

宣公上人1976年禪七開示 (續)

1976 Instructional Talks on Chan — By Venerable Master Hsuan Hua (continued)

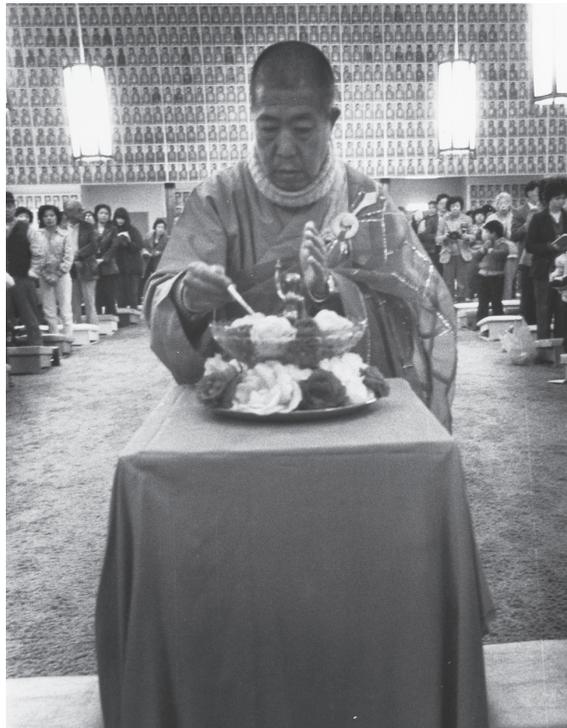
佛經翻譯委員會 英譯

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眼、耳、鼻、舌、身、意，這叫六根。我們為什麼會墮落？就因為這個六根。我們怎麼會成佛，也就因為這個六根。所以這六根，眼對著色而生眼識；耳對著聲塵而生耳識；鼻對著香塵而生這個鼻識；舌對著味塵而生出一種舌識；身對著觸塵生出一種觸識；意對著法而生出一種意識。這眼耳鼻舌身意，對著色聲香味觸法，六根對著六塵，中間就生出這個六識來。識就分別這個根塵的境界，所以你要會用這個六根、六塵的，就是「君子上達」；你不會用這個六根、六塵、六識的，就是「小人下達」。這上下只是一念之間，迷悟也只在一念之間。

