

從心靈改革邁向生命的圓滿(二)

Forging Ahead Towards a Fulfilling Life

by Reforming the Mind and Spirit (2)

林賢得 文 BY XIAN DE LIN

李治穎 英譯 ENGLISH TRANSLATION BY EVELINE ZHIYING LEE



二、解脫的自覺

不同於儒家的社會政治哲學，道家思想則是要求超脫的形而上學。

隨著物質文明迅速發展，人類逐漸被「物」所統治；被自己造成的財富、權勢、野心、貪慾所統治，它們已經成爲一股巨大的力量，主宰、支配、控制著人們的身心。

道家抗議人格唯物化，追求人格獨立和精神自由，要求恢復和回到人的「本性」。不要被外在環境、條件、觀念、制度等所決定、所支配、所影響。〈道德經〉中所說的「致虛極、守靜篤」(第十六章)就是解脫的自覺，代表道家的工夫。「極」是最高境界，達到虛的極點就是「致虛極」。守靜的工夫要作得篤實徹底，所以說「守靜篤」，這就是「虛一而靜」的工夫；由虛靜的工夫，使得生命虛而靈、純一無雜、不浮動；這時主觀的心境，就呈現無限心的作用。所謂「夫物芸芸，各復歸其根，歸根曰靜，是謂復命。」(同上)。主觀的心境一靜下來，天地萬物都靜下來，就都能歸根復命，能恢復各自的正命。不能歸根復命，就會「妄作、凶」。當萬物皆歸根復命，就含有莊子所嚮往的逍遙遊的境界。莊子所嚮往的逍遙、齊物等，均已包含在老子的基本教義裏，莊子再把它發揚出來而已。當虛一而靜的心境朗現出來，則大地平寂，萬物各在其位、各適其性、各遂其生、各正其正的境界，就是逍遙、齊物的境界，這只有在無限心(道心)的觀照之下才能呈現。無限心的

B. Awakening Oneself to Liberation

In contrast to the Confucian philosophy of society and government, the Taoist school of thought pursues transcendental studies.

With the rapid advancement of the culture of materialism, mankind has gradually become controlled by material objects. They allow themselves to be governed by their self-created greed and desire and obsession with money and power. This has already become a powerful force which controls people's bodies and minds.

Taoism is opposed to the human character becoming solely materialistic. It pursues independence of the human character and freedom of the spirit. It seeks to regain and return to the "fundamental nature" of humankind, and not be influenced and controlled by external states, conditions, views and regulatory structures. In the sixteenth chapter of the *Daodejing* (*The Classic of the Way and Virtue*), it is said, "Attaining the ultimate emptiness, maintaining quietude and earnestness." This quote discusses the skill of Taoism, which is the awakening of oneself to liberation. "Ultimate" means the highest state. To achieve the ultimate point of emptiness is what is meant by "attaining the ultimate emptiness." The skill of "maintaining quietude" is to be thoroughly honest and sincere, hence it is called "maintaining quietude and earnestness". This is the skill of "quietude through attaining emptiness." From the skill of empty quietude, one can cause one's life to be empty and efficacious (spiritual), pure without the slightest defilement and without fluctuation. Then the subjective state of mind will reveal the limitless functioning of the mind, so it is said, "All the myriad things return to their source; returning to the source is called quietude and is what is called invigorating life." (*Daodejing*, Chpt. 16). When the subjective state of mind is stilled, the myriad things in heaven and on earth attain quiescence. All can return to the source and regain their vitality - their own proper life. If they cannot return to the source to regain their vitality, they will act recklessly and their lives will be inauspicious. When all the myriad things return to the source to regain vitality, this approximates the state of carefree wandering that Zhuangzi aspired to attain. The carefree existence and equalization of things that Zhuangzi looked forward to is already encompassed within the basic



觀照，也是一種智的直覺，這種智的直覺與物一體呈現；如果主觀浮動就不自得，萬物也隨之不自得。

列子黃帝篇有個「鷗鳥知機」的寓言：有一個人非常喜歡海鷗，他每天清晨就到海邊，與海鷗一起遊戲。飛來的海鷗不下一百隻。他的父親說：「我聽說海鷗都跟你一齊遊戲，你何不抓幾隻回來，讓我玩一下？」翌日早晨，他又到海邊，海鷗卻只在天空飛舞而不下來。

