



# 初步參禪的方法(十)

DHARMA TALKS BY THE VENERABLE MASTER HUA

## BASIC METHODS OF INVESTIGATING CHAN (10)

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### (21) ——喝茶的規矩

每天必須有一個出家人來做維那，負責開靜、止靜；還有一個悅眾，幫助維那做事情；再有一個當值到廚房燒茶，每天要喝三、四次茶，這沒有定法的。因為用功會有一股火氣，火氣一上來，就要喝茶。你不要以為虛老把茶杯打爛了開悟，你就依樣打破茶杯，那你永遠也不會開悟，因為你是故意的。

在禪堂，茶杯有一定的拿法，手托著杯底，大拇指按著茶口伸出去，等茶倒滿了，再拿回來喝；喝完了就把茶杯放在前邊，當值的會來把它拿走，一點聲音都沒有。在中國是不可以走到禪堂外邊去喝茶，或者去做什麼，就是到旁邊站一站、坐一坐都不可以；你吃完飯，就到禪堂裏跑香，一秒鐘也不做旁的事情。在這兒不一定要仿照中國的規矩，要適宜此地的風俗，所以吃完飯去漱口，或者伸伸腰、伸伸腿，這些小毛病不要緊，將來都會上軌道的。

### (22) ——沒有人想喝咖啡

打坐是修定，跑香就是修戒，怎麼跑也是在裏邊跑，不要跑到禪堂外邊去；除了到廁所、喝茶的才可以。你要喝茶也要快點，不要等著快要止靜的時候去喝

### 21. The Rules of the Tea Break

Everyday, the monk who is the *weinuo* (proctor) is responsible for starting and ending the sitting period. There will be an assistant helping him. Other than these two, there will be a person on duty who is responsible for making tea in the kitchen. Everyday, we will drink tea three or four times a day. It is not fixed. This is because when we cultivate hard, the heat will rise in our bodies and the tea can counteract this heat. Do not think that since the Venerable Hsu Yun become enlightened after he broke a teacup, you should imitate him and break teacups. You will never become enlightened that way, because you are breaking them deliberately.

In the Chan Hall, there is a correct way to hold the teacup. Your hand should support the base of the cup and your thumb should press the rim of the teacup. When the cup is filled, bring it towards you to drink. When you have finished, place the cup in front of you and the person on duty will remove it without making a single noise.

In China, you cannot go outside the Chan Hall to drink tea or do anything else. You cannot even stand or sit around somewhere. Once you have finished your meal, you must go straight back to the Chan Hall for the walking period. You should not spend even one second on other activities. Over here, we do not need to do it the way it's done in China, as we should accord with local customs as well. That is the reason why we brush our teeth and stretch a little after meals. These little habits are okay—we will be on the right track in the future.

### 22. Nobody Wants to Drink Coffee

Sitting in meditation is cultivating *samadhi*. Walking meditation is cultivating the precepts. You should walk inside the Chan Hall, rather than outside, unless you are going to the restroom or taking a tea break. You should drink your tea quickly. Do not wait till when it is almost time for the sit to begin before you take your tea break. Time is especially precious during a



茶。在打七的期間，時間是特別寶貴，你不知道在哪一秒鐘、或者哪一分鐘，就有人開悟了，所以不會有人儘去想喝茶，也沒有人想喝咖啡。尤其在禪堂裏，大家都不喝咖啡，有的時候實在渴了，喝點水，其他的東西很少用的，那時候常常有人開悟、破本參。我們現在很早起來，晚間很晚睡，這期間不能說沒有人專心用功，但是真正想要開悟，想要得到受用的人是很少的，都是馬馬虎虎的對打七不太熱心，這樣子打到什麼時候也不會有成就的。

。在中國，一年裡就以打七的時候最重要，自從大陸變色後，這種打禪七的就沒有了；在台灣、香港都談不到真正的打禪七、真正的修行，都是有名無實。

### (23) ——養息香時間長

在下午五點鐘以後這支香，叫養息香，有的一時三刻，也有兩小時。因為要到晚間十二點鐘才睡覺，在這兩個鐘頭裏可以隨便一點，可以睡覺，不過鼾聲不要太大聲。但是用功的人不會想睡覺，也一樣坐禪；因為它時間長，有很多人在這時候開悟了。你要練習坐的時間久一點，不是說：「我腿痛受不了。」

就不坐了，等著開靜，等著引磬響，不要這樣子，你儘打這種妄想，那就不容易開悟。禪堂的規矩是很多，說起來說不完，本來我在開始的時候應該講一講，但是我以為大家都是老參，參過好幾年該都懂了，但是還有的不懂，所以就講一講這個小規矩，就因為小規矩你不懂，這個大悟也就不能成就了。



Chan session. You do not know in which minute or second somebody will be enlightened. This is why no one should be thinking solely about drinking tea or wanting to drink coffee. Nobody drinks coffee in the Chan Hall. When you are really thirsty, you should drink water. Other beverages are seldom consumed. Under such conditions, many people can become enlightened or have a breakthrough in their investigation of Chan.

