

做一個 好的駕駛員

Be a Good Driver



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人之所以下地獄，做餓鬼，轉畜生，不外乎受六根——眼、耳、鼻、舌、身、意的支配。人之所以成修羅、生天、或者做人，也不超出這六根的作用。乃至於人能成阿羅漢、辟支佛、菩薩、佛，都沒有離開這六根。這六根為什麼有這麼大的力量，甚至於人生天堂、墮地獄也不離六根呢？是不是這六根能支配人成佛或做鬼呢？

其實，也不是這六根支配，而是我們不會運用。每個人的自性，這個靈明覺性裏，有個主人翁，這個主人翁也就是我們本具的佛性。這個主人翁當家時，正念就現前，一切自在無礙；可是一旦被一念無明遮蓋，癡暗妄動，六根便喧賓奪主，人就被眼、耳、鼻、舌、身、意六賊所謀害，打家劫舍，把我們寶貴的家珍，洗劫一空！所謂：

「一念不生全體現，
六根忽動被雲遮。」

所以，本來應該向佛道前進，卻往鬼道上跑了。這就譬如一個駕駛員，本來應該在大馬路上行駛，如今反而往海裏跑，於是連車帶人，都被淹沒了；或者這個駕駛員好高騖遠，把車開到山上，從懸崖上掉下來，結果粉身碎骨了。這都是因為路線不熟，不懂駕駛，所以發生種種的意外。同樣地，人身上的六根，就等於這部車子，你若懂得開動，就可以順利到達

Due to the influence of the six sense faculties – eyes, ears, nose, tongue, body and mind – people are reborn in the hells or become hungry ghosts or animals. It's also due to the functioning of the six senses that people become asuras or are reborn in the heavens or as humans.

Actually, the six sense faculties aren't in control; it's just that we don't know how to use them. The master is within everyone's own nature, the bright nature of enlightenment. This master is also known as the inherent Buddha-nature. When it is in charge, proper thoughts manifest, and one is free and at ease, not obstructed by anything. But once this nature is covered up by even a single thought of ignorance, a dull darkness is erroneously stirred up; the six sense faculties then become the masters and take control. As a result, we are plundered by the six thieves – the eyes, ears, nose, tongue, body and mind. They rob our house and steal all our precious treasures. So it is said,

When not a single thought arises,

The entire substance manifests.

When the six sense faculties suddenly move,

There is a covering of clouds.

Because of this, people who are supposed to advance along the Buddha path go down the ghostly path instead. This is like a driver who should be driving his car along the highway, but instead drives it into the ocean, both drowning himself and sinking the car. It's also like somebody who aims high without doing the fundamental work, or someone who climbs a mountain and falls off a cliff, getting smashed to bits. When a person is not familiar with the road conditions and doesn't know how to drive, he's prone to accidents. The six sense faculties of our bodies can be compared to cars. If we know how to drive, we can reach our destination safely; if we don't, we risk losing our lives in an accident.

Our inherent nature, which is clear, perfect, and wonderfully

目的地；若不懂得運用，則會發生意外，甚至招致性命的危險。

人本有的靈性是通天徹地，湛圓妙明，遍十方界的，是萬能的，什麼都能做。可是一旦投胎，進了這個臭皮囊，就糊塗起來了，連東南西北、四維上下，也搞不清楚了，於是到處亂闖亂撞，本來想作佛、做菩薩，沒想到稍一不慎，卻做馬、做牛去了！

最可憐的，有這些佛教徒，一心想脫離三惡道，但是因為不懂得運用這部車子，反被六根支配，任由魔王做主，被困在這個五蘊所成的幻有軀殼裏頭，而不能解脫，痛苦不堪，他們本有的靈性既被埋沒了，智慧光明就不能現前。

所以萬事萬物都在說法，你明白了，就是說的佛法、出世間法；你不明白，總是在那兒說世間法、染污法。所以一切一切在於你的一念心，你有智慧，無論什麼問題都能迎刃而解；你沒有智慧，那處處都是障礙。

我們人的身體，要靠飲食來維持生命，但這是一種粗的食糧。除了這個，人還要靠佛性、智慧光明來生存。譬如一輛車子，要靠汽油才能走動；人也要靠飲食，才有生機，才能活動。可是有些修道人，不需靠飲食，就能生存，為什麼呢？就因為他吃的是智慧光明，那是他的營養品！

粗的分上，身體要靠飲食；在細的分上，精神需要佛的靈性做為資糧。我們白天做工，無論行住坐臥，都要耗費很多精力，用很多汽油；到了晚上休息，毛細孔張開了，就和佛光接觸，由佛的大光明藏注射光明智慧，來補充我們白天所丟掉的精神。所以晚上休息充足了，第二天精神又恢復如常。