在《楞嚴經》上所講的道理很清楚，說你這個六根、六塵令你顛倒，生出種種的無明。

可是，也在這個六根、六塵、六識裡頭生出你的智慧；在這個裡頭，生出山河大地、房廊屋舍，你、我、他，這一切的人，乃至這一切的眾生，都是由這個六識分別而生出來的。

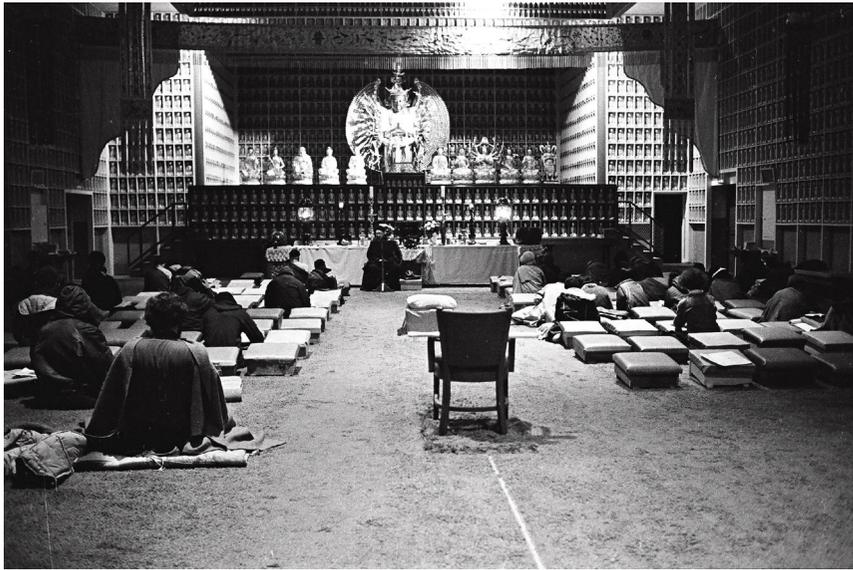


Eyes, ears, nose, mouth, tongue, body and mind — these are called the six sense faculties. Why do we get entangled and fall? It is because of these six sense faculties. How do we become Buddhas? It is also because of the six sense faculties. So, for the six sense faculties, eyes coupled with objects of form give rise to the eye consciousness, ears coupled with sounds give rise to the ear consciousness, the nose coupled with smells gives rise to the nose consciousness, the tongue coupled with flavors gives rise to the tongue consciousness, the body coupled with objects of touch gives rise to the tactile consciousness.

The mind coupled with dharmas gives rise to the mind consciousness.

The eyes, ears, nose, tongue, body and mind are therefore coupled with objects of form, sound, smells, flavors, objects of touch, and dharmas. During this process, [the] six consciousnesses come into being. These consciousnesses discriminate between the states of the sense faculties and objects. Therefore, if you know how to skillfully use the six sense faculties and sense objects, you will be a *jun zi*—a transcendental noble person. If you do not know how to use the six sense faculties, six objects, and six consciousnesses, you would be a petty person—a falling unworthy one. To transcend or to sink lies within one thought; confusion and awakening also lie within one thought.

The *Shurangama Sutra* explains this principle very clearly. It says the six sense faculties and their six objects confuse you so that you give



那麼修道要收攝六根——「都攝六根，淨念相繼」。什麼叫「都攝六根」呢？「都」，就是一個總的意思，來總攝這個六根——把這個六根[變成]：眼不被色塵轉，耳不被這個聲塵所轉，鼻不為香塵所轉，舌不為味塵所轉，身不為觸塵所轉，意不為法塵所轉，這是你將六塵的境界都攝了。而迴光返照，「入流亡所」。「入流」，是聖人的法性流；「亡所」，亡了六塵所從來的這個境界，所以就要參禪。

參禪這個法門，就是都攝六根，就是叫你迴光反照，反求諸己，不被外境所搖動，你能這樣子，你這個念慮就會專一了，心念慮專一了，所謂「專一則靈，分歧則弊。」你專一其心，念茲在茲，「心誠求之，雖不中不遠矣！」你用很誠的心，來求無上的智慧，一定會得到的，你一定會得到這無上的智慧的。

我們所有的眾生，都從這個情愛生出來，所以，死，也要死在這個情愛上，所謂「情慾而生，情慾而死。」也像菜裡頭的蟲子從菜而生，還要死在菜裡頭。眾生生生不息，化化無窮，時時都在變化，這叫順流而生，名為眾生；逆流而成，就是成佛道——差就差在一個「順」「逆」上。順什麼呢？順著情慾去生去，這就是順一切眾生。逆什麼

rise to various kinds of ignorance. However, wisdom also comes from the same places—the six sense faculties, the six objects, and the six consciousnesses; so do all mountains, rivers, the great earth; as well as all the objects on earth such as houses, you, I, him, and all beings — including self and others, humans and non-humans, sentient and non-sentient ones. They all arise from the discrimination of the sixth consciousness.

To cultivate then means to collect and discipline the six sense faculties, to maintain purity in thought after thought. What does it mean to collect and discipline the six sense faculties? “To collect” means “to gather back” — gathering the six sense faculties back. In this way, the eyes are not turned by forms; the ears are not turned by sounds; the nose is not turned by smells; the tongue is not turned by flavors; the body is not turned by the objects of touch; and the mind is not turned by mental objects (dharma.) That means you are able to monitor all the the states of the six sense objects; you are able to return the light to shine within, enter the stream of sages and let go of external states. “Entering the stream” means to enter the stream of sages’ Dharma nature, and “to let go of the external states” means to let go of the states of the six sense objects. Therefore we need to investigate Chan.

