

如來禪

Tathagatas Dhyana

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講這個題目之前，首先得問：為什麼要坐禪？



生理上的需要

我們人的習氣就是習慣於攀外緣，眼耳鼻舌身意是處處著。眼睛就跟著色塵跑，耳朵跟著聲塵跑，鼻子就跟著香塵跑，舌頭就跟著味塵跑，身體就跟著觸塵跑，意識就跟著法塵跑。時時刻刻都是如此，精氣神統統向外渙散出去了。時間一久，生理上和精神上就吃不消。精氣神的過度耗費就像你我花錢一般，錢花出去的多，賺進來的少，時間久了就得破產。我們身體也是一樣，精氣神耗費得多，養精蓄銳時候少，久而久之，人的身體很容易也就垮了。

不過我們人和其他的動物都一樣，都會有一種自我維護的本能。消耗得厲害之後就會想收斂，就會自然產生一種收攝精氣神的潛意識出

Before we discuss this topic, we should first ask: Why do we sit in Chan meditation?



Physiological Needs

We as humans are accustomed to seeking external conditions. Our eyes, ears, nose, tongue, body and mind have been seeking for what is outside. The eyes chase forms (form dust) that appear; the ears follow sounds around us; the nose follows scents it smells; the tongue follows the flavors it tastes, the body follows the texture it touches, while the mind follows phenomenon or thoughts it produces. Our sense organs have always been functioning like this all the time, and we are exhausting our essence, energy and spirit this way. As time passes, our physiological and spiritual energy would not have been able to take this kind of leakage. The way we exhaust our essence, energy and spirit is just like our spending the money. If we spend more than we have earned, we would eventually end up broke. Our physical body is just like that; we spend more of our essence, energy and spirit than the amount we nurture and store. After a while, our body would easily collapse.

來。所以在市面上只要出現什麼氣功班的，就會很有市場。這都是我們的潛意識已經不知不覺地感到有這種需要維護自個的生理和精神上的健康，所以就會有這種想要參加氣功活動的欲望。

在佛教中，有過禪坐經驗的人都知道，坐禪首先改變的就是生理上的狀況。未坐禪之前，精氣神習慣於外耗，坐禪後，精氣神收斂回來了，首先改變的就是身體的狀況好起來了。身體上氣脈通了，一些慢性病或痼疾也消失了，甚至還有返老還童的現象。這種初階的變化，在佛教的眼裡看來是微不足道的，但在外道裡就以為很了不得，很執著在這一層次的境界上。

可以開發每個人自己本有的智慧 (佛性)

中國的道家和印度的婆羅門，也都是打坐的高手。只不過他們不約而同地，走向了有所執著的境地，像印度的婆羅門不是執斷便是執常，中國的道家則執著到壽者相的道路上頭去了。當釋迦牟尼佛在學遍了婆羅門的一切道法後，覺得它們都還不是究竟的法門，於是到雪山又苦行了六年。最後也放棄了無益的苦行，逕往菩提樹下打坐冥思，並立誓如不能證得真理便不起於座，終於在第四十九日的夜晚，目睹明星而證得了無上正等正覺的智慧，才把禪坐的奧旨推到了極致。這個極致是什麼？是佛陀悟見了「一切眾生皆有諸佛如來的智慧德相，只可惜被自己的執著和妄想給障蔽住了，而無法獲得」。因此釋迦牟尼成佛之後，用四十九年時間講經說法，引導眾生啟發自己本有的智慧，讓一切眾生都能種下成佛的種子。

永嘉大師《證道歌》上說：「頓覺了如來禪，六度萬行體中圓；夢裡明明有六趣，覺後空空無

However, like the intuition of animals, humans have a self-defense mechanism. After badly consuming our energy, we would wish to restore it and our subconscious mind naturally finds ways to renew our essence, energy and spirit. This is why Qigong classes have a share in commercial markets. Our subconscious mind feels the need to maintain physical and mental health and consequently, we are drawn to participate in Qigong classes.

