

初步參禪的方法 (十四)

DHARMA TALKS BY THE VENERABLE MASTER HUA

BASIC METHODS OF INVESTIGATING CHAN (14)

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(10) 為什麼要受苦呢？

為什麼我們要受苦、修道要受痛呢？因為你打不破痛苦的關，跳不出去輪迴圈。你想釋迦牟尼佛當初修道，都在雪山坐了六年，一天只吃一麻一麥，那不痛苦嗎？他坐了六年，他的腿不痛嗎？腰不痛嗎？一樣痛；但是他把這種痛苦打破了，所以成了佛。我們想成佛、想學祖師，要是一點痛苦也不受，容容易就開了悟、就成了佛，那我們真是比佛的根基都深厚了、德行都大了。釋迦牟尼佛「三祇修福慧，百劫種相好」；尚且要在雪山六年，菩提樹下坐了四十九天不起於座，然後夜睹明星悟道，正式證得佛的果位。我們算一算自己的根基，一定不會有佛的深厚；我們的善根德行都不能跟佛比，我們一點苦都不能受，那真是妄想來開悟。

(11) 在這兒考狀元

你行住坐臥都不離「念佛是誰」，金剛智慧劍就會常常舉起來，斬斷一切七情六欲、習氣毛病。習氣毛病一去，我們本性就現前；本性現前，菩提道果就成了。在修道的期間，我們要面對現實，克服一切的環境。這個雖然辛苦，卻是一個快樂的開始；所以「受苦了苦，享福消福」。現在也是在考狀元，你不經過考，怎麼知道你是狀元呢？修道要倒過來。人是頭衝上走路，你修道應該頭衝下走路；人人都不願意痛，修道的人應該受一點痛苦，所以說：「

10) Why Do We Need to Endure Suffering?

Why do we need to undergo pain and suffering when we cultivate? If you do not break through the pain barrier, you will not be able to get out of the cycle of birth and death. Imagine Shakyamuni Buddha in his initial cultivation sitting in the Snow Mountains (Himalayas) for six years and eating only one sesame seed and one grain of wheat a day. Wasn't this suffering? He sat for six years. Do you think his legs or back didn't ache? He experienced the same kinds of pain and suffering, but he managed to break through them and become a Buddha. Suppose we want to become Buddhas or emulate the Patriarchs. If, without bearing any suffering, we expect to easily attain enlightenment and become Buddhas, then our cultivation and roots of virtue must be deeper and greater than those of the Buddha. Shakyamuni Buddha "cultivated blessings and wisdom for three great *asamkhyeya kalpas* and perfected his hallmarks and subsidiary characteristics for an additional hundred *kalpas*." The Buddha had to sit for six years in the Snow Mountains (Himalayas) and sat under the Bodhi tree for 49 days. Upon seeing a bright star at night, he attained enlightenment and became a Buddha. Just take a look at our own foundation. It is definitely shallow compared to the Buddha. Our good roots and virtue certainly cannot compare to those of the Buddha. Therefore, if we cannot even suffer a little pain, it would be a fantasy to think we can attain enlightenment.

11) Taking the Imperial Examination to Become a Top Scholar

We should not leave the meditation topic (*huaou*) of "Who is mindful of the Buddha" whether we are walking, standing, sitting, or lying down. We should constantly wield the *vajra* sword to cut off the seven types of emotions, the six desires, as well as our bad habits. When we get rid of our bad habits, our original nature will manifest and Bodhi



受痛是了痛，受苦是了苦。」應該受的一定受，不要抗債不還。一般修行人說：「受苦是不對的。」這要看在誰的立場說。在他的立場說當然就是不對的，為什麼呢？他不願意受苦嘛！但是在願意受苦的人的來說就是對的，因為什麼呢？他願意受苦嘛！所以這個理論是看哪一個講的，不能一概而論。

