



The Five Eyes of Purity

我們一般人見到人就會問人家，最近好嗎？有的人就會回答：「平常，馬馬虎虎。」這句話聽到有時會覺得對於日常生活還是感到不滿足；不過人生若能平常馬馬虎虎還是過得去，這樣的應該就是有福。

Most people greet each other by asking, "How are you?" Some answer, "I'm so-so, just getting by." This answer may make us feel that something is missing from their life. But if everything in life is so-so, and they are able to get by, they can still be considered blessed.

我們若是能在我們的生活中，平平常常過日子，恬安淡泊無為無欲，如此就是有福的人生。佛陀對我們的教育不是這樣嗎？所以我們能豎五根、淨五眼。

If we can live a quiet and peaceful life without much desire then our life is truly blessed. This is what the Buddha tried to teach us so that we can establish the Five Roots and the Five Eyes.

前面《靜思晨語。法譬如水。五根》已經說了五根，現在就是淨五眼。五眼就是「肉眼、天眼、慧眼、法眼、佛眼」，這叫做「五眼」。

We have discussed the Five Spiritual Roots; now we will discuss the Five Eyes of Purity. The Five Eyes are the Physical Eye, Heavenly Eye, Wisdom Eye, Dharma Eye and Buddha Eye.

The Physical Eye of an ordinary being cannot see in the dark or through obstructions.

「肉眼」就是我們凡夫肉身的肉眼。

The Physical Eye is what we are born with.

我們每個人生下來就是兩隻眼睛，平常的眼睛能看得到，隨著年紀的增長，我們的眼界愈開愈大，所以這就是肉眼。但是凡夫的肉眼，明亮時看得到，黑暗時就看不到了；沒有東西遮住時，我們看得到，若有一個東西遮住，我們就看不到。這就是凡夫的肉眼。

Each one of us is born with two eyes and usually we can see with them. As we grow older, our perspective on the world expands. This is due to our Physical Eye. But the Physical Eye can only



see when there is light, not when it is dark. And we can only see things when they are not blocked. Once the objects are blocked, we cannot see them with our physical eyes.

所以凡夫的肉眼，除了黑暗中看不到，東西遮住看不到；然而其實年紀大了，眼睛也一樣會愈衰退，眼神經的視線也會愈來愈模糊。這就是凡夫的肉眼，有生老病死，有成、衰的時刻，所以這叫做肉眼，就是凡夫的肉眼。

So the Physical Eye cannot see in the dark or when things are blocked. In fact, as we age, our eyesight deteriorates, and our vision gets blurry. This is because our physical eyes go through stages of birth, aging, illness, death. They have a period of growth and of decay. The eyes we are born with are called the Physical Eye.

The Heavenly Eye is the eye of heavenly beings, who can see near and far, day or night.

再來就是「天眼」，天眼就是天人的眼睛；天眼就是他能看近和看遠。

Next is the Heavenly Eye. The Heavenly Eye is the eye of heavenly beings, and it can see near and far.

我們一般即使還年輕，眼睛也看不清楚，那就是近視，所以要戴眼鏡，戴眼鏡他才能看得遠；若是老人看近的反面看不清，他就要看遠的。但是天眼沒有遠近的限制，這都是對天人無障礙，他能夠和遠、晚上、白天，他都看得到，這叫做天眼。

Many people, even young people, do not have perfect vision. We may be nearsighted and need to wear glasses in order to see objects from a distance. The Heavenly Eye has no such limits. When we grow old, our eyes may have difficulty seeing things up close. Heavenly beings do not have such problems. They can see near and far, day or night. Their eyes are called the Heavenly Eye.

The Wisdom Eye belongs to the hearers, or Sravakas, who can see through all illusions and realize True Emptiness. They are not deluded by external conditions.

再來就是「慧眼」，慧眼就是聲聞。

Next is the Wisdom Eye.



The Five Eyes of Purity

聲聞他能看破假相，凡夫也好，天人也好，常常都受到假相迷失。我們常常在《阿含經》中，不是常常看到天人也有嫉妒心，若是看到人間的修行者，他就會化為魔軍，擾亂修行者的心，這也是天人看不開。

Sravakas, or Hearers, have this eye. They can see through all illusory appearances. Human beings and heavenly beings often get confused by illusory appearances. There are many stories in the Agama Sutra about jealous heavenly beings. Upon seeing a practitioner in the Human Realm, they would transform themselves into evil beings to disturb the practitioner's mind. Even heavenly beings have this limited view.

但是若是修行者就是聲聞，聲聞音他就能了解是真是假，道理若通達，真假就明朗。

But if the practitioner is a Hearer, he clearly sees through illusory appearances. If he understands the laws of the universe, he can distinguish Truth from illusion.