In Buddhism, experienced meditators know that while sitting in Chan, the first change they experience is physiological differences. Prior to learning meditation, our essence, energy and spirit are constantly being discharged. After learning meditation, our essence, energy and spirit is gathered back; hence, the first change after meditation is a better physical condition. The meridian channels in our bodies will flow better and chronic diseases or illnesses will also gradually disappear. Some even feel like their youthful vigor has been recovered. These first-stage changes, in Buddhism's perspective, are considered minute; however, from non-Buddhists' point of view, this state is quite remarkable and people are attached to this kind of state.



Everyone can develop their inherent wisdom (Buddha Nature)

Chinese Taoists and Indian Bhramans are all expert meditators. However, they coincidentally walked on the path of attachment; the Bhramans would either be attached to annihilationism or permanence whereas the Taoists are attached to immortality. After Shakyamuni Buddha had learned all the Bhraman's methods of practice, he felt that the practices were not the ultimate Dharma-door. So, he cultivated six years of ascetic practice in the Snow Mountain. However, in the end, he also abandoned their meaningless ascetic practices, went under the Bodhi tree and sat in deep meditation. He then vowed that if he could not awaken to the true principles, he would not rise. After 49 days, seeing a shooting star, he was awakened to the unsurpassed, proper and right wisdom and discovered a profound principle



大千。」這歌裡面所說的「如來禪」是什麼？就是明白一切眾生都有「自性本具圓滿、無欠無餘的智慧」。而我們學佛，就是希望有朝一日也能開發出這樣的智慧來。那麼，坐禪、開智慧最理想的就是依「如來禪」來行持，而不是依止其他的著相的法門。



如何行持才是「如來禪」

坐禪首先要學會坐跏趺坐，因為這個姿勢比較攝心，容易入定。上人說過，跏趺坐這種姿勢能消滅無量劫的業障，能了生死，生出無量功德。第二步驟是控制妄想。入坐後開始調整身體，腰要直，頭要正，然後是攝心——先眼觀鼻，再鼻觀口，口觀心。這也是控制妄想的秘訣。第三步驟是將呼吸調勻。讓呼吸不急不緩，使其自然。

以上三項都能做到了，就到了最要緊的一關，就是「參話頭」，一般來說就是參「念佛是誰」。上人說過，就這一個話頭，其實也還是個妄想，但是以一個妄想來制止其他無量無數的妄想，如果能做到，時間一久就會起作用，這是以毒攻毒的法子。到最後若能一念不生就能開悟，那就到了「山窮水盡疑無路，柳暗花明又一村」的新局面了。

大家也可以參考《楞嚴經》中，二十五位仁者在各自敘述開悟的過程中，也都是抓住一個和自己相應的話頭後，就不停地參，「參」就是「冥想」是動詞，是不停的在自己的意識中逮著它不讓溜走，並且不斷的看住它細細地琢磨。當然這個話頭必須是中性的，也就是一個不能讓自己有情緒波動起伏的主題。如果自己並沒有這麼一個主題，那就還是參「念佛是誰」是最恰當不過了。

現今能行持這樣禪法的道場，已不容易遇著了。喜歡坐禪的朋友，不妨試試萬佛聖城的冬季禪七，每年年底萬佛聖城都會舉辦三個星期的禪七。禪七期間

from Dhyana meditation. What is the profound principle he realized from Dhyana meditation? The Buddha was awakened to that all living beings have the wisdom and virtue of all Tathagatas; however, because of their attachment and false thoughts covering it, they cannot realize such awakening. That was why Shakyamuni Buddha spent 49 years lecturing sutras and speaking Dharma so that he could guide living beings to uncover their inherent wisdom and cause them to plant seeds to realize Buddhahood.

Great Master Yong Jia in *the Song of Enlightenment* said: “Sudden awakening to Tathagatas’ dhyana, six *paramitas* and myriad practices are completely perfected in their essence; In the dreams, the six destinies clearly exist. After awakening, everything is empty and the universe vanishes.” In this verse, what is meant by “Tathagatas Dhyana”? That is the understanding that all living beings’ are replete with “Perfect inherent nature with wisdom that is neither lacking nor exceeding.” As we learn Buddhism, it is our hope that someday we will also develop such wisdom. Hence, the best way to meditate and develop our wisdom is to follow the practice of the Tathagatas Dhyana instead of other Dharmadoors that are attached to appearances.



