

修證佛法



Cultivating and Realizing
the Buddhadharma

楊寧

Yang Ning



子歸家

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關於楊寧老師

三十年前，年輕、好奇、充滿生活激情的她為了探尋「生命的奧秘」踏上了修證佛法之路。

不斷地禪修、閉關、朝山，一路走下來，遇到數不清的善緣相助和令人難以置信的奇遇，同時，也經歷了種種因「我執」帶來的坎坷磨難，生命曾一度徘徊在死亡的邊緣.....如今，所有能提起的往事都已融化在她「自以為折騰」的笑聲裡.....

有人問她：「在您的修行歷程中，最值得與大家分享的心得是什麼？」她說：「在修行路上，最有力的武器是慈悲。每一次當我瀕臨絕境時，都是慈悲心的瞬間流露拯救了我。整個法界中，慈悲無敵.....」

楊寧老師致力於中國傳統文化的傳播和弘揚，並以網路的形式重點介紹釋迦牟尼佛的智慧。

她認為，佛法是人類有記載的文明中，對「生命的奧秘和意義」詮釋的最圓滿最透徹的智慧。她希望藉助網路，能與所有人分享她三十多年從中受益的點點滴滴。

敬請大家關注子歸家網站（<https://ziguijia.com>）。

About Ms. Yang Ning

Thirty years ago, young, inquisitive, and filled with a passion for life, Ms. Yang Ning embarked on the path of Buddhist cultivation and realization in search of “the mysteries of life.” Over the years, she practiced meditation, undertook intensive retreats, and made pilgrimages to sacred mountains. Along the way, she encountered countless favorable conditions, received help from many people, and experienced extraordinary events that seemed almost beyond belief. At the same time, she endured numerous hardships and trials arising from attachment to self, and at one point her life hovered on the brink of death.... Today, every memory worth recounting has dissolved into her laughter as she jokes about “her own antics.”

Someone once asked her, “Of all the insights you have gained along your path of practice, which is the most valuable to share with others?” She replied, “On the path of practice, the most powerful weapon is compassion. Whenever I was driven to the brink of despair, it was the spontaneous arising of compassion that saved me. Throughout the entire Dharma realm, nothing surpasses compassion....”

Ms. Yang Ning is devoted to preserving and promoting traditional Chinese culture, with a particular emphasis on sharing the wisdom of Shakyamuni Buddha online. She believes that, among all the teachings found in recorded human civilization, the Buddhadharma offers the most complete and profound explanation of “the mysteries and meaning of life.” Through the internet, she hopes to share with everyone the many insights and benefits she has received from the Buddhadharma over more than thirty years.

Please visit the Ziguijia website for more information about Ms. Yang Ning: <https://ziguijia.com>

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第一部分

PART 1

信仰佛教、學習佛法與修證佛法的區別

The Difference Between Believing in Buddhism, Learning the Buddhadharma, and Cultivating and Realizing the Buddhadharma

現在有一些在家人信仰佛教，只是有時去寺院上香拜佛，學持幾句佛號或咒語，或者去寺院受三皈五戒。三皈是皈依佛、法、僧。五戒是戒殺生、戒偷盜、戒邪淫、戒妄語、戒飲酒。有的寺院在授戒時會講解戒條，有的寺院不講，但都會發一個皈依證，這個人便成為佛教居士。說自己皈依的是哪位法師，哪個寺院。皈依是「依止」的意思，即我們將依止佛、法、僧，得到解脫。

Nowadays, some laypeople who believe in Buddhism simply visit temples occasionally to offer incense and bow to the Buddha, recite a few Buddha names or mantras, or receive the Three Refuges and Five Precepts in monasteries. The Three Refuges consist of taking refuge in the Buddha, the Dharma, and the Sangha. The Five Precepts are to refrain from killing, stealing, sexual misconduct, false speech, and consuming intoxicants. Some temples explain the precepts when conferring them, while others do not. In either case, they issue a Refuge Certificate, and the person thereby becomes a Buddhist lay practitioner. They will indicate which Dharma teacher and which monastery they have taken refuge with. Taking refuge means “to rely upon.” In other words, we rely upon the Buddha, the Dharma, and the Sangha in order to attain liberation.

還有的人沒有皈依，只是看到佛像，聽到梵唄心裡歡喜，便去燒香磕頭。如果有老師講佛法，他也聽得很開心。以上的人被統稱作佛教信徒。他們因對佛法了解較少，故信佛只求佛菩薩能保佑自己以及親人平安、健康、快樂，事業興旺，財源廣進。偶爾會吃齋，為寺院當義工，捐錢建寺廟，做布施，做慈善事業等。

Some people have not taken refuge, but upon seeing a Buddha statue or hearing Buddhist chanting, they feel joy in their hearts and proceed to offer incense and bow in reverence. If a teacher explains the Dharma, they also listen with great delight. The people described above are

collectively called Buddhist followers. Due to their limited understanding of the Dharma, their belief in Buddhism is primarily focused on praying that Buddhas and Bodhisattvas will bless them and their loved ones with peace, health, happiness, a prosperous career, and abundant wealth. Now and then, they eat vegetarian meals, volunteer at temples, donate money to build monasteries, practice generosity, or engage in charitable activities.

