

## 大道盡在目前（續）

### The Great Way Is Right Before Our Eyes (continued)

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晨譯 英譯

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「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。

「能善分別相」，你要是能在有情的知覺性上面，再能夠善於分別諸法相，這個分別不是用「識」去分別，而是用「智」去分別，用這個「成所作智」去分別。「成所作智」是什麼呢？這是屬於「四智」的一種，是屬於眼、耳、鼻、舌、身前五根，轉前五識而成。第六識轉了就是就是「妙觀察智」，轉八識成四智。第七識末那識，是傳送識。這裡說的就是要用「成所

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.

**Skillful discerning amid all appearances.** After we awaken, as all sentient beings have the potential to do, we can easily discern the characteristics of all phenomena. Such discernment is not based on consciousness but on wisdom — the wisdom of doing-everything-successfully. What is the wisdom of doing-everything-successfully? One of the four wisdoms, which comes about after we successfully transform the first five consciousnesses — those of eyes, ears, nose, tongue, and body. After we successfully transform the sixth consciousness, we attain the subtle, wondrous observing wisdom. After we successfully transform the eighth consciousness, we attain another one of the four wisdoms (the great, perfect mirror wisdom). [And after we successfully transform the

作智」去分別，不是用「識」去分別。

我們一般人是用識心分別，不是用智去運作。比如參禪是耳根圓通。觀想是用眼根。念佛是用舌根，如果按〈念佛圓通章〉來說就是都攝六根。有用舌根，有用耳根，自己聽自己念佛的聲音。念佛從心裡面念，自己聽佛號，從耳門入。念佛法門，是從舌根和耳根入手。如果是觀想像的話，就是用眼根。觀像，觀到成就了，開眼也看見，閉眼也看見。這要下一番功夫才能做到。

「轉識成智」，轉前面的根而成智，這才可以用得到這個成所作智。都是一個道理，就是叫我們不要打妄想。當我們打妄想的時候，就落到了「識」的範圍，就不是用「智」了。根本是不會打妄想的。這是「意」的分別。

如果我們用第六識，意的話，就沒有辦法了解「第一義不動」，我們用根去用功，根它本身沒有妄想。叫我們用根去用功，就是叫我們不要打妄想。你能夠沒有妄想了，久而久之，才能夠和第一義相應，才可以和真的不動相應。叫我們用成所作智，就是叫我們不要打妄想。我們在沒有得到成所作智之前，我們是用根。這個第一義就是自性的理體，用文字去表達就是自性的第一義。不動就是它本體的狀況。從無始到無終都是這樣。你要是能夠證得自性的理體，就是得到第一義的境界，這才是真正的不動。

「莫於大乘門」，你不要在大乘裡面；「卻執生死智」，在大乘裡面執著生死的智慧。執著

seventh consciousness, we attain the wisdom that sees the identical nature of all things.] The seventh consciousness is the *Mana* consciousness, the one that transmits messages (between the sense data generated by the first six consciousnesses and the eighth consciousness.) What is being referred to here (in the verse) is using the wisdom of doing everything successfully to discern, rather than using one's consciousness.

We ordinary people make distinctions with our conscious mind rather than with our wisdom. In Chan practice, for example, we use the ear-faculty to attain perfect penetration. In meditative contemplation, we use the eye-faculty. In Buddha-recitation, we use the tongue faculty. According to the section of the *Shurangama Sutra* on Attaining Perfect Penetration through reciting the Buddha's name, a practitioner uses all six sense faculties — the tongue to recite, the ears to listen, the mind to contemplate the Buddha ... — and enters the Dharma-door through the ear faculty. When reciting the Buddha's name the tongue faculty and the ear faculty are used as a means of entry into the Dharma. As for the contemplation of the Buddha's image, we use the eye faculty to contemplate a Buddha image until we attain a state in which we see the Buddha all the time, whether our eyes are open or closed.

Only after putting in a lot of effort can we gain such skills. Transforming the senses into wisdom means transforming the above-mentioned sense faculties into wisdom. Only by doing so can we attain the wisdom of doing everything successfully. All of this points to just one principle: not to follow our false thoughts. When we think, we (habitually) fall into the realm of consciousness instead of wisdom. The five sense-faculties do not have thoughts; the thinking mind (the sixth sense-faculty) is what makes all distinctions.

