

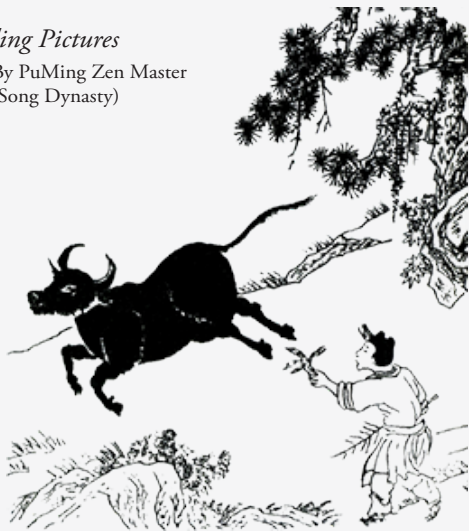
The Ten Oxherding Pictures

—By PuMing Zen Master
(Song Dynasty)

【宋】

普明禪師

牧牛圖十章



一、未牧（一顆煩躁不安的心）

1. Undisciplined (A restless mind)



二、初調（初步的訓練與約束）

2. Discipline Begun
(Elementary Training and Constraints)

洪親慧講於2013年4月11日 萬佛城大殿
袁華麗、羅親哲 英譯

去年（2012）佛七結束之後，便回明尼蘇達四個禮拜，然後去波士頓一個禮拜，回到聖城已經是農曆的大年初二。一位法師見到我的第一句話便是：「你怎麼可以在冬季禪七的時候跑回家去呢？」一時之間不知該如何解釋。

三個禮拜的冬季禪七是聖城的年度修行大事，甚至很多聖城的住眾將它比喻成修行者的年終期末考。而這一次我竟然缺考了，心中實在過意不去，只好跟法師說：「四月份還有一個一週禪七，這次，我不會缺席了。」今天就跟大家分享這次禪七補考的經驗。

既然決定要參加這次禪七補考，那該做好哪些準備功夫呢？想起以前在法大的課程中，曾經學過天臺宗修行止觀的「二十五前方便」，於是把它重新復習一下，覺得正好非常受用。沒想到這二十五前方便，竟然變成這次禪七補考的「考前大補帖」。

智者大師在天台宗《小止觀》、《釋禪波羅蜜》和《摩訶止觀》中，都有提及這二十五前方便。智者大師是對不同的根性來講這三部止觀，《小止觀》針對藏教根器，《釋禪波羅蜜》對的是別教根器，《摩訶止觀》是對圓教根器的

Last year after the Amitabha recitation session, I returned to Minnesota for 4 weeks, followed by another week in Boston, so it was already the second day of lunar new year when I came back to CTTB. A Dharma Master said upon seeing me: “How could you go back home during winter Chan Session?” I did not know how to explain.

The three-week winter Chan session at CTTB is a very important annual event for cultivators—many CTTB residents take it as the final test at the end of year. But I was absent. I really felt sorry, so I said to the Dharma Master, “There will be a one-week Chan session in April. I won’t be absent this time.” Today I will share with you my experience of this Chan Session as the make-up test.

Since I had already made up my mind to do this Chan Session as the make-up test, I was thinking what kind of preparation I should do. It occurred to me that when I attended a class in DRBU, I learned the Twenty-five prerequisites for cultivating *Samatha* (Stilling) and *Vipasyana* (contemplating) in Tian Tai School. I went back to review them and I felt they were very helpful. I did not expect these Twenty-five prerequisites to become the pre-test supplements for the Chan Session as the make-up test.

Great Master Zhi Zhe mentioned these twenty-five prerequisites conditions in *Minor Samatha-Vipasyana* of



三、受制（學會自我控制）
3. In Harness (Learning self-control)



四、回首（反省與覺照）
4. Faced Round (introspection and Mindfulness)



五、馴服（調伏與平衡）
5. Tamed (subdue and balance)

A Talk by ChinHui Hong at Buddha Hall of CTTB on April 11th, 2013
English Translation by Huali Yuan and James Robert

