

修行的功夫……忍

PATIENCE: THE MOST IMPORTANT SKILL IN CULTIVATION

大悲心懺悔
喜歡大皆



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慈悲 英譯

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BODHI FIELD 菩提田

諸佛菩薩、上人、各位法師、各位居士。今天有機會上來跟大家講講我的「佛七」跟「禪七」的心得。首先，要感恩師父上人，還有天龍八部的護持，讓我們很安心地用功。一個禮拜的「佛七」，三個禮拜的「禪七」，很快就過去了。現在先來談談「佛七」。

我在「佛七」期間，念佛的時候，精神沒辦法很集中，雖然精神沒辦法集中，但還是跟大家和合地念佛，妄想也少多了。我覺得我們在念佛時，最好念佛的聲音能夠出來，因為聲音和合可以提昇道氣，所以說大家念佛的時候要出聲音。

假設你的聲音很特別，譬如較尖銳或是有些刺耳，就不要太大聲。聽大家和合的聲音，就好像是河水緩緩地流很平靜，會讓人覺得很歡喜，念得心很平很靜；心平靜的話，就有法喜的感覺，所以共修是很好的。

我曾經聽人講，說他聽到有人特別尖銳的念佛聲

All Buddhas, Bodhisattvas, Venerable Master, all Dharma Masters and Dharma friends: Today I have been given the opportunity to share my experiences for the Amitabha session and Chan session. First of all, I would like to express my gratitude to the Venerable Master and Eight-fold division for their protection, thus allowing us to focus on our cultivation. One week of Amitabha session and three weeks of Chan session went by very fast. I will talk about the Amitabha session first.

During Amitabha session, I was having a hard time focusing on the Buddha's name. Nevertheless, I continued to recite with everyone else, and the amount of my false thoughts decreased. I feel that when we recite the Buddha's name, it is best to recite out loud, because the sounds can bring up our spirit.

If your voice is unique or sounds sharper than others, then you shouldn't sing too loudly. When we sing peacefully, like the quiet sound of a river flowing, it will make people happy and their minds will become tranquil. When the mind is calm, one feels Dharma joy. This is a benefit of cultivating together.

音，讓他起煩惱，所以就不想跟大家一起念，這是錯誤的觀念。因為共修就在熏習我們將來往生時候的情形，我們往生時，除非是沒有人來助念；假如有人助念的話，會有不同的音聲。我們要往生的時候，不但業障現前，還加上病痛，那種無奈，如果又起瞋恨心的話，我看一定會墮落三惡道！

因為每個人的音聲不一樣，所以熏陶是很重要的。如果連聲音都沒辦法接受的話，我們要去極樂世界就會很困難；除非你自己有把握，不需要人家幫忙，那就OK了。

我們應該訓練我們的耳根聽不好的聲音、不好的話，這樣才不會隨著音聲轉，起很多煩惱。修行就是修這個，連音聲或是人家所講的話都沒有辦法接受，那麼我們就不曉得在修什麼，所以這是很重要的。

現在來談談上個禮拜的「禪七」。對於「禪七」我是沒有心得，但是對那個「痛」就有心得，說給大家做做參考。

第一個禮拜，每一支香我都從開頭坐到放香，但是到那個禮拜六的時候，我的腳就開始反對，不聽話了。怎麼不聽話呢？它開始痠，很痠很痠，從腳丫子痠到屁股，愈動它就愈痠，痠到很受不了。唉！要忍耐，反正就是要忍嘛，沒有什麼其它的方法。好！就忍；忍了幾個小時，可能是三個小時，真的不行了就起來行香，然後再坐兩小時，不行了再起來行香，就這樣連續好幾天。

當一個人本來可以長坐，卻發現現在退得這麼嚴重的時候，那個心就變得很消極，也起了很大的煩惱。那時，我就起來行香，然後出去外面走一走，把自己的心平衡下來。我又請示幾位法師有什麼方法來對治這個痠，能夠克制一下，不要痠得那麼嚴重；她們每一個人給我的回答都是：「忍耐！」

忍耐、忍了三四天，有時候就可以坐一個小時、兩個小時、三個小時，不一定。就是那三四天，很忍耐很忍耐的，就這樣子過去，過去就開始不痠了。不痠了，又可以開始長坐，那就繼續坐囉！

在第二個禮拜已經快要過去的時候，另外一個考驗又來了。痠痛忍耐過去之後，又繼續恢復原來的那種坐香，但是坐的時間長的話，痛會再回來的，不是說坐長就不會痛，痛是來來去去的。我們會痛是因為氣沒辦法通，氣想要通，通不過去，所以就痛。

我已經坐了很長的時間，當時氣已經堵得很厲害，很痛，我想既然要上廁所，又要吃飯了，就放

A fellow cultivator once told me that she refuses to recite with everyone because she could not put up with people who have sharp voices. This is wrong! One purpose of cultivating in the assembly is to prepare us for the time of death in the future. At the time of death, not only will karmic obstructions appear, we will also be suffering from pain and illness. If we become angry because we cannot stand other people's voices, we will definitely fall into the three evil paths.