道理若不通達，把假的當作是真的。我們凡夫不都是把假當作真，為名、為地位、為金錢等等...當作這是永久的。其實哪有什麼是永久的？世間，我們看看現在的社會，能知道過去很有名的人、很有錢的人今何在？同樣他有生老病死的時刻，何況人生無常，彼此一直在鬥爭，就是有輸有贏；贏的時候很風光，輸的時候則暗淡無光，這就是我們凡夫、天人看不開道理，所以會不斷爭端叢生。

Without understanding of the Truth, people mistake illusions as the Truth. Most ordinary beings are like this. They think a high position and wealth is something that they can keep forever. But nothing is permanent in this world. Just look at our society, where are those who were once famous and rich? They all go through the four stages of birth, aging, illness and death. Life is impermanent. When people live in constant conflict, there is always winning or losing. They feel very proud when they win, but dispirited when they lose. This is all because ordinary beings and heavenly beings cannot clearly see the Truth, so they constantly create conflicts with each other.

若是聲聞，他聽法就能了解，所以看破了人間。我們大家有時會問：「最近心情如何？」「看破了。」對啊，看破心就開了，看不破永遠心就是打結，很辛苦。所以聲聞，他就是看開了一切，了解人間無論是人事物，很多都為了假的、假相。

Sravakas, however, have a good understanding of the Dharma. They can see through all worldly things. Sometimes we ask each other, "How is your state of mind?" "I see through the worldliness." Indeed, once you let go, you will be freed. If you do not, the mind will remain entangled, and you will suffer greatly. Hearers see through and let go of worldliness. They understand that there is much illusion and impermanence in the world.

佛陀的教法就是，你要去澈破真空，但是你要認清妙有，所以真空妙有，這才是真正的道理。但是聲聞的眼就是澈破假相，他認為一切都是空，所以他得到真空，這就是聲聞的慧眼。

The Buddha-Dharma is the way for us to see through to True Emptiness, and recognize Wondrous Existence. True Emptiness and Wondrous Existence are the Ultimate Truth. Sravaka's eyes can



see through illusions and realize genuine emptiness. Thus, they attain True Emptiness. This is the Wisdom Eye of the Hearers.

Dharma Eye is the vision of Bodhisattvas, which can penetrate the ultimate and the relative Dharma, practicing the Ultimate Truth of the Middle Way.

「法眼」就是菩薩，菩薩的見解。

The Dharma Eye is the vision of Bodhisattvas.

他能澈了世間和出世間一切的法門，這就是菩薩，不只是透澈真空，他還能體會妙有，所以菩薩發心，他能投入人群；但是他還有微細的覺，還沒有突破。

The Bodhisattva's eyes can penetrate the ultimate and the relative Dharma. The eyes of Bodhisattvas can see not only True Emptiness, but also Wondrous Existence. Bodhisattvas, therefore, vow to stay in the Human Realm to help other people. But in order to attain complete enlightenment, they still need to break through subtle habits.

所以我們常說：「十五的月亮雖然很圓，不會比十六更圓。」所以菩薩雖然是覺，已經是覺有情，但是還未到圓覺的程度，所以才叫「上求佛道、下化眾生」——上面還有求，要求佛陀的教法，這叫做菩薩。所以他已經能知道世間，和出世間的法，這就叫做菩薩的眼。

Just as the moon appears perfectly round on the 15th of the month, but rounder on the 16th. Bodhisattvas are enlightened beings, but have not yet reached perfect enlightenment. They seek the Buddha's Path, and help transform sentient beings. They are still seeking the Path of the Buddha's teachings. These Bodhisattvas penetrate the ultimate and relative Dharma. They have the eyes of Bodhisattvas.

The Buddha Eye is the eye of the Tathagata. It has the power of the previous four Eyes. It knows everything, see everything, illuminates everything, and penetrates everything with no hindrances.

「佛眼」就是如來的眼光。

Buddha Eye is the vision of the Tathagata.



The Five Eyes of Purity

因為佛眼就是能兼具前面的四項，不論是凡夫、天人、或是聲聞、菩薩，過去前面這四項佛都包含在其中。他比前面的四眼更圓融透澈，所以能知道天下宇宙萬物真理，沒有什麼他不知道，這就是佛陀的智慧，所以佛眼視眾生，眾生在六道中怎樣的生態，佛陀都透徹無礙，所以佛眼能照見一切。

It has the power of the previous four eyes of human beings, heavenly beings, Sravakas and Bodhisattvas. The Buddha Eye includes the previous four eyes. It has perfect clarity of vision. It realizes all things in the universe. There is nothing the Buddha does not know. This is the wisdom of the Buddha. The Buddha Eye clearly sees, with deep penetration and without hindrances, how sentient beings live in the Six Realms. The Buddha Eye can see and illuminate everything.

各位，我們學佛就是要學得，我們的見解能接近佛的見解。

Everyone, as we learn the Buddha's way, we must learn to have the same view as the Buddha.

