

# 《地藏十輪經》

## ——告訴你如何修禪定（續）

### *The Sutra of the Ten Wheels of Earth Store Bodhisattva*

#### — Tells You How to Cultivate Chan Samādhi (continued)

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佛陀又說了另有十種的「無依行法」。說你如果做這「十種」也不會得到禪定。上次講的十種是比較針對我們身口意方面的，這次講的這十種就是針對事情的做法。

第一個是樂著事業，就是貪著事業。以在家眾來講就是喜歡事業

The Buddha also spoke of the “Ten Types of Non-Reliance [on Dharma].” It is said that if you do those ten things, you will not be able to attain samādhi. The ten things I talked about last time were more connected with our body, speech, and mind, and the ten things I am talking about this time relate to specific actions [that hinder attainment of samādhi].

The first type of non-reliance consists in being attached to

上有成就，喜歡做很多事情；以出家眾來講也是希望做很多的事情，比方說成立一個基金會，或者是成立一些什麼，希望很多很多人來。百丈禪師有一句話說「叢林以無事為興盛」。那為什麼我們現在又要做這麼多事，要辦學校、辦活動呢？其實這個要看我們的用心；如果我們的用心是為了個人的名、利，或者是讓自己覺得有成就感，這就和利益眾生的菩提心不一致了。

第二個是樂著談論，就是喜歡講話談事。好比你在家裡就談論一些時事啊，談一些別人的想法、自己的想法等等；出家眾的樂著談論，就喜歡拿佛法來談講、討論啊等等的。我們現在不也在討論嗎？如果我們的討論沒有用在日常生活中，沒有用在修行上，那麼，這所有的討論就是空談。

第三個是樂著睡眠。睡眠是五蓋之一，蓋就是覆蓋，遮蓋了心性。常常睡眠其實是讓我們這個頭腦不清醒，以醫學來講睡眠太多也對身體不好，當然睡眠太少、不足也是不對的。

第四個是樂著營求。營是經營，求就是求名求利、營求名聞利養這些。

第五個是樂著艷色。貪著漂亮的顏色，比方說在家人喜歡鮮艷漂亮的顏色，穿戴打扮光鮮亮麗。其實出家眾在這方面也要注意，我們有時候會用莊嚴道場為理由去打點各處，其實這是自己喜歡漂亮顏色所致。

and finding delight in worldly undertakings. That is to say, one clings to activities.

For laypeople, this means they like having a successful career and like to do a lot of things. For monastics, they also like to do a lot of things, for example, they may try to establish a foundation or something similar; and they also hope that many people will come to the monastery. Chan Master Baizhang once said, “A monastery thrives when nothing much is happening there (when it is free of mundane distractions).” If that is so, why are we doing so many things now? Why are we setting up and running the schools, conducting activities or Dharma events? No matter what we accomplish or how much we do, the most important thing is to examine our intentions. If our motive is personal fame or fortune, if we act to attain a sense of accomplishment, this is inconsistent with our bodhicitta — our resolve to benefit sentient beings.

The second type of non-reliance consists in being attached to and finding delight in conversation and discussion, that is to say, to enjoy talking about various things. For example, when people return home for the day, they like to talk about current events, and to discuss others' ideas and their own. Monastics also delight in talking, especially about the Buddhadharmā, and having discussions about it. Aren't we having a discussion now? If we fail to apply what we have learned in this discussion to our daily life and practice, we have simply wasted our time.

The third type of non-reliance consists in being attached to and finding delight in sleep. Sleep is one of the Five Hindrances. Hindrance means to cover something up to obstruct one's Buddha nature. Sleeping too frequently can actually dull the mind. Moreover, from a medical perspective, too much sleep is harmful to our bodies as well. Of course, inadequate sleep is also detrimental.

The fourth type of non-reliance consists in being attached to and finding delight in worldly enterprises and worldly pursuits. “Worldly enterprises” means engaging in profit-making activities. “Worldly pursuits” means seeking fame and benefits, or engaging in activities with a motive to become famous, or [in monastic life] from a desire to receive abundant offerings.