學習佛法再進一步，除了信佛以外，還要了解佛說了什麼，不滿足於只是焚香拜佛，所以開始閱讀佛教經典。基本相信因果、輪回、業報。有些人會吃齋，偶爾打坐靜心。但只是信佛所說，對自己的心性要求較少。佛菩薩、因果、輪回、業報等這些觀念雖然相信其存在，但也沒有什麼可怕的，總認為自己信佛就不會下地獄。即使做了一些不好的事，捐些錢、物給寺院、道場，想佛菩薩慈悲，應該會庇護我們，使我們不好的果報，大果化小，小果化了。這些人是第二種信佛的，很多人都灑脫到不屑於講形式，說「心中」有佛就可以了。其實，心中也是偶爾有佛菩薩而已，碰到自己的利益、七情六欲，便將佛菩薩從心中流放了。

In further study of the Dharma, they also seek to understand what the Buddha taught, beyond simply having faith in the Buddha. Instead of being satisfied with merely burning incense and making prostrations, they begin to read Buddhist scriptures. In general, they believe in cause and effect, cycle of rebirth (saṃsāra) and karmic retribution. Some of them may follow a vegetarian diet, and meditate once in a while to calm their minds. However, they only believe in the Buddha's words, paying less attention to cultivating their own mind and nature. Although they believe in Buddhas, Bodhisattvas, and concepts like karma, saṃsāra, and karmic retribution, they do not take those seriously enough, always thinking that they won't end up in hell because they believe in the Buddha. Even if they do something bad, they hope that by donating money or goods to temples and monasteries, Buddhas and Bodhisattvas will protect them out of compassion. They hope their karmic retribution will be reduced—turning major consequences into minor ones, and minor ones into nothing at all. These people belong to the second type of Buddhists. Many of them are so free-spirited that they ignore the formalities, saying that as long as the Buddha is “in their hearts”, that is enough. In reality, Buddhas and Bodhisattvas are only occasionally present in their hearts. When their personal interests, emotions, and desires arise, Buddhas and Bodhisattvas are immediately banished from their hearts.

第三種就是修證佛法。信佛更進一步了。當對佛法有了更深的了解後，已經不滿足於只知道佛說了什麼，而是像佛一樣，「以身證道，自己成佛」，徹底從輪回中解脫。這就是修證佛法，就是自己要做佛。但成佛之路是一個降伏自己的過程，一路走下來，要每時每刻觀照到自己的習氣欲望、自己的貪嗔痴慢疑減弱多少。要站在菩薩的角度，用佛說的觀點去思考、反省自己的起心動

念和為人處事。還要廣積功德，廣結善緣，止惡揚善。否則，惡的果報形成時，修證非常困難，會令行者身心受損，修證者將無時間、精力、條件修證。或者會令你對佛法以及能救度你的所有老師產生抵觸、反感、厭惡的情緒，從而遠離他們。卻會喜歡與一些故弄玄虛，能與你同流合污或表面持戒精嚴，內心邪念欲望熾盛，貪求名聞利養的人為伍。即使在佛陀時代，他的弟子惡果形成時，也聽不進正法，離開佛陀僧團，另尋外道老師，錯失佛陀轉法輪的四十九年，再想值遇佛出世，不知又要幾千年的輪回，真是生生世世的遺憾.....

The third type is the actual practice and realization of the Dharma. This goes a step further than just belief. Having gained a deeper understanding of the Dharma, practitioners are no longer satisfied with merely knowing what the Buddha said. Instead, like the Buddha, they seek to “attain Buddhahood through direct experience with body and mind, and become Buddhas themselves”, completely liberating themselves from saṃsāra. This is the practice and realization of the Dharma—the aspiration to become a Buddha. However, the path to Buddhahood is a process of self-conquest. Every moment along the way, one must mindfully observe how much one’s habitual tendencies, desires, greed, anger, ignorance, arrogance and doubt have diminished. One must adopt from the standpoint of a Bodhisattva, using the Buddha's teaching to reflect on one's own thoughts, intentions, conduct and interaction with the world. One must also diligently accumulate merit and virtue, form wholesome connection with all beings, refrain from evil, and foster goodness. Otherwise, when the karmic consequences of evil deeds appear, the practice and realization of the Dharma becomes extremely difficult. The practitioners may suffer physical and mental harms, leaving you without the time, energy, or favorable conditions to continue your practice. Or this may give rise to feelings of resistance, aversion, and dislike toward the Dharma and all the teachers who can lead you to liberation, thereby causing you to turn away from them. Instead, you may be drawn to those who are pretentious and willing to go along with your wrongdoings, or the individuals who outwardly uphold the precepts strictly, while inwardly harboring evil thoughts and intense desires, or those who relentlessly crave for fame, fortune, and personal gain. Even during the Buddha's time, when the negative karma of his disciples matured, they were unable to receive the true Dharma. They left the Buddha's Sangha to seek other teachers, missing the Buddha's forty-nine years of turning the Dharma wheel. To encounter a Buddha in the world again would take thousands more years of rebirth—truly a regret spanning countless lifetimes.

所以，信仰佛教、學習佛法、修證佛法是三個層面。一位佛教信徒可能並不學習佛法、修證佛法，只是相信有佛菩薩的存在，而且在慈悲地護佑著他們。他們只是虔誠地上香、禮拜、祈願，

等於只是與佛菩薩們結了一個善緣而已。他們終將有機會聆聽到佛法。（「佛法」是佛菩薩們為眾生準備的無盡寶藏。）

Therefore, believing in Buddhism, learning the Dharma, and actually practicing and realizing the Dharma are three distinct levels. A Buddhist follower may not study or practice the Dharma at all. They simply believe in the existence of Buddhas and Bodhisattvas who compassionately protect and bless them. They sincerely offer incense, bow, and make prayers, which simply establish a wholesome affinity with Buddhas and Bodhisattvas. In time, they will have the opportunity to hear “the Dharma”—the inexhaustible treasure prepared by Buddhas and Bodhisattvas for all sentient beings.

學習佛法者，也許表面看上去，並不像一個虔誠的佛教信徒，也許他們很少去寺院燒香叩頭，但他們卻如飢似渴地撲在佛教的經典裡面汲取營養。對經典領悟得愈深，他們對佛菩薩的感恩和敬佩就愈多。佛法會變成他們生活的樂趣和生命的導航。

Those who study the Dharma may not appear to be devout Buddhists on the surface. They may rarely go to temples to offer incense and bow, yet they immerse themselves eagerly in Buddhist scriptures, drawing nourishment from them. The deeper their insight into the scriptures, the greater their gratitude and reverence for Buddhas and Bodhisattvas. The Dharma will become the joy of their lives and the compass of their existence.