We now wake up early and go to sleep late. During this period, everybody is working hard but those who are really keen on enlightenment or making some progress are few in number. The majority has a half-hearted attitude towards the Chan session. In this way, who knows how long they have to wait to become enlightened. In China, the Chan session is the most important event of the year. But there have not been any Chan sessions since China came under Communist rule. Nor are there authentic Chan sessions where true cultivation takes place in Hong Kong and Taiwan either. They may hold a session in name, but it lacks substance.

### 23. The Long Duration of the Resting Incense

The incense that is lit after 5:00 p.m. is known as the Resting Incense. Some last one hour, some last two. This is because we do not sleep until twelve midnight. Within these two hours, we can afford to relax a bit. It is okay to sleep as long as you do not snore too loudly. Sincere and hardworking cultivators will not feel sleepy and will continue sitting in meditation. It is because of the long duration of this period that many people become enlightened then. You should practice sitting in meditation a little longer,



## 第四單元——腿痛與昏睡

眾生常眠無量劫 諸佛頓悟剎那間

跏趺坐是所有修道的人都應該會的，你要想真正開悟，真正成佛的話，那一定要學的。最初你當然要忍著一點，你不要怕腿痛，不要像小孩子，痛一點就哭起來了，再不就叫媽了。我們現在都要學大丈夫，大丈夫就要忍人所不能忍的，越痛我越要忍著。如果想要睡覺呢？就起來站一站；你要是腿痛得厲害，也可以起來站一站，你站著也是參禪。修行是不容易的，不是像吃糖那麼甜就成佛的，要那個樣子，所有人都早成佛了，也輪不到你了！

### (1) —— 不睡覺受得了嗎？

問：我今天坐的很好，腿也沒痛，腰也沒痠，覺得一瞬間就開靜了。

答：那有什麼好？你在那兒睡著了，當然什麼也不知道嘛！

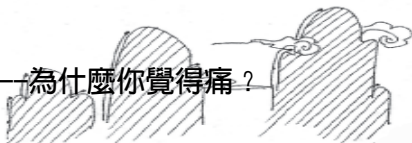
問：每天靜坐，沒有睡覺受得了嗎？

答：靜坐一樣可以睡覺。有很多長坐不臥的，都是坐在那兒睡覺。各有各的好處，你不修行，睡覺也好；要修行，就靜坐。坐著睡覺也好，頂多做個惡夢，也不會打其他的妄想。

問：坐太久，腿都痛得發抖，這是不是太辛苦了？

答：那爬山辛苦不辛苦呢？我說的爬山不是坐車到山頂上去，而是從山底下往上爬，爬到山頂；那個山是很陡很陡、很難上的，想要上去會不會費力？打禪七比那個還更費力，尤其你以前沒有坐過那麼久，沒有跑那麼多，辛苦是在所難免的。

### (2) —— 為什麼你覺得痛？



and not say, “My legs hurt and I cannot sit anymore; I shall wait for the bell to end the sit.” You should not think this way, as with such thoughts, it is very difficult to become enlightened.

There are a lot of rules inside the Chan Hall and I can hardly speak of them all. Originally, I should have introduced some of them right from the start. However, I thought all of you were experienced cultivators who knew these rules after so many years of cultivation, but there are still some who do not understand. That is why I mentioned these little rules. It is because if you are unaware of these little rules, you can hardly realize a great awakening!

## CHAPTER 4 : ACHING LEGS AND DOZING OFF

Sentient beings slumber for immeasurable eons;  
Buddhas awaken in the space of an instant.

All cultivators should learn how to sit in the lotus position. If you really want to become enlightened and become a Buddha, you must learn how. In the early stage, you have to endure a bit and bear the pain in your legs. Do not be like little children, crying and shouting for mommy just because it is slightly painful. We should be like heroes and endure what others cannot endure. The more painful it is, the more we want to endure. If you're sleepy, well, stand up! If your legs really ache, you also can stand up. Standing can also be a way to investigate Chan. It is never easy to cultivate and to become a Buddha. It is not a sweet thing like eating candy! If it were so easy, everyone would have become enlightened long ago!

