

六即佛

The Six-fold Identity with the Buddha

摘自宣化上人講述之《華嚴經·光明覺品》

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Extracted from Venerable Master Hua's commentary on
the Bright Awakening Chapter of the Avatamsaka Sutra

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DHARMA TALK DHARMA RAIN | 法語法雨

這個「六即佛」的名詞，前幾年已經講過了。這個偈頌呢，我就怕你們不懂，所以還沒有講。現在開始講一講它。

一、理即佛。

偈頌是：

動靜理全是，行藏事盡非；
冥冥隨物去，渺渺不知歸。

「動靜理全是」：動靜，就是行、住、坐、臥。若是照著理上來講，這些都是佛性的作用，都是對的，就是 Everything is OK! 「行藏事盡非」：你若懂得動靜這個理，一切都是對的；你若不懂得，就動也不對，靜也不對。

「行」就是去作去；「藏」是把它收起來，也就是動靜的意思。在理上講都對，在事上講都不對，那就錯了。怎麼

The Six-fold Identity with the Buddha was explained a few years ago, but I have not explained the verses for this, as I was afraid that you might not understand them. Now I will begin to explain them.

1. The verses for Identity with the Buddha in Principle:

*In stillness and in movement, the Great Principle embodies all.
Yet all your conduct goes against the specifics.
Blindly you pursue worldly things,
Without knowing where you'll end up.*

“In stillness and in movement, the Great Principle embodies all”: Stillness and movement refer to walking, standing, sitting and reclining. Based on principle, these are the actions coming from the Buddha Nature and they are right, that is, everything is OK! “Yet all your conduct goes against the specifics”: If you understand the principle of movement and stillness, then everything will be right, otherwise neither your movement nor your stillness will be right. Action means movement; to store away is stillness. If they are correct in terms of principle,

樣錯的呢？「冥冥隨物去」，「冥冥」就是不知不覺。因為我們不知不覺，就在這看不見也聽不見的地方，就跟著物欲跑了。「渺渺不知歸」，就糊糊塗塗地往外跑，不知道回來了。

這就是說我們的自性，本來和佛是一樣的，這叫「理即佛」。若按著理來講，我們每一個人都是佛。但為什麼我們不是佛呢？就因為著到事相、著到有為法上了。無為法就是個「理」，有為法就是個「事」。你若一落到有為就都不對了，不知不覺就跟著物欲跑了，糊糊塗塗地也不知道回來。

二、名字即佛。

我們以前連佛的名字也沒有聽過，雖然自己本來是佛，但是也不知道，理即佛的這個道理也沒有明白。現在聞到佛的名字了，就知道我們眾生和佛是平等的。佛是已成的佛，我們眾生是沒有成的佛，但是可有一個佛的名字。我們又聽到十方佛的名字，所以才說：

方聽無聲曲，始聞不死歌；
今知當體事，翻恨自蹉跎。

我們方才剛聽著這個沒有聲音的曲調，現在又聽見這個能以不死的歌，才知道我們若是即刻返迷歸覺，即刻就發菩提心修行，當下就可以成佛，這就是成佛的一條道路。反過來迴光返照，想一想自己把光陰都空過、浪費了，這是多麼可歎的一件事情！

三、觀行即佛。

這就是觀照般若，用一種觀照的力量來修行成佛。觀行，是觀看你所修行的一切諸法實相，所以說：

they could still be revealed to be incorrect in practice, and therefore wrong. How would they be wrong? “Blindly you pursue worldly things”: “Blindly” means “unknowingly.” Because we are unknowingly in a state where we can’t see and hear, we pursue worldly things according to our desires. Confused, we run outside and are unaware of how to return.

This is to say that our inherent nature is fundamentally the same as the Buddha’s, and this is the Identity with the Buddha in Principle. Based on this principle, each one of us is a Buddha, so why aren’t we Buddhas yet? Because we are attached to materials and conditioned phenomena. The Unconditioned Dharma is the Principle, and conditioned phenomena are the material forms. If you fall into conditioned phenomena, then you would go down the wrong path; and if you go after material possessions unknowingly, you will get confused and not know how to return.

2. The Identity with the Buddha in Name.

We had not even heard the Buddha’s name in the past. Although we fundamentally have Buddha natures, we do not know and understand the doctrine of Identifying with the Buddha in Principle. Now we have heard the Buddha’s name and know that living beings and Buddha are equal. Buddhas have become Buddhas, and even though living beings have not yet become Buddhas, but they can be called Buddhas. Furthermore, we have heard the names of the Buddhas of the ten directions, so we say,

*Just hearing the Soundless Tune,
Followed by the Undying Song,
Now, seeing the truth as it is,
We regret the time we’ve wasted.*

Just now, we heard this Soundless Tune, and now we also hear this Undying Song, so we must certainly realize that if we promptly turn away from delusion, return to enlightenment and immediately bring forth the Bodhi Mind to cultivate the Path, then we can become Buddhas instantly. This is a Path to becoming a Buddha. Furthermore, we should turn the light around and reflect upon ourselves, and on how all our time has passed in vain and has been wasted. This is such a lamentable situation!