人所講。因為根器不同，三個地方的二十五前方便，架構雖然一樣，但是其內容繁簡、難易程度略有不同。其中又以《摩訶止觀》中所提的二十五前方便最為詳細及精彩。

以前學習這二十五前方便的時候，只是念過、讀過，知道而已。這次真正應用在禪修的經驗中，體會更加深刻，而且對智者大師的智慧更加地佩服。二十五前方便分為五大部分：

- 第一，具五緣；
- 第二，訶五欲；
- 第三，棄五蓋；
- 第四，調五事；
- 第五，行五法。

循序漸進，由外而內，由粗而細，非常有系統地幫助我們漸漸進入禪修的狀態中。

首先，先檢視一下自己是否具足進入禪修的五種緣。五緣分別是：

- 持戒清淨、
- 衣食具足、
- 閑居靜處、
- 息諸緣務、
- 近善知識。

我們能住在聖城修行真的是件幸福的事，智者大師所提的這五緣，其中衣食具足、閑居靜處這二緣在聖城是自然具足，天然自

Tian Tai School, *the Explanation of Paramita of Chan*, and *Maha Samatha-Vipasyana*. He taught these three kinds of *Samatha-Vipasyana* according to people's different capacities and potentials. *The Minor Samatha-Vipasyana* is for people who have the potential for the tripitaka teaching, *Explanation of Paramita of Chan* for people with the potential for the Specific Teachings, and *Maha Samatha-Vipasyana* is for people with capacities for the Perfect Teachings. The framework of the twenty-five prerequisites in these three books is the same, but the complexity and organization are slightly different due to the different capacities of people. What is mentioned in the *Maha Samatha-Vipasyana* are the most detailed and wonderful.

When I learned the twenty-five prerequisites in the past, I had only read it and thought about it. This time I truly applied them in my meditation, and thus my experience was much deeper and I admired the wisdom of Great Master Zhi Zhe a lot more. The Twenty-five prerequisites were divided into five categories.

1. Fulfillment of five conditions.
2. The renunciation of five desires,
3. Casting off five coverings,
4. Making five adjustments,
5. Utilizing five skillful means.

They gradually advance from the external to the internal, from the coarse to the fine. This systematically helps us enter Chan cultivation gradually.

First, let us examine whether we have the five conditions for meditation. The five conditions are:

1. Keeping precepts purely,
2. Ensuring adequate food and clothing,
3. Dwelling in a peaceful and quiet place,

【宋】

普明禪師

牧牛圖十章



六、無礙（心靈的自由）

6. Unimpeded (Spiritual Freedom)



七、任運（入法界）

7. Laissez Faire (Back to Dharma-Realm)

成。在近善知識緣中，智者大師提到三種善知識：外護善知識、同行善知識、教授善知識，若我們仔細觀察，用心體會，這三種善知識我們都有，而且是天天都在我們身邊。

至於，持戒清淨與否？能否息諸緣務？就要看個人情況而定。不過，跟住在城外的人比起來，城內的住眾還是有比較有利的條件。舉例來說，城內的在家眾，在法大學期期間每星期二都有「居士戒律課」，法師從三皈、五戒、八關齋戒，到在家菩薩戒的開遮持犯等戒相，都逐一解釋得非常清楚。無形中幫助大家更了解戒律，也幫助大家能持好自己所受的戒律。

在息諸緣務緣中，智者大師列出四種緣務：

- 一、生活營生緣務，
- 二、人情世故緣務，
- 三、工巧技術緣務，
- 四、學問緣務。

同樣地，跟住在城外的人比起來，城內的住眾在生活營生緣務及人情世故緣務就少很多。剛好這次禪七是學校的春假，前一個禮拜又是觀音七，所以也可以將平常所忙的工作告一個段落，具足息諸緣務的因緣。

五緣檢視完之後，再來就要開始收

4. Putting all responsibilities to rest,

5. Being associated with good spiritual friends.

It is a truly blessing to live and cultivate in CTTB. Among the five conditions mentioned by Great Master Zhi Zhe, two of them are naturally fulfilled: adequate food and clothing and a peaceful and quiet dwelling place. As for being close to good spiritual friends, the Great Master Zhi Zhe mentioned three types of them. There are good spiritual friends who are externally protective, those who have identical practices, and those who are instructive. If we observe closely, we will find those three kinds of good spiritual friends are around us every single day.

Whether or not we are holding precepts purely, or putting all responsibilities to rest depends on our personal situation. However, compared with people living outside of city, residents here are in favorable conditions. For example, we are able to attend class “Precepts for layperson” every Tuesday in DRBU. The Dharma Masters explain very clearly the three refuges, the five precepts, the eight-fold vegetarian precepts, the Bodhisattva precepts for laity, and the precept marks such as exceptions, coverings, upholding and violations. This helps us to gain more understanding and skillfully keep the precepts we take. Great Master Zhi Zhe listed four kinds of responsibilities. They are

1. Responsibilities of making a living,
2. Responsibilities of social interactions,
3. Responsibilities related with arts and crafts,
4. Responsibilities related with learning.



