

從心靈改革邁向生命的圓滿 (四)

Forging Ahead Towards a Fulfilling Life by Reforming the Mind and Spirit (4)

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肆、覺滿

孔子提出「仁」為道德人格發展的最高境界；到了孟子，便直說：「仁且智，聖也」。仁智並舉，並不始於孟子，孔子即已仁智對顯。如「仁者安仁，智者安智」、「仁者樂山，智者樂水」、「智者動，仁者靜」，便是仁智對顯。孔孟的「智」，絕不是理智活動的「智」，而是生命的通體透明。「仁且智」，就是說生命既能表現仁，又能裏外明澈，毫無幽暗。道德生命的發展，一方面須要仁，另一方面須要智來輔助與支持。仁且智的生命，好比一個瑩明清澈的水晶體，從任何一個角度看，都可以窺其全貌，絕無隱曲、絕無瑕疵；這樣的生命，經得起任何誘惑，抵得住一切折磨與風浪。

能夠做到仁且智，就是聖人的境界；這是道德人格向上發展的最高境界，也是儒家中人生最高的理想價值。

《易》乾〈文言〉說：「大人者，與天地合其德，與日月合其明，與四時合其序，與鬼神合其吉凶。」孟子說：「大而化之之謂聖，聖而不可知之謂神」。

孟子認為人性本善，所以人人都可以希聖希賢；實踐仁而成就仁，就是聖人。仁有感通的作用，感通是生命(精神方面的)層層

D) Perfect Awakening

Confucius advocated that 'benevolence' was the highest state of development of a person's moral character. As for Mencius, he put it directly: "One who is endowed with both benevolence and wisdom is a sage." However, Mencius was not the first to mention that benevolence and wisdom were of equal importance. Confucius himself was endowed with these two complementary qualities. As the saying goes: "A benevolent person abides

by benevolence; a wise person abides by wisdom.... A benevolent person is fond of mountains; a wise person takes delight in flowing water.... A wise person enjoys movement while a benevolent person enjoys stillness." These are the complementary qualities of benevolence and wisdom. The wisdom of Confucius and Mencius are definitely not due to intellectual reasoning, but the result of a penetrating knowledge of life itself. The phrase 'endowed with both benevolence and wisdom' means that one possesses a kind nature and also has a clear, unobstructed understanding. The development of morality requires the assistance and support of benevolence and wisdom. A life of benevolence and wisdom is just like a clear

luminous water crystal that can be viewed in its entirety from all angles and is absolutely flawless without any hidden blemish. An open and aboveboard character that is devoid of deviousness can withstand any temptation or test and all kinds of trials and tribulations.

One who has both benevolence and wisdom is at the state of a sage. This is the highest stage of development of moral character and also the highest ideal that a person can aspire to.

It is mentioned in the first Hexagram "Qian" of *King Wen's Commentaries on the Book of Changes*: "A noble gentleman is one who shares the same virtue with Heaven and Earth, embraces the brightness of the sun and the moon, follows the order of the four seasons, and accords with the auspicious and ominous signs of the ghosts and spirits." Mencius also said, "To merge with greatness is called being a 'sage'. When sageliness is beyond





擴大，而且擴大的過程沒有止境；所以感通必以「與天地萬物為一體」為終極，實踐仁而達到與萬物為一體，就是道德方面的「覺滿」。

莊子修養的理想，是要超越相對的世界，逍遙於無限的絕對世界。終極的目的，是要達到「至人」、「神人」或「真人」的境界。要達到這個目標，必須通過「無己」的過程，與道化合，莊子稱之為「得道」；也就是說：道就是我，我就是道。能夠與道化合，就是道家「覺滿」的境界。

佛法的「覺滿」，是自覺、覺他的兩種功德都做到究竟圓滿——自覺慧滿、覺他福滿。在自覺方面，發菩提心、斷除煩惱，智慧圓滿，這是「自覺慧滿」；在覺他方面，在自覺後，發菩提心、弘法利生、廣修六度，開覺法界有情，以至功德圓滿，就是「覺他福滿」。自覺、覺他、覺滿，三覺圓滿，萬德具足，就是「佛」。

伍、結論

人生的使命是什麼？《圓覺經》中有一個很寶貴的啓示。金剛藏菩薩問佛：「一切如來，什麼時候會再退轉成為眾生呢？」佛善巧地說：「當金子從礦石中提煉出來成為純金後，這純金什麼時候會再恢復成為礦石呢？」純金不回礦。人的出生，是一件大事，而更大的一件事，則是經過一段由痛苦而覺醒，陶冶和淨化自心，去擺脫那無常的幻滅，將生命提昇到真實、永恆。也唯有心靈改革，修正自己的心念行爲，才能內心時時安詳、時時和諧，進而廓除生命的陰暗面，達到光明圓滿。

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comprehension, it is called 'divine'.”

Mencius believed that humans are good by nature and that everyone can aspire to be a sage or a virtuous person. One who practices and achieves benevolence is a sage. Benevolence is all-encompassing and involves the expansion of one's spirituality. There is no limit to this expansion. It extends to the ultimate unity of heaven, earth and the myriad things. Putting benevolence into practice and achieving oneness with the myriad things is the perfection of morality.

According to Zhuangzi, the ideal way to cultivate is to transcend the world of opposites and roam freely in the unlimited world of absolutes. The ultimate aim is to achieve the states of what are called the Perfect Person, the Spiritual Person or the True Person. In order to accomplish this goal, one must merge and unite with the Way by relinquishing the 'self', a process that Zhuangzi termed 'Achieving the Way'. In other words, the Way is 'I' and 'I' am the Way. To be able to merge and unite with the Way is considered by the Taoists as the state of perfect awakening.

In Buddhism, perfect awakening is achieved when the merit and virtue of self-enlightenment and enlightening others are brought to ultimate perfection. Self-enlightenment is the perfection of wisdom; enlightening others is the perfection of blessings. The former means that one makes the Bodhi resolve to uncover one's wisdom and put an end to afflictions so that one's wisdom is perfect and complete. The latter means that, after achieving self-enlightenment, one makes the Bodhi resolve to propagate the Dharma for the benefit of living beings. One vastly cultivates the Six Paramitas and enlightens all sentient beings in the dharma realm so that one's merit and virtue becomes perfect and complete. When the three aspects of self-enlightenment, enlightening others, and complete enlightenment are all perfect, and one is replete with the myriad virtues, then one become a Buddha.

(5) Conclusion

What is the purpose of life? We can gain valuable inspiration from *The Perfect Enlightenment Sutra* wherein Vajra Treasury Bodhisattva asked the Buddha: "When will all Thus Come Ones revert to living beings again?" The Buddha gave a rhetorical response: "After pure gold has been extracted from the ore, when will it return to its crude form?" We know that the extraction of gold is a very difficult process and that it would be impossible for it to revert to its original form. To be born as a human being is a great and important matter. An even greater task for human beings is to go through a period of suffering in order to become awakened. It is by undergoing a process of smelting and purification that one is able to extricate oneself from the state of impermanence and realize that which is true and everlasting. Moreover, it is only by transforming one's spiritual outlook and rectifying one's thoughts and actions that one can maintain peace of mind and spiritual harmony. This enables one to totally discard all the negative aspects of life and achieve perfect brightness.

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