.

When cultivating, always practice together. It shouldn't be the case that one person is practicing in this way and another person is practicing another way—each one being different from the others. This is inappropriate. If each person practices in a different way, they will not be able to become singleminded. You should practice the same way as everybody else. The hundreds of people in the Chan Hall do not bow to the Buddha, chant or read the sutras, or offer incense to the Buddha. They have even stopped doing their morning or evening ceremonies! Why is this? To help them to be singleminded! Thus, you should not be reading sutras in the Chan Hall, nor should you talk or practice some other dharma door. Everyone should cultivate the same dharma door and walk on the same path to *bodhi*—until we reach enlightenment, which is our final objective!

1. Gold, Silver, Bronze, Iron and Tin

Doing the alternate sits and walks in the Chan Hall is the best training for your body and your mind. The Chan Hall is also called the Great Furnace. No matter what you are, be it gold, silver, bronze, iron or tin, once you are in the furnace, you will be smelted. It is also like a chemical laboratory where no matter which grade or type of metal you may be, you will be put to test and the true and false will be determined.

That is why when people who put up a false front or appearance are in the Chan Hall, they can last only five minutes before they cannot stand it anymore and want to leave. They cannot pass the test. Thus the Chan Hall is a testing place for our earnestness and sincerity. If one is earnest and sincere, one will bear the hardships; but if one is not sincere, one will not be able



金，是金子就會留下來，沙子就會被水沖走了。

(2) ——萬佛城是修道的地方

凡是以「打七」的名義到這兒來的，不可以懶惰，除非你不是來參加打七，那可以隨便一點。你來就要好好用功修行，不要那麼懶惰；我們萬佛城是修道的地方

，到這兒你不修道，那是沒有什麼意思。我告訴你們，凡是來到禪堂，都不要隨便講話，隨便說說笑笑的；就是在禪堂外邊

，也不要發聲音，不要令無心道人的心跑出來。無心道人到無人無我的境界，連心也找不著，你若出種種的聲音，他無心就變成有心，這是障礙其他人修行，是不對的！所以我們要能不講話是最好，有必要的事情可以說，但是都要小一點聲講，免得搖動修道人的心。

(3) ——人多人少一樣用功

禪七有時人多，有時人少；不過修行是自己修行自己的，不是人多人少的問題。你就一個人也一樣修行，有一百個人、一千個人、一萬個人也是一樣修行。你修行要人少也不知道少，人多也不知道多，因為根本就沒有一個多少的問題；多是從少而成多，少是從多而言少，多少根本就不成問題。修行是要認真去做，要腳踏實地、實實在在的一步步向前去修行，所以要自己修行自己的，不管人多人少，人多也是這樣用功，人少也是這樣用功。你要多而不多，少而不少；多也不知道多，少不知道少，你的功夫可以說是有一點進步了。

(4) ——我想單獨修行

在修道的時候，有人覺得有很多麻煩「這個人不如我的意，那個人也令我生煩惱，他們都是給我添麻煩的，我不願意和這些人在一起，最好是我一個人單獨修行。」這是一種愚癡的想法，你修道不是人家

to forebear. We always have seven-day Chan sessions and it is here that we are panning for gold. Meditation is analogous to sieving the gold from the sand; the gold will remain, and the water will wash the sand away.

2. The City of Ten Thousand Buddhas is a Place for Cultivating the Path

Those who came for the Chan session cannot be lazy! Unless you are not joining the Chan session, you should not be lazy in the slightest. Since you



are here, you should diligently cultivate. Do not be lazy! The City of Ten Thousand Buddhas is a place for cultivating the Path. If you are not cultivating the Path, it is meaningless to be here. Those of you who entered the Chan Hall should not engage in casual conversation. Do not talk or even giggle. In fact, even when you are outside the Chan Hall, you should refrain from doing this. Do not let the mind of the person of the spiritual Path who

is without a mind come running out. The person of the Path who is without a mind has reached the stage in which he perceives no self and no others; he cannot even find his own mind. If you make noise, he may find his mind (i.e. lose his concentration). Then you would be obstructing the cultivation of others, which is wrong! It is best if we can remain silent. If we really must speak, we should whisper so as not to disturb the minds of other cultivators.

