



初步參禪的方法(九)

DHARMA TALKS BY THE VENERABLE MASTER HUA

BASIC METHODS OF INVESTIGATING CHAN (9)

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(16) ——不可以發脾氣

以前大家在一起打坐，都是在禪凳上坐著，沒有坐在地上的；如果在禪凳上睡覺，監香就拿香板朝你肩膀上打。在禪堂不可以把腿伸出來，你一伸腿就要挨打，一點都不客氣，無論你是誰都一樣要打，就是方丈和尚，監香一樣也要打，不過他是跪在那兒打，要是清眾就不需要跪，就這麼「啪」一下打下去，打的你痛得不得了，打的你肩膀幾乎都要斷了，這時你要忍，不能發脾氣說：「哦！你打我，我要和你打架。」那是不可以的。像高旻寺的老和尚就是「打」得出名了，出家人到那兒都被他打過，甚至於膀子都給打斷。那個老和尚面無笑容地往那兒一坐，像關公似的，講起話來就罵人，一般的人就好像老鼠見了貓似的那麼樣的怕他；我們這兒不同，每天講開示都是歡歡喜喜，對你們好像哄小孩一樣的。

(17) ——佛教的真實貝！

我們為什麼在這個國家要這麼苦呢？因為這國家福報太大了，福報太大就要受點苦，要倒過來；因為你不享受，你才能發一種道心「我一定要修行，我要不修行，這樣子太沒有價值了！放著好衣服不穿，放著好飯不吃，放著好房子不住，我受這麼大的苦，這一定要用功的，要了生死的。」禪堂就像一個大冶洪爐似的，看你受

16. Do Not Be Angry

We used to sit on meditation benches and not on the ground. If you fall asleep on the meditation benches, the proctor will hit you on the shoulder with his incense board. In the meditation hall, no one may stretch out his or her legs. If you do, the proctor will hit your legs with the incense board. No mercy will be shown here. No matter who you are, even if you are the abbot, the proctor will still hit you, although he will do it while kneeling down. For others, he will not be kneeling and will instead hit you straight-away. It will hurt a lot and you will feel as if your shoulder is broken. You have to endure this and not become angry. You should not think of fighting because you have been hit. That would be wrong.

The elder monk at Gaomin Monastery was famous for hitting people. All the monks there had been hit by him. He even broke someone's shoulder once. The old monk would sit down without a smile like Guan Gong. Once he spoke, he would start scolding people. Everybody was afraid of him the way a mouse is afraid of a cat. We do things differently here. We are here every day happily giving and receiving teachings. Teaching all of you is like playing with a bunch of children. [Editor's note: Although the Master mentions hitting, in Chan sessions held at the monasteries of Dharma Realm Buddhist Association, the proctor only taps people gently on the shoulder to help them regain their focus.]

17. The Real Treasure of Buddhism

Why must we suffer in this country? It is because this country has immense blessings. When blessings are great, we have to turn around and suffer a bit. This is because if one does not enjoy one's blessings, then one is able to bring forth the aspiration to realize Buddhahood. "I must cultivate! If I do not cultivate, this life will be worthless! Having good clothes that I cannot wear, good meals that I cannot partake, a good house that I cannot stay in, I am undergoing intense suffering. I must therefore work hard

得了受不了？看你被人打，能忍不能忍？不是像現在的人，被人說一句也受不了，不行了，甚至要拿刀動槍，也有的就要跑了。真正修道的人不怕打、不怕罵，所謂「打不退罵不退，佛教的真寶貝。」忍辱是修道的人應該具有的條件，「人家就是對我再不好，我都要忍耐，他正是幫助我修道，助我成就忍辱波羅蜜。」你要有這樣的看法，那才能修道；不是受點委屈就要跑了，你跑到什麼地方去？跑到地獄去，看你還往什麼地方跑！

(18) ——不要儘管閒事

沒有打兩下木魚「開靜」之前，你就是站起來也不可以跑，你要懂這個規矩

。維那開靜後，等到他們都站起來，看著大家把鞋都穿好，然後再打兩下木魚，不是打一下磬「噹」一下，立刻就敲木魚。人還都沒有站起來，你就敲木魚，你教他們怎麼走？他們會飛？你没看見在跑香的時候，有人走路癩癩的樣子？走路不要東張西望，門響了你也要望望，窗戶響了你也看看，來一個人，你也要知道；走一個人，你也要用眼睛跟著這個人跑一跑，你這樣子絕對不會有成就。要怎麼樣子呢？要行不知道行，坐不知道坐。在那兒打坐

，不知道自己在打坐，你的頭就不會低下去，你因為有個你，頭就低下去；要沒有你了，頭就不會低。你在跑香的時候，上不知道有天，下不知道有地，中不知道有人，你怎麼可以管閒事呢？

(19) ——不是在賽跑

有一位居士在過去生修行過，所以這次他的工夫進步不少，常常入定。因為人在定中，開靜了也不知道；這時不願意起身，也不能起身，所以你們不要叫他隨眾起來跑香。無論那一位你要能坐得住，可以不起身，只要你能坐得住，腿不痛腰不酸，能夠入定，這都是好現象。跑香的時候，也要眼觀鼻，鼻觀口，口觀心；不可以東張西望，向前看看，向後看看。

and transcend birth and death.” The Chan Hall is like a giant furnace; let’s see if you can take it. Let’s see if you can endure a beating. Do not be like modern-day people who resort to violence or run away when someone says something they don’t like.

Real cultivators are not afraid of being scolded or beaten. There is a saying, “Not retreating when beaten or scolded, one is a real treasure in Buddhism.” The cultivator practicing patience should have this quality. “Others may be most unkind to me but I have to endure it. They are actually helping me perfect the *paramita* of patience.” If you have this proper view, then you will be able to cultivate. Otherwise, once there is a little suffering, you will try to run away. Where can you run? Once you run to the hells, we shall see where else can you go!