The Dharma-door of investigating Chan is to gather in and discipline the six sense faculties. It is having you return your light and shine within, to reflect internally, “seeking everything within,” so that you will not be turned by external states. If you can do so, your thoughts and mind will be focused. This is because, “when one is concentrated, it is efficacious; when one is scattered, nothing can be achieved.” If you focus your mind and are mindful at each moment, with such sincerity, you will not be far from attaining wisdom, as it is said, “seek it sincerely; although you do not hit [the bullseye,] you are not far from realizing it.” You will definitely attain the unsurpassed wisdom.

All of us living beings are born from emotional love, and therefore, we must also die because of emotional love. We are “born out of emotional desire and die because of emotional desire.” We are like vegetable bugs, who are born in the



呢？逆這個情慾而生，這就能成佛。我們無量劫以來，流轉生死，都是因為這「情慾」這兩個字，沒能把情慾的洪流斷絕了，所以生死就不能了。

想要生死了，就把這個情愛的洪流斬斷了它，斬斷了這個情愛，這也叫「降伏其心」，也叫「應無所住而生其心」，你斬斷這個情愛的洪流，這就是應無所住，無所住了，而生其心，就生一個道心，生一個智慧的心。那麼修道的，在這一點一定要徹底來研究它。

不要迷迷糊糊的在這種途徑上；不要隨著你無量劫以來那個生死的根本習氣去轉去。你要截源堵流，要把這個情慾的這個源給沒有了，把這種情慾的流也斷了。你若能這樣子，不為色、聲、香、味、觸、法所轉，你這叫「都攝六根，淨念相繼」——你那個清淨念頭是繼續繼續不斷的，能以心平氣和，能以用這個忍耐的心，來控制你這種猶如老虎的這種那麼厲害的情感。

所以待在禪堂裡邊，時時刻刻都要把眼睛放到倉庫裡頭，不要用你眼睛東看看，西看看，南看看，北看看，上看看，下看看，看看男人，看看女人，總想要把你這個眼光放出去，不收回來，這是大錯而特錯的，用功修行最要緊的，就是不要有男女的欲心。你要有這

vegetables and also die within the vegetables. All living beings are born and die without cease, transforming without end, undergoing the state of flux at every single moment. Living beings are called living beings because they are born adrift in their current of emotional love, whereas to realize the path of the Buddha is to go against the current of emotional love. Here lies the key difference between “going along” and “going against” the current.

“Going along” with what? Going along with the current of emotional love, that is [the path of] living beings. “Going against” what? Going against the current of emotional love, that is [the path of] the Buddhas. All of us living beings [flow and drift] in the sea of samsara for countless *kalpas*, all because of our emotional desire. We have not cut off the flood of emotional desire, and thus cannot end our birth and death.

If you want to end birth and death, you need to sever the torrent of emotional desire. To cut it off is also called “to subdue one’s mind,” that is to say, to have a mind that is “everywhere engaged but is nowhere attached.” If you cut off the flood of emotional love, that is to dwell nowhere; once your mind dwells nowhere, you will give rise to the mind of the Way, to the mind of wisdom — this is the key to cultivation, and this is where you must definitely investigate thoroughly.

Don’t continue to be muddled and go astray along this path [of worldly beings]. Don’t follow your base habits and keep turning adrift in the current of birth and death for countless *kalpas*. Instead, you should “plug up the source and dry up the water.” That way, you solve the problem at the fundamental level by cutting off the flow of emotional love, and doing away [drying up] with the source of emotional love once and for all. If you can be like this — remaining unmoved by any state of forms, sounds, smells, flavors, objects of touch, and dharmas, you are “disciplining the six sense faculties, and continuing the thoughts of purity in thought after thought.” Your pure thoughts continue without cease.