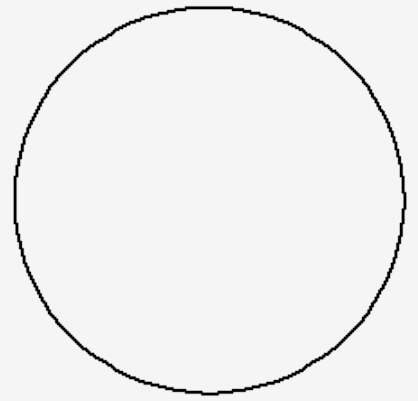
八、相忘（清靜的心智）

8. All Forgotten (Pure Mind)



九、獨照（見性）

9. The Solitary Moon (Enlightenment)



十、雙泯（究竟涅槃）

10. Both Vanished (Ultimately Nirvana)

心。智者大師將收心部分，分成兩部分，第一部分是訶五欲。這裡的五欲不是我們平常聽到的財、色、名、食、睡，而是指對色、聲、香、味、觸五種外塵的欲望。由較粗的前五識開始收心，然後進入比較細的第二部分棄五蓋。五蓋是貪、瞋、睡眠、掉舉、疑，這五蓋基本上都是第六意識的問題。

訶五欲，我們每天都生活在色、聲、香、味、觸這五種外塵之中，不知道大家會如何開始「訶五欲」？從這次禪七的經驗中，我發現從訶責、淨化、制止對色塵的欲望開始，可以非常有效達到「訶五欲」的收心效果。

我是個大近視，平時都要帶眼鏡才能看清楚。禪七期間，就拿掉眼鏡，將平時要「看清楚」的欲望降低到「只要能看到就好」，眼根收回來了。

眼鏡拿掉之後，看最清楚的算是自己的鼻子了。眼根一直看著自己的鼻根，鼻根平時沒有受到那麼多的注意，現在一直被眼根監視著，也就乖乖地收回來。

耳朵跟眼睛平時是最合作無間的，現在眼根看不清楚了，耳根就覺得好像少了一個可以一起分享的知己，自然也就不想聽那麼多，耳根收回來了。

然後，再戴上禁語牌，把舌根也收回來。

Again, compared to people living outside of city, we residents here have fewer duties regarding livelihood and social interactions. This Chan session happened to be in the school spring break, right after a Guan Yin session. Because of this we could temporarily set aside our daily duties and put all of our responsibilities to rest.

After the five conditions are fulfilled, we have to start focusing our mind. The Great Master Zhi Zhe describes this in two parts. The first part is the renunciation of five desires. This refers to the five objects of sensual desire—forms, sounds, smells, tastes, and tactile sensations; instead of the usual five desires of wealth, lust, fame, food, and sleep. We focus our mind starting with these five consciousnesses, which are relatively coarse. Then we deal with the more subtle aspect, which is the second part: removing the five covering. The five covering refer to greed, hatred, sleep, agitation and doubt, and are the fundamental problems of the sixth consciousness.

Regarding the renunciation of the five desires, we encounter the external dusts—forms, sounds, smells, tastes, and tactile sensations—every single day. How can everyone begin to remove the five desires? During this Chan session, I realized that starting with renouncing, purifying and ending the desires for sensual objects of form, I was able to effectively renouncing the five desires in order to focus my mind.

I am near-sighted, and usually I need to wear eye-glasses to see things clearly. During the Chan session, I took off my glasses, which reduced my desire to see clearly. I am okay as long as I am able to see, so I was still able to pull back the eye faculty. Without glasses, the thing I was able see the most clearly was my nose. My eyes watched the nose, which had not been given this much of attention before. Now since the nose was being supervised, it was pulled back nicely. The ear and eye used to collaborate with each other quite closely, but now since my eyes could not see clearly, my ear faculty lost a close friend to work with. Naturally it did not want to hear that much, so the ear faculty was also pulled back. Then I put on a no talking sign, and I was

剩下的身根，是五根之中最難教化的。一點點腰痠、背痛、腿痛、腳麻，身根就受不了想要罷工，連冷一點、熱一點它都有意見。好不容易把身根訓練得比較聽話一點，接下來就進入棄五蓋的問題了。