The fifth type of non-reliance consists in being attached to and finding delight in bright and beautiful colors. For example, some lay people like eye-catching colors, and like to wear fashionable and elegant clothing. Monastics should be cautious about this. We sometimes undertake activities (for example, we spend money to buy fancy stuff,) under the pretext of adorning the monastery, but really it is because we are filled with a desire to be surrounded by bright and beautiful colors in the monastery

第六個是樂著妙聲。妙聲就是很美妙的聲音。比方說你特喜歡聽優美的音樂，聽好聽的音聲。若以出家眾來講，就是太過於著重這個音聲的追求，說是唱誦讚歎佛法僧是供養佛的，但是在唱誦這方面如果太過於求變化、太過於專於此，其實就有偏差了。

第七個是樂著芬香。芬香就是有香味。以在家人來講，大概就是喜歡有香味的東西，比如擦香水啊，喜歡香的味道。以出家眾來講，就是我們以香供佛，供佛是很好的，但是佛陀在這裡就是叫我們不要一味地追求香味，任何事情過猶不及都不好。

第八個是樂著美味。所謂美味就是好吃的東西。在家人、出家人都有同樣的習氣，大家都喜歡吃好吃的。雖然煮得好吃是值得讚歎，但是我們不要一味地追求美味，這樣我們本來應該學禪定、正定的那個基本功夫就丟失了。

第九個是樂著細觸。就是你喜歡摸起來很柔軟很舒服，觸碰到什麼東西讓你覺得很舒服，這些都可以影響到我們在禪修上失去正定。

第十個是樂著尋伺。這個「尋伺」在佛教裡面來講，用一般話來講就是我們的攀緣心。什麼叫「尋伺」？「尋」，就是你去找；「伺」，就是找到以後你就一直往那方面去了。用比喻來講，好像鳥要飛起來的奮翅，飛起來那一剎那就是「尋」，飛起在天空翱翔就是「伺」。以我們對事情來講，就是我們看到事情，我們攀緣了以後，就會一直專注在那樣事情上，那就是「尋伺」。

這十種無依行法，佛陀就說：「若修定者，隨有一行，終不能成諸

that we live in.

The sixth type of non-reliance consists in being attached to and finding delight in sublime sounds. Sublime sounds are sounds that are wonderful and beautiful. For example, you may especially like listening to mellifluous music and pleasing voices. Monastics sometimes place too much importance on sound (they may focus on the musical quality of the chanting). Although it is said that chanting, reciting and praising the Buddha, Dharma and Sangha are all offerings to the Buddha, nevertheless, if one becomes excessive in seeking variations in chanting and reciting and gets too caught up and things of this kind, it deviates from the principle [of non-reliance on sound].

The seventh type of non-reliance consists in being attached to and finding delight in fragrances. What is meant here by fragrances are smells or odors. As this applies to lay people, it means having a predilection for fragrant objects like perfumes. As this applies to monastics, it means being attached to incense. Offering incense to the Buddha is good, but the Buddha doesn't want us to pursue fragrances. Anything excessive or not enough isn't good.

The eighth type of non-reliance consists in being attached to and finding delight in delicacies. What is meant by delicacies here is any kind of delicious food. Both lay people and monastics have the same bad habit of desiring delicious food. Although excellent cooking is worthy of praise, we should not pursue delicacies. In doing so we lose the fundamental skill we gained by properly cultivating chan samādhi.

The ninth type of non-reliance consists in being attached to and finding delight in gentle sensations. That is to say, you are drawn to any soft, subtle, delicate sensation—anything that makes you feel good. [The pursuit of such sensations] can have a detrimental effect on Chan cultivation and cause you to lose right samādhi.

The tenth type of non-reliance consists in being attached to and finding delight in “searching for something and becoming obsessive.” In the simple language of Buddhism, it is to “scheme for advantageous conditions.” What does that mean? “Searching for something” (Sanskrit: Vitarka) means you go about looking for something, and “becoming obsessive” (Sanskrit: Vicara) means that after you find that thing, you become fixated and keep going towards that direction. For instance, let us use the analogy of a bird extending its wings to fly; when it leaps and takes off is “searching,” and the time period it remains in flight is “keep going.” From our angle of doing things, it means that we perceive something, we scheme for it, and so we keep focusing on it (setting our mind and heart on achieving it).