3. Identity with the Buddha in Contemplation.

This is the contemplation of Prajna: using the power of one type of contemplation to cultivate towards Buddhahood. This contemplation is to observe the cultivation of the Real Mark of all dharmas. So it is said,

*In thought after thought, illuminate the ever-present Principle.
Moment by moment, settle the dust of illusion.
Pervasively contemplate the Nature of all dharmas:
There is nothing real or unreal.*



釋迦牟尼佛成道圖

Illustration: Shakyamuni Buddha's Path to Realization of Buddhahood

念念照常理，心心息幻塵；
遍觀諸法性，無假亦無真。

就是時時刻刻專一來觀照，念茲在茲，時刻都不忘，時刻都專一。專一什麼呢？專一觀照這個真常的道理。「常」就是個真常，「幻」就是虛妄。心心念念都把妄想除盡了，叫它沒有了。妄想沒有了，真心就現出來。我們為什麼沒有契合本有的真心呢？就因為盡打妄想。妄想太多了，所以夢幻、泡影、露電就都現前了。

「遍觀」是普遍地觀察一切諸法的實相，無假亦無真，離開假也離開真，因為有真就有假，有假才現出真。無假無真就到本來空寂的境地上，所以看一切諸法的實相都是空寂的。

四、相似即佛。

「相似」就是好像這樣子了，好像要成佛了，但是可沒有真的成佛，只是相似。就像那天晚間慧僧法師說，這個相似就好像鐵打熱了，鐵渣滓、鐵銹都沒有了；雖然還沒有成一個器皿，但是它已經有機會鑄成一個器皿，就是有一點好消息了。所以說：

四住雖先落，六塵未盡空；
眼中猶有翳，空裏見花紅。

Focus every moment on contemplating and never let any moment slip away. What to focus on? Focus on the ever-present principle. “Ever-present” refers to true permanence, and “illusion” refers to what is false. And get rid of false thoughts at every moment; make them disappear. When false thoughts are eliminated, the true mind appears. Why don't we tally with our original true mind? Because we always have false thoughts. Since we have too many false thoughts, dreams, illusions, bubbles, reflections, dew drops and lightning flash all appear.

“Pervasively contemplate” means to universally contemplate all the real marks of dharmas: “There is nothing real or unreal.” Leaving behind the false as well as the real. When there is something real, then there will be something false. Without anything false or real, we arrive at the fundamental ground of emptiness and stillness; therefore we can see that the real mark of all dharmas is emptiness and stillness.

4. Identity with the Buddha in Similarity.

“Identity in Similarity” means that we seem to be Buddhas but we have not really done so yet, this is only a similarity. It is just like what Master Hui Seng said on that day, “This similarity is like when one strikes heated iron: the iron dregs and rust will all be gone; although it has not been cast into vessel yet, it already has the chance of being cast into one. This is good news, so he says,

「四住」就是四種迷惑，包括欲界、色界、無色界，三界見惑、思惑的煩惱。「見惑」是對境生貪愛，對外邊的境界生出一種貪心和愛心，被境界迷惑了，這是在「事」上迷惑了。譬如你見著一個廣告，說今天某某電影院要演什麼什麼電影，你對這個廣告、境界生起貪愛：「啊，我要去看電影去。」這就被境界轉了。你到那兒看電影看得迷了，看完一場還在那地方等著再看第二場，第二場完了又要等著看第三場，這豈不就是迷了嘛！這就是對外境起了一種貪著、愛戀的心，這就是「見惑」。

思惑是迷理起分別。你心裏想這個道理，越想越不明白，越不明白越要想，想得迷頭迷腦的，甚至於飯不吃也不餓了，你看這多妙啊！想得忘其所以，這叫「迷理起分別」，迷在道理上，對道理看不清楚了，就生出一種分別心來，說這個是對、是不對呢？黑白也不分了，是非也不辨了，這時候真是入這個迷惑的定了，在那兒好像入定似的。但這不是一個真定，這是在理上迷惑了。

見惑有八十八品那麼多，你若是斷了八十八品的見惑，就證初果阿羅漢，名叫「入聖流」，入聖人法性流，逆凡夫六塵流了。思惑有八十一品，二果斷六品思惑，三果再多三品。再斷最後的七十二品，這證阿羅漢果了。