修證佛法者根據選修的法門的不同，有的注重形式，有的不拘小節。但如果是一位真正想成道的修行者（有的只是利用佛法沽名釣譽），佛法會成為他生命的信念和生存的全部意義。「證道者」是徹底從身心兩個方面改變、戰勝自己，上百次的脫胎換骨，等於令自己一次又一次死亡並重新誕生，是對人生命極限的最大挑戰。常說：一個人征服世界容易，但征服自己很難。「以身證道」就是選擇世界上最難的一件事來做。在途中，有苦有樂，不是說修證幾年就可以完全斷除煩惱。在未證果以前，一位證道者和一位凡夫沒有什麼不同，只是煩惱的層面不同，因生命追求的意境不同。未證佛果時，證道者也有失敗、痛苦、身體的疾病……因為在成道的因緣中，不只是自己的努力，助緣也要很多，還要周圍的環境適合修行。在現在這個時空，因種種助緣的缺失，證道愈來愈困難，但也並非完全沒有機會和希望。只是在清洗身心的染著時，覺受上要付出更多而已。願每位修證佛法者精進、努力，用最後一生的心求取生命輪回的解脫。

Among those who practice and realize the Dharma, some emphasize rituals and outer forms, while others are less concerned with minor details, depending on which Dharma gateway they choose. But for a genuine practitioner who truly seeks to attain awakening—as opposed to those who use the Dharma simply to chase fame and reputation—the Dharma will become the guiding

conviction of their lives and the entire meaning of their existence. “A practitioner who has realized the Way” completely transforms and overcomes themselves—both body and mind. Undergoing hundreds of profound renewals means dying and being reborn time after time. This poses the greatest challenge to the very limits of human life. It is often said: it is easy to conquer the world, but difficult to conquer oneself. “To attain Buddhahood through direct experience with body and mind” is to choose the most difficult undertaking in the world. On this journey, there is both suffering and joy. It is not a matter of practicing for a few years and then completely severing all afflictions (kleśa). Before attaining the fruit of realization, an awakened one is not fundamentally different from an ordinary person—only the aspect or depth of affliction differs, owing to the different spiritual states they pursue in life. Before attaining Buddhahood, they may also experience failure, suffering, and physical illness, and so on. This is because for the causes and conditions of awakening to fully ripen, it not only requires one's own efforts, but also many supporting conditions, including an environment conducive to cultivation. In the present time and space, due to the absence of various supporting conditions, the attainment of awakening grows ever more difficult—yet it is not entirely without opportunity or hope. It simply requires one to endure greater hardship in one's physical and mental experience while cleansing the defilements of body and mind. May every cultivator of the Dharma be diligent and strive—with the resolve as if it were their very last lifetime—in seeking liberation from saṃsāra, the cycle of rebirth.

第二部分

PART 2

修證佛法的實相

The Ultimate Truth of Practicing and Realizing the Dharma

修證佛法是在探索生命的全部奧秘和終極意義，是一條心靈成長之旅。是在身心兩方面不斷提升，圓滿人的生命等級。

Practicing and realizing the Dharma is an exploration of all the mysteries and ultimate meaning of life; it is a journey of spiritual growth. It involves continuously elevating both body and mind, ultimately perfecting the level of human life.

佛法並非是佛陀創立的，是他將自己看到的宇宙和生命的實相說了出來。修證佛法是讓我們站在佛陀的角度去看宇宙和生命，而不是只知道佛陀說了什麼。

The Dharma was not created by the Buddha; he simply spoke of the truth of the universe and life that he directly perceived. Practicing and realizing the Dharma allows us to view the universe and life from the Buddha's perspective, rather than just knowing what he said.

佛法的時空領域涉及了銀河系，他不只是在談地球和人類的奧秘和意義。用佛法的術語來講，是指三界六道眾生以及三千大千世界。

The scope of space and time in the Dharma extends throughout the Milky Way; it is not limited to discussing the mysteries and meaning of Earth and humanity. In Buddhist terminology, it encompasses all sentient beings of the Three Realms and Six Paths of Rebirth, as well as the Trichiliocosm.

人是一個小宇宙，人體的每一個細胞都蘊含著宇宙的全息信息。了解生命的奧秘，等於了解宇宙的一切。那麼我們就從宇宙的起源開始說起。

A human being is a microcosm; every single cell in the human body contains the holographic information of the entire universe. To understand the mysteries of life is to understand everything about the universe. So, let's begin with the origin of the universe.