這個寓言說明：當虛一而靜的心境朗現出來，就能呈現無限心的作用，可與天地萬物互相感通。換句話說，只要不存機心，無所企求，可與鷗鳥同遊，而達到內外交融，物我兩忘的境界。正如程顥說：「萬物靜觀皆自得」一旦有企求之心，鷗鳥都可以感知，而心存戒懼，高飛不下。可見人若能常存無所企求之心，便能無往而不自得。

老子說：「為學日益，為道日損，以至於無為。」「為學」是從事「知識」的追求，「知識」需要憑藉經驗的累積，所以說：「為學日益」。「為道」是從事「德性」的涵養，「德性」一詞在老莊，多指「生命」與「智慧」而言，所以「為道」，就是修「智」養「生」之意；唯其所修之「智」是智慧的本明，所養之「生」是生命的本真。就修道的立場講：涵養「智慧」必須否定世俗的知識，才能恢復智慧的本明；涵養「生命」，必須否定世俗的習氣，才能恢復生命的本真。修道得將心中的成見、偏見、妄念、習氣、慾望……都去除掉，所以說：「為道日損」。當去除到一物不存，生命即虛而靈、純一無雜。如〈莊子大宗師篇〉所述顏回忘禮樂、忘仁義，達到「坐忘」的境界，就是一種為道日損所達到的「無為」境界。這是道家解脫的自覺。

就佛法而言，所謂「自覺」就是內而覺悟人人有個不生不滅的常住佛性，外而覺悟一切諸法幻化無常。梵語佛陀，譯

meaning of Laozi's teaching; Zhuangzi just promulgated it again. When the state of the mind of "quietude through attaining emptiness" is revealed in its luminosity, the great earth becomes peaceful and quiet, everything has its place, each is suited to its nature, everything follows its natural course and assumes its proper state. This is the carefree state of existence. This is only revealed through the contemplation of the limitless mind (the mind resolved on the Way). The contemplation of the limitless mind is also a kind of direct awareness of knowledge, and this kind of direct awareness of knowledge is present in the one substance of things. If one is personally moved, and influenced by things, then one will not be in one's own proper place, nor will all the myriad things.

For example, in the Chapter of "The Yellow Emperor" in the *Liezi*, there is a parable called "The Seagulls Know the Motive": There was a person who liked seagulls very much. Everyday at dawn he would go to the seaside and frolic with the seagulls. The seagulls that flew down and played with him were more than a hundred. One day his father said to him, "I have heard that the seagulls play together with you, why don't you bring some home and let me play with them too?" The following day at dawn, he went to the seaside again but this time the seagulls remained flying in the sky and refused to come down.

This parable illustrates that when the state of the mind of "quietude through attaining emptiness" is revealed in its luminosity, it will present the limitless functioning of the mind, and there is a mutual inter-penetration and awareness of all the myriad things between heaven and earth. In other words, as long as one harbors no ulterior motive, and does not hanker after personal gain, one can play together with the seagulls, and achieve the perfect harmony between the inner and outer and attain a state in which objects and self are forgotten and left behind. This is what Cheng Hao meant when he said, "The myriad things are naturally at peace, if you can quiet down and contemplate." If one is personally moved and influenced by things, everything will not be at ease. Once one hankers for personal gain, even the seagulls can instinctively sense it, and they will avoid you by remaining high up in the sky. From this parable, we can know that if a person can constantly maintain a mind that does not hanker after personal gain, he can be at ease no matter where he is.

Laozi said, "Learning consists of daily accumulation; cultivation of the Way involves daily diminishing until one realizes the unconditioned." "Learning" is to pursue knowledge, and knowledge is accumulated through experience. Hence it is said, "Learning consists of daily accumulation." "Cultivation of the Way" means attaining self-restraint through nurturing one's inherent virtue. "Nurturing one's inherent virtue" is often interpreted by Laozi and Zhuangzi as life and wisdom. Hence "Cultivating the Way" means cultivating wisdom to nourish life. The wisdom that is cultivated is the fundamental luminous wisdom, and the kind of life to be nourished is the fundamental truth of life. From the standpoint of cultivating the Way, the wisdom of self-restraint must

