

# 本來面目是什麼？

## What is Our *Original Nature*?

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DHARMA TALK DHARMA RAIN | 法語法雨

我們的壽命不是永遠都存在的；你就是有什麼本事，有什麼貴重的東西，有什麼最有價值的寶貝，到死的時候，都是兩手空空，什麼也帶不去。所以我們在這個世界上爭名奪利、求名求利，這可以說是很愚癡的行為；你應該返本還原，認識我們本來的面目。

本來的面目，又是什麼樣子？沒有樣子。若有個樣子，那就是有相了；有相，就會毀滅了。我們本來的自性，是不垢不淨的，是不生不滅的，是不增不減的；我們本來面目，是什麼麻煩都沒有的。我們本來的面目，就是《楞嚴經》所說的「如來藏性、常住真心、性淨明體」。你若能恢復你本來的面目、明白你本來的面目，任何煩惱都會變成菩提；若不明白本來面目，就是菩提你也會把它變成煩惱。所以才說「天下本無事，庸人自擾之。」

這個天下，本來什麼事情都沒有，這一些愚癡

We don't live forever. No matter how much ability you have, or how many treasures in the world you possess, you will leave this world empty-handed when you die. That is why, fighting for fame and profits can be said to be a really stupid thing to do. Instead, we should reflect upon ourselves to recognize our original nature.

What is this original nature then? What does it look like? It has no form. If it has a form, then that means it has an image. If it has an image, then it is impermanent. Our original nature is neither defiled nor pure; neither coming into being nor cease to be; neither increasing nor decreasing. Within our nature, there are no troubles to begin with. In *the Shurangama Sutra*, it states that our nature is like "The Thus Come One's Nature of Treasury, permanently dwelling true mind; it is bright and pure." If you can uncover your original nature and understand what your true nature is, then all your afflictions will turn into Bodhi. In contrast if you don't understand your nature, you will turn Bodhi into affliction. Hence, we say, "there is no trouble in the world originally, but ordinary confused people create it for themselves."

的人，沒有事情找一種事情來幹。所以你對他講這是愚癡的，他說你才是愚癡呢！為什麼他這麼說？因為他認為他所幹的事情；你不願意幹，他所行的事情，你不去行，你不和他一樣，所以他就說你是愚癡；可是他本來沒有事情，另外找出一些麻煩來做，這不是愚癡是什麼？你真正明白自性的功夫，就所謂「眼觀色聲內無有，耳聽塵事心不知。」

一樣是人，你看見聲就是聲，看見色就是色；可是若明白本來面目的，見聲而無聲，見色而無色，就沒有聲、色了。那麼這個聲、色是不是真沒有了？一個人看見就是「有」，另一個人看見就「沒有」；究竟是有、是沒有？究竟也有、也沒有！你見到有的，就是有；見到沒有的，就是沒有；所以說一切唯心造。一切唯心造，就是看你怎麼樣去做，看你怎麼樣去想。一樣的事情，而不是一樣的看法。耳朵聽見這些個塵事，可是心裡不知道；這一切的塵事，也就是色、聲、香、味、觸這五欲的境界。

有人就說：「你講這個道理，我不相信這個說法！」我早就知道你不相信！不是現在才知道你不相信。為什麼我知道你不相信？你還不到這種程度上！你沒有這種的功夫，所以你不相信；你若有了這種功夫，就能以做得到這種的事情——見而不見，聞而不聞，見、聞、嗅、嚐、覺、知這六種的識精，都可以聽你的招呼，受你自己來支配。你叫它看，它可以看；不叫它看，它就不看；你叫它聞，它就聞；你不叫它聞，它就不聞；嗅、嚐、覺、知，都是一樣的道理。所以我們學佛法，無論學多少年，就是要遇著境界，能不動心。你能以不動心，這就是定力；你若見到什麼境界，被什麼境界就轉了，那就是沒有定力；沒有定力，那你學佛法，學到老死的時候，還是一點用處都沒有的。

我們現在講這個世界最壞了；像什麼那麼壞呢？就像火宅似的。我們住的房子著起火來，我們在裡邊是很危險的，很容易就被火給燒死。怎樣才能不燒死呢？就是剛才我所講的，你不被境界轉，所謂「眼觀聲色內無有，耳聽塵事心不知」，你能以明白你本來的面目。你本來是誰？你本來是佛；本來是佛，那麼你應該回來了，應該還本返原，到佛的道路上來走。佛是具足萬德的，萬德莊嚴，所以我們在佛的道路上走的時

Originally, there was nothing going on in the world, but muddled people have to find something to do. If you say he is stupid, he will say that you are the fool! Why does he say this? Because he believes that if you don't do things his way, you are not like him; therefore, you are a fool. However, he actually created things to do out of nothing, adding more troubles for himself. So, isn't he a fool, too? If you truly understand the skill of your own nature, it would be like: "The eyes see colors but detect nothing; the ears listen but the mind knows nothing at all."

As people, we hear sounds and we see forms. We think everything we hear and see it as it is. However, if you truly understand your original nature, you will see as if you did not see, and hear as if you did not hear; there is neither sound nor form. Does this mean form and sound do not exist? A person who sees something says it exists, but another person who did not see anything says it does not exist. So does it exist or not? Is it really there or not? If you see it, then it is there, if you do not see it, then it is not there. Hence, we say that everything is created by the mind. If everything is formed from the mind, then it really depends on what you want to think and do. A single thing can be viewed differently. The ears hear all these defiled objects but our mind does not know. These defiled objects are form, sound, fragrance, flavor and the sensation; the five desires.