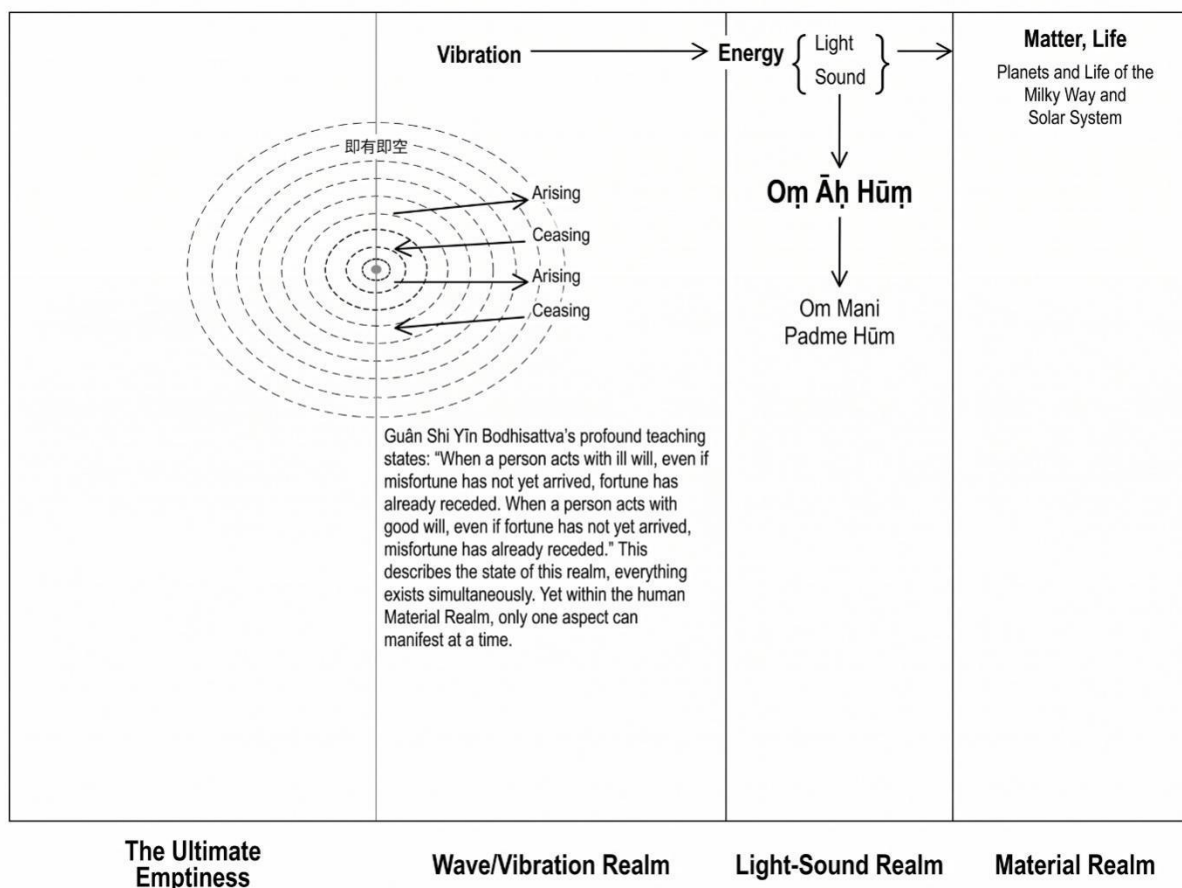
現代科學有個假說，認為宇宙是在一百三十七億年前的一次大爆炸中形成的。雖然站在佛法的角度，這還不是終極真理。但是，站在人類認識問題的角度是最貼近真理的一種說法。這比宇宙是由某一個人、一種神秘力量或者自然生成要更貼近實相。如果我們把宇宙爆炸前用一個圓圈來表示，這就是中國道家的無極圖。其實用一個中空，其大無外，其小無內的球體比喻宇宙爆炸前的狀態更準確一些。但是，站在地球上人類的角度，用一個平面圖來表達似乎更容易理解。

Modern science has a hypothesis that the universe was formed from a Big Bang approximately 13.7 billion years ago. From the perspective of the Dharma, this is not yet the ultimate truth. Nevertheless, based on human understanding, this explanation comes closest to the truth. It is closer to True Reality than the belief that the universe was created by a specific individual, by some mysterious force, or came into existence on its own. If we represent the state of the

universe before the Big Bang as a circle, it would resemble the Wuji (Ultimateless/無極) diagram of Chinese Daoism. In fact, a hollow sphere—so large that there is no outside and so small that there is no inside—would be a more accurate metaphor for the pre-Big Bang state. However, from the perspective of humans on Earth, a two-dimensional diagram seems easier to understand.

如果把宇宙爆炸前比喻成一個「真空」的狀態，那「真空」爆炸後產生了波動。在波動區，一切看上去是「即有即空」的。真空的波動產生了能量流和光，能量和光的振動形成了聲音。這即是佛法裡密宗講的宇宙的根本音：「嗡、啊、吽」。這是最初的能量流和光振動產生的空性之音，它不是來自人類的意識。由此產生的表達心聲的語言，觀世音菩薩的心咒「六字大明咒」從「嗡、啊、吽」衍生出來。以持誦「六字大明咒」為法門修證佛法的人，當他們修證佛法到「光音區」的時候，他們會聽到宇宙的一切都在持誦「六字大明咒」。「六字大明咒」成了所有的光、音、所有的能量、所有的振動、所有的相，佛法中把這個境界稱「入法界音流海」。證入這個境界的人，會把由人類的意識產生的表達心聲的所有語言都轉成「空性之音」。所以，他不會被音聲境界所轉。

If we compare the state before the Big Bang to the state of "true emptiness", then after the Big Bang, this "true emptiness" gives rise to vibrations. In the realm of vibration, everything appears to be "simultaneously existent and empty." The vibrations of true emptiness produce energy flow and light, and the vibrations of energy and light, in turn, form sound. This is what Esoteric School of Buddhism refers to as the primordial sound of the universe: "Om Āḥ Hūṃ." These are the sounds of emptiness arising from the original vibration of energy flow and light—they do not originate from human mind-consciousness. From this arises the language that expresses our minds. The heart mantra of Guan Yin (Avalokiteśvara) Bodhisattva—the Six-Syllable Great Bright Mantra (Om Maṇi Padme Hūṃ)—is derived from "Om Āḥ Hūṃ." For those who practice and realize the Dharma through the method of reciting the "Six-Syllable Great Bright Mantra", when their cultivation reaches the "Light-Sound Realm," they will hear that everything in the universe is reciting the Six-Syllable Great Bright Mantra. The Six-Syllable Great Bright Mantra becomes all lights, all sounds, all energies, all vibrations, and all phenomena. Buddhism calls this state "merging with the ocean of the sound flow in the Dharma Realm." A person who realizes and enters this state will transform all languages—which are generated by human consciousness to express their minds—into the "sound of emptiness." Therefore, they will no longer be carried away by the state of sound and voice.



