

## 參禪指導

# How to Meditate

摘自宣公上人《華嚴經淺釋》賢首品第十二

An Excerpt from Venerable Master Hsuan Hua's Commentary on "Worthy Leader," Chapter Twelve of the *Avatamsaka Sutra*

今天，我們開始打禪七，前一個禮拜，我們打大明（六字大明咒）七，我不知道各位是明了，還是沒明？現在又打禪七，這個禪七比大明七更辛苦一點，更不容易坐，可是各位還要試一試。我現在告訴你們打禪七的方法，

每一個人若能結雙跏趺坐是最好的，坐的時候，不要怕腿痛，能忍得住就忍；若忍不住呢，才放一放腿，但最好是能忍痛，這是腿的問題。腰坐得要直起來，頭也要很正的，不要前俯，也不要後仰。如果想要睡覺呢，或者起來站一站；你腿若痛得厲害了，也可以起來站一站，站著也是參禪。

舌尖頂上顎，有口水就嚥到肚裡頭去。嚥到肚裡什麼地方？就嚥到臍輪，肚臍後邊，把它放到那個地方。這口水叫自家水，自家水這三字合起來，叫「藥」字。這自家水，你常常把它嚥到肚裡頭去，能祛百病的，所以各位不要忽略這一點。

要眼觀鼻、鼻觀口、口就觀心，這麼地觀察著。你願意參呢，就參「念佛是誰」——念佛的是哪一個？願意念六字大明咒呢，也可以的。總而言之，就叫你那個心老老實實的，不要離開修道這一



Today, we begin a seven-day meditation session. Last week, we held a session of great brightness chanting the six-syllable bright mantra—Om Mani Padme Hum. I don't know if any of you gained understanding or not. Now, you may find this meditation session to be even more difficult than the great understanding session. It may be harder to sit, but everyone should try it out. I will now explain the method used in meditation sessions.

It is best if everyone sits in full lotus posture. While sitting, do not fear pain in your legs. Bear it if you can. When you can bear it no longer, you can move your legs out of full lotus. However, it is best if you can bear the pain. That's how to deal with the legs.

You should keep your back straight, and your head should be held properly, meaning don't let it fall forward, and don't tilt it back and up. If you feel sleepy, you can stand up for a while. Or if your leg pain becomes fierce, you can stand for a while. However, while standing, continue your meditative investigation.

Curl your tongue so the underside of your tongue rests on the roof of your mouth. Swallow your saliva and send it to just behind your navel. Saliva is dubbed "the fluid of our own house." That phrase is three characters in Chinese and those three characters combined make up the Chinese word for "medicine." So, sending our saliva to just behind our navel can cure many illnesses. Don't neglect to do this!

The eyes should be focused on the

念。你修道這一念，參禪這一念，總要保持它綿綿密密的，就是你坐在那兒，不是睡著了覺，但是外邊有事情不知道，裡邊自己知道不是在睡覺，這個念頭接接連連總也不斷。

所以我為你們說四句偈頌，各位參加這個禪七，就是本照這個意思去修行、去參去。

行住坐臥，不離這個；  
離了這個，當面錯過！

行住坐臥，不離這個，就不離參禪這一念；你若離開這個，你就是當面遇到佛，也會錯過去，不認識的。所以我們每一個人不要當面錯過參禪這個妙用。等一會兒各位好好用功，希望有開悟的，知道自己走路是用腳走？是用頭走？明白道理了，就知你鼻孔究竟是衝下？是衝上？你把這帳算清楚，就不會再糊塗了。

我們坐禪，都要拿出一點力量來，拿出一點忍耐的心來，實實在在去坐，不要懶惰。你在沒開悟之前，沒有得到大智慧以前，不可以懶惰。那麼得到大智慧、開悟之後，叫你懶惰，你也不會懶惰了。所以我們現在要打起精神來努力，看看誰先開悟？誰先開悟，誰就是第一。

有人說：「哦！我不願意做第一，所以我也不要開悟了！」那你弄錯了，你可以開悟，也可以不要第一嘛！你不要第一可以，但是不可以不開悟，對不對？所以不要算錯數，你讀算術要讀得很好的。✿

nose, the nose should be focused on the mouth, and the mouth should be focused on the mind. That's how to contemplate. As to investigation, you can investigate "Who is mindful of the Buddha?" Or you can hold the *Six-Syllable Bright Mantra* in your mind if you wish. In general, the topic you investigate will help you keep your mind reliable so that you do not drift from your resolve to cultivate the Way. Continually protect and maintain your resolve to cultivate the Way and your meditation topic. While sitting, don't sleep, but also don't take notice of external things happening around you. Stay aware and sustain that awareness without letting it get cut off.

I've composed a four-line verse for you to use while investigating meditation this week. You can base yourselves on this verse in your practice.

*Walking, standing, sitting, and reclining,  
Never be apart from "this".  
If you separate from "this"  
Right then you've missed it!*

Walking, standing, sitting, and reclining; never be apart from "this," that is, never be apart from your mindfulness in investigating meditation. If you separate from "this," then even if you were to meet the Buddha face-to-face, you would miss the opportunity because you will fail to recognize him. So, let none of us fail to activate the wonderful function involved in investigating meditation. In this session, everyone should diligently apply effort. It's my hope that you will awaken so you know for yourself whether you walk using your legs or your head. When you understand that principle, then you will also know whether your nostrils point up or down. If you figure that out clearly, then you will never be muddled.

As we sit in meditation, we need to call on our strength and call on our patience. We need to actually do the sitting and not be lazy. Before you have awakened, before you have developed great wisdom, you cannot be lazy. And after you have awakened and have great wisdom, if someone suggested you could be lazy, you still wouldn't be lazy. Now, we must lift our spirits and press on. Whom do you suppose will awaken first? Whoever awakens first will be Number One.

Someone says, "I don't want to be Number One, so I don't want to awaken!" Well, you got it wrong, because you can awaken and not have to be Number One. It's fine to not want to be Number One, but it's not fine for you to not want to awaken. Right? So, don't make that mistake. You must be sure that what you calculate is accurate. ✿