

# 初步參禪的方法(十一)

DHARMA TALKS BY THE VENERABLE MASTER HUA

## BASIC METHODS OF INVESTIGATING CHAN (II)

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### (8) ——為什麼關公能這樣？

定力從什麼地方修出來？就從「忍」修出來，你要忍痛，要忍苦忍難。痛嗎？問一問「誰痛？」有人說：「當然是我痛囉！我不能欺騙我自己。」你不能欺騙自己，你騙人不也是一樣的？所以要修定，有定就有智慧，這是真智慧；這個智慧不是在什麼書上學來的，這是你本來有的智慧。坐禪就是叫你受不了，你受不了，你再能忍，這就有定力了。好像有人拿把刀來，要把你的肉割下來一塊，你要是有定力「不痛，這平常事！」好像關公刮骨療毒，為什麼他能這樣呢？就因為他有定力

。關公要是沒有定力，怎麼可以秉燭達旦不欺暗室呢？他定力從什麼地方來呢？是多生多劫修來的。

### (9) ——不要命的用功

我知道有幾個人腿痛，痛得哭起來了，這是沒有用的！愈哭，它愈痛，你怎麼哭也不會不痛的，腿不會說：「哦！你哭了，那我就不痛了。」它不會同情你。一般人說我們這兒坐禪很好，這其實就是叫人來受一受苦，所謂「很好」就是很苦。你想想我們從一早兩點多鐘就起來，白天休息一個鐘頭，到晚間十二點鐘休息，每一天只休息兩三個鐘頭，這可以說是不要命的來用功，這

### 8. How Did Lord Guan Do It?

Where does concentration power come from? It comes from cultivating patience. You must endure pain and hardship. Do you feel pain? Just ask, "Who feels pain?" Somebody says, "Of course it is me who feels pain! I cannot trick myself." You cannot fool yourself; isn't it the same when trying to fool others? That is why you must cultivate concentration power. With concentration power, you will have wisdom. This is real wisdom, not wisdoms learned from books. This is innate wisdom. Sitting in meditation, you will suffer. If you persistently endure the suffering, just that is *samadhi*. If you have *samadhi*, and someone takes a cleaver and slices a piece of flesh from your body, you will think, "There is no pain; this is no big deal." This is just like Lord Guan [of the Three Kingdoms Period] cutting through the bone to curb the poison. How did he do it? He had *samadhi*. If he didn't, how could he have "held a candle until dawn without giving in to temptation" [when he had to spend the night in the same room as another man's wife]? Where did his *samadhi* power come from? It was from cultivating for many eons.

### 9. Painstaking Hard Work

I know there are a few people whose legs hurt so badly that they almost cry out. This is useless. The more you cry, the more they will hurt. Your crying does not help one bit. Your legs will not say, "Okay. Since you have cried, I will not hurt anymore!" Your legs will not sympathize with you. Ordinary folks say we have a good practice of sitting in meditation here. This is actually because we ask people to come and suffer a little. "Good practice" means "suffering." We wake up before dawn, around one or two in the morning, and rest only an hour during the day. We don't rest until midnight, so each day, we only rest for a total of about three hours. This is painstaking hard work! It is "giving up death and forgetting life." As the saying goes, "Unless you can give up death, you cannot exchange it for life. Unless you can give up the false, the truth



叫捨死忘生，所謂「捨不了死，換不了生；捨不了假，成不了真

；你受不得苦，也享不得福。」你要想得到真正的工夫，必須要忍苦耐勞，在這兒咬著牙挺著。本來這個痛我們可以不痛的，但是我們歡喜教它痛，所以就腿痛也還是忍著，所謂「忍人所不能忍的」就是忍這個。你一痛就不能忍了，那還是考試不上的。