不同的光音和不同的能量、波動頻率形成了不同的物質和生命，也就是我們現在看到的宇宙、星球以及地球上的一切生命。現代科學說太陽系生成於五十億年前，地球形成於四十六億年前，銀河系有一千多億個恆星，宇宙有十億銀河系一樣大的星系。我們人類用肉眼能看到的星球都屬於物質區域的，但是如果我們站在光音區看，所有的星球已變成了光線中振動的微塵，而地球只是其中的一粒微塵而已。

Different lights and sounds, different energies, and different vibrational frequencies give rise to different kinds of matter and life—that is, the universe, the planets, and all life on Earth that we now perceive. Modern science declares that the solar system was formed 5 billion years ago, the Earth 4.6 billion years ago. The Milky Way has over 100 billion stars, and the universe contains 10 billion galaxies as large as the Milky Way. All planets visible to the human eye belong to the Material Realm. Yet if we were to stand within the Light-Sound Realm, each planet would appear as a mote of dust vibrating in light—and Earth would be nothing but one such mote.

修證佛法之路，從「有為法」的角度看就是我們從物質區的牽引中解脫，穿越光音區、波動區進入真空地帶。從物質區看，我們似乎是在穿越一個時空隧道。實際真相是，這三個區重疊在一點上，只是因為物質區的人有「時空」觀念，他們看一個「生滅」狀態會看到一個「時空」的變遷。所以，修證者每一個狀態的改變都是時空的改變。「時空」是我們人類處在宇宙一個角度而形成的虛幻的分別，這個角度有盲區。

The path of practicing and realizing the Dharma, seen from the realm of the “conditioned dharmas (phenomena),” is a process of liberating ourselves from the pull of the Material Realm, passing through the Light-Sound Realm and the Vibration Realm, to enter the state of True Emptiness. Viewed from the Material Realm, it appears as if we are traveling through a tunnel of space and time. The actual truth is that these three realms overlap at a single point. However, because living beings in the Material Realm are bound by the concept of “space and time”, they perceive any state of “arising and ceasing” as a change unfolding through space and time. Consequently, every shift in a practitioner’s state of being is likewise a shift in space and time. “Space and time” are illusory distinctions that arise from the particular perspective that human beings occupy in the universe—a perspective that has its blind spots.

人類是在物質區域的，但從佛法的角度看，我們的心卻可以在任何區域遨遊。當我們的心進入「真空地帶」時，如果我們站在這個角度來看我們生存的這個世界，一切都是「即有即空」的，一切都在生成的同時呈現寂滅，「生滅」是同時的。這就是佛法《心經》中所講的「色即是空、空即是色」。《金剛經》中所講的過去心、現在心、未來心不可得。因為「生滅」同時，所以我們看不到過去、現在、未來的時空。讓心安住於「真空地帶」的生命狀態就是佛法中所講的八地菩薩的生命狀態。在這兒，佛法有個比喻是：「心寂然不動如虛空」，所以八地菩薩稱為「不動地菩薩」。但在「真空地帶」，仍有一個「空相」存在，這個「真空」像一台錄像機，錄下了宇宙的生滅變化，生命的輪回。他在波動區播的投影是「即有即空」，在「光音區」和「物質區」重播的投影都是有「時空」的錄像，我們便看到的是一切事物有成、住、壞、空。站在地球上投影，只能看一個面，這一方面是地球和人類在「宇宙時空」中處的角度決定的，另一方面是人類因為「分別、執著」導致眼睛看事物有局限性。

Although humans exist in the Material Realm, our minds can roam freely across any realm according to the Dharma. When our minds enter the Realm of True Emptiness, and from here, if we look at the world that we live in, everything is “simultaneously existent and empty.” Everything manifests and extinguishes at the very same moment—arising and ceasing occur simultaneously. This is what the Heart Sutra means by: “Form is emptiness; emptiness is form.” It is also the teaching of the Vajra Sutra: “The mind of the past, the mind of the present, and the

mind of the future are all ungraspable.” Because arising and ceasing are simultaneous, it is impossible for us to perceive the space and time of the past, present, or future. The state of existence where the mind peacefully abides in True Emptiness corresponds to what Buddhism describes as the state of an eighth-stage Bodhisattva. In this regard, Buddhism offers an analogy: “the mind is serenely still and unmoving, like infinite space.” That is why the eighth-stage Bodhisattva is also called the “Bodhisattva of the Immovable Ground.” However, even within the Realm of True Emptiness, a “mark of emptiness” still remains. This True Emptiness is like a video recording, capturing all the arising, ceasing and transformation of the universe, as well as the cycle of rebirth of sentient life. The projection played in the Vibration Realm is “simultaneously existent and empty,” whereas the projections replayed in the Light-Sound Realm and the Material Realm are recordings conditioned by “space and time.” Therefore, we see all things as undergoing formation, abiding, decay, and emptiness. When viewing the projections from Earth, we can only see a single aspect of them. On one hand, this is determined by the position that Earth and human beings occupy within the “space and time of the universe”; on the other hand, it is due to human beings’ “discrimination and attachment,” which inherently limits how our eyes perceive things.

在地球上的許多宗教門派都是在證入了這個生命狀態後就停止了。因為人在修證到這個區域的時候，會發現已經變成了真空狀態，自己已經「空無」了，沒有什麼可以繼續修證的東西。而且發現波動區、光音區以及物質區的一切都從自己生發出來。所以，自己變成了一個萬能的無形無相的空性力量。自己就是一切，一切都在回歸自己，又從自己生發出來，宇宙的萬物都會通過與自己的合一而獲得力量和加持。

Many religious traditions and schools on Earth stop their progression once they have realized and entered this state of being. This is because, upon reaching this level of realization, the practitioners find that everything has become a state of true emptiness—they themselves have become “empty and nonexistent,” with seemingly nothing left to cultivate. Moreover, they discover that everything in the Vibration Realm, the Light-Sound Realm, and the Material Realm arises solely from themselves. Thus, the self becomes an all-powerful, formless, and markless force of emptiness. The self is everything—everything returns to the self, and also arises from it. Everything in the universe gains strength and blessings through union with the self.