(12) 立志在金剛鑽上

各位！我們不用錢，也不用什麼大的力量，只要在這兒能走、能坐、能參禪、能不打妄想；有一天或者是磕著，或者是碰著，都會開悟的。參禪的人一定要勇猛精進，把志氣堅堅固固的立到金剛鑽上，不論怎麼樣困難，也要圓滿這個禪七。你志氣是有，但是志氣立在灰堆上，風一颳就沒有了，這樣是不會成功的。成功的人都要受得了苦、受得了難。希望在這個國家能有多一點人開悟，對佛教前途有大的幫助、感應。有人發真心修行，才有感應；沒有人發真心修行，不會有感應的。所以打禪七的人，拿出一點真正的志願、真正的真心，來用用功，得到真正的智慧；你開了真正的智慧，就不會顛倒；不顛倒，才能教化眾生。你自己本身尚且認不清楚這個道路，你怎麼可以領導其他人呢？所以這是很要緊的！

(13) 一「定」勝群魔

有人說他打坐的時候，總覺得自己就要掉到很深的山澗裏，他很害怕；這是剛剛要得到禪定的一個開始，你在這個時候不要怕。你在那兒打坐，覺得頭頂上有個磨盤就要掉下來，有個原子彈在頭上就要爆炸，這怎麼辦？你就睜開眼睛。這個時候你要是著相，很容易入魔的境界，真的會有個原子彈在你頭上爆了；你要是不著相，定定的就沒有事，「一『定』勝群魔」你有「定」，什麼魔都跑了。你見到自己好像要跌到萬丈懸崖，這都是虛妄的境界。為什麼會有萬丈懸崖呢？這表示你往昔的業障深重，比萬丈懸崖都深。你現在知道你的業障重，就

can be achieved. In our cultivation, we need to face true reality and overcome all circumstances. Although this is difficult, it is the beginning of happiness. A saying goes: "To endure suffering is to end suffering; to enjoy our blessings is to use them up." Now we are taking the imperial examination to become top scholars. If you do not pass the exams, how would you know you are a top scholar? Therefore, in cultivation, one needs to do things in reverse. Normally people walk with their heads upright, but when you cultivate you should do the reverse. Everybody fears pain. However, a cultivator should endure a little suffering. Another saying goes: "To endure pain is to end pain; to endure suffering is to end suffering." If it is something that one must go through, then, one should pay off his debts. An average cultivator might say, "It is not right to go through suffering." We should see from which vantage point this person is making this statement. If he himself refuses to suffer, then, of course he will say it is not right to suffer. But for a person who is willing to endure suffering, then enduring suffering is the right thing to do. Why is that so? Because this person is willing to undergo suffering. Therefore, we should know who is making the statement and not apply it to everyone.

12) Put Our Determination on the Vajra Drill

None of us needs to spend money or use a lot of strength. If we are just able to walk, sit and to investigate Chan and not engage in false thinking, then one day we may bump into or encounter something unexpectedly, and then become enlightened. A person who investigates Chan should be vigorous and put all his determination on the *vajra* drill. He should complete the Chan session no matter how difficult is. However, if he puts his determination in the ashes, then when the wind blows, it will be all gone. He will not be successful. A successful person must be able to endure suffering and difficulties. We hope more people in this country will become enlightened, because it will be a great help for the future of Buddhism. If a person truly and sincerely cultivates, then he will have a response. If no one makes the sincere resolve to cultivate, then no one will have a response. Therefore, a person who investigates Chan should use a sincere and determined mind to practice and obtain true wisdom. If you obtain true wisdom, then you will not be deluded. If you are not deluded, you will be able to teach living beings. If you are still not clear about the path, how could you possibly guide others? This is a very important matter.