### (10) ——打破全身的機關

你一定要把你全身的機關都把它破了，這所謂「機關」就是你身上這兒痛啊，那兒不舒服啊，在這時候你還能忍著，能不生煩惱，這就是有工夫了；你要是忍不住，就是沒考試上。你看有人到這兒，連一天也受不了就要跑，你們能在這兒那麼多天，這也是很不容易的；尤其女孩子多數都是怕痛的，卻能在這兒受苦，這會把妳的菩提善根種的很深，將來一定會生根發芽、結菩提果的。所謂「功不唐捐」你在這兒用功多少，你就會得到多少，一點都不會把光陰空過。我們修行要「生忍」就是忍不了也要忍；「法忍」我們想要得到定，一定要忍的，所以忍不了也要忍，不要怕痛！

### (11) ——難關.苦關.痛關

我們在禪堂裏，為什麼我們沒有定力？我們痛一點也受不了，苦一點也受不了，難一點也受不了，甚至於就要哭起來，這就因為沒有定力，才沒有打破這個「難關」，沒打破這個「苦關」，沒打破這個「痛關」。我們現在都要把它打破，過了關你就得到自在了。你痛到極點，痛到忘人無我了，怎麼會有痛呢？就沒有痛。無論做什麼事情，你一定要做到極點，就會「靜極光通達」也就是你清靜到極點、靜慮到極處，你自然就現出智慧光開悟了。你天天說要開悟開悟，連一點痛都忍不了，你開個什麼悟？真是無慚無愧！

cannot be accomplished. If you can endure suffering, you can then enjoy blessings." If you want to attain real skill, you will have to endure suffering, grit your teeth, and carry on with your cultivation. Basically, this pain is avoidable; however, we want there to be pain so we can endure it. This is to "endure what others cannot endure." If you cannot endure a little pain, you fail the test.

### 10. Breaking through Blockages throughout the Body

You must break through all the blockages throughout your whole body. These blockages refer to the aches and pains that you have in your body. When there is pain, if you can endure it and not have false thoughts, then you have attained some real skill. Otherwise, you still fail the test. As you can see, there are people who were here who ran away after only one day. All of you have been here for a few days. This is really not easy. Especially the girls, who are more afraid of pain. You have been enduring suffering here, and this will really deepen your good roots. These *bodhi* seeds that you have planted will one day ripen and produce the fruit of enlightenment. The amount of effort you put in here will affect how much you attain. You won't waste a moment. When cultivating, we have to have "patience with arising" and endure even the unendurable. We must also have "patience with dharmas." To have *samadhi*, we must bear what is hard to bear and endure everything! Do not be afraid of pain!

### 11. Hurdles of Hardship, Suffering, and Pain

In the Chan Hall, why don't we have *samadhi*? It is because when it hurts, we can't stand it; when there's a bit of suffering, we can't take it; when there's a bit of difficulty, we can't bear it. This is the case even to the point where we want to break out in tears. It is because we do not have concentration power or *samadhi* that we cannot overcome the hurdles of hardship, suffering, and pain! If we can overcome them, we will be free. When you feel pain to the extreme, to the point that you forget about others and the self, there will then be no more pain. No matter what you do, you have to do it to the extreme. Then you can experience the "extreme quietude and unhindered brightness." That means you experience quietude and pureness to the ultimate point. The light of your wisdom will then naturally begin to shine through, and you will be enlightened. Every day you say you want to get enlightened, but if you can't endure a little pain, what kind of enlightenment are you going to attain? It is shameful!

### 12. A Method of Cultivation

The participants of the Chan session should always watch over themselves. Always think to yourselves, "Why don't you obey the rules?... I like to obey the rules. I like to join the Chan classes and make my legs hurt. I want to train my body to be like indestructible vajra. You are always