Using the sixth consciousness, we can't understand the stillness of the ultimate truth. We practice by using the sense faculties, yet the sense faculties themselves don't have any false thoughts. To practice by using the sense faculties means that we shouldn't follow our delusional thoughts. If we can stop giving rise to false thoughts, we will eventually be able to resonate with the ultimate truth as well as with the true stillness. The teaching about the wisdom of doing everything successfully that we heard previously is meant to stop us from giving rise to false thoughts. But even before we attain the wisdom of doing everything successfully, our practice is rooted in the sense faculties. The ultimate truth is the essence of our inherent nature; if expressed in words, it is called the ultimate truth of the inherent nature. Stillness is the state of this fundamental being. It has been and will be so from the beginningless past to the endless future. If we can realize the Dharma-body of the inherent nature, then we will attain the state of ultimate truth. Only then will we have attained the true stillness.

**Do not cling to understandings bound up in birth and death /**

生死，就是執相的智慧。能夠得到第一義就是無相了，就是離開這個相了。勸我們修道的人在大乘佛法裡面，不要執著世間的智慧，種種的世智辯聰，這些都是生死的事情。如果執著這個生死的執相的智慧，就無有是處，就不是真真正正的修不二法門。

「此宗本無爭」，這個頓教的宗，上次我們講〈信心銘〉的時候有提到，這個宗是尊貴、殊勝的意思。這個頓教的宗本來是修無生法忍的，是無所諍論的，沒有什麼好諍論的，不和人爭執、諍論的。

「諍即失道意」，如果你和人諍論，就失去道意了。這個道意的意思是離開了道了。道本來就自自然然的，本來是怎樣誠心出來就是怎樣。好像我們人走路，當然是一腳在前，一腳在後，很自自然然的。流水當然是從上往下的流，這些都是很自然的。如果爭的話就有障礙了，就離開了道體了。這是人為做造成的，不可不知道。所以上人說：「爭是勝負心，與道相違背；便生四相心，由何得三昧？」

所以說「諍是失道意」了。當然道是無意的。這裡只是形容道的意義。道它不會想、不會說，它不會告訴你它是這樣的。你一諍論就失去了本身的宗旨了。

「執逆諍法門」，逆是倒轉過來的意思。道是自自然然的轉變的，但是現在這個逆就反轉過來了，就是因為有爭執。所以這個爭的法門不能與道相應，離開了道。

「自性入生死」，如果你一定要執、要諍論，那你的自性就不能出輪迴，就一定有生死。這裡就表達出我們為什麼一定要修忍，就是這麼重要。❀

**Right at the gateway to the Supreme vehicle.** This means that within the Mahayana teachings, we should not cling to the worldly intellect, which remains within the realm of Samsara (birth and death). This intellect is characterized by attachment to appearances. After we realize the ultimate truth, we are free from any attributes or appearances.

This verse is telling us not to be attached to the worldly intellect while practicing within Mahayana Buddhism. If we are attached to it, then whatever we do is just worldly intellect, which is subject to birth and death. If we attach to such worldly intellect, then anything we do is wrong, and we fail to truly practice the non-dual Dharma.

**The root source of this teaching is non-contention.** Last time, during our lecture on the *Inscription of Faith in the Mind*, we discussed the Sudden Enlightenment School. This School is supreme and much revered. The teaching of the Sudden Enlightenment School is focused on the cultivation of non-production; practitioners of this School should refrain from contention and argument — there is nothing worth fighting over or arguing about.

**Arguing is not the meaning of the Way.** If we argue with others, we forget the purpose of cultivating the Way and stray from the path. The Way is just the way it is — whatever arises from our sincerity is what it is. It can be likened to how we walk: one step follows another; it's all very natural, like water flowing downhill. When we are engaged in contention, obstacles emerge, causing us to deviate from the essence of the Way. Know that these obstacles are man-made! The Venerable Master Hua said, “Contention is the mind of winning and losing; it goes against the Way. Once you give rise to the four attributes (the concepts of self, others, living beings, and longevity), how can you possibly attain samadhi?”

Therefore, “arguing is not the meaning of the Way.” The Way is meant to be free from subjective thought. What I am saying here is essentially the principle of the Way. The Way itself does not think or speak — it doesn't explain itself to you. When we argue or contend, we lose sight of the most fundamental principle.

**For in clinging to or opposing the teaching.** “Opposing (逆 ni)” in Chinese means reversing or turning around. Originally, the Way is totally natural just the way it is. But then, through contention, we turn it around. When we contend, we are unable to resonate with the Way and actually stray from it.

**The essential nature embraces birth and death.** Contention burdens our inherent nature, causing us to undergo rounds of birth and death. If we want to argue and fight, then our inherent nature is not free from the cycle of birth and death; we will definitely undergo birth and death. This is why we cultivators must cultivate patience (rather than contending and arguing); this is why it's so important. ❀