

# 開發智慧之門

## Opening the Door of Wisdom

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DHARMA TALK DHARMA RAIN | 法語法雨

坐禪主要目的是開智慧。從無始劫來，我們因為不懂坐禪，不懂修智慧，故一天比一天愚癡，一天比一天煩惱妄想多，為什麼？因為不修行，不坐禪故。所謂「開悟」，是沒有形相，無顏色的，不能用凡夫的眼光來衡量開悟之境界。

究竟開什麼悟呢？就是明白生從何來，死從何去。要明白怎樣生，如何死。明白後，就可以破無明，破無明便無煩惱，無煩惱便少妄想雜念；雜念少了，邪念也少了；邪念少了，正念現前，智慧便一天一天地增長。

如春天的草木，一天比一天長大，但看不見它每天長多少，智慧亦復如是。一旦存正念，邪念減少了，智慧便一天一天增長。你看得見嗎？看不見的，因為智慧是神聖不可知。你有智慧，沒有智慧，你自己能感覺到。假如你不像從前那麼糊塗顛倒，專做不

The whole purpose of sitting in Chan is to open wisdom. From beginningless time until now, because we have not known to sit in Chan and not known how to cultivate wisdom, we have grown more and more deluded. We have allowed our random thoughts to accumulate and proliferate. The purpose of investigating Chan is to become fully awakened. But awakening has no shape or color; it's not something we can reckon or try to fathom with our ordinary human intellect.

What's meant by awakening anyway? It means coming to understand how we are born and how we will die. We need to understand where we came from at birth and where we will go at death. With that understanding, we smash through ignorance. Once we smash through ignorance, we will no longer have afflictions. Without afflictions, we won't generate errant thoughts. Once those errant thoughts die down, deviant thoughts will also lessen. With not so many deviant thoughts cluttering our minds, proper thoughts will appear. With proper thoughts in mind, our wisdom will increase day-by-day.

Consider the grass in springtime. We may not notice its growth, yet it keeps getting taller and taller every day. Wisdom develops in the same

應做的事，你就有智慧；你若還是那麼糊塗顛倒，專做不應做的事，你就是愚癡。

修行，是要返本還原，開發本有智慧礦。開發出來，便真正明白；真正明白到極點，便是佛。佛與凡夫並沒有很大分別，所不同處，就是佛是大智慧者。信佛的人不要求神通妙用、三身、四智、五眼、六通，你只需要信佛的智慧，我們人人本具這種智慧，不僅是佛才有，而是人人本身具備之條件。佛只是指出一條路，我們就順著這條路去走，去開發本有智慧礦。



現在的科學家、化學家、物理學家、哲學家等，皆向外找答案，其實這一切都是我們自性本具。參禪就是將本身的化學工廠打開，做種種試驗。參禪就是化學試驗，是科學之母，哲學之母，能令你開大智慧。開大智慧後，一切問題迎刃而解。人能參禪，便能發掘本有之大圓鏡智、平等性智、妙觀察智、成所作智。人若得到這四智，五眼六通便不求自得，故不用天天去找神通妙用，這些都是我們自性本具。

可是你要有耐心，朝於斯、夕於斯。早上要打坐，晚上臨睡前也宜打坐，這樣便清心寡欲，自性清淨，除去染污，這等於在化學工廠裏做種種試驗，用什麼材料，便獲得什麼產品。因此，打坐時要提起正念，念茲在茲。能這樣，就如春陽之草，不知不覺便長高；若不參禪、不修行，則如磨刀之石，不見其損，而日有所虧。當我們專做糊塗事，斷喪寶貴精神，身體又虛，最後就會死了；若能潔身自愛，珍惜能源，則能保持身體健康，智慧日日增長。❀

way. Once we have proper mindfulness and lessen our deviant thoughts, our wisdom will grow. Can wisdom be seen? No, it can't be seen because wisdom is a very sacred and spiritual thing. But whether someone has wisdom can be detected. As long as we continue doing stupid things, then we still don't have wisdom. But if we can refrain from our former stupid and upside-down ways, then we can be said to have acquired some wisdom.

Wisdom is found by returning to the source and going back to the origin. That process is the opening of our inherent wisdom-mine. As this mine is opened, we begin to truly understand. Ultimate true understanding defines a Buddha. A Buddha is really not that different from an ordinary person. The only difference lies in the fact that a Buddha has opened wisdom. Those of us who believe in the Buddha do not have to seek spiritual powers or wonderful functioning, such as the three bodies, the four wisdoms, the five eyes, and the six spiritual penetrations. All we have to do is to believe in the Buddha's wisdom. It is the wisdom that we all have within ourselves. It's not an exclusive possession of the Buddha. It's a potential that everyone has. The Buddha simply pointed out the road for us, and if we can follow that road, we too, can open up our original wisdom-mine.

The scientists, physicists, chemists, and many philosophers search outside for answers. In actuality, everything we need is contained within our own nature. In investigating Chan, we open up our own chemical laboratory and carry on all kinds of chemical experiments. Investigating Chan is a chemical process. In fact it is the mother of science and the mother of philosophy, and is able to help us develop great wisdom. Once we develop great wisdom, all problems will solve themselves. People who investigate Chan can open up great, perfect, mirror-like wisdom; wisdom of equality; wonderful contemplative wisdom; wisdom that accomplishes that which needs to be done. Once we uncover those four kinds of wisdom, then the five eyes and the six spiritual penetrations will come quite spontaneously, without seeking. Therefore it is not necessary pursue anything external, including spiritual powers; everything is already contained within our own nature.

However, we must have patience. Day and night we should focus on our work. In the morning we should find time to sit, and in the evening sit again before sleep. That way we can lessen our desires and purify our thoughts. In essence, we are carrying out all kinds of experiments in our own chemical lab. Whatever kind of ingredient we put in, we will obtain a corresponding result. Therefore it is important that we maintain proper mindfulness when we sit. Be focused at every moment. That kind of concentration will hone our wisdom in much the same way a stone is polished. One who is careless in the grinding, however, may grind the entire stone away to nothing. That refers to how, if we keep on doing upside-down things and abusing our precious energy and resources, our bodies will weaken from dissipation and eventually die of it. On the other hand, if we cherish our primal energies and do not abuse our bodies, then we will remain in good health and our wisdom will increase daily. ❀