

拜

佛

及

四

大

威

儀

與

醫

學

的

關

係

運動養生的重要性(續)

The Connection between Bowing and the Four Departments and Medicine

—The Importance of Exercise and Health (Continued)

(二) 四大威儀：立如松(續)

注3：脊椎骨共有32-34節，頸部7節、胸部12節、腰部5節、薦(骶)椎5節、尾椎2-4節，但薦(骶)椎融合為一大塊，尾椎也合成一塊，故共26塊骨頭。

如果懂得養生保健，或者修行很好的人，薦(骶)椎，尾椎不會融合成一塊的，並能活動，且骨組織的彈性、韌性都很好。如果薦(骶)椎、尾椎及根骨的骨組織的彈性、韌性都很好，這標誌著您的全身206(8)塊骨頭都非常的靈活，您的每一個骨頭都能活動自如。您的骨組織彈性、韌性都很好，也就標誌著您的骨骼非常年輕，就像年輕的樹；既有彈性，又有韌性，無論怎樣折都折不斷。

另外，腰部5節脊椎骨是身體各部運動時的樞紐，支持人體上半身的重量，且腰為腎之腑；其彈性、韌性、穩固性、活動性及靈活度至關重要。特別是腰2腰3之間為命門穴，是生命的源泉、命門之火的發源地、人體能量產生的源頭，更是至關重要。

還有，如果您的性格中，既帶有柔性，又帶有韌性，但略帶有剛性。這樣的話，即不能傷到您自己，同時又讓您的身體具有百折不撓、強大的生命力；特別是，您的心總是保持永遠年輕狀態，您的年齡又算什麼呢？

坐如鐘

三足鼎立坐如鐘，
五骶薦尾定乾坤，
三角垂心立中軸，
五星觀天跏趺坐。

打坐的時候，尾椎骨與骨盆的兩個坐骨結節，像丹鼎爐似的，三個點定一個平面；另外，尾椎骨與兩個膝蓋

II. The Four Departments: Standing Like a Pine (continued)

Note 3: The spine has 32 to 34 vertebrae; the neck, seven; the thorax (chest) 12; the lumbar region (waist) five; the sacrum, five; and the coccyx (tailbone) two to four. But the sacrum and the vertebrae of the tailbone are fused into one larger piece, so in total there are 26 bones. For those who know how to take care of their health or who cultivate well, the sacrum and the tailbone do not fuse into one piece and remain flexible. If the skeletal structure of your sacrum, coccyx and base-bone are all flexible, then all 206 or 208 bones in your body will be limber and your bones very youthful, like a sapling that is springy yet has some tenacity, so that no matter how much it is bent it will not break.

The five vertebrae along the waist are the focal points of exercise. They support the weight of the upper body. Furthermore, the waist houses the kidneys. The flexibility and tenacity of the waist, its stability, energy, and limberness are of great importance. Particularly worth noting is the life gate (命門) pressure point between vertebrae two and three of the waist: this is the source of life and the place where the body's energy is produced.

Also, if your nature contains gentleness and tenacity, as well as some strength, you cannot hurt yourself, and your body will have great vitality and be unaffected even by repeated setbacks. Most importantly, your heart will always stay youthful no matter what your age.

Sitting Like a Bell

Sit like a bell with the tripartite configuration.

The five sacral vertebrae and tailbone fix the heaven and earth.

The center of the triangle establishes the axle. Sitting in full lotus, the five stars contemplate the sky.

A talk given by
Dr. Yumei Xiang
in the Buddha Hall
at CTTB
Translated into English
by Nancy Chu

向玉梅醫師
講於萬佛城大殿
朱果凡 英譯

的外側點，也像丹鼎爐的三個腳，定一個平面，穩穩當當地放在地面上。

這裡骶尾椎骨，是這兩個等腰三角形的頂點。學過數學的人都知道，三角形的三個角向對邊畫三條垂線，三條垂線交叉點就是這個三角形的垂心點，而這個垂心點正好在脊椎骨的前三分之一處，這個點就是我們打坐時的垂點，身體的重心、中心點。但，由於我們平時的姿勢不正確或者疾病，造成骨關節結構不正常、變形、錯位，甚至黏連等，這個三角形常常不在一個水平面上。