以前的禪七，經歷比較多的，大多是睡眠蓋和掉舉蓋。這次的禪七，貪、瞋、睡眠、掉舉、疑這五蓋的問題，我都經歷過。心想，這次補考的考題果然是不簡單。還好，智者大師在提到棄五蓋的時候，也提供了對治五蓋的方法。對治貪蓋，可以用不淨觀；對治瞋恚蓋，用慈心觀；對治掉舉蓋，用數息觀。

現在，大家一定很好奇，那要如何對治睡眠昏沉蓋呢？因為很多人都有這個問題，我自己也是。智者大師在《摩訶止觀》中提到，睡蓋多者，當勤精進策勵身心，加意防擬思惟法相，分別選擇善惡之法，勿令睡蓋得入，又當選擇善惡之心，令生法喜，心既明淨，睡蓋自除。

我自己常常反省，為什麼打坐時會昏沉想睡覺？是因為自己對法的殷重心不夠，對要了生脫死的決心也不夠急切。這次禪七我試了很多方法對治睡眠蓋，最後我找到了一個對我還蠻有效果的方法，或許可以跟大家分享一下，希望能有所幫助。

當我昏沉想睡覺時，我會告訴自己，這是我生命的最後一個小時了，我應該要怎樣來度過呢？難道要讓我的生命在昏睡中結束嗎？那下一生我會投生到何處去？難道要這樣隨業力繼續輪迴下去嗎？因為平時也修習淨土法門，一想到生命即將結束，就開始提起精神念佛，希望能把握生命的最後一刻好好念佛，往生極樂世界，就此了生脫死。沒想到，念一段時間之後，就不再覺得昏沉想睡覺了。

因為時間的關係，沒辦法講完剩下的「調五事」和「行五法」，有興趣更進一步瞭解的人，可以閱讀天台宗的《小止觀》、《釋禪波羅蜜》或是《摩訶止觀》。

在此祝大家，法能入心，法喜充滿，如法修行，早悟無生，早登不退，早成無上菩提，阿彌陀佛！

able to pull back my tongue faculty. The body faculty is the most difficult to teach among the five faculties. If you feel a bit sore in the waist, pain in the back, or leg pain and numbness in the feet, the body will not put up with it and will go on strike. It will have an opinion even if it is just a little cold or hot. Now that I have trained the body well, which is not easy, next I have to deal with the issue of casting off the five covers.

What I experienced the most in Chan session before is the covering of sleep and agitation. In this Chan session, I went through all of the five covers: greed, hatred, sleep, agitation and doubt. I thought to myself, question in this make-up test is not an easy one. Luckily, the Great Master Zhi Zhe has provided methods to counteract these five covers. To counteract the covering of greed, use the contemplation of impurity; to counteract the covering of hatred, use the contemplation of compassion; to counteract the covering of agitation, use the contemplation of counting the breath.

Now everybody must be curious about how to counteract the covering of sleep. A lot of people have this issue, and so do I. The Great Master Zhi Zhe mentioned in *Maha Samatha-Vipasyana* that if people tend to be drowsy, they should vigorously regulate themselves physically and mentally, think about the characteristics of dharmas, discriminate and select between wholesome and unwholesome dharmas, and not let the covering of sleep get in the way. In addition, they should make the discriminating mind full of Dharma joy. Once your mind is bright and clear, the covering of sleep will be removed by itself.

I often reflect upon myself, why do I always feel drowsy during meditation? Because I am not sincere enough in the Dharma. Also I am not earnest enough about ending birth and death. I have tried many ways of dealing with the hindrance of drowsiness. Finally I found a method. For me it is very effective, so I would like to share it with everyone. Hopefully it will work for you.

When I was sleepy, I told myself: "If this is the last hour of my life, how should I spend it? Will I end my life in drowsiness? Then where will I be born in my next life? Will I continue in samsara following the force of this karma?" I practice the Pure Land Dharma regularly, so once I had the thought that my life was ending, I began striking up the spirit of reciting the Buddha's name, hoping that I could take advantage of the last minute of my life to recite the Buddha's name, to be reborn in the Pure Land and end birth and death. To my surprise, after reciting for a while, I was not sleepy anymore.

Due to the time limit, I am not able to share "Making Five Adjustments" and "Utilizing Five Skillful Means." Whoever is interested in these can read about them in *the Minor Shamatha-Vipashyana* of Tian Tai School, *Explanation of the Paramita of Chan*, or *the Maha Shamatha-Vipashyana*. I wish that everyone will take the Dharma into their hearts, be full of Dharma joy, practice according to the Dharma, quickly awaken to the unborn, ascend to non-retreat, and realize unsurpassed Bodhi, Amitabha.