



## 大道盡在目前

# The Great Way Is Right Before Our Eyes

恒興法師2016年9月8日晚間開示於金佛聖寺

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A Dharma Talk given by Dharma Master Heng Hing at Gold Buddha Monastery on September 8, 2016

English Translated by Early Bird Translation Team



和大家介紹一下，是虛老開悟的偈頌。虛老在高旻寺參加打七的時候，有一天晚上在喝茶的時候被開水燙了手，杯子掉在地上。聽到杯子掉地上的聲音而大徹大悟。這可以說在耳根上得到利益。聽到聲音而悟道。他當時說了兩首偈頌，這是其中一首。

燙著手，打碎杯，  
家破人亡語難開；  
春到花香處處秀，  
山河大地是如來！

所謂「家破人亡」，不是我們一般俗人的概念，不是家庭成員，而是我們心裡面種種的妄想，種種的人我是非。就在這個杯子掉地上的聲音，妄想的心就破裂，這個

Let me introduce everyone to the verses spoken by Venerable Master Hsu Yun at the time of his enlightenment. One night, while Elder Master Hsu Yun was taking part in a Chan session at Gaomin Monastery, his hand was scalded by boiling water as he was drinking tea. When his cup fell to the floor, the sound of its shattering caused him to attain great enlightenment. From this, we can say that he benefited from the ear-faculty. Having attained enlightenment upon hearing this sound, he proclaimed two verses, one of which reads as follows:

Scalding one's hand, shattering a cup,  
“Household ruined, people dead” — one is speechless.  
Spring arrives with wafts of flower fragrance everywhere;  
Mountains, rivers, and the whole earth are just the Tathagata.

“Household ruined, people dead” is a concept beyond the grasp of us ordinary people. The “household” referred to here does not indicate our family members but the many false thoughts that occur in our minds: the many notions of self and others, the many notions of right and wrong. Master Hsu Yun's false thinking mind shattered to bits and pieces when he heard the cup hit the ground. This household is the

家——藏著我們無量劫以來，種種的業，所認識的人事物，就在這個家裡藏著——這個家一破碎，這些是非都亡滅了。那怎麼樣呢？就「語難開」。意思是說他的感受，家破人亡之後的感受，不是用言語可以表達的。在悟道那一剎那，在那一個剎那，也可以說是同時，沒有前後分別，時間很快，剎那間。

後面兩句：「春到花香處處秀，山河大地是如來。」這是形容環境。我們這個本性，這個道是自自自然的，沒有任何的造作。山河大地都是如來的化身，都是我們妙明真心的物，是我們自性的產品，是我們性上的成就流露出來的。在《六祖壇經》上說，自性有種種的功能，「何期自性，本自具足！」意思是說一切的法有什麼不具足的呢？連山河大地都包括在性之中，有什麼不是性呢？所以說我們人本來就具足的。你能夠向內觀察，找到自己的根本，找到我們遺忘了的本性。你能夠找到，那一切一切都是現成的。不需要向外貪求。這是老和尚悟道以後的偈頌。

來果禪師兩句話：「大道盡在目前，尤被目前蓋卻。」他就用眼根來入手，和我們講。都是表示這個道和我們沒有離開過，我們一直都與道同在。「大道盡在目前，尤被目前蓋卻」，我們被眼前的事物所牽引，到處跑。不能夠迴光返照，久而久之，失去了真正的自己。現在修行就是要從我們的身心開始去認識。法是一個指導，教我們去認識自己。當你能夠認識這個法的時

storehouse containing the myriad kinds of karma that we have amassed over countless eons; all the people, deeds, and objects we have known are held within this storehouse. When this household shatters, all thoughts of right and wrong cease to be — and then what happens? “One is speechless.” This means that the experience or insight gained from seeing the storehouse shatter is beyond words. This happens at the very instant of awakening, the exact ksana moment; we can also say it happens all at once — neither before nor after, but all very quickly, within an instant.