Some people say that they don't believe in this principle. I know you don't believe it! I knew that all along. Do you know how I know that you won't believe it? You have not reached this kind level yet. If you haven't gained this skill, you simply won't believe it. When you have really gained this skill, you will be able to see and yet not see, hear but not hear. The essence of the six consciousnesses - seeing, smelling, tasting, touching, feeling and knowing—will be in your control. You can command them to see, or not see; you can command them to hear or not hear, the same principle holds true for smelling, tasting, feeling and knowing. For Buddhists, no matter how many years you have been practicing, if you have encountered any states, you should not be moved or influenced by them. If you did not move, then that is Samadhi. If you are influenced by states, then you don't have Samadhi; without Samadhi, even if you study Buddhism until you're old, you won't see any of its benefits.

Now the world we live in is very perilous. How so? This world is like a burning house, so it is very dangerous because we can easily be burnt. How can we avoid it? We have to gain the skills I just talked about. Our "eyes have to see colors but detect nothing; our ears need to listen but our mind knows nothing at all." If you can realize your original nature, you will realize who you truly are. You were a Buddha fundamentally, so you should return to being one; reflect within and walk the path of Buddhas. The Buddha is replete with virtue and is adorned with myriad virtues. When we cultivate and walk on the Buddha's path, we need to

候，也應該做種種的善事，才能幫助我們成功，這是最要緊的。所以若能做得到的時候，就要做好事。

什麼是好事？幫助人就是好事，就是利益人，菩薩是自利利他、自覺覺他，就是做這一些個事情。有人就說「這個道理我聽了很多了！」你聽了很多？聽了有多少？「聽過有幾十次了！」那麼你行的有多少？不錯！聽過的很多了，自利利他、自覺覺他；你做的有多少？你利多少他、覺多少他？覺一個人、兩個人？利益一個人、兩個人？恐怕還沒有呢！一個人、兩個人都沒有利益，也沒有覺，那你光聽有什麼用呢？沒有用的。

所謂「道是行的」，這個道要往真了做，往誠心去做，腳踏實地，認真紮實去做。怎麼叫往真了去做？同樣的事情，其他人做，你也去做；其他人，是想利益自己；你做這個事情就想利益他人，這就是往真了做。同樣的事情，同樣的道理，一般人明白了，自己明白了算了，不去令其他人明白；你自己明白了，再輾轉教化，令其他人也明白了，這就是自覺覺他。

總而言之，在這個世界，一樣的事情，那麼做法不同，一個人就是自私自利的，一個人就是專為利他的。那個自私自利的，就到地獄去了；為什麼？他太自私自利，墮落地獄去了！那個利他的，也到地獄去了！他到地獄去幹什麼？到地獄去救眾生；他的目的是自己受苦，他去教化這地獄的眾生離苦得樂。所以地藏王菩薩一天到晚都是在地獄裡，和那一些個餓鬼做朋友；可是他為著度這一些個鬼離苦得樂。

所以我們人，譬如這個世界上有很多不明白的人，我知道一點，我就令他們也明白一點；這都叫自覺覺他、自利利他。總而言之，這一件事情，人人的做法不同；就方才我講的，一個就是為利己，一個就是為利他。你認識人，也應該在這個地方來看；你看這個人，他所行所做，是專為自己？還是為他人？都要在這個地方來觀察。❀

色類自有道，各不相妨惱。  
離道別覓道，終生不見道。

—《六祖法寶壇經》

do as many good deeds as we can in order to help us succeed. This is the most important point. If we have capacity to do something, we should do good deeds.

What are good deeds? They are deeds that help and benefit others, just like Bodhisattvas who are enlightened and they in turn enlighten others. Some people say that they have heard these principles before. How many times? “More than several dozen times”, they say. But how much have you actually practiced? It’s true that we’ve heard this principle of benefitting others many times, but how much have we actually done? How many people have we enlightened? Have we enlightened one or two people? Have we benefitted one or two people? Maybe not! Maybe we haven’t even benefited one or two people at all, so listening to these instructions is useless if it doesn’t prompt you to act.

Hence, it is said, “the way must be practiced, or walked.” You have to really do things; you have to honestly practice things to claim that you have done them. Even though others and you might do exactly the same thing, other people do it for themselves, if you do it to benefit others, then you are truly practicing the principles that were mentioned. In the same fashion, if you understand something, you should pass that knowledge on to others so they can understand too—this is enlightening oneself and others.

In any case, in this world, everyone does things differently, even if it’s on the same thing. Some people do it selfishly thinking only about themselves, while others do it unselfishly by benefiting others. Those who benefit themselves will end up in the hells. Why? It’s because they are too selfish! But, those who benefit others also go to hell! Why? They go for different reasons. They go to help and transform those who are suffering in the hells, teach them to leave all their suffering and attain bliss. This is why Earth Store Bodhisattva is always in the hells making friends with the ghosts but he does it to help these beings leave all their sufferings and attain bliss.

For an example, there are many people who are confused in this world. If I understand something, I should share that knowledge with others. This is what we said, “enlighten oneself while enlighten others.” In any case, everyone goes about the world differently. Like I said earlier, some people benefit others and some benefit themselves. If you would really like to know a person, you should observe and tell whether that person works for himself or for others? Observe the person this way, then you will know what he is really like. ❀

*Each kind of form has its own way,  
Without hindering one another;  
Leaving the Way to seek another way,  
To the end of life is not to see the Way.*

—from the “Six Patriarch’s Sutra”