其實我們之前也說過了，在五眼、五根我們也說了，所以希望我們所要追求的，就是要五眼具足。

Previously, we have talked about the Five Eyes and the Five Roots. Our goal is to possess the Five Eyes.

因為我們是凡夫，我們不能不藉重肉眼，來看世間物，我們雖然是凡夫，我們也希望能沒有老花眼，也沒有近視眼，遠和近都能看得清楚。

Since we are ordinary beings, we can only see things through our physical eyes. As ordinary beings, we hope not to be farsighted or nearsighted, so that we can see things both up close and far away.

但是剛才說過了，天人還有見解的束縛；凡夫見解的束縛當然就多了。凡夫見解的束縛就是怕，他會怕別人如果修行修得好，福很充足，是否會來佔了我的位子，這在佛經中常常看得到。雖然我們看不到天人，但是在佛經中，從天人的見解我們能體會，這種然晝夜，遠和近看得到，但是他的見解思維，總是心眼狹窄，這樣也不是很好。

But, as we have just said, even heavenly beings are restricted in their views. Ordinary beings are even more restricted. Ordinary beings' view is constrained by fear. They worry about losing their place when other people seem more cultivated, or when others have accumulated more blessings. We can see many examples of this in the Sutras. Although we cannot see heavenly beings, through the Sutras, we can understand that though they can see during the day and at night, near and far, their views are still very limited. They are narrow-minded, which is not a good thing.

當然我們還要再進一步追求，追求不只是凡夫看世間的東西，我們還要有天人，遠近無障礙的眼力。我們還要追求，對世間的假相能看得透徹；我們若能修得，世間的假相都能透澈，如此心門就能打開了。



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Of course, we should deepen our practice so that we can go beyond our physical eyes and gain the vision of heavenly beings, who can see near and far without any obstructions. We should also seek the ability to see through all illusory appearances. If we cultivate our minds and penetrate all illusory appearances, then our minds will see everything.

什麼叫做看得透徹？比如說，我們所看到的東西，這個相是不是原來就有，其實它原來是一顆種子。種子還要藉著土壤、藉著水分、藉著陽光，種種的緣成熟了，幫助這個因成長起來。慢慢就開花，形成這朵花的形象，你將這朵花再往前推，那就是零。因為連這顆種子都是零，這顆種子過去也是那些花所結下的。

What does "penetrate" mean? For instance, was the appearance of this flower always like this? In fact it was a seed originally. The seed needs soil; it needs water, and sunshine. When the conditions have ripened, the seed will start to grow and gradually bloom. Then it will have the appearance of flowers. If you further consider the origin of the flower, it traces back to nothing, because even the seed started as nothing. The seed came from the flower before it.

所以有一個圈、一個圈，不斷、不斷地產生，從無到有，從有到無，這本來就是化整為零，化零為整。就是不論是零或是整體、或是零，這都是互相相生相滅，人間都是這樣的交替。我們若能了解這樣，就知道聲聞，我們聽了後舉一要能透澈其他的事。

Thus it is a cycle, a cycle that continues to go around, from nothing to something, and from something to nothing. It is like breaking up the whole into parts and putting the parts back together to make the whole. Whether it is the parts or the whole, the cycle of creation and extinction continues. All things in this world evolve in such cycles. If we realize this truth, we will be like the Hearers. Upon hearing the laws of the universe, we will see through all things.

一朵花是如此，其他的萬物難道不是如此嗎？吃飯，什麼是飯？飯就是從米來的，什麼是米？米就是從穀子來的，什麼是穀子？穀子就是從稻子來的，什麼是稻子？沒完沒了，再回歸回去還是歸零。舉一項、舉兩項，我們就知道，世間萬物名相，不斷在成長名相，也不斷在消滅名相。

Just like this flower, all things in the world follow the same cycle. Take the rice we eat. What is cooked rice? It is made from uncooked rice. Where does it come from? The rice comes from the grain. What is the grain? The grain grows on the rice plant. What are rice plants? There is no end to this. The cycle will eventually return to nothing. From these two examples, we know that all things in the mundane world continuously arise and continuously cease.

你說是吃飯還是吃穀子？名相是隨著不斷地生，也不斷地滅，人生這種變相都是假的。但是你能不借假的嗎？還是要借假！我們若一直執著在，一切都是假的，一切都假的，如此也會偏差掉，所以我們必定要圓融。你若是什麼都是假的，如此行住坐臥，或是衣食住行，這些算是假的嗎？是啊！是假的，假的你能不用它嗎？不行！還是要借假來修真。



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Whether we eat rice or eat grain, life continues, and things are continuously arising and ceasing. All the changing appearances in life are illusory. But can we live without using this illusion? No, we cannot. If we cling to the view of everything as illusory and false, we may go astray. Therefore, we must have an all-encompassing mind. If we consider everything to be false, then walking, standing, sitting, sleeping or our daily clothing, food, housing and transportation would also be considered illusions. Yes, they are illusions. But can we live without them? No. through illusions, we realize the Ultimate Truth.