為「覺者」。佛陀到底覺些什麼？佛是覺悟宇宙真理和人生實相。宇宙的真理、人生的實相，就是「緣起性空」。一切有情迷了「緣起性空」的道理，妄認宇宙萬有的現象為實法、四大假合的幻軀為實我，處處迷戀取著。佛陀覺悟了真理，而不被現象所迷，所以稱為覺者。

要自覺，首先要認識自己的心。萬法不離一心，心生法生，心滅法滅，這個心不指肉團心而言。〈大乘起信論〉稱一心有二門，即「心真如門」和「心生滅門」。心生滅門就是心識，也就是眾生心。眾生心是怎麼形成的？它是由根、塵相對，第七識的自我意識，第六識的分別意識，透過五官的採集、見取、納入……久而久之便形成了表層意識，這就是眾生心。

心真如門是心的原態，是摩訶般若，是自性清淨心，也是生命的共相。這個心是人人本具，個個圓成，在聖不增，在凡不減。

表層意識掩蓋、埋藏了我們原本真實、光明、圓滿、一切具足的本心；要修的，就是這個虛假的妄心——表層意識。古人說「借假修真」，就是借我們的表層意識來恢復、發掘出自己原本的真心。

當年達摩祖師在少林寺面壁，二祖慧可斷臂求法，請求達摩祖師為他安心；達摩祖師叫慧可把心拿出來，慧可覓心了不可得，因而開悟。這一則禪宗公案說明了，心是無形無相，但是卻分明存在，而且可以起作用，行、住、坐、臥全都是靠這念心的作用。

修行的目的，在於認識自己的心，找回迷失的自己，完成生命的覺醒。

真心被埋沒，真心被六塵所覆蓋，主要是我們沒有認知它、肯定它、珍惜它。所以我們要覺照，覺照就是自心觀

stand in opposition to conventional worldly knowledge in order for one to regain the fundamental luminous wisdom. A life of self-restraint should counteract worldly societal influences in order to regain the fundamental truth of life. Cultivating the Way eradicates the biases, prejudices, false thoughts, habits and desires in our minds. Hence it is said, "Cultivation of the Way involves daily diminishing." When all faults are eliminated without any residue, life becomes efficacious and pure, without a trace of defilement. The Dazhongshi Chapter of *Zhuangzi* describes how Yan Hui forgot about propriety and music, humanness and righteousness, and reached a state of "sitting and forgetting." This is a state of effortless action attained through doing less everyday in the practice of the Way. It is the self-awakening to liberation taught by Taoism.

According to Buddhism, self-awakening is the inner awakening to the truth that all beings have an everlasting Buddha-nature which is neither produced nor extinguished, and outwardly realizing that all dharmas are illusory and impermanent. The word Buddha is Sanskrit and means awakened being. What has the Buddha awakened to? He has awakened to the truth of the universe and the ultimate reality of existence. Both refer to the truth that all phenomena arise from conditions and are empty in nature. All sentient beings are deluded about this principle, and mistakenly take the appearances of all things in the universe as being real. They falsely take the illusory body which is made up of the four elements as the true self, and endlessly grasp at the objects of their deluded affections. The Buddha is awakened to the truth and is not deluded by the appearances of things. Hence he is called the "awakened one."

To awaken oneself, one must first recognize one's own mind. All dharmas are not apart from the mind. When states of mind are produced, dharmas come into being. When these states of mind cease to exist, dharmas are also extinguished. This mind does not refer to the physical heart within our body. (The Chinese character for the mind is a pictograph of a heart.) *The Shastra on the Awakening of Faith in the Mahayana* says that the one mind has two doors: the door of the mind of true suchness and the door of the mind of production and extinction. The door of the mind of production and extinction is the mind-consciousness, which is also the mind of living beings. How do the minds of living beings come about? They are formed when the six sense organs contact the six sense objects. The seventh consciousness is the mind-consciousness of the ego, and the sixth consciousness is the mind-consciousness which makes discriminations using the information collected and taken in by the five sense organs... with the passage of time it becomes the superficial mind-consciousness that is the mind of living beings.

The door of the mind of true suchness is the source of the mind, and is *maha-prajna*, which is the pure mind of the inherent nature. Every person has this mind, and each is complete and perfect in itself. Enlightened beings do not have more of it and ordinary beings do not have less of it.

