



上宣下化老和尚開示

初步參禪的方法 (五)

DHARMA TALKS BY THE VENERABLE MASTER HUA

BASIC METHODS OF INVESTIGATING CHAN (5)

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(15) ——因為你的定力不夠

用功的人在鬧市也可以修行，不會用功的人就是鑽到真空管裏，還是不會用功。在這個世界上，你要找一個沒有聲音的地方，相信是很難的。在中國禪堂裏，人打鼾的聲音是在所難免，咳嗽的聲音也會有的；在禪堂裏有人走進來、走出去，這是人格的問題

，他不願意守規矩，是很難管得了他。用功修行的人不是管事的時候，就不管那麼多閒事。有個人對我講：「這兒沒有一個靜的地方。」你要是自己靜了，什麼地方都靜；你自己不靜，到什麼地方都不靜，你都會有煩惱；就是沒有人，你和自己都會過不去，和自己都要發脾氣，為什麼呢？你沒有能克服環境，你被境界轉。你要能視而不見，聽而不聞，那是真正學佛法的人。有人說：「你儘講愚弄人的事，我根本做不到。」你做不到，你就是沒有道；你要有道，這都是小境界，你能轉鬧市為山林，在鬧市也和在山林裏是一樣的。

(16) ——你不要怪他

現在我說說「視而不見，聽而不聞」，你最初看見一個東西，都會很注意它，時間一久就忘了，忘了有這個東西，好像古老的鐘「滴答滴答」地響，聽慣了就聽不見了。鐘還是每天滴答滴答響，你也不知道，為什麼不知道？因為你把鐘忘了，你的心不著住在這上面，除

15. It is because your samadhi is insufficient.

Cultivators who know how to apply effort can cultivate even in a noisy place. Those who do not understand how to apply effort cannot cultivate even in a total vacuum. In this world, it is virtually impossible to find a place without sound. In the Chan halls in China, you can also hear sneezing and coughing. If there is a lot of human traffic moving in and out of the Chan halls, it is hard to deal with because some people do not want to cultivate and abide by the rules. When it is not the proper time to take care of worldly matters, hardworking cultivators should not pay attention to these matters.

Someone said to me, "There isn't a single quiet place here." Well, if you are calm, then everywhere is quiet. If you are not calm, then everywhere is noisy and you will always be afflicted. Even when no one else is around, you will still not be able to get along with yourself. Why? Because you cannot overcome the environment and are influenced by your surroundings. If you can look but not see and listen but not hear, then you are truly a cultivator of the Buddhadharmā. Someone may say, "You must just be kidding around with us; we cannot achieve any of these things!" If you cannot, then you have not realized the Way. Once you realize the Way, these are but small states. You can change a noisy city into a mountain forest, and it feels no different being in the woods or in the noisy city.

16. Do not blame others.

Now I will discuss "looking but not seeing, and listening but not hearing." When you first see something, you take notice of it. With time, you forget about it. Suppose there is an old grandfather clock that goes "tick tock, tick tock." Once you are used to it, you won't hear it anymore. The clock continues to tick-tock everyday, but you are not aware of it. Why is this? It is because you have forgotten the clock. Your mind does not



非你想起來，那個鐘又「會」滴答響了，所以我說：「眼觀形色內無有，耳聽塵事心不知。」挨著你的那個人有動靜，你不要怪他，因為你定力不夠。你定力要夠，他怎麼樣動，你也不知道的。為什麼你知道他動呢？因為你那兒也動，你那心裏也動了。你心裏要不動，他就動也動不到你。小的境界、大的境界、好的境界、壞的境界，只要你會用佛法都沒有問題的。有人說：「我現在不會用。」不會用要想法子學的會用，要往這條路上走。你工夫深了，自然就不為境界轉；你夠定力，什麼境界也搖動不了你的心。

(17) ——看你動不動心

中國有這麼句話說：「學問深時意氣平。」你要是真有學問，你就沒有火氣了；為什麼人有火氣呢？就因為學問不夠。你定力要夠了，就是這個地方應該壞的，你都能感應它變好。

以前我對你們講過，我說：「我在三藩市一天，我就不准三藩市地震。」一般不明白佛法的人，認為這是不可能的事情；你要明白佛法，你有定力了，你在那個地方，那個地也就定了，絕對不會有問題的。我們現在學定力，你要真有定力，你到什麼地方都是平安；你沒有定力，就到平安的地方都變得平安，因為你心裏動了。

(18) ——我比你們行

問：我雙跏趺坐坐了這麼久，怎麼也沒有入定？

答：因為你坐在這兒儘打妄想，你沒有真正曉得用功，所以沒有入定。古來的人用功很快就開悟，明心見性；現在的人用功用來用去，只在皮毛上轉轉，沒能深入三昧，就是能坐一點鐘、兩點鐘、三點鐘、四點鐘、五點鐘、六點鐘、甚至可以坐一天，也沒有開悟，為什麼呢？

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focus on the clock, but when you suddenly remember the clock, you hear the tick-tocking again. That is why I said, “The eyes see forms, but inside there is nothing. The ears hear mundane sounds, but the mind does not know.”

If others seem to be disturbing you, do not blame them. It is just that you do not have samadhi. If you did, then no matter how much others tried to disturb you, you would not be distracted. How do you know that others are moving? It is because when they move, your mind moves. If your mind did not move, others' movements would not be able to influence you. Whether you experience a minor or major, good or bad state, if you know how to use the Buddhadharma, it will not be an issue at all. Someone says, “I do not know how to use it now.” If you do not know how, then you must learn. This is the path you must walk. When your skill deepens, you will not be affected by your surroundings. When you have samadhi, nothing can move your mind.

17. Let's see if your mind moves.

There is a saying in China, “One who is learned has no temper.” If you truly are a learned person, you will not flare up. Why do people have tempers? It is because they are not learned. If you have enough samadhi, then even if a place is supposed to be bad, you can influence it to become good.

I once told you, “As long as I am in San Francisco, I will not allow an earthquake to happen here.” For a person who does not understand Buddhism, this may sound impossible. However, a person who does understand Buddhism knows that if one has samadhi, no matter where one is, that place will be stable and will not experience calamities. We are now learning samadhi and if you really have samadhi, no matter where you are, that place will be peaceful. On the other hand, if you do not, then even if you go to a peaceful place, that place will not be peaceful for you. This is because your mind is moving.

18. I am better than you are.

Q: I have sat in meditation for so long, why have not I entered samadhi?

A: It is because you are sitting there indulging in false thinking and not really cultivating. That is why you have not entered samadhi. In the past, people used to become enlightened very quickly if they really cultivated vigorously and could see their true nature. Nowadays, many people just cultivate superficially and are not able to deeply enter samadhi. They may sit in meditation for an hour, two hours, three, four, five, six hours or even one day at a time, and never become enlightened. Why is that the case?

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