但佛陀的修證沒有停留在這個地帶。因為在這個「真空」中，仍然有一個「空的我」存在，只是這個我已經變成了無形無相的虛空。但在這個「空我」裡，卻儲存著宇宙生滅的所有信息。對人

類的修證者來講，這個「空我」裡儲存著人生生世世的輪回信息，佛學中把它稱為輪回的種子。所以佛學，以及後來受大乘佛學影響的中國道教把從這個領域解脫稱為「粉碎虛空」。

Nonetheless, the Buddha's realization and cultivation did not stop here. Because within this “true emptiness,” an “empty self” still exists—it is just that this self has become a formless and markless emptiness. Yet within this “empty self,” all information regarding the arising and ceasing of the universe is stored. For human practitioners, this “empty self” stores the information of their countless lifetimes. In Buddhist teachings, this is referred to as the seeds of rebirth. Therefore, Buddhism and Chinese Daoism, which was later influenced by Mahāyāna Buddhism, describe liberation from this state as “shattering emptiness.”

「粉碎虛空」的境界是大家熟悉的《心經》中觀世音菩薩「照」見「五蘊皆空」的境界。在此處的生命狀態處在一個「覺照者」與「所覺照的」都消失的狀態。

The state of “shattering emptiness” is the same state in the well-known Heart Sutra, where Guan Yin Bodhisattva “illuminates” and sees that “the Five Skandhas are all empty.” In this state of being, both “the illuminator” and “the illuminated” are simultaneously extinguished.

在「粉碎虛空」的境界中，佛法的修證者（雖然此時在意境上已達空我）會認知到「宇宙的無明一動」、「宇宙的大爆炸」等等原來是一個「錯覺」，宇宙從來未動過（此處的「動」是相對於「靜」來講，是因為人一直認為自己在生滅中，所以才講從未動過，實際上在此處是超越「動靜」二相的）。對於人來講，意味著人生生世世的輪回是由最初的一個根本錯覺產生的。你從未生滅過，如果宇宙生命中輪回的所有信息，都是一個錯覺，那萬法，包括生命本身就如幻化。此時，因行者「所覺照到的」一切皆空，所以「覺照者」也空。這時，行者證入的境界即是「色空不二」，行者被稱為「覺者」、「佛」等等。宇宙萬法的一切生滅變化對行者來講，都是實相，非真非假。

In the state of “shattering emptiness,” a Buddhist practitioner—though having reached the emptiness of self—will come to recognize that the “first cosmic stir by ignorance,” or the “Big Bang of the universe,” is ultimately an “illusion.” The universe has never moved in reality. (Here, the word “moved” is used only in contrast to “still” because human beings constantly perceive themselves either coming into being or ceasing to be. Therefore, we have to say that the universe has never “moved.” However, at this stage, one has already transcended the duality of “movement” and “stillness” entirely.) For human beings, it means that the cycle of rebirth, life after life, arises from an initial, fundamental delusion. You have never come into being nor ceased to be. If all the information constituting the cycle of rebirth is itself an illusion, then all

phenomena—including life itself—are also an illusion. At this point, because everything that the practitioner “illuminates” is empty, the “illuminator” is also empty. The state the practitioner now realizes and enters is the non-duality of form and emptiness (*rūpa and śūnyatā are not two*). The practitioner is then referred to as an “Awakened One” or a “Buddha,” to name just a few. For the practitioner, all arising, ceasing, and transformation among the myriad phenomena of the universe are the suchness of reality—neither real nor unreal.

「粉碎虛空」以後，修證者證入「色空不二」的示現。被地球上「物質形態」局限的人類，看事物的角度很片面，對於人類的意識和眼睛來說，同一時間只能看到和理解一個面。

所以，我們在地球上無法從任何一個角度去看清宇宙的真相的。但是修證到「粉碎虛空」以後的行者，他們可以從地球上任何一個物質形象或者行為而見到宇宙的真諦。他們擺脫了時空的束縛，即證入時空的虛幻。所以，他們可以在「當下」的剎那同時看到物質區、光音區、波動區，而不被任一區牽引，透過這些處在「色空不二」的示現中。所以，物質、光、聲音等等，都是道的顯現。每一粒微塵裡面都有圓滿的佛性。

After “shattering emptiness,” the practitioner realizes the non-dual manifestation of form and emptiness. Constrained by the “physical form” of the Earth, human beings perceive things from a highly limited perspective. For human consciousness and perception, only one aspect can be seen and understood at a time. As a result, it is impossible for us to grasp the ultimate truth of the universe from any single vantage point on Earth. Nevertheless, after the realization of “shattering emptiness,” practitioners can perceive the ultimate truth of the universe through any physical form or action on Earth. Having transcended the constraints of space and time, they directly realize that space and time themselves are illusory. Because of this, right in the “present moment,” they can perceive the Material Realm, the Light-Sound Realm, and the Vibration Realm simultaneously, without being drawn into any single realm. Through this, they abide in the non-dual manifestation of form and emptiness. Thus, matter, light, sound, and all other phenomena are manifestations of the Ultimate Truth. Within every mote of dust, the perfect Buddha-nature is present in its entirety.

從物質區到波動區的穿越時空只是站在地球人類的角度去看，如果站在「真空地帶」的位置，這幾個區是重疊在一個點上的。即「真空、即有即空，時空不同角度的示現」重疊在一起。所以，修證者不管證到何種程度，它包括的修證境界都是全部。這也就是佛法中要求行者不能離開一個區去尋找另一個區，離開假我，而去尋找另一個真我。離開太陽系去尋找銀河系，太陽系就在銀

河系中。只是行者如果仍被物質區牽引，他在物質區的角度便無法了知其他區的境界。執著於任一區的人都像一隻井底之蛙，無法看清「生命」的全貌。只能看到一小片天.....