It is very important to develop a tolerance to other people's voices, because everyone is different. If we can't even stand to hear peculiar sounds, then unless you are confident of your abilities in Buddha recitation and do not need people to recite the Buddha's name for you, it will be very difficult for you to be reborn in the Pure Land.

We should train ourselves to get used to unfavorable sounds and words that are piercing to the ear, so that we will not be moved by them and have many afflictions. This is the essence of cultivation and is very important. If we are not able to tolerate harsh sounds or speech, then what are we cultivating for?

Now let us talk about the Chan session. I have no thoughts about the Chan session itself, but I have many experiences about the pain involved.

During the first week, I was able to maintain the full lotus position throughout every period without getting up in between. But on Saturday, my legs began to revolt. They became very sore, from my feet to my bottom, and the more I moved around the sorer they became. It was almost unbearable, but trying to endure the soreness was the only thing I could do. I would sit for three hours and get up to do walking meditation when I could not stand the soreness, and then continue to sit for another two hours before getting up to walk again. This went on for a couple of days.

Previously, I was able to sit for long periods of time without getting up. However, my deteriorating abilities made me very depressed and gave me a lot of afflictions. When the soreness became intolerable, I would go outside to walk around and to calm myself. I also asked some other Dharma Masters if there was a method that could ease the soreness. Their answers were all the same: "Endure it!"

After four days, I was able to sit longer and longer, from one hour to three hours. I did my best to sit through the leg pain. But once I got over this hurdle, the soreness disappeared and I was once again able to sit for long periods at a time.

Towards the end of second week, I encountered another ordeal. Although I could go back to sitting for a long time, the pain did not disappear altogether, but came and went. Sitting too long would make it come back. Pain is the result of energy getting clogged up.

腿。但是氣已經堵在我的整隻大腿裡面，放腿之後，它還積在那裏。因為積在那個地方，打坐的時候它就是一個問題；腳會很硬，要盤腿的話，就很難盤得起來。還有一點，坐的時候氣跑來跑去，有時會覺得屁股好像有一個東西在那個地方，讓你很痛苦。這就是氣積得很多，就像我整隻腳都有氣在那裏，一定要坐到氣完全都散了，它才會恢復。

從那次開始之後，我坐香就很困難了；還是可以坐，但是氣就是堵著，很痛苦。我們打坐要很小心，不然的話，為什麼有的坐到最後，走起路來腳都一跛一跛的，所以很多情形都會出現的。

這次打坐跟去年不一樣。我曾經痛過七個小時，這不是平常的痛，是很痛很痛，痛到心、眼睛都要跳出來，但是都要忍耐，所以上人說：「打七，就是打我們的精神。」那種痛就像是我們的精神被打的痛，很辛苦的，這也是讓我們學習忍耐。就像「忍」字，痛的時候真的就像一把刀從心上插下去，但還是要忍，這樣才有辦法有成就；不然的話，就是半途而廢。

三個禮拜的「禪七」，第一個禮拜不是那麼痛；我想因為才剛開始坐，氣還沒真正上來；就好像我們煮開水還沒開，所以雖然是痛，但是沒有痛得那麼厲害，都還可以忍受。坐久以後，氣就像開水，慢慢就要滾了。第二個禮拜那個氣就來了，氣來的時候很強烈，衝得很快，那種痛都可以接受的。

有一種氣是很慢很慢的，那種痛會震動，但是痛得很舒服，可以接受。又有一種氣你感覺它很多，但它沒有辦法衝，就停留在那裏，就憋在那個地方，好像很脹，感覺氣完全不動，讓你很痛很痛，使你受不了；忍了幾個小時，可能五個小時，它還是不動，讓你痛得很沒辦法忍受的。

我今年打坐和去年有很大的不同。去年，氣來的時候，我還可以控制。當它麻的時候或者氣強的時候，假設我不要它的話，還可以控制它不要上來。今年就不同了，我想可能是時間坐長的關係，感覺上沒有氣在那邊，但是痛的時候，氣馬上就上來——我已經坐幾個小時了。一般人可能就是會麻，但是我是完全沒有麻的感覺，就只知道很痛。那麼已經坐了好幾個小時，實在受不了想要放；但是放的話，會更受不了的。

像我們雙盤坐的，一放腿的話，比不放腿的時候還更痛，這就很困難。因為氣鼓在裡面，有可能兩三個月氣一直都堵在那個地方，要散是不容易的。我不曉

If qi cannot flow smoothly, it will cause aching.

