

宣公上人1976年禪七開示 (續)

1976 Instructional Talks on Chan — By Venerable Master Hsuan Hua (continued)

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說起這個聲音，你就在瑜伽市（Ukiah）那個地方，也是聲音很多的，空中有的時候就有飛機，飛過去飛回來，在鄉村裡頭，又有汽車，汽車跑過來跑過去，也都會聽到聲音，這個沒有汽車，沒有飛機，還有小鳥，也是很多的聲音，小鳥沒有了，還會有蟲子和蟬，在巢裡頭，常常叫喚，沒有大的聲音，就有小的聲音；沒有小的聲音，就會有一個沒有聲的聲音。

什麼是沒有聲的聲音？心裡頭總聽見有種聲音，有這種感覺。再沒有聲音，再靜的時候，你自己會聽見你自己心跳的聲音，也會覺得很大的聲音。你心跳聲小了，你還會聽見你脈搏的聲音，這個脈跳動也有聲音。

你要儘向外去找這個聲音，什麼地方也不

There are many kinds of sounds in Ukiah: the sounds from airplanes flying back and forth, those from cars driving back and forth — even if there are no cars or planes, there are still birds chirping in the countryside. That chirping is also very noisy. Even if the birds are not there, there are still cicadas and other bugs buzzing in their nests. Even if there are no loud noises, there are still soft noises. Even if there are no soft noises, there is still the sound of silence.

What is the sound of silence? It refers to the sound of your pulse and heartbeat, which you can feel and hear when it is extremely tranquil. Even though it is very weak, you feel it is loud. Even if your heartbeat becomes faint, you can still hear your own pulse — it is throbbing and giving off sounds as well.

If you keep looking for sounds externally, they will be everywhere. Nowhere is without sounds.

Even when you are in the quietest place, there may be no external sounds, but there are still internal sounds. Even if there are no internal

會沒有聲音。你再清靜的地方，沒有外音有內音；沒有內音還會有電波流動的音。虛空裡頭每一粒微塵，都在那兒飄動著，都有一個聲音——所以你想找沒有聲音的地方，那是很難的。你就把地挖空了，在地裡邊做一個地下室；上邊用鋼筋和水泥，或者用泥土把它填平了，它還是有聲音。所以在這個世界上，你找一個沒有聲音的地方，相信是很難的。

你就在中國禪堂裡頭，有人打呼嚕，這個聲音，這是在所難免的。有人咳嗽，這個聲音也是不能避免的。有人在要咳嗽的時候，會忍著。能忍住的時候，當然可以忍；咳嗽有時候忍不住，尤其那些有病的，咳嗽都是在所難免的。

在禪堂裡頭，大家要自己勉勵自己，要守秩序，要守規矩，這是每一個人自己的行為、自己的人格的問題。要自己尊重自己。一定要不願意守規矩，那是誰也不一定管得了誰。這個出去進來，也都不是一个問



題。你在禪堂裡頭，也是常常有人走進來走出去；但你用功修行的人，不是自己責任的時候，就不需要管那麼多閒事。

就是方才我說的，你用功的人，就在鬧市裡頭可以修行；你不會用功的人，你就鑽到真空的那個管子裡頭去，一點空氣都沒有了，還是不會用功。



sounds, there are the sounds of electromagnetic waves traveling in the air. Everything, even a mote of dust floating in the air, makes a sound. Therefore if you want to look for a place that is absolutely quiet, it is very difficult. Even if you excavate the earth to build a basement covered with concrete and steel, there are still going to be sounds. So to look for a place without sound in this world is very difficult.

In Chan halls in China, there are inevitably sounds of people snoring or coughing. When coughing, some people try to hold it in. When they can hold it, they hold it. When they cannot, then they cough — especially when they are sick. To have some coughing sounds inside the Chan Hall is inevitable.

In the Chan Hall, each of you should encourage yourself to observe the rules. This is a matter of your behavior and your character. You should respect yourself. If you really don't want to observe the rules, then nobody can really force you. People's coming in and going out of the Chan Hall should not be a problem for you, because that is something very common; for those of you who are not in charge of enforcing the rules, if you want to really apply your efforts, you should not bother so much with these issues.

