



迴光返照 視之不見 RETURNING THE LIGHT TO SHINE WITHIN, ONE LOOKS BUT DOES NOT SEE

宣化上人1980年12月禪七開示

A talk given by Venerable Master Hua during a Chan Session in December 1980

大家在禪堂裏，參禪打坐，就是考試，看誰能考上佛的果位。

怎樣才能考上呢？就要內無身心，外無世界，所謂「視之不見，聽之不聞，嗅之無味」。有了這種功夫，才有被錄取的希望。

為什麼說：「視之不見」？因為「迴光返照」。為什麼說：「聽之不聞」？因為「反聞聞自性」。為什麼說：「嗅之無味」？因為「收攝身心」，不為味塵所轉。

這時，眼觀色而無色，耳聽聲而無聲，鼻嗅香而無香，舌嚐味而無味，身覺觸而不著觸，意知法而不著法。到了這種境界，才有被選為佛的希望。

People who meditate in the Chan Hall are actually taking a test. They are seeing whether or not they qualify for Buddhahood.

How can they pass this test? One needs to reach the state where, "Inside there is no body or mind, and outside there is no world."

It's a state of:

Looking, but not seeing;

Listening, but not hearing;

Smelling, but not noticing the scent.

Only a person who possesses this kind of skill can hope to pass the test.

Why is it described as "looking, but not seeing"? Because the person is introspecting by "returning the light to shine within." Why is it "listening, but not hearing"? Because he is "turning the hearing back to listen to his own nature." Why does it say, "smelling, but not noticing the scent"? Because he has gathered back his body and mind and is no longer disturbed by any scent.

At this time, the cultivator's eyes contemplate physical forms, but the forms don't exist for him. His ears hear sounds, but the sounds don't exist for him. His nose smells scents, but those scents don't exist for him. His tongue tastes flavors, but for him, those flavors don't exist. His body feels sensations but does not attach itself to those sensations. His mind knows of things (dharmas) but does not attach to them. Only when one reaches this kind of state does one have any hope of being chosen as a Buddha.