種欲心，就是染污法；你參的就是染污禪；你要是沒有這種欲心，你就是參著清淨禪。這個清淨和染污，只在一念之間，並沒有離開多遠，也就是好像反掌之易——清淨就是智慧；染污就是煩惱。

所以各位到金山寺禪堂裡來，一定要不打那麼多染污的妄念；你就有，也要把它盡量的改善自己，叫它一天比一天少一點。不要愈參禪，這種妄念愈多；那麼那樣子，在金山寺裡頭也把光陰都空過去了，因為你把光陰都空過去了，就無所成就；無所成就，到這兒來是很可憐呢！

什麼法門都有好，有不好，不是絕對的。你這個人要好，用什麼法門都是好，人要沒有好，用什麼法門都是不相應的。法在人心，所以說「正人行邪法，邪法悉歸正。邪人行正法，正法也是邪。」

譬如你在那個石頭裡頭，只有呼吸氣，餓也要吃東西；在那地方，這要真有大智慧的人，在那兒修行，不看一切的境界，不為一切的境界轉，這也是個好法門。要是愚癡的人，在那個地方，只有呼吸氣，也可以活著，也可以吃東西，就在那兒天天睡覺，這也是一個法門。那麼所以法門沒有一個好不好，就看你人怎麼樣去幹去，怎麼樣去用功修行。

有人這個法一去修行就開悟了；有人也是出家修行，修了幾萬萬個大劫，還糊糊塗塗的。你能說這個法是有罪過嗎？本來用功的人，動也可以用功，靜也可以用功。動不礙靜，靜不礙動；動中有靜，靜中有動，動靜不二。咱們用功，就是要降伏其心，你心裡要是不老實，總要找外邊的毛病，那就再靜的地方也是熱鬧場；要是能降伏其心，再熱鬧的地方也是變成清淨。

[To achieve this], you need to calm down and be patient with your work so as to control your emotional love which is as fierce as a tiger.

Therefore when you are in the Chan Hall, “store your eyes away” at all times. Don’t let your eyes stray here and there — to the east and west, to the north and south, above and below, looking at men and women — you tend to always let your eyes wander unchecked and not gather them back. This is a big mistake. When you cultivate, the most important thing is not to have sexual desire. If you have such desire then you will be practicing impure Dharma, and you will be investigating impure Chan. If you don’t have such desire, then you are investigating pure Chan. To be defiled or to be pure — it all lies within a single thought. The two of them are that close, and switching from one to the other is as easy as flipping over your palms — when pure, you have wisdom; when defiled, you have afflictions.

So every one of you who come to the Chan Hall of Gold Mountain Monastery should really aim to not have too much false thinking. Even if you have that, you should try your best to change it. Reduce it day by day. Don’t let it be that the more you investigate Chan, the more false thinking you have. Otherwise you will be spending your time in vain in the Gold Mountain Monastery Chan Hall. Because you spend your time in vain, you will have no accomplishment. It’s a pity to come here and not accomplish anything.

Any Dharma has its strengths and weaknesses — it is not absolute. If a person is good, whatever Dharma-doors that he/she employs will be good. If a person is no good, then there will be no response from practicing any Dharma-door. Dharma depends on the person who is practicing it. Therefore if an upright person practices a deviant dharma, the deviant dharma becomes proper. If a deviant person practices proper Dharma, the upright Dharma becomes deviant.

For example, suppose you are [practicing] inside a rock [a place of absolute tranquility, free of any distraction] where you can still breathe and are provided with food — if you are of great wisdom, you will cultivate in this place, and not pay attention to any state and will be unmoved by any state — this can be considered a good Dharma-door. On the other hand, if you are ignorant, although you can also breathe inside the rock and are provided with food for survival, you will be sleeping all day long — you may also call this a Dharma-door. Therefore there are no good or bad Dharma-doors in the absolute sense; “good” or “bad” really depends on the people who are practicing it and how they apply effort in cultivation.

Some people become awakened through practicing according to Dharma soon after they start practicing. Some others, although they have been left-home cultivators for billions of eons, are still confused. Can you blame the Dharma for it? Fundamentally, applying efforts in cultivation can be done regardless of whether you are moving or still. Movement does not obstruct stillness and stillness does not obstruct movement; movement is within stillness and stillness is within movement; movement and stillness are non-dual. When applying efforts, you must tame your minds. If your mind is misbehaving and always wants to find fault with others, then even the quietest place will become a noisy market for you. If you can subdue your mind inside, then even the noisiest place will become a [quiet and] pure place.