有些人聽了這個道理，又起了貪心，心裏想：「啊！原來我睡覺的時候，佛正在為我注射佛光，那麼我儘管睡多一點，不就能更有智慧了嗎？」其實每個人都需要一定的睡眠，但是如果睡得過多，反而會形成頭腦昏昧，慧力減損，所謂「夜長夢多」，人作夢也是浪費精神的，睡眠過多反而會患頭痛。所以凡事都要適可而止，不要走極端。

一般人對這個道理不明白，以為人只要憑飲食就可以生存。但是修道人會用功的，對於精神上的食糧，也很注意，所以他們都歡喜打坐，參禪修定，這就是與佛光智慧多接

bright, pervades the ten directions and permeates heaven and earth. It is omnipotent, capable of doing anything. However, as in the analogy about driving, even though we may know how to drive, once we go into the womb and enter this “stinking skin bag,” we become muddled. After this we can’t even distinguish between east, south, west, north, above, or below, and run around aimlessly. Originally we wanted to become Buddhas, but if we are the least bit careless, we may end up being reborn as horses, cows, or sheep.

Some Buddhists are most pitiful. They single-mindedly want to leave the three evil paths, but because they don’t know how to drive the car of the six sense faculties, they are controlled by them instead, and so they let the demon king get a hold of them. Trapped in this illusory body of the five skandhas and incapable of freeing themselves, these people suffer unbearable pain. Their inherent natures have been buried, and the bright light of wisdom cannot manifest.

The myriad things are speaking dharmas. If you understand, they are speaking the Buddhadharma, the transcendental Dharma; if you do not understand, then they are speaking worldly dharma, defiling dharma. In this way everything is contained within a single thought of your mind. When you have wisdom, you’ll be able to readily solve any kind of problem; when you don’t have wisdom, there are obstacles everywhere.

Our body depends on food to survive. However, this kind of food is coarse. In addition, we also rely on the Buddha-nature and the bright light of wisdom to survive. Just as a car needs gasoline to run, people need food and drink to generate energy in order to move. But some cultivators can survive without food or drink. How do they do this? They eat the bright light of wisdom—that is their nourishment.

On a coarse level, our body needs food and drink; on a finer level, our souls need the spiritual nourishment of the Buddha’s nature. During the day, when we work, walk, stand, sit and recline, we exhaust a lot of our energy, use a lot of gasoline. At night when we rest, our pores open up and come into contact with the Buddha light. The bright light of wisdom from the Buddha’s radiant treasury enters our pores, replenishing the energy we lost during the day. After we get enough rest at night, our energy returns to its normal level the next day.

Hearing this principle, some people become greedy and think, “Oh, so the Buddha shines his light on me while I sleep. Then if I sleep more, will I be wiser?” In reality, we all need a certain amount of sleep. However, if we sleep too much, our brains will become muddled and dull, and our wisdom will be diminished. It’s said, “The longer the night, the more you dream.” Dreaming also wastes energy. Sleeping too much gives you headaches. So in all things we must know where to stop, and not go to extremes.

Ordinary people don’t understand this principle. They think people can survive on just food and drink. But skilled cultivators concentrate on food for the soul. They enjoy sitting in Chan medi-

觸，更能補充精神，增長慧力。可是打坐也不能貪多，你執著靜坐，那過多了，也會患禪病的。

所以我們學佛的人，不要東奔西跑，向外馳求，又求什麼密法，找捷徑，貪便宜，想要快點開悟。這只會使你耗費有限的汽油，把自己累得心疲力竭，智慧殞滅，而毫無所得。這是沒有明白根本佛性的道理，卻向心外求法的弊端。

我今天所講的不是「神」話，可以說是「神」理。這種理論，就算最先進的科學家也還沒有研究出來，更不要說懂了。他們連作夢也想不到，有這麼妙的道理，本來這只是很平常的道理，可惜人人都忽略了。

tation and developing Samadhi. By being in touch with the Buddha's wisdom-light, they replenish their energy and increase their wisdom power. But you can't be greedy for meditation, either, or get attached to it. Too much meditation will give you Chan sickness.

We students of Buddhism should not run east and west, seeking outside for some secret dharma, looking for shortcuts, being greedy for bargains, wanting to get enlightened quickly. This will only waste the limited gasoline we have, exhaust us, and diminish our wisdom, and we'd gain nothing. This is the problem with not understanding the principles of fundamental Buddhadharma and seeking outside for dharmas.

What I said today is not a myth. It can be called a spiritual principle. Even the most advanced scientists have not discovered this principle, let alone understood it. They can't even dream of this wonderful doctrine. Basically it's a very ordinary principle, but everyone has overlooked it.