



上宣下化老和尚開示

初步參禪的方法(七)

DHARMA TALKS BY THE VENERABLE MASTER HUA

BASIC METHODS OF INVESTIGATING CHAN (7)

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(9) ——要放下自己的臭習氣

在禪堂裏，你什麼也都不要，這是布施；你不講話，不談是是非非，這口業清淨；心裏不打妄想，不想別人的對不對，沒有貪瞋癡的念頭，這意業清淨

；你身不去殺人放火、偷東西或者姪亂，這身業清淨，不犯殺盜姪；身口意三業清淨，這就是持戒。你能腿痛也忍著，腰痛也忍著，這是忍辱。你能繼續不斷的用功，這就是精進。你在打坐的時候如如不動，了了常明，這就是禪定。禪定以後，你不看人家不對，不講是非，不妒忌障礙，這就是有智慧了。

人為什麼講是講非？這是愚癡；為什麼妒忌障礙？這是愚癡；為什麼你有害人的心？這是愚癡。你做所有不合理的事情，這都是愚癡。為什麼愚癡？就因為你沒有禪定的功夫，沒有生出智慧來，才會儘在人我是非裏打轉轉。這一點每一個人要迴光返照，認識自己的錯誤，要痛改前非，不要總抱著自己的臭習氣放不下。

(10) ——有幾千萬個不行

參禪的人要忍渴、忍餓、忍飢、忍寒，一切都要用忍耐心來用功修行。夏天天氣這麼熱，要毯子做什麼？這就是不懂

9. Let Go of Your Own Stinking Habits

In the Chan Hall, you do not want anything —so you are actually giving. You do not talk or gossip, so your mouth karma is pure. You have no false thoughts, thoughts about rights and wrongs, or thoughts of greed, hatred and ignorance,



so your mind karma is pure. You are not killing or harming others, stealing, or indulging in sexual misconduct, so your body karma is pure. Being pure in body, mouth and mind is holding precepts.

If you can endure the pain in your legs and back, that is patience. If you continue to work hard in your cultivation, you are practicing vigor. When sitting in meditation, if you can be solid and unmoving, yet clear and knowing, that is *dhyana*-concentration. Achieving *dhyana*-concentration, you do not discriminate the rights and wrongs of others, and you do not jealously hinder others; this is wisdom.

Why do people speak of the rights and wrongs of others? It is due to ignorance. Why do they jealously hinder others? It is due to ignorance. Why would you wish to harm others? It is due to ignorance. All the irrational things that you do come from ignorance. Why are you ignorant? It is because you have not developed your concentration, and your wisdom has not manifested. That is why you are still caught up in “self and others” and “rights and wrongs.” We should reflect on ourselves and realize our own mistakes. We have to change for the better and let go of all our stinking habits.



規矩，拖泥帶水，拖拖拉拉的。坐禪是隨時隨地都可以坐，不是到什麼地方都帶個毯子去打坐，那就是有所罣礙

，這不是修行人該有的。你可以多穿一條褲子，腿就不冷了，不須要帶著毯子到禪堂，弄得禪堂好像賣毯子店，這是不應該有的。不要把自己的臭皮囊看得太嬌貴，冷也不行，熱也不行，渴也不行，餓也不行，一天有幾千萬個「不行」。這怎麼用功呢？用功的人坐禪，絕對不可以睡覺的；你想睡覺就站起來

，不可以任性「我在這坐禪呢！」然後就睡著了，這是不可以；入定並不是睡覺，你要是入定，那又不同。

(11) ——不要躲在一邊

不要懶惰，不要弄得好像蝦米似的，躲到一邊睡覺。不要欺騙世界，也不要欺騙人，也不要欺騙自己。你要是為道場做工，這是可以的；我告訴你們，我以前有個破地方，我每天早晨三點鐘起來做工，做到晚間十一點。只要你真正是為的修行，為的護持道場，你做什麼都可以；就怕是人家在那兒用功，我在這兒躲懶偷安，那就不可以。禪七期間，無論那一位有公事可以做，沒事就要來參禪，要隨喜坐禪。白天人少，人應該到前邊坐；不要躲在一邊，以為睡覺方便，旁人看不見，這是最壞的行為

。你要是這樣能開悟，能成道業，那才怪呢！ 待續

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這是為了避免當下一個字是以 a 開始時，兩個連貫的母音會合併在一起。既然沒有母音介在其中，梵文的書寫方式並不把字分開來寫，而是把母音 a 與每個子音聯寫，就像寫半子音 ya- 一般，雖然 y 是屬於一個字，而 a 是屬於下一個字。隨後的課程會討論到顏色的表法。

10. Thousands of “Do Nots”

Those who investigate in Chan have to endure thirst, hunger and cold. They must use patience and cultivate whole-heartedly. In the summer, when it is so hot everyday, what use do we have for a blanket? This shows that you do not know the rules and are just dragging your heels. Meditation is something we can practice any time and any place. We do not need to bring a blanket everywhere to sit in meditation. That is a hangup and is not something that cultivators should have. You could simply wear extra trousers and your feet will not feel cold anymore. There is no need to bring blankets to the Hall and make it look like a blanket shop. That is wrong.

Do not pamper your stinking skin-bag, to the point that it cannot suffer being a little cold or a little warm, a little hungry or thirsty. Everyday, you have thousands of “cannots.” How can you cultivate? When genuine, hardworking cultivators sit in meditation, they do not doze off. If you want to sleep, you should stand up. Do not be stubborn and continue to sleep, thinking that you are sitting in meditation. That is wrong. Entering *samadhi* is not the same as falling asleep. If you are in *samadhi*, that is a different story altogether.

11. Do not Hide Away

Do not be lazy and behave like shrimps, always hiding away to sleep. Do not cheat others or cheat yourselves. It is okay if you are working for the *bodhimanda*. Once, I was at a run down place and I woke up every morning at 3 a.m. to work and did not retire until 11 p.m. If you are really cultivating and protecting the *bodhimanda*, whatever you do is fine. We have to be careful to not be idle somewhere while others are cultivating hard. During the Chan session, if one has business to take care of, one may do so. If one does not have business to take care of, one should come to investigate Chan. One should follow and accord with conditions and come to investigate Chan. In the daytime, there are not many people. One should sit in the front and not hide at the side, thinking it is much easier to catch a nap there, where others cannot see you. This constitutes the worst type of behavior. In this way there is absolutely no way for you to be enlightened or realize the Way.

待續 To be continued

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That is because the -i has changed to -y to avoid the collision of two consecutive vowels when coming before the next word which begins with a-. Since no vowel intervenes, the Sanskrit Devanagari writing system does not separate the words in writing, but allows the vowel -a normally associated with every consonant to be written as one writes the semiconsonant ya-, even though the y belongs to one word and the a to the next. The color symbolism will be discussed in subsequent lessons.