

## Enlightenment through the Practice of Hearing and Contemplating and Perfect Penetration through Mindfulness of the Buddha

# 耳根圓通與念佛圓通



法僕 文 / 英譯

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2010年美國萬佛聖城法界佛教大學秋季班，邀請著名的佛學教授 Raoul Birnbaum 來開課，課程名稱：「佛教修行傳統與六根門頭」，介紹打坐參禪的方式，以及法華經、楞嚴經等大乘經典。Raoul Birnbaum 教授介紹楞嚴經二十五聖圓通章的時候，他客氣的表示「耳根圓通」的法門，自己沒有深入研究，希望由萬佛聖城的人來講解。隨即由易果容、阮果舟分別發表高見，接著由法僕不揣淺陋，做了以下的發言，最近法總中文網站編輯部提議將本文重新整理刊出，藉以拋磚引玉，敬祈十方大德不吝指教。

Birnbaum教授上課時表示「耳根圓通」的法門，對一般初學佛法的人並不是那麼容易理解，這是有道理的。雖然文殊菩薩認為我們娑婆世界眾生的耳根很利，藉由「耳根圓通」的法門容易入道，進一步成就三昧的這種功夫，所以在二十五聖圓通之中，文殊菩薩為娑婆世界的眾生選擇這個圓通，也就是第二十五聖觀世音菩薩的耳根圓通是最為第一；但是這個時代一般的眾生受到太多科技文明與資訊泛濫的影響，又缺乏持戒的功德與倫理道德的修養，大多數心性不定，一天到晚妄想雜念紛飛，確實很難直接從「耳根圓通」的法門，來修反聞聞自性的功夫。

有鑑於此，吾人不妨先從第二十四聖之大勢至菩薩念佛圓通章來入手，就是

In the fall of 2010, noted professor of Buddhism Raoul Birnbaum gave a class at Dharma Realm Buddhist University on “Buddhist practice traditions and the sense faculties.” He covered methods of Chan meditation and drew on Mahayana sutras such as the *Lotus Sutra* and *Shurangama Sutra*. When he reached the Chapter on the Twenty-Five Sages’ Methods of Realizing Enlightenment in the *Shurangama Sutra*, he very politely expressed that he had not deeply studied the practice of “Perfect Penetration through the Ear Faculty” and wished that someone from the City of Ten Thousand Buddhas would explain it. Ronald Epstein and David Rounds shared their views, and I also gave the following explanation. Recently the editors of the Chinese DRBA website published the text of it. May the virtuous ones of the ten directions give guidance and instruction.

Professor Birnbaum said in class that the practice of “Perfect Penetration through the Ear Faculty” may not be that easy to understand for most people new to Buddhism. This makes sense. Manjushri Bodhisattva said that we in the Saha world have sharp ear faculties, so it is a suitable practice that makes it easier to progress on the path and attain Samadhi, and hence he recommended this practice of Guanyin as the foremost, out of the twenty-five. However, in this age most people are distracted by technological devices and information and lack the moral discipline and ethical cultivation so their minds aren’t settled. Their thoughts are scattered and unruly, so it is difficult to directly realize enlightenment through the practice of returning the hearing to listen to one’s own nature.

Thus it may be easier to start with the twenty-fourth sage Great Strength Bodhisattva’s Chapter on Perfect Penetration through Mindfulness of the Buddha. It means to first practice “gathering in the six sense faculties” and taming one’s mind and nature. It is as Master Hua said, “If you can use a thought of mindfulness of the Buddha to gather in your six sense faculties, these sense faculties will be obedient and not

先修「都攝六根」，調伏心性，如同宣公上人所說：「你能用一念的念佛心來都攝六根，這六根就都聽話，六根就都不造反了。就是眼、耳、鼻、舌、身、意對著色、聲、香、味、觸、法這種境界時，都不被這種境界所搖動了；所謂以念佛而轉一切境，你以念佛而不為一切境所轉。你只要念『南無阿彌陀佛』，就能都攝六根，這六根就都會聽你的招呼，服從你的命令了，不會再著住到染污法上。」

等到有了「淨念相繼」的功夫，也就是沒有雜念，沒有其他的妄想，這就是淨。你一念佛念念佛，念念佛就是一念佛，你一念不間斷，就這一念，一定會生到極樂世界去。這時候要來修「耳根圓通」，反聞聞自性的法門，很容易就會有成就了。