您可以在打坐時或者在調理身體的過程中，身體開始溫暖柔軟、氣足血旺時，您就可以鬆動骨關節，使其靈活有彈性；同時，讓骨骼本身的成分及結構逐漸恢復正常。您可以隨時、漸次易經筋、洗骨髓，來調整這三個點，及整個骨盆結構(因為人體組織是活的)，使其逐漸恢復在一個水平面上。您甚至可以調整全身經脈、筋骨的肩架結構，使其恢復正常的形狀和正確姿勢的位置。在整個過程中，迴光返照、改心是最重要的；只要念頭一改，整個身體結構就可以向正常、正確位置進展。這才是最不可思議的！

這裡的骶尾椎骨就像一根直插在地上的柱子一般，在起著決定性、關鍵性的作用。骶尾椎骨的骨質組成，彈性、韌性及結構組成等，是非常重要的，也是我們打坐能坐久、坐穩的基礎和關鍵。這塊骨頭在三十歲左右，就開始發生退行性變化；如骨質疏鬆症等，就是從這塊骨頭開始的。這塊骨頭的保養，相形之下也就非常的重要了。

五星，是指兩足的湧泉穴、雙手的勞宮穴，再加上頭頂的百會穴；這五個穴朝天，結雙跏趺，端然正坐。正如上人在〈百日禪〉開示中說，眼觀鼻、鼻觀口、口問心、舌尖頂上顎，有涎液則吞進肚裡去。頭、頸、脊椎骨等自然放鬆，姿勢如同立松。而站立時，這個三角形的垂點——身體的重心、中心點——恰好在兩足根的中點；所以兩足跟骨也是同等的重要，是站久、站穩的關鍵。

大家已經有了這樣的概念；腎主骨，

When meditating, the tailbone and the joints of the two pelvic hucklebones are like the alchemist's crucible: three points form a plane. Other than that, the tailbone and the outer edges of the knees also form the three points of the alchemist's crucible, forming a plane solidly planted on the ground.

Here the sacrum and coccyx is the common vertex of the two isosceles triangles. Those who have studied geometry know that the altitudes of a triangle (straight lines through each vertex and perpendicular to the opposite side) intersect at the orthocenter of the triangle. And the center of the triangle is located at one-third of the distance from the front of the vertebrae. This point is the center for our meditation, the center and focus of the body; however, as a result of incorrect posture or illness the structure of our bones and joints is often deformed or dislocated, and the bones of those who have suffered injury may have fused together. As a result this triangle is often not on the same plane.

When you are meditating or in the process of healing your body, your body becomes warm and gentle, full of energy and blood. You can then stretch and relax your bones and joints and make them flexible and energetic. This permits the constitution and structure of the skeleton to return to their normal, healthy state. At any time, you can gradually regulate your meridians and tendons, and cleanse the marrow, to adjust these three points and the entire structure of the pelvis (because the structure of the human body is "alive"), enabling them to gradually revert to a plane. You can even adjust the structure of the meridians, bones, and sinews of the entire body to return it to a normal and natural position. During the process of adjustment, it is of greatest importance to return the light to reflect within, in order to change your heart. It may seem extraordinary but in fact you need only change your thinking to make it possible for your body to return to its normal, correct structure.

The sacral and coccyx vertebrae are like a pillar stuck straight into the ground, so that it has a determinate and pivotal function. Keeping the sacral and coccyx vertebra flexible and strong is fundamental to our ability to sit in meditation for long periods of time. This particular bone begins to deteriorate at around age 30, and this is also often the place where osteoporosis begins. So maintaining the health of this part of the body is very important.

The Five Stars are the *yong-quan* (湧泉) pressure points on the feet, the *lao-gong* (勞宮) pressure points on the hands, and the *bai-hui* (百會) pressure point at the top of the head. These five pressure points are all facing the sky when one is sitting with correct posture in the full lotus position. As the Venerable Master says in the "Talks Given in the Hundred-day Chan Session": "The eyes contemplate the nose, the nose contemplates the mouth, and the mouth questions the mind." The tip of the tongue should be touching the roof of the mouth, and any saliva should be swallowed. The neck vertebrae should be naturally relaxed. Imagine that you are standing up straight and tall, like a pine tree. When standing, the orthocenter of the triangle and the center of the body's weight should be right between the two heels. The heels are also important, because they are the key to being able to stand with stability for extended periods.