三摩地。」意思是，如果你要修定，你有其中一個毛病的話，你不能成就禪定。所以我們想要修禪定的人要多注意一下，如果你本來已有禪定的功夫了，但是你還有這十種毛病之一的話，你還是會失掉你的功夫的。佛陀為什麼要這麼強調這個禪定，就是因為禪定能幫助我們在修習佛法上得到真實的受用，讓我們能夠進一步得到解脫。

佛陀非常讚歎修禪定的比丘，也很鼓勵比丘們都修禪定。佛陀就跟上首比丘阿若憍陳如尊者說：如果你有比丘要修禪定的話，你要給他房間、臥具、飲食。為什麼要這樣？因為如果修禪定的人，他在資緣不夠的時候就會起煩惱，有了煩惱就沒辦法得到三摩地。

但是修禪定的這個前提是，你不能有前面二十種「無依行法」中的任何一個毛病，那你才可以說能修禪定。

所以，以前修行人要住山修行或住山閉關。那麼你要閉關，你就要有一些的定力、對教理的瞭解、能如法的用功，你才可以真正修行。因為你一個人在山上修，或者人家供養你很好的房子，然後你在裡頭睡覺或不用功，你這樣就是辜負人家的好意，同時也是造很多業。為什麼佛陀告訴我們說，如果喜歡睡眠、喜歡細觸、飲食等等的話，就沒辦法修禪。因為在閉關或修禪的時候，沒有人看到你在做什麼，所以你一定要有足夠的定力才能在裡面修行。

佛陀說那些修定的行者，如果沒有成就三摩地，就是還沒有成就禪定的話，他一定要放棄初夜和後夜的睡眠來修行。佛陀曾說

For these Ten Types of Non-Reliance, the Buddha said: “Samādhi cultivators who have any one of these problems will not be able to attain any samādhi.” That means, if you want to cultivate samādhi but have any one of these bad habits, you will not be able to attain Chan samādhi. Thus, we practitioners who wish to cultivate Chan samādhi need to pay attention—if you already have some Chan accomplishments but still have any one of these ten bad habits, you will lose your level of progress. The Buddha emphasizes Chan samādhi to this great extent because it enables us to attain true benefits in our cultivation of the Buddhadharma and get closer towards liberation.

The Buddha greatly praised bhikṣus who cultivated Chan samādhi and strongly encouraged every bhikṣu to do so. The Buddha said to Bhikṣu Venerable Ājñāta-kaundinya, the leader of the Dharma assembly, “If you have Bhikṣus who wish to cultivate Chan samādhi, you must give them the rooms, beddings, and food.” Why? Because people cultivating Chan samādhi will give rise to afflictions when they have insufficient provisions, and with afflictions, they will not be able to attain samādhi.

However, the prerequisite to cultivating Chan samādhi is to not have any of the bad habits as discussed in the twenty types of Non-Reliance. Only then can you start cultivating Chan samādhi.

Thus, cultivators of the past found it necessary to go into seclusion and live in a mountain to cultivate. To go into seclusion, you must first have some samādhi, some understanding of the teachings, and the ability to practice according to the Way — only then can you truly cultivate. That is because, when you lived on a mountain by yourself, someone might offer you a nice house to live in and you slept there without being diligent, you would not be living up to the wholesome intentions of the donor, hence creating a lot of bad karma. Why did the Buddha say that if you like sleep, gentle sensations, delicious food, and so on, then you cannot cultivate Chan? When in seclusion or samādhi cultivation, no one will see what you are doing, so you must have sufficient samādhi before cultivating alone.