18. Do not be Concerned about Mundane Affairs

If you stand up before the two knocks on the wooden fish that signify the end of the sit, you may not start walking. You have to understand this rule. When the cantor (*weinon*) breaks the silence, he will wait for everyone to stand up and put on their shoes before he hits the fish two times to end the sit. One should not hit the wooden fish right after the bell. Everyone needs time to get ready. If they haven’t even stood up when you hit the wooden fish, how do you expect them to walk? Do you expect them to fly? Have you noticed the way some people walk during the walking period? When walking, do not glance around. When the door makes noise, you want to take a look. When the window makes noise, you wish to have a look as well. When a person arrives, you’d like to know who it is. When a person leaves, your eyes follow after him or her. You will never succeed if you carry on this way.

So how should you behave? Well, you should act without the notion that you are acting, sit without the notion of yourself sitting. When sitting in meditation, you should not know that you are in meditation – then your head will not droop down. It is because you have a notion of a “self” that your head droops. If you do not have a notion of a “self”, your head will not lower, and during the walking period, you will not be aware of the sky above, nor the earth below, nor the people in between. How then can you be concerned about mundane affairs?

19. It’s not a Race

There was once a lay disciple who cultivated in a previous life, so that is why he made a lot of progress this time round. He is always entering into *samadhi* and because he is in *samadhi*, he is unaware even when the silence is broken. He is unwilling to get up, nor is he able to do so. That is why all of you should not ask him to walk around during the walking period. In fact, any one of you who is able to continue sitting in meditation, with no pain in your waist or legs, can continue doing so and enter into *samadhi*. All these are positive signs.

During the walking period, your eyes should contemplate your nose, your nose should contemplate your mouth, and your mouth should contemplate

你這樣一看，你的話頭就跑了，你這個禪也參不進去了。「跑香」你要會跑，不是跑得快是跑香；也不是跑得慢是跑香，要很如法、很自在的，一點也不造作勉強。行的時候，還是參「念佛是誰」，不是參「我跑得快，我和你比賽

，我比你跑得快」，那你就是跑到天涯海角也找不著這個誰。你要依序跑，有的時候跑三行，三個人並排一起跑。一開始不要跑只是走，走十五分鐘，或者二十分鐘才開始跑

。跑只跑一、兩圈，最多三圈，只要覺得身上微熱，周身氣血都活起來了，就可以打「站板」。不要跑得時間太久，把人累得氣喘吁吁，那又不能用功了。

(20) ——誰給你打電話？

如果你打電話，能叫你爸爸的師父又活了，可以打，否則打這個電話太沒有價值。你擔心那麼多，那你自己要死的時候，誰擔心你？誰給你打電話？現在你的時間比黃金都貴重，你應該天天打坐修行，這才是你父母的好兒子，頂天立地的大丈夫。你一天到晚就是管閒事，這兒寫一封信，那兒打個電話，又到街上買東西，你浪費太多時間了。還有，到廁所要快一點，不要借機休息休息

；喝茶的時候，找機會談談話，這都是浪費時間，把你所用的功也都失去了。剛剛能和虛空合而為一，你一休息打閒岔，又變成「有」了，沒能「空」下來。在坐禪期間，自己要照顧自己的話頭，自己用自己的功。因為無人無我，誰來就來，誰走就走，誰和誰也不說話，誰和誰也不要打招呼。和你認識的，你也不要理；不認識的，你更不要理他。

☞ 待續

your mind. You should not be looking around in all directions. Once you look, you will lose track of your meditation topic and no longer be investigating Chan. You should know how to walk during the walking period. That means you should not walk too fast or too slow. You should be in accord with the Dharma and it should be very natural – it should not be the least bit forced or artificial. When walking, you should still be investigating, “Who is mindful of the Buddha?” and not think, “I am in a race, and I can run faster than you.” Otherwise, you could run to the ends of the earth and still not discover who is that “who” that you are investigating. You have to walk and run in an orderly fashion.

Sometimes you run in threes – three in a row. You do not, however, start running right from the start. You should start by walking. It is only after fifteen or twenty minutes of walking that you start running. You should run a maximum of three rounds. Once you feel that your upper body is slightly warm and the blood and *qi* (energy) is circulating well throughout your whole body, the objective has been met and the fish can be hit to signal that it's time to sit down. You should not run too long to the point that you are tired and out of breath. If that happens, you will not be able to work hard anymore.

20. Who Will Call You on the Phone?

If by making a phone call, you could bring your father's teacher back to life, then it would be worthwhile to make that call; otherwise it is of no value. You have so many worries. When it is time for you to die, who will worry about you? Who will call you on the phone? Your time now is more precious than gold and you should therefore sit in meditation and cultivate wholeheartedly everyday. Only then are you a filial child and a hero worthy of respect. You are simply wasting too much time being concerned with mundane affairs everyday from dawn till dusk. Writing a letter now, making a phone call later, buying stuff at the mall—all these are wasting your precious time! When visiting the restroom, do hurry up! Do not take this opportunity to take a break! During tea break, do not look for a chance to engage in casual conversation. All these are wasting time!

These will make the hard work and progress you have made go down the drain. Just when you are starting to merge with emptiness, you engage in mundane affairs during your break and straightaway your “emptiness” is no longer empty. During the period of meditation, you must take care of your meditation topic. You must cultivate hard. If you have no concept of self and others, then if someone is coming, so be it. If somebody is leaving, so be it. You will not seek to communicate with them in any way. If it is someone you know, ignore them; if it is someone you do not know, you should ignore them all the more!

☞ To be continued