而固腎讓骨頭健壯是最關鍵的。腎主納氣，腎為氣之根，是人體生命的根本；保腎精、護腎陽的重要性，也就不言而喻了。腎就相當於汽車的引擎，我們的心就相當於駕車的人。而如何駕馭「身體」這輛車，又怎樣駕馭人生的這輛車，我們的心是最最至關重要的。要常常迴光返照：我們的心是不是一直在佛道上，來駕馭這輛「身體」車，達到心身並進？因為有了健康的心身，修行才能無障礙。

行如風

疾風競走行如風，
上無天來下無地，
清風徐來中無人，
水波不興無人我。

行的時候，身體的姿勢與立如松相同，兩足根的中點，脊椎骨前三分之一處，是身體的「中心線」，和頭頂百會穴保持在一條直線上。起左腳，掄起右臂，甩出左臂；再起右腳，掄起左臂，甩出右臂；動靜自然，交替進行。兩眼垂視前方3尺處，正如上人在〈百日禪〉裡的開示中說：「跑香時，如疾風，風颳得上不見天，下不見地，中不見人。因為用功時，無人、無我，所以上不見天，下不見地，中不見人。慢行時，猶如清風徐來，水波不興。」

臥如弓

蟠龍臥虎臥如弓，
側椎彎脊吉祥臥，
托腮搭胯右脅臥，
鬆體靜心臥弦月。

睡覺時，托腮搭胯，右脅而臥，做吉祥臥姿勢。整個脊椎骨要向內側彎曲，向外拱起如弓狀，正如拜佛的俯首、五體投地的原理一樣；這樣使脊椎骨之間的椎間孔空間最大，脊髓中樞神經及血管不受壓。枕頭的高度適中，「外柔內剛，有支撐力」，與肩膀到頸部、頭部相同。頸呈水平，還是同樣保持頭、頸椎、胸椎，在一條水平直線上；再配合收下巴，則血流神經通暢，腦功能良好。如此睡眠，方可「通電」般修復。

Most people already know that the health of the kidneys depends on the bones and that the best way to achieve healthy bones is by strengthening the kidneys. The kidneys are the source of energy and command the in-breath, so they are the roots of life in the human body. The importance of maintaining the health of the kidney meridians so as to protect the right or yang kidney cannot be underestimated. The kidneys are like the engine of the car, and our heart like the driver. As for how to drive the car (our body), our heart is the most important. If we can drive this car (our body) with our mind on the Buddha-path, we will develop in both body and mind. Only when we are healthy in both body and mind can we cultivate without obstruction.

Walk Like the Wind

Walk like the wind as if a moderate blasting gale.

Above there is no sky, below no earth,

The breeze; no one is there.

No ripples arise in the water; there is no self and others.

When walking the posture should be like a pine, the weight of the body balanced between the two heels and one-third of the way in front of the spine. The central axis of the body should be aligned with the *bai-hui* (百會) pressure point at the top of the head. Raise the left foot and swing the right arm, while stretching out the left arm energetically; then raise the right foot, and swing the left arm, while stretching out the right arm energetically. In this way relaxation and stillness will naturally alternate. The two eyes should be lowered, looking at a point three feet ahead. As the Venerable Master says in "Talks Given in the Hundred-day Chan Session": "When practicing walking meditation, be like a moderate gale. The wind blows until the sky cannot be seen above, the earth cannot be seen below, and people cannot be seen in the middle. That is because when we are applying effort, there is no self and no others. So we do not see the sky above, the earth below, or people in the middle. When walking slowly, it is like a light wind passing, leaving no ripples in the water."

Reclining Like a Bow

Reclining like a bow, be a curled-up dragon or sleeping tiger.

Laterally bending the spine, one lies auspiciously.

Supporting the cheeks and resting on the hips,

one lies on the right flank.

Relaxing the body and stilling the mind, one meditates lying down.

When sleeping, the hands should be supporting the cheek, and resting on the hips, as one lies on the right side in the auspicious reclining position. The entire spine should be curved inwards in a bow shape, as it is when bowing with five points touching the ground. The principle is the same: this causes the largest spaced foramen, so that there is not too much pressure put on the nerves and blood vessels along the spine. The pillow should raise the head to a moderate height to support the head, following the principle of "externally gentle, internally solid." The head should be aligned with the neck and chest. Additionally, tucking in the chin improves blood circulation and nerve health, which helps the brain to function better. In this way, sleeping acts to recharge and reenergize us.