Additionally, the Buddha said that if cultivators of samādhi have not yet attained Chan samādhi they should give up sleep during the first and last parts of the night to cultivate. The Buddha once said that cultivators are allowed to sleep during the first and last periods of the night (the three periods are the first [6-10 PM], the middle [10 PM - 2 AM], and the last [2-6 AM]), but if they have not yet attained Chan samādhi, they should sacrifice some of their sleep in order to cultivate diligently—that is to say, they should cultivate samādhi

過，修行人初夜和後夜是可以睡覺的，但是現在還沒有成就禪定，就一定要把睡眠都捨棄來精進修行，這等於說整個晚上不睡覺都在習定。這位行者還要遠離那些嘈雜熱鬧的地方，也要遠離人間的嬉戲、放逸等，要真正的用功，注意自己的禪修功夫。這樣的修行人，才能堪受天人或天帝釋的供養讚歎禮拜，也能堪受轉輪王的讚歎禮拜；更何況還有一般民間的國王臣子人民的供養讚歎禮拜。

佛陀就講一個偈頌，「修定能斷惑，餘業所不能」：說修定能夠斷除疑惑，如果你修別的法，你是沒有辦法像修定這樣能夠斷惑的；意思是如果你不習定，你是很難斷惑的。「故修定為尊，智者應供養」：所以修定的人是所有修行裡最為尊貴；你是聰明有智慧的人，你就該供養這位修禪定的人。

我們萬佛城也是很注重這個修定，所以每年的年底都會有二十一天的精進禪七；大家都會在這時候總結自己一年以來的修行，這些天都會聚集在禪堂裡打坐。那麼就有人做護持的，好比煮飯或做其它寺務事情來護持禪七，讓打禪七的人在裡面能安心修行。因為我們平日的用功修行只是一種打基礎，是奠定基礎而已；當我們在打禪七的時候，就什麼都不用操心，專心習定。這就好像有些人住山，他還沒住山之前，把該用功的功夫的基礎都打好了，然後他就去住山修行，希望在最短的時間內能剋期取證，把功夫達到一個境界。所以這都是修行中的一個一個階段。

佛陀在這裡就告訴我們修禪定的重要性，也告訴我們要怎麼樣做準備功夫，還告訴我們什麼可以做、什麼不可以做，都說得非常清楚。所以這個《地藏十輪經》其實是非常實用的，是我們日用平常都可以用到的一部經。 ❀

during those times when they would usually be sleeping at night. These cultivators should also avoid noisy and bustling places, and shun worldly enjoyments and indulgences. They should cultivate earnestly and make Chan samādhi the focus of their attention; only cultivators of this kind are worthy of receiving offerings, praise, and reverence from celestial beings, Lord Śakra, and the Wheel Turning Kings, not to mention from worldly kings, officials, and citizens.

The Buddha once spoke the following verse, “Cultivating samādhi can eliminate delusion; no other practice is equal to it.” By cultivating samādhi you can cut off doubt and delusion; if you cultivate other Dharmas, you will not be able to sever your delusions as effectively. If you do not cultivate samādhi at all, eliminating your delusions will be very difficult indeed. Thus it is said, “Of all cultivators, samādhi cultivators are foremost, and wise people should make offerings to them.” Samādhi cultivators are the noblest of all cultivators and those who are intelligent or wise should make offerings to cultivators of Chan samādhi.

At the City of Ten Thousand Buddhas, we also consider samādhi cultivation extremely important. Hence, at the end of each year we host a twenty-one day Chan session. During this period, when we gather in the Chan hall to meditate, everyone will have a chance to evaluate the quality of their cultivation for the whole year.

There will be some Dharma protectors — they will cook and attend to other monastic matters, so that those attending the Chan session can cultivate in peace and need not to worry about anything except cultivating Chan samādhi.

The purpose of our daily cultivation is to establish a foundation for this (winter Chan) practice, just like a person who wants to seclude himself in a mountain cave: before going to the mountain he needs to build a solid foundation; then he secludes himself and cultivates. With this way of cultivation, he can possibly achieve spiritual attainments within a certain period of time, and advance his skill to a higher level. All of these are different stages in cultivation.

The Buddha told us about the importance of cultivating Chan samādhi, taught us how to develop the skills needed to do so, and advised us about what should and shouldn't be done. Everything is spelled out clearly. The Sūtra of the *Ten Wheels of Earth Store Bodhisattva* is therefore very practical; it can be used in our daily practice. ❀