The verse’s last two lines — “Spring arrives with wafts of flower fragrance everywhere; / Mountains, rivers, and the whole earth are just the Tathagata” — describe the natural world. Our fundamental nature embodies the Way and is very natural; we do not need to strive to attain anything. Mountains, rivers, and the rest of the great earth are just the Buddha’s transformation bodies. All of them are objects within our bright, clear, true mind, the products of our inherent nature, and they are revealed when we bring our nature to accomplishment. The *Sixth Patriarch Platform Sutra* mentions that our inherent nature is replete with myriad functions. So the Sixth Patriarch proclaimed upon awakening, “How unexpected! The essential nature is complete in itself, lacking nothing.” This means that all dharmas are perfect and complete, without any deficiency or inadequacy. Even the mountains, rivers, and the great earth are all within our inherent nature — so what would be excluded from that nature? Thus, we human beings are intrinsically perfect and complete. Reflecting and shining the light within, we can discover our roots and find our long-lost inherent nature. If we can find it, then we will realize that everything is perfect and complete. We don’t need to be greedy or seek outside ourselves. This is one of the post-enlightenment verses composed by the Elder Master.

Chan Master Laiguo gave us two sentences of Dharma instruction: “The Great Way is right before our eyes, but we are obscured by what we see.” Master Laiguo, using the eye-faculty to gain entry into the Dharma, related this practice to us. What he meant was that the Way never departs from us and is with us all the time. Hooked or attracted by what we see, we run hectically about; thus, we are unable to turn the light around and shine it within to examine ourselves. Over time, we lose our true selves. In our cultivation now, we need to begin with our bodies and minds in order to recognize who we are. The Dharma is our guide, teaching us how to recognize ourselves. When we can recognize the Dharma, then we will see that all Dharmas are complete within our minds. Therefore, we need to reflect upon ourselves and begin our cultivation by understanding who we really are.

候，一切的法都在內心裡面，一切的法都具足。所以修行就是要反觀自己，從了解自己開始。

回到六祖菩薩的偈頌：

一切無有真 不以見於真  
 若見於真者 是見盡非真  
 若能自有真 離假即心真  
 自心不離假 無真何處真  
 ...

能善分別相 第一義不動  
 但作如此見 即是真如用  
 報諸學道人 努力須用意  
 莫於大乘門 卻執生死智  
 若言下相應 即共論佛義  
 若實不相應 合掌令歡喜  
 此宗本無諍 諍即失道意  
 執逆諍法門 自性入生死

六祖菩薩有好幾首偈頌都是在臨入涅槃那幾年說的。是教導當時的弟子怎麼樣為人講法。

「若能自有真」，假設你能迴光返照，反求諸己，在你的自性裡你就知道這是真的。

「離假即心真」，能夠離開假，世界上面一切的形形色色，這個就是你的真心。

「自心不離假」，如果我們不離開這些假象；「無真何處真」，你心裡面要是沒有真的話，那哪裡會有真的呢？哪裡都沒有真的。所以說，真是不離開自性，離開自性就沒有真了。就像剛剛虛雲老和尚說的，家破人亡，我們的執性，執著剝落了，這些假就能夠離開你了，你不再被這些假所綁。我們一般人就是被世間種種人我、感情所維繫不能離開。當你的妄想剝落的時候，這個妄想的識流就切斷，就恢復你清淨的身心，那自然會有一番感受。

Let us come back to the verse of the Bodhisattva Sixth Patriarch.

There is nothing real and solid about anything;  
 Do not view anything as true.  
 If you regard anything as “real and true,”  
 This is just a “view”: utterly unreal.  
 If you can embrace the true yourself,  
 Just being free of any falseness is the true mind.  
 Your own mind entangled in the false,  
 Then nothing’s true—where else would you find the true?

...

Skillful discerning amid all appearances,  
 Yet not being turned by them is the cardinal meaning;  
 The ability to discern in this way  
 Is itself the true nature at work.  
 I tell you, Students of the Way:  
 Exert yourselves; and take heed:  
 Do not cling to understandings bound up in birth and death,  
 Right at the gateway to the Supreme vehicle.  
 If you resonate with these words,  
 Then let’s talk of Buddhahood together.  
 If there is no resonance,  
 Then put your palms together and just be happy.  
 The root-source of this teaching is non-contention;  
 Arguing is not the meaning of the Way;  
 For in clinging to or opposing the teaching,  
 The essential nature embraces birth and death.

The Bodhisattva Sixth Patriarch spoke several verses in the years before he entered Nirvana, teaching his disciples how to speak the Dharma to others.

If you can embrace the true yourself. If we can turn the light around and shine it within to examine ourselves, then we will recognize what is true within our inherent nature.

Just being free of any falseness is the true mind. If we can leave behind the false — all the shapes and forms in the world — this is our true mind.