How do we practice Tathagatas Dhyana?

The first thing to learn about meditation is sitting in full lotus posture because this posture would help us focus our minds and would be easier for us to enter Samadhi. Venerable Master Hua had said that sitting in full lotus posture can help us eradicate all karmic obstacles we have accumulated for immeasurable kalpas; it can help us end the cycle of birth and death as well as bring inconceivable merit and virtue. The second step is to discipline false thoughts as we sit. We should first adjust our body; our back should be straight, head upright, and then, focus our minds – the eyes regard the nose, the nose regards the mouth and the mouth regards the mind. This is the secret to control our false thoughts. The third step is to watch our breaths, which should be regulated to neither too fast nor too slow - breathing naturally.

Once the three aforementioned steps are done, then it is down to the most important step - investigate the koan. In general, investigating the koan refers to investigating “who is reciting the Buddha’s name?” The Venerable Master had said previously that investigating the koan is also a false thought; but it is to use one false thought to stop numerous false thoughts. If one can do that for over a period of time, it will work just like using poison to counteract poison. In the end, if no thoughts rise, one becomes awakened. It is a new state. As the saying goes, “When the mountains and the rivers end, hidden in the dark willows and the bright flowers, there is yet another village.”

Everyone can refer to the 25 sages section in *the Shurangama Sutra*, where twenty five sages each explained their own path to enlightenment. Each of them had gotten their own corresponding koans. Once they had it, they continuously investigated the koan ceaselessly. To investigate means to meditate and is a verb which means to retain that very thought of koan in your consciousness and not letting it go as well as keep observing that thought and ponder over it. However,

不上殿，不念經，也不過堂。從早上四點到晚上十點五十分，出家人日中一食，到時候自己去吃飯，吃完飯再回到禪堂繼續參。每天晚上在八點鐘時會有善知識開示，可以說心得或問問題。一天十九個小時，每坐完一炷香後，就起來行香、跑香。這幾年萬佛城的禪七，因考慮到參加打七禪者的需求，時間上會善巧方便的調整，使參禪者都能順利的參加每一炷香。

坐禪最大的益處，除了可以開發佛陀指出的人人本有的智慧外，連帶著的好處還有身體恢復了健康，思考更敏銳，判斷正邪的智慧也慢慢地生出來了。所以如果你的禪坐已有基礎，可以坐上一到兩個鐘頭跏趺坐的話，不妨試一試萬佛聖城的冬季禪七，體驗一下正宗禪修的行持，也許會有很大的收穫。



this koan needs to be neutral Chan topic instead of one that would swing your mood up and down. If you do not have your own Chan topic, then it would be the most appropriate to investigate “who is reciting the Buddha’s name”.

Nowadays, it is not easy to encounter a monastery that practices this type of meditation methods. For friends who are interested in sitting in meditation, why don’t you try out the winter Chan session at the City of Ten Thousand Buddhas? Every year, the City of Ten Thousand Buddha would hold a Chan sessions for 3 weeks. During the session, there are no morning and evening ceremonies, no sutra recitation and the daily meal offering ceremony is also stopped. The session runs from 4 A.M.to 10:50 P.M. and monastics eat only one meal a day. During lunch time, everyone would just go to the dining hall and take their lunch on their own. After lunch, people return to the Chan Hall to continue investigate Chan. Every night at 8 pm, a good wise advisor would lecture in the Chan Hall and people could share their experiences or ask questions. The session runs for 19 hours a day. After each sitting period, people get up to do walking meditation. Due to the needs of the Chan session participants over the past few years at CTTB, Chan schedules are expediently adjusted so that every meditator can fully participate in every sitting period.

The biggest benefit in sitting meditation is developing inherent wisdom, as the Buddha pointed out to us. Besides this, the side benefits are that our body will be healthy; our mind becomes alert and sharp, our wisdom that discerns proper from deviant will gradually be developed. So, if you already know the basics of sitting meditation, and can sit for one or two hours in full lotus posture, why don’t you try the winter Chan session at the City of Ten Thousand Buddhas, and experience Chan meditation in a genuine Chan monastery. You might harvest something big.