The superficial mind-consciousness covers over and conceals our original, true, luminous, perfect and complete fundamental mind. We must cultivate to remove the unreal and illusory false-thinking mind—the superficial mind-consciousness. In ancient times people talked about borrowing the false to cultivate



自心，如珠吐光，還照珠體，自心自覺，自覺自心。

所以談修行，首先要把支離破碎、四分五裂的妄心修好，真心則不用修。佛剛出世，就周圍走了七步，一手指天，一手指地，說：「天上天下，唯我獨尊。」「天上天下」代表無限時空；「唯我獨尊」表明人人本具的真心是絕對的、不二的，是獨尊的、自在的。

人生最重要的事就是自覺，也就是開悟，離開自覺，就不能把握真實的生命。

人若不開悟，他一定是糊裡糊塗地無明厚重，完全聽從環境的擺佈；今天境順，走路就輕飄飄的，明天遭遇挫折，感覺地心引力加倍；環境叫我們哭就哭，叫我們笑就笑，完全被幻象所轉，開悟以後，絕不是這樣子。

悟，這個字拆開來就是「吾、心」，開悟就是悟了我那個原本的真心，當下、瞬間那種心靈的狀態。開悟就是肯定原本的心為自我，不再執著肉體為自己。佛法是不二的，宇宙跟人生不是對立的，「山河並大地，全露法王身」。自然的山河以及天地宇宙，都是法身的呈現，都是自性清淨心的流露，正如孟子所說「萬物皆備於我」，所以說「我即宇宙」。開悟的人他清楚地感覺：宇宙、眾生即我，這就是完成大我的創造。（下接第33頁）



the true; this is to borrow our superficial mind-consciousness to regain our original true mind.

When the First Patriarch Bodhidharma faced the wall in a cave, the second Patriarch Hui Ke severed his arm to seek the Buddhadharma and requested Patriarch Bodhidharma to settle his mind for him. Patriarch Bodhidharma then asked Hui Ke to bring his mind out to be settled. Hui Ke searched for his mind in vain and was awakened to the true nature of the mind. This historical record from the Chan school shows that the mind has no form or appearance, yet clearly exists and can be used. We depend entirely on the functioning of this mind in all our activities, in dwelling, sitting, and lying down.

The purpose of cultivation is to recognize our own mind, regain our lost self and awaken to the true nature of existence.

The true mind is complete and perfect, but it has been covered over by the six sense objects. The main thing is that we do not recognize, or cherish it. So we must contemplate with awareness. This means to contemplate the mind with the mind. It is like the pearl that emits light to shine upon itself. In the same way, the mind is aware of and perceives itself.

In cultivation, the first priority is to trim and prune the wayward branches and discipline the false mind, which wanders in all directions. Then there will be no need to cultivate the true mind. When the Buddha came into the world, he took seven steps, pointed to heaven with one hand and to the earth with the other, and proclaimed, "In the heavens and below, I alone am honored." "In the heavens and below" represents limitless space and time. "I alone am honored" expresses that the true mind inherent in every one of us is absolute, nondual, and uniquely honored and at ease.

The most important matter in life is to awaken oneself. If one does not awaken oneself, it is not possible to make the best of life.

If a person is unawakened, he will be deluded and confused, and be manipulated by external circumstances. When things are going his way, he is happy and walks with a light step; tomorrow if he suffers a setback, he feels the weight of the world on his shoulders. We cry and laugh as circumstances dictate. We are influenced and controlled by illusory appearances. After we have awakened, we will no longer behave this way.

The Chinese word for awakening is a composite of two words – "I" and "mind." To become awakened is to awaken to the original mind. Awakening is to realize that the original mind is the true self, and no longer be mistaken and be attached to the physical body as self. The Buddhadharma is nondual. That is, the universe does not stand in opposition to human existence. So it is said, "The mountains, rivers and the great earth all reveal the body of the Dharma King." The mountains, rivers, heaven and earth and the universe are all manifestations of the Dharma body. They flows from the pure mind of the self-nature. This is similar to what Mencius meant when he said, "The myriad things are replete in me." Hence it is said, "I am one with the universe." Awakened people are clearly aware that the universe and living beings are of the same substance as their own self. (Continued on page 33)