Your own mind entangled in the false, / Then nothing’s true—where else would you find the true? If our minds lack the real substance of the genuine, where else can we find the truth? Nowhere! Therefore, the true is not apart from our inherent nature; once we depart from our inherent nature, there won’t be any true. The end of the false can be compared to what the Elder Hsu said before — “household ruined, people dead” — referring to the shedding of our attachments. Once we break free from the



你所思所想都是妄想。既然這些妄想可以剝落，當然就不是真的。為什麼我們會這麼黏著這些妄想，被妄想所困呢？就是因為我們覺得妄想是真的，所以才會被困在妄想裡面。如果知道這些妄想不是真的、遠離這些妄想，不再重視它，將這些妄想的膠，黏住我們的膠水，漸漸的清洗掉。一下子要我們放開，我們放不開。

我們要怎樣下手自修，可以先做自己平常喜好的方面。你最喜歡的東西，你要認清楚這是假的，要看淡它，不要被這些所好而困住。無論財、色、名、食、睡，哪種都一樣，先看淡它。先從喜好的開始。有時候我們的執著是很微細的，別人看得很清楚，但是我們自己不知道。

我們的妄想執著真的是很微細的，我們很難察覺。我們要知道，在平常日用起居中留意。如果我們不去實行的話，念經拜佛念多少都是枉然。是要對治我們的問題，對治我們的妄想——執著的根本去開刀。雖然不能一下子除去，但起碼我們去做。你能做一次就一次，能做兩次就兩次。逐漸讓我們去疏遠，讓我們覺醒多一點。所以叫我們要離開這些假；如果不離開這些假，真就不能現出來。就如來果禪師說的「大道盡在目前，尤被目前蓋卻」，就在我們眼前。「山河大地是如來」，這些就是自性的展現。我們不知道、感受不到，沒有這種感覺。我們見到山河大地的時候，覺得真是漂亮，真是舒服。這些就是妄。去享受這些環境所給你的感覺。心就被這些妄覺，覆蓋了自己對自性的認識，自性的展現。

☞待續

fetters of such falsehoods, we are no longer bound by them.

We ordinary people are caught up in all kinds of mundane affairs, including the notions of self and others and various emotions; we are unwilling to let go. When we can shed our false thoughts, our stream of consciousness is cut off, and we regain purity of body and mind. Then we can have a unique experience.

All our thoughts are deluded and illusory. Since deluded thoughts can be shed, we know they're not real. Why are we attached to false thoughts? Why are we ensnared by them? Because we believe they're real. If we recognize that such false thoughts are not real, we can distance ourselves from them, refuse to give them any importance, and gradually wash away the sticky bits of glue that keep us bound to them. However, if we're asked to give them up all at once, we can see that's impossible.

So in self-cultivation, where do we begin? We can start with what we enjoy most often. We should recognize that what we enjoy the most is false and illusory; we shouldn't attach any significance to it. Don't be trapped by such things.

Wealth, sex, fame, food, sleep: all of these can be regarded in the same way. First, treat them like they have no significance, beginning with whatever you enjoy the most. Sometimes our attachments are very subtle and unrecognizable; other people can see them easily, but we may not be aware of them ourselves.

Our false thoughts and attachments are really subtle and difficult to detect. We must be constantly mindful, whether awake or asleep, if we are going to recognize the false thoughts in our everyday lives. If we don't practice in every moment, then no matter how much we recite the sutras or bow to the Buddhas, it will all be pointless. To counteract our false thoughts, we need to start the "surgery" at the root: our attachments. Although we can't remove the root all at once, we must at least begin. If you can do it once, do it once. If you can do it twice, do it twice. Gradually, let us distance ourselves from our false thinking and wake up a little more. So we are encouraged to stay away from the unreal; if we don't leave the false behind, the true cannot come to light. Just as Chan Master Laiguó said, "The Great Way is right before our eyes, but we are obscured by what we see." The Great Way is right before our eyes. "Mountains, rivers, and the whole earth are just the Tathagata." These are the expressions of our inherent nature, yet we fail to recognize them. When we see mountains and rivers, we see them as beautiful, and we really enjoy the scenery. Such thoughts are deluded — what we are enjoying are the feelings brought about by our surroundings. Our minds are then obscured by layers of false thoughts and feelings. When our mind is obscured by such feelings and perceptions, we don't have a clear understanding of our inherent nature and what it gives rise to.

☞To be continued