*Although the four states of delusion have fallen away,
The six dusts are not completely eliminated.
There are still cataracts in one's eyes,
And one sees red flowers in empty space!*

The four states of afflictions are the four kinds of delusion. These include the afflictions of view delusions and thought delusions in the Desire Realm, Form Realm and Formless Realm. "View delusion" means the craving that arises from situations; you give rise to greed and love due to external situations. You are bewildered by your environment. This is what "being deluded about specifics" means. For instance, when you see an advertisement for a movie, this ad brings out a state of craving in you: "Ah, I want to go see this movie." This is to be influenced by a state. You go there to watch the movie and become confused. After watching one movie, you return to that place and wait to watch a second one, and after watching the second one you still want to watch a third one. You became obsessed by it. This is the "view delusion" whereby one generates a kind of attachment and longing for external situations.

"Thought delusion" means confusion about principles and giving rise to discriminations. In your mind, you are thinking about this principle. The more you think, the less you understand, and the less you understand, the more you want to think. You become preoccupied with the thought to the point that you do not feel hungry, even without eating. You see how wonderful this is! You are getting carried away. This is called "confusion about principles and giving rise to discriminations." You are confused about principles. Not being clear about the principles, you give rise to a kind of discrimination, wondering "Is this correct or incorrect?"



四住是：（一）見一切住地，包括三界一切的見惑。（二）欲愛住地，指欲界的一切思惑。（三）色愛住地，指色界的一切思惑。（四）有愛住地，指無色界的一切思惑。迷住在這四種迷惑上，就有四種煩惱的障。「四住雖先落」，「落」就是沒有障礙了，打破這個關，過去了。「六塵未盡空」，四住雖然落了，可是色、聲、香、味、觸、法這六塵的境界，還沒有完全空掉。

「眼中猶有翳」，就好像眼睛裏邊還有翳子，眼睛有毛病，在虛空裏邊看見黃花、紅花或者白花；你看虛空看久了，就有一種「瞪發勞相」，虛空裏就會現出花來。這還不是究竟的，所以是「相即即佛」，是得到一點好消息了，可是還沒有到那個至極處。

五、分證即佛。

「分證」就是無明分分破，法身分分證。一分一分地破無明，一分一分地證到法身，所以說「分證即佛」。偈頌說：

豁爾心開悟，湛然一切通；
窮源猶未盡，尚見月矇矓。

「豁爾」就是忽然間很快的樣子，就好像窗戶忽然打開了，這叫「豁」。你忽然間明白了，這也叫「豁」。「湛然」就是很清淨的樣子，好像水不渾了，從上邊一看就看到水底下。心裏一下明白了，就好像從水上邊看到水底一樣，一切都通達、明白了。「窮源猶未盡」，「窮」就是窮盡。但是窮盡源頭的這種功夫，還沒有到證到極點。

「尚見月矇矓」，「尚」就是「猶」，還看見月矇矓矓矓的。你說他沒有看見吧，他又看見了；你說他看見了，但是他又看不清楚，就好像月亮被雲遮上了，那麼矇矓矓矓的，知道有個月亮，但是看不清楚。所以這個「分證即佛」還沒有到家，還沒有到究竟即佛的地位。

until you cannot tell black from white and right from wrong. This is when you enter the Samadhi of delusion. It is as if you had entered Samadhi, but this is not really Samadhi; it is just confusion about principles.

There are eighty-eight grades of View delusion. If you cut off all eighty-eight grades of View delusion, then you will attain the First Stage of Arhatship which is called "Entering the Sagely Stream," that is entering the flow of the Sages' Dharma Nature and going against the flow of six "dusts" of ordinary people. There are eighty-one grades of thought delusion. The Second Stage Arhat cuts off six grades of thought delusion, the Third Stage Arhat cuts off an additional three grades. Finally, when the last seventy-two grades are cut off, one attains Arhatship.

The four states are (1) the delusions arising from seeing things, as they seem to be, including the view delusions in the three realms. (2) the desires in the desire realm, which refers to thought delusions in the desire realm. (3) the desires in the form realm, which refers to thought delusions in the form realm. (4) the desires in the formless realm, which refers to thought delusions in the formless realm. When you indulge in these four kinds of delusion, you will be obstructed by four kinds of afflictions. "Although the four states of delusion have fallen away." "Fallen away" means that there is no obstruction. One has broken through the gate and gotten past it. "The six dusts are not completely eliminated." Although the obstructions of these four states of delusion have fallen away, the states of the six dusts: form, sound, smell, tastes, tactile sensations and dharmas, have not been totally eliminated.