One day, the qi was backed up in my thigh and was causing severe pain. Since I had been sitting for a long period of time, I thought I would get up. However, getting up or walking around will not ease the pain or release the energy. The qi will continue to be barricaded in that area. When we start to meditate again that will create a problem, because the legs will become stiff and prevent us from sitting in full lotus. Usually qi flows through the body, but sometimes it will stop in one place, like the bottom, for instance. In that case, it will feel like you are sitting on something very uncomfortable. The only solution is to sit and wait for the qi to disperse.

Since then, it was hard for me to sit for even an hour. Although I could still do it, the pain was uncompromising. We should observe our condition when we practice meditation. If not, as my example shows, unexpected situations may arise.

From my previous experience, this year was really different. Once, the aching lasted for seven hours. It felt as if my eyes and heart were going to jump out of my body. But regardless of difficulty, the only way is to endure. The Venerable Master once said: "The purpose of the Chan session is to train and strengthen our spirit." When the pain becomes severe, it can feel like a knife stabbing into your heart. Nevertheless, this is the opportunity to practice endurance and patience. If we give up, we will never reach our goal.

The first week of Chan session was not bad, since we had just started. My qi was flowing smoothly and could be compared to water that had just started to cook and had not boiled yet. It hurt, but not very much. But on the second week, after we had sat for a longer time, the flow of qi was overwhelming, like boiling water producing a lot of steam.

There is a kind of qi that moves very slowly and causes this pain that is still tolerable. On the other hand, there is another kind of qi that remains in one place and gives you this swelling feeling. Even if you sit for hours upon hours, it will stay in that area and generate agonizing pain.

My meditating experience from last year was quite different from this year's. Last year, I was able to control the flow of my qi. However, this year was a different story. I suspect it had something to do with the length of time I was sitting. After sitting for a while, most people will feel numbness in their legs. In contrast, I only feel pain after sitting for too long. Sometimes when the pain was too much, I wanted to put my legs down, but doing that would only make it worse.

For people who sit in full lotus, the pain is actually more severe when you put your legs down. This can be a very big problem

得在座的各位，有沒有人有這種經驗能夠告訴我，不然我可能還要痛苦好幾個月了。這就是我「禪七」的一個過程。

還有一點我想說，我們在打「禪七」的時候，大家要互相包容。咳嗽還有打瞌睡，或是打呼，或是痛的時候會有一些聲音，互相都要包容。大家能夠坐在裡面，是很不容易的，這些聲音比坐在那邊痛，我想應該好得多，都可以接受的，大家應該互相鼓勵。有這個心坐在那邊，其實都已經很不錯了，打呼、咳嗽，或是有聲音，我覺得都是小事，也都是讓我們學習忍耐。阿彌陀佛！

because the qi may be stalled in that area for two or three months and will not disperse easily. I hope that anyone who has also gone through the same situation might be able to share their experiences with me. This is the course of events that I went through during the Chan session.

One final note is that during the Chan session, we should have tolerance for each other. We should bear with such sounds as coughing, yawning, snoring, or groaning about leg pain. To be able to participate in the Chan session is not easy. Compared to the pain, I think that the noises are relatively trivial and not difficult to endure. This is also a good opportunity to practice patience. We should encourage each other. Amitabha!

宣化上人解惑篇 —— 禪問答

Resolving Doubts - Q&A on Chan by Ven. Master Hua

凌峰 英譯 English Translation by Ling Feng

問：打坐的時候，哪一隻腿放在上邊有沒有什麼關係？

上人：左邊的腿先放到上邊，然後再把右邊的腿搬上來，就是這樣子。左腿為陽，右腿為陰，所以左腿先在上邊，右腿再搬上來，這也是就是表示陰陽的意思。你右腿若先在上邊就是陰盛陽衰了。

Q: Does it matter which leg is on top of the other during meditation?

VM: Put your left foot on top of the right thigh, and then put your right foot on top of the left thigh. Because left is yang and right is yin, you should put the left leg on top first, and then put right one up. This particular sitting posture represents yin and yang. If you do it the other way around, it would make yin prosper and weaken yang.

問：學武術、打太極拳，對打坐參禪，修道，有沒有幫助？

上人：一切唯心造，只要會用，便有幫助；不會用，便有害。武術打得好，是讓你心念專一，容易入定。只要不打妄想，做什麼事對修道都有幫助。

Q: Are martial arts and Taiji helpful in terms of sitting meditation, investigating Chan, and cultivating the Path?

VM: Everything is from mind alone. If you know how to use it, it will be helpful. If not, it will be harmful. If you can do martial art well, that will help you focus; thus it is easier to enter samadhi. Anything can be helpful to cultivation as long as you don't have false thoughts.