在萬佛聖城外的西南邊，靠近曼都仙奴郡政府教育廳，有一處調服野馬的場地，經常有一批從美國中西部送來剛剛馴服、但是還帶有一些野性的馬匹。這些馬在車輛運送的過程，以及剛到達此地養馬場幾個月之內，都是戴上眼罩。整天戴著這種特別設計的半透明的眼罩，看得到大約眼前三英尺的視線範圍，只能緩步行走、吃草、喝水，不能跑步，也不容易撒野，所以幾個月下來，這一批馬的心性自然而然就比較溫和了。

現代一般眾生的心性猶如野馬，難調難伏，假如一時無法做到「都攝六根」，那麼我們仔細觀察馴馬師調伏野馬的方式，來作為吾人調伏心性的參考。先從收攝眼睛一根來入手，只專注自己眼前、手邊、足下大約三英尺的範圍內，自我約束目光不要東張西望，隨時隨地老實念佛。如此幾個月、乃至於幾年下來，再修大勢至菩薩念佛圓通章、或是觀世音菩薩「耳根圓通」法門，也就比較容易上路了。

古大德修「耳根圓通」得大智慧的例子很多，憨山大師以下的公案可供參考。一五七五年，憨山大師三十歲。這年新春正月同妙峰大師從河東出發一起到五臺山去，直至年底十二月十五日才登上五臺山。塔院的大法師請二位大師卜居北五台龍門，這是個最幽峻的地方。第二年的三月三日，大師在雪堆中撥出數間老屋，

rebel against you anymore. Your eyes, ears, nose, tongue, body, and mind will be unmoved by forms, sounds, smells, tastes, objects of touch, and mental formations. We are not moved by these states that arise. It is said that mindfulness of the Buddha transforms all states. What that means is that when you recite, 'Namo Amitabha Buddha,' you can gather in your six sense faculties and not be moved by states. Your six sense faculties will listen to your orders and will no longer be attached to impure dharmas."

Purity is when one develops the skill of continuous pure thought, at which point one no longer has discursive thoughts; one has no other thoughts. If you can have one mindful recitation of the Buddha, your every thought can be mindful of the Buddha. If you can be mindful of the Buddha in every thought, that is one mindful recitation of the Buddha. If you have one continuous thought that never ceases, just that one mindful recitation will bring you to the Land of Ultimate Bliss. At this time, if you cultivate "Perfect Penetration through the Ear Faculty," the Dharma-door of returning the hearing to listen to oneself, then it will be easily accomplished.

Southwest of the City of Ten Thousand Buddhas is the Mendocino County Office of Education. Near there is a place where wild horses from the Midwest are often sent to be trained. However, many of them still retain some degree of wildness. Their eyes are covered during their transport on the trailers and for the first few months after they arrive. All day they wear these specially designed half-transparent eye-covers, which allow them to see about three feet around them. They are able to walk slowly, eat grass, and drink water. They cannot run with the eye covers and it is difficult for them to cause trouble. After a few months of living this way, these horses naturally become tamer.

Most people now have minds and natures like wild horses, difficult to tame. If we aren't yet able to gather in our six sense faculties, then we should examine these methods used to tame wild horses and use them as a reference for learning how to tame our own minds. First we should gather in our eye faculty and focus only on what is immediately before and around us, perhaps around three feet. We limit our vision so that we aren't constantly looking around, and at all times and places we practice mindfulness of the Buddha. Practicing in this way for months or years, we then cultivate Great Strength Bodhisattva's Chapter on Enlightenment through Mindfulness of the Buddha or Guanyin Bodhisattva's Enlightenment through the Ear Faculty, and it will be easier to make real progress.