13) 'Samadhi' Defeats the Demons

Someone mentioned that whenever he sat in meditation he felt that he was about to fall into a deep abyss and he was very scared. This is the very initial stage prior to obtaining Chan *samadhi*. You should not be

要趕快修道，不要生恐懼心。坐禪的時候會有境界發生，有的時候，有一個善的境界來了；有的時候，有一個惡的境界來了。爲什麼會有這些境界？就因爲你在往昔生了一個善念，等你坐禪的時候，那個善的境界就現前；你或者生一個惡念，那個魔障的境界就來了。無論順境逆境，都是從往昔你所打的妄想生出來的；所以修道的人，不要隨便打妄想。

(14) 私欲斷盡是真福田

心裏有一點點清淨了，所以佛光來照你，令你業障消除、善根增長；有時你覺得有炮仗要炸似的，這是一種動，所謂「動則變，變則化」；它一爆炸，把你的煩惱無明消了很多。不過遇到境界，不要執著它是好的境界，還是不好的境界，要繼續用功就對了！你餓了就吃飯，吃飽了就不要想：「我吃這個東西怎麼樣好、怎麼樣壞，到肚裏怎麼樣消化；這好的怎麼消化，這不好的又怎麼樣消化……。」不要想這個，不論好吃不好吃，到肚裏一樣能消化，這個境界也是這樣。境界現前，你不要想這個境界是好？還是不好？你一追想好不好，就落成第二義，不是第一義諦，因爲你動念了。「念動百事有，念止萬事無」，「心止念絕是真富貴，私欲斷盡是真福田」。你用什麼功，一定要斷除你的私欲；你私欲不斷，有什麼境界，都是皮毛。

(15) 這是不得了！

有人覺得打坐非常自在，自在、自在、真自在，說不出來那麼自在，你要是得到這種自在，你會把什麼都忘了。我不是說過色界執著味禪嗎？味禪那種滋味比任何情形都快樂，比結婚快樂，比你吃任何迷藥都快樂，

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frightened. When you are sitting there, you will feel as if a millstone is hanging over your head and is about to drop, or as if an atomic bomb about to explode over you. What should you do? Open your eyes. If you are attached to that state, it is easy to enter a demonic state. The atomic bomb will blow your head off. However, if you are not attached to marks and remain calm, you will be fine. It is said, "Samadhi can defeat all demons" If you have *samadhi*, all demons will run away. It is a false state when you see yourself falling into a 10,000 foot abyss. Why does the state of a 10,000 foot abyss manifest? This represents that your past karmic offenses are as deep as an abyss. If you know that you have heavy karmic offenses, you should cultivate and not be afraid. In Chan meditation, states will appear. Sometimes they are good states and other times they are evil states. Why do these states appear? In the past, you harbored good thoughts and now they manifest when you sit in meditation. Or you harbored evil thoughts, so demonic obstacle states will manifest. No matter whether it is a good or a bad state, it comes from the false thoughts you had in the past. Therefore, cultivators should not casually engage in false thinking.

14) The End of All Desires Is a True Blessing

If you have a bit of purity in your mind, the Buddha's light will shine upon you, eradicating your karmic offenses and increasing your good roots. Sometimes, it is a kind of movement in which you feel like a bomb is about to explode. It is said, "With movement there is change. With change there is transformation." When the bomb explodes, it will reduce your afflictions and ignorance. When you encounter states, do not attach to whether they are good or bad. Simply carry on with your work. Eat your fill when you are hungry and after you are done, do not start to analyze how good or bad the food was or how it gets digested in your stomach. Do not think about whether the food tasted good or bad; it will all get digested in your stomach. When a state manifests, do not think about whether it is a good state or a bad one. If you start to analyze it, you will fall into the secondary meaning. It is not the primary meaning. This is because your thoughts stirred. Therefore it is said, "When thoughts move, a hundred matters arise. When thoughts cease, ten thousands events disappear." "The ceasing of the mind and thoughts is true wealth. The end of all desires is a true blessing." So, no matter what you cultivate, you must cut off your selfish desires. If you don't, then whatever state you experience will be superficial.

15) This Is Incredible!

There are people who feel at ease whenever they sit in meditation. It is a state of true freedom that words cannot describe. You forget everything when you obtain this kind of state. I have said that those in the Form Realm are attached to the flavor of Chan. The blissful

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