3. Cultivate Hard Regardless of the Number of People

In a Chan session, there may be many participants, or there may be few. However, cultivation has only to do with yourself; it does not matter how many companions you have. Even if you are alone, you can cultivate. If there are a hundred, a thousand, or even ten thousand people, you can still cultivate. When cultivating, the number of cultivators is not an issue. You should not pay attention to whether the number of cultivators is great or small. Great comes from an accumulation of small and small is simply relative to what is great. It should never be an issue.

When cultivating, be serious. Be sincere and cultivate honestly step by step. You are cultivating yourself, and you should work hard regardless of how many people there are. If you are not aware of whether the number of people is great or small, then you have already made a bit of progress in your cultivation.



給你麻煩，是你給人家麻煩。你如果沒有給人家麻煩，你就不會知道人家給你麻煩；尤其你覺得有人給你麻煩，或者你給人麻煩，這些問題都是執著，都是不明白佛法。要是明白佛法，你就會通達無礙，不會覺得有任何的麻煩。你覺得有麻煩，正是你的功夫不成就，沒有定力；要有定力，所有的問題都會沒有問題了。

(5) ——大家一致行動

現在的人用功，為什麼不開悟呢？就因為所用的功太複雜，沒能專一。在禪七期間就是有一百個比丘、兩百個比丘、三百個比丘，乃至於五百、一千個比丘；或者比丘尼、優婆塞、優婆夷聚會到一起，大家都是一樣行動，修行的時候一起修行，吃飯的時候一起吃飯，該睡覺的時候就睡覺，不可以這個是這樣，那一個是那樣，各個不同。有不同的樣子就不能專一，你必須和大家都一樣。禪堂裏幾百人也不拜佛，也不念經，也不看經，也不燒香，早晚課也停止，為什麼要這樣子呢？就因為要你專一用功。你不能在禪堂裏自己看經，或者自己說話，或者自己修其他的法門。大家都修同一法門，向一條菩提道上走，走到覺悟的果位，這是我們的最後目的！

(6) ——你不要打「錶七」

打禪七的人最好都不要戴錶，你戴著錶就會常常看時間，這不是打禪七，而是打「錶七」、打「時間七」了！要忘了時間，自己都沒有，怎麼會有個時間？時間和空間都要不存在，這才相應，這叫「身心放下，趨向菩提」。打過禪七的人繼續來用功，沒有打過禪七的人就要開始用功，所謂「萬事起頭難」在這個難的地方下手用功，所得到的才是真正有價值的東西。各位要努力轉過身來，不要像過去那樣顛倒，要遠離顛倒夢想，究竟涅槃，才能見到三世諸佛。禪七期間無論坐一支香也好，一

4. I Wish to Cultivate Alone

During cultivation, some people feel very frustrated. “I do not agree with what he is doing.” “He annoys me and everyone else gives me nothing but trouble. I do not wish to be together with any of them. It would be ideal if I could just cultivate alone.” These are ignorant views. When you cultivate, it is not other people who give you trouble but you who give them trouble. If you do not give others trouble, you would not know that others are giving you trouble. Thus when you feel others are troubling you or you are troubling others, these are all attachments. You do not understand the Buddhadharma. If you understand, you will have no hindrances and will not experience any trouble at all. The reason you feel troubled is because your skill in cultivation is not yet developed. You have no samadhi-power. When you have samadhi, all your troubles will be resolved.

5. Everyone Must Do Things Together

Nowadays, when people work hard at their cultivation, why is it that they do not become enlightened? It is simply because they are too complicated in the way they cultivate—they cannot attain singlemindedness. During a Chan session, if there are a hundred, two hundred, three hundred, five hundred or even a thousand Bhikshus, Bhikshunis, Upasakas and Upasikas, cultivating together, all have to act in unison. When it's time to cultivate, they should cultivate together. When it's time to eat, they should eat together. When it's time to sleep, they should all go to sleep. It shouldn't be the case that one person practices in this way and another person practices another way—each being different from the other. If each person practices in a different way, they will not be able to become singleminded. You should practice the same way as everybody else.

The hundreds of people in the Chan Hall do not bow to the Buddha, chant or read the sutras, or offer incense to the Buddha. They even stop doing their morning or evening ceremonies! Why is this? To help them to be singleminded! Thus, you should not be reading sutras in the Chan Hall, nor should you talk or practice some other dharma door. Everyone should cultivate the same dharma door and walk on the same path to *bodhi*—until we reach enlightenment, which is our final objective!