The traversal of space and time from the Material Realm to the Vibration Realm is merely a view from the standpoint of human beings on Earth. From the position of True Emptiness, these realms are superimposed at a single point. In this sense, “True Emptiness,” “the simultaneous existence and emptiness”, and “the manifestations of space and time from different perspectives” all converge into one. Therefore, no matter what level of realization a practitioner attains, each stage of realization already contains the totality of all states. This is also why Buddhist teachings instruct practitioners not to leave one realm in order to seek another—nor to abandon the false self in order to search for a true self. It is like leaving the solar system in search of the Milky Way, without realizing that the solar system is already contained within the Milky Way. However, if the practitioners are still drawn by the Material Realm, they will be unable to perceive the states of other realms from their standpoint. Anyone who clings to any single realm is like a frog at the bottom of a well—unable to see the full picture of “life,” but only a tiny patch of sky...

所以，佛學的時間觀只說「當下」，但對於一位已經證入「當下」的生命來講，當下不是指時間（因為在此時時空是消失的），而是一種生命存在的狀態。所以現在我們大多數人所說的「活在當下」，其實只是專注在某一個時間段或者一個行為中，並不是佛法成就者「活在當下」的狀態。所以，並未體驗到自在。

This is why the Buddhist concept of time speaks only of the “present.” Yet, for a being who has truly realized the “present,” it is no longer a matter of time—for space and time have dissolved at this point—but rather a state of existence. Nowadays, what most of us mean by “living in the present” is actually just focusing on a particular span of time or a specific activity. This is not the state of “living in the present” realized by an accomplished Buddhist practitioner. In other words, we have not yet experienced the ultimate freedom and ease.

其實我們的心可以回到真空地帶，只是我們無法安住在此，因為我們常被物質區、光音區、波動區牽引。處在「真空地帶」的位置，這些地區只不過是我們對「真空地帶」儲存的「生滅信息」產生「分別、執著」而導致的投影，而我們經常進入這些投影去做主角。就像我們看一部電視連續劇，認為連續劇的主角是自己一樣。所以，我們進入電視劇中，隨著電視劇的劇情悲歡離合，體驗輪回。所以，佛在《金剛經》中說：「一切有為法如夢幻泡影，如露亦如電，應作如是觀」。

In fact, our mind is capable of returning to the Realm of True Emptiness, but we are unable to abide peacefully there, because we are constantly drawn by the Material Realm, the Light-Sound Realm, and the Vibration Realm. From the position of True Emptiness, these realms are nothing more than projections caused by our “discrimination and attachment” toward the “arising and ceasing of information” stored within this True Emptiness. Yet we repeatedly enter these projections to play the leading role. It is just like watching a TV series and mistaking ourselves for the protagonists. Thus, we enter the drama, and through the joys and sorrows, separations and reunions of the plot, we experience the cycle of saṃsāra. For this reason, the Buddha declares in the Vajra Sutra: "All conditioned phenomena are like dreams, illusions, bubbles, and shadows; like a dewdrop and a lightning flash. Contemplate them thus."

第二部分完 / End of Part 2

第三部分

PART 3

怎樣修證佛法？

How to Cultivate and Realize the Buddhadharma?

我們究竟怎麼樣修證才會不被物質區、光音區、波動區的一切牽引、迷惑？

第一、通過禪修，培養專注力，聚集能量，轉化成光，進入正定。

第二、破除對「自我」的執著。

第三、累積功德。

How should we practice and realize the Dharma so that we are no longer driven or deluded by anything in the Material Realm, the Light-Sound Realm, and the Vibration Realm?

First, develop concentration through meditation, gather and unify one's energy to transform it into light, and then enter samādhi (right concentration).

Second, eradicate attachment to “self.”

Third, accumulate merit and virtue.

第一，剛開始修證佛法，我們可以把自己放在「物質區域」，那麼我們需要通過持續的「專注力」證入「忘我」的狀態，這樣我們的身心才可以從「氣」的運化聚集成「能量團」。大乘佛法的密宗講「心氣」是「不二」的，對於凡人來講，心就是氣。中國道教修煉內丹也是在聚集能量，他們內守穴竅，凝神入氣穴，心念空靈虛極，忘我到恍兮惚兮。這種意識狀態就是煉「內丹」的火候，性空真火。意到氣到，生生世世累積的能量被聚集到他們身體意守的「穴竅」中即「丹爐裡」，中空的能量團密度越來越大，體積越來越小，最後爆炸發光，煉成為「內丹」，等級高的叫「金丹」，這個「金丹」就是「陽神」。這樣他們即可以修出一個像佛教裡面講的「光化體」，大家稱這個「光化體」叫做「神仙」，雖然這個「光化體」不像物質那樣容易毀壞，而且有神通，但是「光化體」仍然是光音區的一個相，仍然有生滅輪回。

First, to begin with our practice, we may place ourselves in the Material Realm. We need to cultivate sustained concentration until we enter a state of self-forgetfulness. Only then can the circulation of energy (qi/氣) within our body and mind coalesce into a concentrated “mass of energy.” The Esoteric School of Mahāyāna Buddhism teaches that “mind and qi” are “non-dual.” For ordinary people, the mind *is* the qi. The cultivation of the Inner Elixir (內丹) in Chinese Daoism also focuses on gathering energy. Practitioners guard the acupoints internally, concentrating their spirit (神) into the qi cavity, and maintaining a state of mind that is empty, subtle, and profoundly still, until they enter a state of self-forgetfulness described as dim and indistinct, as if hazy and obscure. This state of consciousness is precisely the right degree of “fire”—the true fire of emptiness—required to refine the Inner Elixir. Where the intent goes, the qi follows. The energy accumulated over countless lifetimes is gathered into the “acupoint”—the Elixir Furnace within the body—upon which practitioners focus their intent. As this hollow mass of energy becomes increasingly dense, its volume grows ever smaller. Finally, it erupts in a burst of light, refining itself into the Inner Elixir. At the highest level, this Inner Elixir is called the Golden Elixir (金丹), also known as the Yang Spirit (陽神). In this way, they can cultivate something similar to what Buddhism calls a “body of light” (光化體), commonly referred to as an “immortal”. Although this body of light is not as easily destroyed as the physical body and possesses supernatural powers, it is still merely a form within the Light-Sound Realm. As such, it remains subject to arising and ceasing, and to the cycle of rebirth.