That's what I meant just now, people who know how to apply efforts can cultivate even in a noisy marketplace; people who do not know how to apply efforts still cannot cultivate well even if they hide in a sealed vacuum tube without any air. It is impossible for them to find an ideal place where people absolutely adhere one hundred percent to the rules. Therefore, it is said, "when you stir up a single thought, then hundreds of phenomena arise; when you put thoughts to rest, myriads matters cease to be." "True wealth lies in the cessation of one's thoughts; the true field of blessings lies in freeing oneself from any desire." "When one's mind is in samadhi, demons are subdued, and every day is a happy day. When false thoughts do not arise, every place is a peaceful place."

Therefore, for us who are cultivating here and sitting in meditation, we do not necessarily ask for a totally quiet place. The louder the noise, perhaps the quicker we become enlightened. Don't look for sounds when there are none and don't have aversion

towards sounds when they arise. This is a state of cultivation.

Some of the Patriarchs from the past became awakened because of the sounds of mosquitoes; some because of the sounds of bulls. Even though the sounds of mosquitoes are faint, some patriarchs became enlightened; even though sounds of bulls are loud, some patriarchs became enlightened

在這個地方，想找一個如法用功修道的地方，這是不可能的。所以才說，你「念動百事有，念止萬事無。」；「心止念絕真富貴，私欲斷盡真福田。」；「性定魔伏朝朝樂，妄念不起處處安。」

我們在這兒修行，坐禪，並不一定要沒有聲音，那聲音愈大，或者你開悟開的更快，沒有聲音，也不能找聲音，有聲音也不要討厭這個聲音，這是修行的一個境界。

古來的祖師，有的聽到蚊子叫就開悟了；有的聽見牛叫就開悟了。蚊子叫的聲音很小，他也一樣開悟；牛叫的聲音很大，他也一樣開悟。人，或者磕著、或者碰著，都會開悟的，所以才說，「粗言及細語，皆歸第一義」，就看個人的因緣，個人的根性。有的在靜中開悟，有的在動中開悟；有的跑跑香開了悟，有的坐坐香他又開悟了。跑香的時候，本來是動，坐香的時候本來是靜，但是同樣的都可以開悟。有的時候聽見這個禪堂裡頭打鑼、敲木魚，這人就開悟了；有的聽見撞一下鐘，這人開悟了。

但是可沒有聽說這個電話鈴一響，就開了悟了。可是我呢，對於這個，電話鈴一響，我就開悟了。開什麼悟呢？有人打電話來，我一定知道的。為什麼？如果沒有人打電話，鈴怎麼會響呢？你看這不是開悟了嗎？有人按門鈴，有人來了，這也開了悟了。有人一推門，門一響，「噢！人要走了」，這也是開悟了。隨時隨地都是可以開悟的。



too. Some others became enlightened upon bumping into or hitting something — all of these could lead to one's enlightenment. Therefore, as the saying goes, "Whether it be coarse speech or gentle words, they all return to the Ultimate Truth." It [whether one becomes enlightened] depends on one's causes and conditions, as well as one's potentials and dispositions.

Some may become enlightened in stillness; some, in movement. Some become enlightened during the break periods; some, during meditation periods. No matter what situation it is, one can become enlightened. Some may become enlightened upon hearing the sounds of striking of a board [for the morning call or the meal call], the

hitting of a wooden fish, or the striking of a big bell.

However, it's never been the case that one became enlightened from hearing the sound of the telephone ringing. However, I have some experience with this; when the telephone rang, I became enlightened. What kind of enlightenment? The realization of "Oh! Someone is calling. I know that! Why? Because if nobody calls, how can the telephone ring?" Isn't that enlightenment? Somebody rings the doorbell to announce their arrival, and then that could lead to enlightenment too. Or someone opens the door to leave, that could also cause some enlightenment. See? You can become enlightened anytime, anywhere.