6. Do not Practice a Seven-Day Watch Session

During the Chan session, it is better not to bring your watch. Once you have your watch, you will be checking the time, and the Chan session will become a “watch session” or “time session”! You must forget about time. If you are without a “self,” how can there still be a concept of time? Time and space should both be empty; only then will you have a response. This is called, “Letting go of mind and body and moving towards *bodhi*.” Those who have completed the Chan session should continue to work hard at your practice. Those who have not should start to be more hardworking. After



天到晚都來參加打七更好，總而言之，要把你的妄想、塵勞放下；《楞嚴經》說「狂心若歇，歇即菩提」你的狂心能停止，菩提自然就現前；不要到外邊找去，都在你自性裏邊。

(7) ——受不了考驗

去年有的人打禪七，有的人就打「錶」七，坐在那兒老看錶，左看一次錶，右看一次錶；坐一個鐘頭，他會看一百次錶。你想他打什麼坐？所以我說：「明年打七，誰也不准戴錶，誰戴錶就不能參加。」我們今年打七我也沒看，誰願意看錶就天天看，我也不管，但是我相信今年沒有人看錶了。這是不容易的，你看平常說修行修行，真要是考驗一下，就受不了了。所以我有幾句話，你們應該時時刻刻都不要忘了「一切是考驗，看爾怎麼辦；對境若不識，須再從頭鍊。」今年禪七人雖然不太多，但是都很精進，每一個人都知道自己管著自己，沒有像以前那麼懈怠、那麼懶惰，講那麼多話了。

(8) ——成就無量功德

少講話多參禪，能不講話是最好的。因為你一講話，就有妄想生出來；妄想一有，就不會得到定，不會得到三昧。打禪七的時間是最寶貴，你不要隨隨便便就丟了，就把它放棄了。你有一分的真實的修行，就有一分的感應；你有十分的真實的修行，就有十分的感應。在打七的時間，切記不要生一種攀緣心，不要生一種好奇的心，要實實在在去用功夫。用「念佛是誰」的方法來祛除一切天魔外道，用「念佛是誰」來成就你的無量功德。你沒有妄想就是無量功德，你有妄想那就是天魔外道。所以各位不要欺騙自己、儘打妄想，這是很要緊的。

☞待續

all, the most difficult aspect in any undertaking is the beginning.

If, however, we work hard to overcome the difficulty of initial startup, we will get something really valuable in return. All of us should strive to turn ourselves around, and not be as confused as before. We should strive to leave deluded thoughts and feelings far behind, and aspire towards nirvana. Then we get to see the Buddhas of the three times. During the Chan session, whether it be for the duration of a single sitting period, or even better, from morning till night, you should let go of your false thoughts and worldly defilements. The *Shurangama Sutra* says, “When the mad mind stops, just this stopping is *bodhi*.” If your wild and untamed mind is stopped, *bodhi* will manifest. Do not search for *bodhi* outside; it is within your own nature.

7. Failing the Test

Last year, during the Chan session, there were those who practiced a watch session and kept glancing at their watch. They looked at their watches so often that within an hour they glanced at it a hundred times. What do you think they were meditating on? That is why I said that during next year's Chan session, all participants should leave their watches at home. Whoever wears a watch will not be allowed to participate. I did not look during the Chan session this year to see if there were people who looked at their watches everyday. However, I believe nobody looked at their watch this year. This is really not easy. We always say that we cultivate, but when we put ourselves to the test, we fail. All of you should try to remember my words, “Everything's a test to see what you will do. If you mistake what's before your face, you'll have to start anew.” Although there are not that many participants in this year's Chan session, all of you are very hardworking and watch over yourselves well. You are not as lazy or talkative as before.

8. Accomplish Inconceivable Merit and Virtue

Talk less and investigate Chan more. If you can be silent, that will be ideal. Once you start to talk, false thinking will arise. Once false thinking arises, you will lose your concentration and be unable to enter samadhi. Time is most precious during a Chan session. Do not casually let the time go by in vain. For every bit of true cultivation, you will have a bit of response. If you are 100% true in your cultivation, you will receive a 100% response. During the Chan session, do not let your mind cling to conditions or indulge in curiosity. You should honestly and earnestly put forth effort to cultivate. The topic, “Who is mindful of the Buddha?” is a good way to eliminate all the heavenly demons in heterodox paths. You can use it to accomplish your inconceivable merit and virtue. If you have no false thinking, then you will have inconceivable merit and virtue. If you have false thinking, you are heavenly demon of a heterodox path. That is why all of you should not cheat yourselves and continue to indulge in false thinking. This is crucial.

☞To be continued