"There are still cataracts in one's eyes": it's as if there were still cataracts in one's eyes: one's eyes are afflicted with cataracts, and one sees yellow, red or white flowers in empty space. When you stare at empty space for a long time, prolonged staring will give rise to the characteristic of fatigue and flowers will appear in empty space. Since this is still not an ultimate state, it is just the "Identity with the Buddha in Similarity, which means that you have gotten some good news, but have not yet reached the ultimate point.

5. Identity with the Buddha in Progressive Realization.

"Progressive Realization" means that ignorance is broken through bit by bit, and the Dharma Body is realized in such a manner. Bit by bit, one breaks through ignorance, and one realizes the Dharma Body progressively. Hence it is called "Identity with the Buddha in Progressive Realization." The verse says,

*Suddenly the mind awakens;
In all clarity, everything is understood.
The source is not completely exhausted,
And the moon still appears somewhat hazy.*

"Suddenly" means things happening very quickly, just like a window opening suddenly: That is called "opening." You suddenly understand: that is called "opening." "In all clarity" means very clearly. Just like when water is no longer muddy, you can see through it clearly from its surface down to the bottom. In an instant, you understand. "The source is not completely exhausted": "To exhaust" means to completely use up. However, that kind of skill in exhausting the original



法華經變相圖

Illustration: Transformation of the Buddha from the *Lotus Sutra*

六、究竟即佛。

現在是真正成佛，究竟即佛了。偈頌說：

從來真是妄，今日妄是真；
但復本時性，更無一法新。

從無始劫以來，我們就拿真當妄，背覺合塵，就不懂了。不懂就從真起妄，生出無明了，所謂「一念不覺生三細」，這個真也就跟著妄跑了。「今日妄是真」，現在成佛了，雖然還是以前那個妄，但是現在回來了，返本還原、返迷歸覺、背塵合覺，回到本來那個樣子上了，妄也都是真的了。

「但復本時性」，這個沒有旁的，你只要返本還原，就能回到本來自有的佛性上。「更無一法新」，並沒有什麼特別巧妙新鮮的法。本來我們的自性就具足一切，這個佛也是自性本具的，就是成佛也是成我自己本有的佛，並不是從外邊得到一個佛，都是我本來固有的。

你們無論到什麼地方講法，最低限度要知道一些個佛教的名詞，你提出來講一講，就能令大家「耳目一新」，耳朵和眼睛都新鮮了。為什麼呢？因為他以前沒有聽過，你給他一講，他聽著覺得不錯，也就來研究佛法，就會開悟了。 ❀

source has not reached its ultimate point.

“The moon still appears somewhat hazy”. The moon still seems to be hazy. You may say that he has not seen the moon, and yet he has. You may say that he has seen the moon, yet he was unable to see it clearly. It is as if the moon was covered by clouds. It was hazy, indistinct and dim. He knows that the moon is there, but he is unable to see it clearly. So this Identity with the Buddha in Progressive Realization has not been completed. It has not reached the point of Identity with the Buddha in Ultimate Buddhahood.

6. Identity with the Buddha in Ultimate Buddhahood.

Now this “Identity with the Buddha in Ultimate Buddhahood” means truly becoming a Buddha. The verse says,

*All that is real was always false.
Today, all that was false is real.
Simply return to the original nature;
There is not a single dharma that is new.*

Since beginningless aeons ago, we have taken what is real to be false. We turn away from enlightenment and unite with the dusts, and become muddled. When we are muddled, the false arises from the real, giving rise to ignorance. As it is said, “One unawakened thought produces the three subtleties”: the real follows the false and runs off. “Today, all that was false is real”: Now one becomes a Buddha. Although it was the false in the past, it has returned to the origin and gone back to the source. It has turned away from confusion and returned to enlightenment. It has turned away from the dusts and united with enlightenment. It has been restored to its original appearance. And the false has become real.

“Simply return to the original nature”: This is nothing other than returning to the origin and going back to the source. Then you can go back to your original inherent Buddha nature. “There is not a single dharma that is new”: There are no special clever and innovative means. Fundamentally, our basic nature is replete with everything. The Buddha is also fundamentally complete within our nature. So even becoming a Buddha means to accomplish our original Buddhahood, which does not come from outside, it fundamentally belongs to us.

Regardless of where you go and speak the Dharma, at the minimum, you should know some Buddhist terminology. When you mention them, they will be new to the ears and eyes of the audience, and their ears and eyes will be refreshed. Why? Because they may not have heard them before. Once you speak for them, they hear them and think, “This is not bad!” They will begin to study Buddhism, and get enlightened. ❀