## (12) ——一個用功的方法

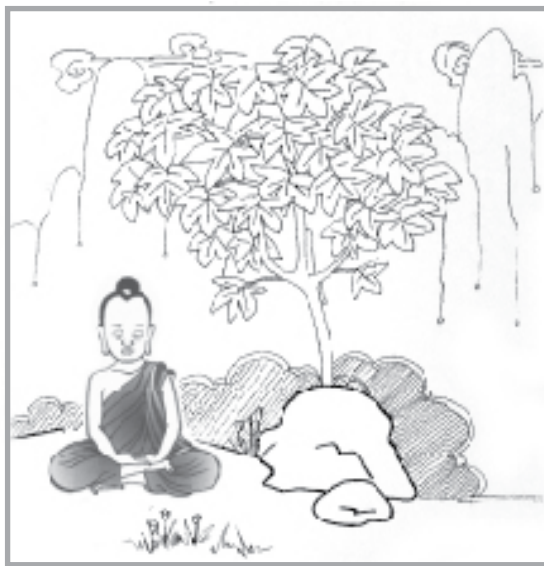
參加禪七的人要時時警惕自己，時時要管著自己「你為什麼就不守規矩呢？我歡喜守規矩，我歡喜參加坐禪班，我歡喜叫腿痛一痛，訓練訓練它變成金剛不壞身。你總來和我搗蛋，我只好和你打一頓。」你拿起拳頭，一腿打一拳，你就可以用功了。但是你「打」會有聲音，最好你用手指頭用力這麼一「捏」，這沒有什麼聲音，把它捏的痛得受不了了，這是一個很好的用功方法。你要是想睡覺，你也可以看看自個兒哪塊厚肉，就在那個地方，用你指頭、用你金剛指力，把它一掐就掐下來一塊肉，這一塊肉你可以把它吃了；雖然你吃素也不要緊，因為這是你自己的肉，不算開齋，你能這麼樣來對治自己，你一定會有所成就的。

## (13) ——你痛有痛的價值

我們打禪七，是百千萬劫難遭遇的一個好機會。雖然說坐禪腿也痛、腰也痠，但是你痛有痛的價值，苦有苦的成就。你「不受一番寒澈骨，怎得梅花撲鼻香？」你要不經過一番辛苦的鍛鍊，你也不能成就金剛不壞身。所以各位啊！不要把光陰空過了，這是不容易遇的「百千萬劫難遭遇」我們以前都沒有遇著參禪打坐的法門

，現在才遇著，你再隨隨便便把光陰都空過了，這是很可惜的一件事。我雖然沒有在這兒陪著你們各位來打七，但是我的心常常在這禪堂裏。我知道有的人在這兒真正的用功，有的人在這兒是隨喜功德，人家坐，我也坐；人家走，我也走；人家打妄想，我也打妄想，不知道真正用功的方法。我們用功就是要不打妄想，破一切執著。

◎待續



bothering me; I will give you a bashing if needed.” You hold up your fists and give each of your legs a punch, and then you can continue to work hard. However, you’ll make noise when you punch, so the best way is to give yourself a pinch. This is noiseless and you can pinch until the pain is unbearable.

This is a way to work hard at cultivation.

If you feel sleepy, choose a thick part of your flesh and give yourself a pinch. You can even take a bite out of it. You may be a vegetarian, but it is okay as this meat is yours! There is no transgression! If you can manage yourself in this manner, you will definitely have great achievements.

## 13. The Pain You Are Feeling Is All Worthwhile

In the Chan session we have the opportunity of countless eons. Although your legs and waist may be aching, the pain you are feeling now is all worthwhile. The suffering you feel will lead to attainment. “If not for the intense cold, how could the plum blossoms be so fragrant?” The same goes with all of you. If not for the tough training, how could you attain the indestructible *vajra* body? Everybody, do not let the time slip away! This is indeed an extraordinary opportunity that rarely comes along in countless eons. In the past, we did not encounter the dharma door of investigating Chan and sitting in meditation. Now that we have, if you let the time slip by, it would indeed be a thing to regret!

Although I am not here to participate in Chan session with all of you, my mind is always here in this Chan Hall. I know that there are some who are really putting effort in cultivation and some who are just accumulating merit and virtue with others by following along with their friends. If their friends meditate, they follow; if their friends leave, they leave along with them. If their friends indulge in false thinking, they do the same. They do not know the true meaning of cultivation. Working hard just means not indulging in false thinking, breaking away from all attachments.

◎To be continued