

開鎖

Unlocking Our Inner Potential

摘自宣公上人《華嚴經疏玄談淺釋》

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An Excerpt from Venerable Master Hsuan Hua's Commentary

on *National Master Ching Liang's Prologue to the Avatamsaka Sutra*

English translated by Richard Shieh (12th grader) & Andrew Yan (11th grader)

of Developing Virtue Boys School

堪可承受「頓教」的這種機的眾生，一定在以前就受過這個「漸教」的教化，他現在才能承受這個「頓」。善根成熟了，才能很快的開悟。

講到這個地方，我給你們講一講這開悟怎麼開的？這個開悟好像你開鎖似的——把門鎖上了，你一定要有個鑰匙，才能把門鎖打開。這把鑰匙是從什麼地方來的呢？是由製造那一把鎖的時候，已經就要有個鑰匙，所以現在才能開開。什麼是那把鑰匙呢？就是你用功修行，念茲在茲地參禪打坐、念佛、持咒、誦經，這都是在找那把鑰匙。你什麼時候把鑰匙找著，你這鎖就開了。

在你心裏頭也有一把鎖，這把鎖是什麼呢？你自己猜一猜，心裏那把鎖是什麼？你們誰要能猜著，差不多就會開悟了；猜不著，那還要學習佛法，還得學法。

這個「無明」就是那把鎖，把你



To be worthy of the Sudden School teachings, sentient beings must have already received teachings from the Gradual School. That is what makes them capable of withstanding the “onslaught” of the Sudden School teachings. Having developed roots of goodness, they are now ripe for awakening.

Related to this topic, let me speak a little bit about how one attains enlightenment. Attaining enlightenment is like opening a lock: when a door is locked, you need a key to open it. Where do you get this key? When the lock is made, so is the key: hence, we know the lock can be opened.

But what is the key? It is your effort in cultivation, whether you constantly investigate your Chan topic, meditate, recite the Buddha's name, uphold mantras, or recite sutras — all of these are a search for that key. When you find the key, the lock will open.

Within your mind there is also a lock. What is it? Make a guess — try to figure it out. Whoever guesses correctly will be on the verge of awakening; whoever doesn't still needs to study and practice the Buddhadharma.

Your “ignorance” is the lock: this lock confines you in darkness, and once you succeed in opening it, the light will shine through. If the door stays locked or becomes locked again, it will be dark inside. Your “ignorance” is the lock: possessing

鎖得黑暗了。你看把那個門一開開，裏邊的光明就現出來了；你一鎖上，裏邊就黑暗了。這無明就是一把鎖，你若能把無明破了，那就是有鑰匙了，有那個鑰匙把那個無明打破。

無論你用什麼方法，只要把這無明打破，就是把鎖打開了；這把鎖一打開，你就有智慧，就現出光明了，本有的智慧現前。沒有無明的人，遇到什麼事情都沒有煩惱，因為你光明智慧現前了。

那麼說，現在可以承受頓法的這個人，以前一定是受過教化的。不錯！好像你以前天天都找這把鑰匙，找來找去，就把這鑰匙找著了！把這無明打開了，你心裏的門也打開了，智慧光就現出來了。所以，你今天開悟，是由你以前修行所種的因，到現在開的悟。如果以前沒有種因，你沒種開悟的種子，不會得到開悟的果報。所以你想要開悟，一定要預先修行。

釋迦牟尼佛怎麼能在今生成佛呢？因為他「三祇修福慧，百劫種相好」，三大阿僧祇劫中，他修福又修慧；又在一百個大劫中，他修三十二相、八十種隨形好的功德。因為這樣，所以他在今生於菩提樹下，夜睹明星而悟道；如果他以前沒有修行，他今生不會開悟的、不會成佛的，或者還要等到幾千百年之後才成佛。❀

the key will enable you to break through your ignorance.

No matter what method you use, as long as you break through your ignorance, you have opened the lock. Once you open the lock, you will realize your inherent wisdom, and the light of that wisdom will shine forth. Those without ignorance will be free of affliction in every situation because the light of their wisdom has shone forth.

That said, people who are ready to receive the Sudden School teachings must have previously received instruction in the Dharma. That's right! It is like searching for a key every day, and finally finding it. Once you find the key, you open the "door" of ignorance which allows the light of your wisdom to shine forth. Your enlightenment today is the result; the cause and condition is your past cultivation. If you failed to plant the seed of enlightenment in the past, you will not attain fruition. Therefore, you must first perform the work of cultivation if you want to attain enlightenment.

Why was Shakyamuni Buddha able to become a Buddha during his lifetime? He cultivated wisdom and blessings for countless (three asamkhyeya) kalpas, and planted seeds for attaining fine and noble physical features. In three asamkhyeya kalpas, he cultivated both blessings and wisdom; in a hundred great kalpas, he cultivated the thirty-two hallmarks, and eighty subsidiary noble features. As a result, during his lifetime, he was able to attain enlightenment under the Bodhi tree while gazing at the stars. Had he not cultivated before, he would not have attained enlightenment and become a Buddha during his lifetime; he would have had to wait hundreds of thousands of years. ❀

BUDDHISM A TO Z

無明，是凡夫人未開悟的基本原因。無明是個妄相，不是真的，所以它就有生、滅，增、減，垢、淨。無明的相，是個虛妄之相，沒有實體，只是一個假名而已，沒有一個什麼東西可以拿得到、看得見的。這個虛妄之相，就是在經上說的：「見諸衆生，為生老病死、憂悲苦惱之所燒煮。」

Ignorance is the fundamental cause of our non-enlightenment. "Ignorance is merely false. It is not real, and so it is subject to production, extinction, increase, decrease, defilement, purity, and so on. Ignorance is false and unreal. It has no reality. It is only a name and corresponds to nothing in reality. It cannot be grasped or seen. It causes us to undergo the burning of birth, old age, sickness, and death, worry, grief, and misery."