所以我們要知道，要先開啟，要聽，聽了這個道理之後，我們要如何圓融，就是剛才說過的，菩薩的眼，那就是法眼，能透徹世間，無論世間一切的形象，我們能透徹、看得開，但是我們不去排斥，因為假中有妙有，這就是菩薩他能透徹，所以借假來修真。

We must first keep our minds open, and then listen for the Truth and learn the Truth. Then our minds will be more encompassing. As we have just discussed, the Eye of Bodhisattvas is the Dharma Eye that penetrates all worldly appearances, leading us to see through illusory appearances. However, we must not reject them because it is in the illusion that Wondrous Existence appears. Bodhisattvas can realize and seek out the Ultimate Truth using the illusion.

「菩薩所緣，緣苦眾生」。苦難的眾生，就是在假象中紛紛擾擾，生生死死，沉沉浮浮，這是菩薩所憐憫的。他除了知道這都是假相，但是他相信佛陀的教法，就是假中有妙有。

Bodhisattvas focus on suffering sentient beings. All suffering beings live in the illusion, drifting and wandering, floating up and down in the sea of life and death. Bodhisattvas have mercy on us. On top of knowing that everything is illusory, they believe in the Buddha's teaching of Wondrous Existence in illusory appearances.

因為我們人人，妙有都不離開我們；因為我們有真如。大家要知道，人人真的東西還是沒消失。雖然肉體是假的，但是我們就是要，借這個假的身體。它不斷在變相，我們的身體不斷在變，從嬰兒時期、從兒童時期、從少年時期、中年時期，一直到老年時期，哪個時期我們的身體不會變呢？我們的身體還是一樣不斷在變相，這也是假的。但是生老病死，有一樣永遠不變，從小生下來開始，一直到現在，不變的就是，佛陀常常說的「真如」——真如實相，這是真的，就是妙有。

Wondrous Existence is inside of us, because we all possess innate Buddha-nature. We must know that our innate Buddha-nature will not diminish, although our body is an illusion. However, we still need to use this body that is constantly changing. Our body is constantly changing. We grow from a baby to a child, to adolescence, middle-age, and finally old age. Does our body remain unchanged through the stages? Or body continually changes its appearance. All these changes are illusory. There is one thing that will never change as we live through birth, aging, illness and death. From our birth until now, the only thing that does not change is our innate Buddha-nature, the Ultimate Reality of all things. It is in True Emptiness that we realize Wondrous Existence.



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人人本來就有一個妙有，所以《法華經》中，窮子的譬喻，人人心中都懷有一顆寶珠，但是我們都不知道。這就是菩薩已經知道了，所以這叫做「法眼」。佛陀的佛眼更是完備了一切，他才能透澈凡夫界，一直到覺悟圓融的境界。

Everyone innately has this Wondrous Existence. In the Lotus Sutra there is a parable about a poor man, implying that everyone has a great jewel inside that they are not aware of. But the Bodhisattvas have already realized it. Thus their eyes are called the Dharma Eye. The Buddha Eye is perfect. It penetrates everything in the mundane world, and realizes the Ultimate Truth.

所以五眼，在我們修行的過程中，我們要清楚。

Therefore, we must have a clear understanding of the five Eyes on our journey of spiritual cultivation.

所以各位，平常的眼睛，我們用在看東西，不要被東西迷失了，我們有好的眼力，我們要非禮勿視，我們要好好看一些，真真正正我們要學的。我們應該要宏觀天下，遠近我們都看得到，不只是在我們的範圍。

Everyone, when we see things through our physical eyes, we must not get confused by appearances. When we have good eyesight, we should see not look into what is inappropriate and look carefully at the things that we really need to learn. Strive to have a broad view of the world so that you see near and far, not just your immediate surroundings.

看看現在苦難的眾生如何？整個生活的環境又如何？我們應該如何去付出幫助別人？如何來改善整個大乾坤、大地？這都要有一個很遙遠，宏觀天下的智慧，心不要被任何東西、事物束縛住。雖然能透澈不要偏頗，所以我們一定要有菩薩與佛的眼光。所以這要靠我們時時用心，才能透澈真理。還是一句話，多用心！

Look at how people suffer. Look at the environment they live in. We should see how we can help them, and how we can improve the universe we are in. It takes wisdom to have a vast and broad view. Do not let your mind be tied down by the mundane. See things clearly without bias. We must have the eyes of the Buddhas and Bodhisattvas. To do that, we need to always be mindful and realize the Ultimate Truth. So please, always be mindful.