So you cannot say there is something wrong with all the sounds. If you say so, then you will have afflictions. Once afflictions arise, you will not be able to apply efforts. For people who apply efforts, Buddhadharmas remain Buddhadharmas regardless of whether they understand or not. The key is that they attain no benefits when they do not understand. At this point, they should reflect on the fact that this is because they have not succeeded in applying their efforts. If they do, they will remain unmoved by sensory states; as it is said, "See them as if not seeing them; hear them as if not hearing them; and smell them without perceiving their smell." Although they still have functioning eyes and ears that can see or listen, they do not perceive any form or sound. Why? It is because they are cultivating right then and there. Similarly, they have noses that can smell, but do not perceive any odor. Why? It is because they are disciplining their minds from engaging in any distracting state. When they are able to do this, nothing—no state whatsoever— can turn their minds.

Therefore the Buddha does not select a place to get



所以這一切聲音，你們不可以說它不好。要一說它不好，那心裡就有煩惱；一有煩惱，就不能用功了。這個用功的人，就是你會的是佛法，不會的還是佛法，但是你可沒有得到利益。你自己應該知道自己，自己的功夫還沒有用好。因為如果你有用好功夫，對這一切的境界，都「視而不見，聽而不聞，嗅之無味」。「視而不見，聽之不聞」，就是你還是一樣的眼睛和耳朵，也雖然一樣還有形色和聲音，但是你沒有看見和聽見。為什麼呢？也是在那兒用功呢。「嗅之無味」，你聞一聞什麼味道也沒有。為什麼不知道味道？就因為你心裡頭還在那兒攝心呢！攝心，離念。在這個時候，什麼境界也不能搖動你的心。



所以，佛不擇第二乘，雖然佛在雪山，因為他那個地方冷。以後成佛，還在菩提樹下，菩提樹下那個地方也很大很多的聲音，但是佛在那兒悟道了，禪堂裡頭，當然我們要盡量把它做的沒有什麼聲音。但是，假如一定要有聲音的時候，咱們也不能討厭這個聲音，因為在這個娑婆世界，你找不著一個地方沒有聲音。話再說回來，你要能在有聲音的地方，還能靜下來，這才是真正有了定力了。「那伽常在定，無有不定時。」修行你看他那兒，出入往還，迎賓待客，所有一切的動作都是在定中，他不被外境所搖，不被這個外邊的境界所轉，這個時候就是動靜不二了！

這個心意的心，它是好像水波浪似的，浪大一點；念，就好像那個水波浪，小一點，但是有。志，就要像水沒有波浪似的，平平靜靜的，沒有什麼表現，只是那麼一個志願。心，要專一。說的是就存一個心，不要有多；念也是那樣子，跟那個志，本來就是一個，沒有多；但是你就是常常存著它。這我現在所說的意思，這都是一種譬喻。究竟是一個什麼樣子？那還要你自己去領會。

enlightened. Although it was very cold when the Buddha was in the Himalayas, he nonetheless became a Buddha and realized the Way under a Bodhi tree. There were a lot of noises under the Bodhi tree, but the Buddha realized the Way there. In the Chan hall we try our best to make it quiet, but when there is noise we should not have aversion for it, because in the Saha world you cannot find a place without noise. On the other hand, you will truly have some samadhi if you can remain calm in a place with noise. "A Naga (a dragon) is always in Samadhi, there is no time it's not." In cultivation you see people coming and going, receiving and seeing them off as guests, meanwhile you remain unperturbed by any external state — if you can be like this, you have reached non-duality of movement and stillness.

The mind's activities are like big waves on the water, and thoughts are like small waves; small as they are, they are still there. Resolves are like calm water without any waves — they have no particular appearances, but they are just ambitions or aspirations. The mind needs to be single-minded. It means that you concentrate on a single object, not many. The same goes for thoughts, as well as for resolves — you concentrate with a single resolve, not many. You constantly cherish resolves. These are some analogies that I have put forth for you. As for what they [the mind's activities, thoughts, and resolves] look like exactly, you need to investigate and understand them for yourselves.

待續

To be continued