There are many examples of ancient sages who realized great wisdom through practicing "Enlightenment through the Ear Faculty." Master Hanshan is one such person. In 1575, Master Hanshan was thirty years old. In the first month of the lunar year he and Master Miaofeng traveled from Hedong to Mount Wutai. They didn't reach it until the fifteenth day of the twelfth month. Dharma Master Dafang of the monastery there invited the two great masters to live at Longmen on the north peak of Wutai mountain. This was a quiet and remote place. The next year, on the third day of the third month, Master Hanshan selected a few old

同妙峰大師住了下來。

在這裏大師目睹萬山冰雪，清涼皎潔，儼然是過去曾經羨慕的境界，感到身心灑然，如同進入極樂世界一樣。不久，妙峰大師獨遊夜台，大師繼續留龍門修行。他在冰雪之中單提一念，人來了也不交談，只看看而已。這樣時間一長，看見人就像看見木杵一樣，後來竟連文字也不識了。

到了初夏，大風猛吼，萬竅怒號，冰塊漸漸地消融了，大水衝擊著山澗；奔騰的暴流猶如驚雷一般。大師在寂定中受到這雷鳴般的聲音干擾，功夫也受到影響。他去向妙峰大師請教如何才不受境界擾亂的方法，妙峰大師對他說：「境界的生滅變化，是任意識攀緣而生，並非從外而來。聽古人說：『三十年聞水聲不轉意根，當證觀音圓通』。」大師回來後，每日坐在溪流急湍的獨木橋上鍛煉。開始坐時，水聲宛然，時間一久，動念時聽到水聲，不動念就聽不到了。

一日，大師在獨木橋上靜坐，忽然之間忘卻身體，一切聲音頓時消失。從此以後，雖然聲音如雷，再也不能擾動大師的靜寂心境了。大師住山的食物僅用野菜拌粥湯，這天，大師吃過粥在山坪上經行，攝心歸一，忽然立定，不見身心，唯一大光明藏，圓滿湛然，猶如大圓鏡一樣，山河大地都影現其中，到出定時，智慧朗然，自覺身心了不可得，這時大師作了一首偈：

瞥然一念狂心歇，內外根塵俱洞徹。  
翻身觸破太虛空，萬象森羅從起滅。

從這以後，身心世界湛然寂靜，不再被聲音和色相所障礙，從前的疑團當下頓消。再看看釜鍋，已經蓋上灰塵了，因為一人獨住無侶，也不知時間過了多久。



houses in the snow drifts, and settled there with Master Miaofeng.

Here, the master saw the endless mountains covered with snow and ice, glistening and pure; it was a vision that he had wanted to see in the past. His body and mind were clear and cool, and it was as if he had entered the Western Pure Land. Not long after that, Master Miaofeng traveled alone to Yetai while Master Hanshan continued cultivating at Longmen. On that snowy mountain, he maintained single-mindedness and when people passed by he didn't converse with them, and only watched them go by. After a long time passed, when he saw people they looked just like blocks of wood. Eventually, even texts held no distinctions for him.

At the beginning of summer, the wind was fierce and loud. The ice was beginning to melt, and water rushed down into the mountain streams. The roaring streams sounded like ear-splitting thunder. The master in his tranquil stillness was disturbed by this thunderous sound, and his practice was affected as well. He went to Master Miaofeng for advice on how to not be distracted by external states. Master Miaofeng said to him, "States arise and pass in the consciousness, they do not come from outside. The ancients said, 'For thirty years hearing the sound of water but not moving one's mind, one will attain Guanyin's enlightenment through the ear -- faculty.'" After returning to his cultivation, the master began sitting on the wooden bridge over the stream every day to practice. When he first began sitting, the water's sound was very distinct. As time passed, however, when his mind was active he would hear the water, but when it was still he would no longer hear it.

One day, the master was sitting in silence on the wooden bridge. Suddenly, he forgot the existence of his body, and all sounds abruptly disappeared. After that, though the sound was as loud as thunder, the master's tranquil and still mind was never disturbed. On the mountain, the master lived on wild plants and porridge. This day, after his meal he was walking on a plain in the mountain. His attention was fully turned inward on his mind. Suddenly, he entered samadhi while standing. Neither body nor mind could be seen, only a great source of light, perfect and complete like a great round mirror. In this mirror the mountains, rivers, and earth were reflected. When he came out of samadhi, his wisdom was perfectly clear and he felt that his body and mind had disappeared. Then the master composed a verse:

All of a sudden with one thought the wild mind stopped.  
The six sense faculties and sense objects are perfectly clear.  
Turning around, one comes face to face with ultimate reality,  
The myriad phenomena arise and pass from here.

From then on, body, mind, and the world were still and tranquil, and he was no longer obstructed by sounds or forms. All of his past doubts disappeared in that moment. When he looked at his kettle, he saw that it was covered with layers of dust. He lived alone, and did not know how much time had passed while he was in samadhi.