



上宣下化老和尚開示

初步參禪的方法(八)

DHARMA TALKS BY THE VENERABLE MASTER HUA

BASIC METHODS OF INVESTIGATING CHAN (8)

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(12) ——找不著「孩子」

禪堂裏打坐的位子叫止單，鞋要立在這個地方，如果不這樣立起來，監香從前面走過就會踩踏到，或被踢的找不著「孩子」了。廣東話叫鞋子是「孩子」，很好笑的是日本人叫它「褲子」。不管它是「孩子」、是「褲子」、是「鞋子」，你到禪堂裏都要把它立起來，立到止單的前面。我們打七沒有當值的，當值的就是給大家預備這一天所喝的茶。因為我們人不太多，所以很馬虎的，並且喝茶的地方又離這兒不遠，趁著喝茶的時間散一散步，鬆弛一下，解放一下，這種情形我是都知道的。

(13) ——韋陀菩薩發脾氣

今天在敲了三槌木魚後，我聽到有人還在講話。禪堂的規矩，敲三槌魚叫「止靜」，止靜後任何人也不可以講話，有人要是講話，韋陀菩薩就會拿寶杵打他。有人說：「韋陀菩薩沒有打我呀！」他是還沒發脾氣，你等韋陀菩薩發脾氣那就不得了了，所以我們切記要遵守規矩，有規矩才能有成就。維那看大家把腿包好，沒有人再搖搖動動了，然後才止靜；不是大家還沒坐好，就敲三槌木魚「啪啪啪」不是這樣子，你不是在放原子彈！止靜要打慢一點「啪」--「啪」--「啪」看大家都坐好了才能止靜；有人沒坐好，都要等一等他，所以大家也要快

12. The “Child” Cannot Be Found

The bench where we sit to meditate in the Chan Hall is called the *zhidan*. We should prop our shoes up here. If we do not, the proctor may kick or step on the shoes when he moves back and forth in the Chan Hall. Then we may not find the “child” anymore. The Cantonese pronunciation for “shoes” sounds like that of “child” [in Mandarin]. The Japanese pronunciation sounds like the Mandarin word for “trousers.” Regardless of how we refer to them, in the Chan Hall you should prop your shoes up in front of the *zhidan*. There is no officer on duty during our Chan session. The officer on duty is someone who prepares the daily tea for everyone. Since we do not have that many participants, we have been quite casual, and furthermore, the place for drinking tea is not far from here. During our tea breaks we can all take a stroll to stretch ourselves and to relax a bit. I understand the situation fully.

13. Weituo Bodhisattva Is Angry

Today, after the wooden fish was hit three times, I could still hear people talking. According to the rules of the Chan Hall, there should be silence after the wooden fish is hit three times. Once the silent sit begins, nobody should talk and if anyone does, Weituo Bodhisattva will hit him with his jeweled pestle. Someone said, “Nobody hit me just now.” Well, Weituo Bodhisattva is not angry yet. Once he is, you will feel his fury. That is why we should always bear the rules in mind. Only by keeping the rules can we hope to have some accomplishment.

Once everyone has wrapped up his or her legs and is still and sitting properly, we should begin the silent sit. The cantor should not hit the wooden fish three times too quickly while everybody is still adjusting themselves and not yet sitting properly. You are not setting off an atomic bomb! To begin the silent sit, the wooden fish should be hit slowly and only when everyone is sitting properly. If someone is still adjusting himself, we should wait for him. On the other hand, all of us should hurry up and not let the

點坐好，不讓維那等著。

(14) ——別小看這些事

大家在打坐，你動動彈彈，搖搖晃晃的弄出很多聲音，令人不能入定，甚至你起身跑了，這都是犯規矩的地方。「止靜」後，不要說人不可以走，就是韋陀菩薩他都站在那兒不動，就是菩薩也是不可以動的，因為「寧動千江水」你可以搖動千江的水，「不動道人心」不可以令修道人的心搖動。在沒開靜的時候，不可以隨便有聲的，如果有不得已的事情，也要輕輕地走路，就是移動坐凳、墊子都要很小聲。別小看這些事，如果你不檢點自己，吵得別人功夫不相應、不能入定，這是有罪過的。

(15) ——等著引磬響

會用功的人覺得每一支香的時間，好像一轉眼那麼快；不會用功的人，就覺得這是很長的時間。以前有個人第一次來參禪，他每坐下來，就等著開靜的引磬響。引磬沒有響的時候，就好像被人綁上似的

，坐在那兒覺得很不自由，好像有幾年那麼長的時間；好不容易等引磬響，才解放一會兒，很快又止靜，又被人綁上了。他說他坐在那個地方，滿腦都是垃圾，總也搬不出去；過了這麼多年，垃圾少一點，也不會再等著引磬響了。但是他不等，我相信有很多人還在等著，因為初初參禪的人坐一下，就腿痛腰痛；再坐坐，頭也痛了，總是不舒服。因為腿痛，就要不守規矩了，不是想跑，而是想把腿伸開，這是不許可的。在禪堂裏把腿伸出來，就要把腿剝了，看你還怎麼伸！以後誰把腿伸出來，香板就朝腿砍下去，看看你還伸不伸

？你沒有腿了就不會伸了。

☯待續

cantor wait.

14. Do Not Dismiss These Rules as Insignificant

When everyone is sitting, if you fidget and make a lot of noise, disturbing others and distracting them from *samadhi*, or even getting up and running away, such behavior is against the rules. Once the period of silence has commenced, not only should we people not move, even Weituo Bodhisattva stands still and is not supposed to move. There is a saying, "I would rather move the waters in a thousand rivers than disturb the mind of a cultivator." One can disturb the waters in a thousand rivers, but one should not attempt to disturb the mind of a cultivator. Thus, before the silence is broken, there should not be any noise. If it is unavoidable, you should walk gently and if you have to move any seats or cushions, take care not to make any noise. Do not dismiss any of these things as insignificant. If you are not mindful and disturb others and cause them not to get a response or prevent them from entering *samadhi*, that would be a very serious offense.

15. Waiting for the Bell

Those who are working hard will feel that a sitting period passes by very fast. Those who are not will feel that it is a long time to bear. Once, there was a person who was here for the first time to investigate Chan. Every time he sat down, he would start waiting for the bell to end the silent sit. Before the bell sounded, he would be all tied up and ill at ease sitting there. It would feel as if years had passed before he heard the bell. He felt relieved, but soon it would be silent again. Once again, he would feel as if he were tied up and had lost his freedom. He said that while he was sitting in meditation, his mind was full of rubbish and he could hardly clear it away.

After a few years, the amount of rubbish has lessened and he no longer waits for the bell. Although he doesn't do this anymore, I am sure many of you still do. This is because beginners in meditation feel that their waist and legs ache when they are seated. If they continue sitting, their heads begin to ache too. It is because the legs hurt that one starts disobeying the rules. If he does not feel like running away, he will want to stretch out his legs. This is impermissible. If you stretch out your legs in the Chan Hall, they will be chopped off! From now on, if anyone stretches out his or her legs, their legs will be hit by the board. Let's see if you still want to stretch them out!

Well, if you have no legs, you cannot possible stretch them.

☯To be continued