### 1. Can You Handle Not Sleeping?

Q: I have meditated well today. My back and legs do not really ache and time has passed so quickly. It seems that in an instant, the sit has ended.

A: What is so good about that? You are simply sleeping there and not knowing anything!

Q: If we meditate every day without sleeping, how can we handle it?

A: “Meditation” can also be “sleeping.” Lots of people sit for long periods and never lie down to sleep at all; they can sleep while sitting. There are advantages to this. If you are not cultivating, it may be good to sleep. If you are cultivating, then meditate. It is good to sleep in a sitting posture. At most, you will have a bad dream; you will not have other false thoughts.

Q: When I sit for too long, my legs ache so badly that they shake. Isn't this too much?

A: Is climbing a mountain difficult? When I say climbing, I do not mean riding in a vehicle to the peak of the mountain. I mean walking step by step from the foot of the mountain to the peak. Such a journey is long and hard. Isn't it difficult to climb a mountain? To participate in a Chan Session



問：坐得太久，我這邊痛，那邊也痛，不知道怎麼辦？

答：咬著牙挺著，你要拿出一點志氣來！你痛一點就打敗仗，那怎麼可以？你應該對自己說：「你怕痛嗎？我歡喜痛，你不聽我的話是不行的，這個腿是屬於我的，我不屬於腿，所以你一定要聽我的。你痛你的，我不管！」你要問一問「地水火風成一個身體，我痛是什麼痛呢？是地痛？是水痛？是火痛？是風痛？」四大都是假的，無知無覺，為什麼你覺得痛？你能把痛關打過了，那才是一個初發心的人。

問：師父！我聽人家說靜坐不好，有時會傷到內臟。

答：不會的，不會的！內臟就是紙糊的，打坐也不會傷到它，那是吃錯東西，或者儘吃有毒的東西才會傷內臟。打坐並不是練內功，不要怕。

### (3) ——時間不等你

問：在一天之內，我們坐得太久…。

答：一定會死的。（大眾笑）

問：是不是應該每一天坐一點，慢慢坐下去？

答：這是可以的，不過你慢慢坐，時間卻不等你。你過了這時候，時候就不會再來了，那怎麼辦？今天過去了，今天你就拿不回來，古人說：「一寸光陰一寸金，寸金難買寸光陰；失落寸金容易得，光陰過去難再尋。」又說：「一寸時光，一寸命光。」我們要了生死，就是痛也不怕，什麼也不怕；你這也怕、那也怕，什麼也不能成功。

問：這不是怕不怕的問題，只是腿痛的時候連念菩薩名號也念不下去！

答：那你打妄想怎麼能打的下去？

requires even more energy! Especially when you are not used to sitting in meditation for so long, and not used to running around, such hardship and tough conditions are unavoidable.

## 2. Why Do You Feel Pain?

**Q:** After sitting for so long, I ache everywhere. I don't know what to do.

**A:** Grit your teeth and endure! You must show some perseverance! How can you lose the battle due to aches? You should tell yourself, "You're afraid of pain? I like pain. You will have to listen to me as the legs belong to me. I do not belong to the legs. You will have to listen to me. You may feel pains and aches. I don't care!"

Similarly, you can consider this: earth, water, fire, and wind form a body. When I feel pain, what is it that feels the pain? Earth? Water? Fire? Or wind? The four elements are all false and without consciousness, without feeling. Why then do you feel pain? If you can cross the hurdle of pain, you are a person of initial resolve.

**Q:** Master! I have heard from others that sitting in meditation is not good as it may hurt the internal organs.

**A:** No! No! Even if the internal organs were made of paper and glue, sitting in meditation would not damage them. It is only when you eat the wrong things or eat toxic substances that the internal organs can get damaged. Sitting in meditation is not practicing inner *qi gong*. Do not be afraid.

## 3. Time Waits for Nobody

**Q:** If we sit for too long during a day...

**A:** We will die. (Everybody laughs)

**Q:** Should we sit a little longer every day and increase the duration slowly?

**A:** It is all right to do so. However, time waits for nobody. Once time has passed, it will never come back. Then what? Once today has passed, it is gone and will never be back. The ancients said, "An inch of time is an ounce of gold, but the ounce of gold will never buy that inch of time. Lost gold is recoverable, but it's hard to restore lost time." Also, "An inch of time is an inch of life."

If we really want to transcend life and death, we will not be afraid of pain or anything. If you are afraid of this and afraid of that, you will accomplish nothing!

**Q:** This is not a question of being afraid or not, it's just that sometimes my legs are so painful that it is impossible to continue to chant and be mindful of the Bodhisattva's name!

**A:** How then can your false thinking continue?

☞ 待續

☞ To be continued