佛法的能量聚集也是靠「專注力」達到「忘我」的狀態來完成。他與道家有個最大的區別是：佛法的指導思想起點就是「無我」的，佛法講用於修證的這個「剎那生滅的身心」是一個幻境，他用於內觀的三脈七輪也是其大無外，其小無內的。所以行者通過專注力進入「忘我」的時候，他比執著「我相」，求長生不老，羽化登仙的道家，證入的意境更廣，攝受的能量更多。用一個不太恰當的比喻，就是一個大杯子與小杯子的比喻。能量是無分別注入的，專注力也基本相同，但大杯子裝得更多，只因為法器大而已。所以，佛學的修證者通過「專注力」進入忘我，聚集能量轉化成光，進入光音區，他可以得到光化的「意生身」。而在果位上「意生身」是無限的，有很多，他們可以進入不同的世界，而不像道教只有一個「陽神」而已。

Likewise, the gathering of energy in Buddhist cultivation is also achieved through concentration, culminating in a state of self-forgetfulness. However, the greatest difference between Buddhism and Daoism is that the guiding principle of Buddhist practice begins with non-self (anātman). Buddhism teaches that the “momentarily arising and ceasing body and mind” used in practice are an illusion. The three channels and seven chakras, used as objects of inner meditation, are so large that there is no outside; so small that there is no inside. Therefore, when a practitioner enters a state of self-forgetfulness through concentration, the scope of realization attained is broader, and the energy received is greater than that of Daoist practitioners who remain attached to the notion of self while seeking physical immortality and ascension to the heavens. Using an imperfect analogy, it is like comparing a large cup with a small one. The energy is poured into both without discrimination, and the level of concentration is essentially the same. The larger cup simply holds more because it is a larger vessel. Thus, Buddhist practitioners enter a state of self-forgetfulness through concentration, gather energy and transform it into light, thereby entering the Light-Sound Realm, where they attain a light-transformed mind-made body (manomayakāya/意生身). At the stage of fruition, these mind-made bodies are unlimited in number, and are able to enter different worlds. In Daoism, by contrast, there is only a single Yang Spirit.

在物質區的行者，很執著於固定的形象、外表，得失心很重。因為物質、形象、外表都是有成住壞空的，都在剎那不住地改變。但行者觀照不到，所以，一旦事物最終發生變化，行者的心境就會被影響干擾。

Practitioners in the Material Realm are strongly attached to fixed forms and outward appearances, hence are heavily preoccupied with gain and loss.^{[1][SEP]} Because matter, form, and appearance are all subject to the cycle of arising, abiding, decay, and emptiness, they change

moment by moment without end. ^[1]_{SEP} If practitioners fail to clearly observe this, their state of mind will be affected and disturbed once things eventually change.

佛法修證者，剛開始進入光音區時，就開始進入佛學講的定態。因為我們如果還在「氣」的狀態下，氣在脈道循環，我們的雜念是無法停止的。（其實真諦是，氣的流動也是幻境，是因為我們分別執著導致的幻境。這就是慧能禪師剛到廣州光孝寺時，兩僧看到風吹旗幟在動，便互爭是風動還是旗幟動，最後慧能代他們回答：是仁者心動。）因我們的意識分別、執著，所以，在「氣」的生命狀態時，很難入定。所以大部份的修行的宗教門派都在「調氣」上入手。當我們的氣在脈輪深處聚集成為能量，隨著能量的密度的加強，我們就可以靜下來，甚至進入忘我的狀態。等能量轉化成光，就開始進入了定態，因為光可以不動了（其實光也在動，還有振動和生滅，只是對於我們粗糙的覺受和分別來講，似乎停止了）。剛剛進入光的定態的時候，就是佛教禪宗說的「明心」的開始。只不過，這個剛開始的「明心」還停留在中國禪宗神秀禪師一首偈子的境界：「身是菩提樹，心如明鏡台，時時勤拂拭，勿使惹塵埃」。當光明漸轉，進入真空地帶時，才到達慧能禪師的境界：「菩提本無樹，明鏡亦非台，本來無一物，何處惹塵埃。」

When practitioners of the Dharma first enter the Light-Sound Realm, they begin to attain what Buddhism calls samādhi. This is because if we are still in the state of “qi,” with qi circulating through the channels and meridians, our distracting thoughts cannot come to a halt. (In truth, the movement of qi is also an illusion caused by our discrimination and attachment. This recalls the story of Chan Master Huineng (慧能) when he first arrived at Guangxiao Temple (光孝寺) in Guangzhou (廣州). Two monks argued over whether it was the wind that was moving or the flag. Huineng replied to them: “It was your mind moving.”) Because of our discrimination and attachment, it is very difficult to enter samādhi in the state of “qi.” For this reason, most spiritual traditions and contemplative schools begin their practice with “regulating qi.” ^[1]_{SEP} When qi gathers in the deeper levels of the chakras and condenses into energy, the increasing density of that energy allows the mind to become still and may even lead to a state of self-forgetfulness. When energy transforms into light, one begins to enter the state of samādhi because light appears still. (In reality, light is also in motion, vibrating, arising and ceasing. It is only relative to our coarse sensations and discrimination that it seems frozen.) When one first enters the samādhi of light, this marks the beginning of what Chan Buddhism calls “awakening the mind.” Yet this initial stage of “awakening the mind” remains in the state described in Chan Master Shenxiu’s (神秀) verse: ^[1]_{SEP}

The body is a Bodhi tree;

^[1]_{SEP} *The mind is like a bright mirror stand.*

Constantly polish it with diligence;

Let no dust alight on it.

Only when the light gradually transforms and reaches the state of true emptiness does one arrive at the realization expressed in Chan Master Huineng's verse:

Bodhi originally has no tree;

The bright mirror has no stand.

Fundamentally, there is not a single thing;

Where could dust alight?

光音區的轉化，基本上是「光明境」的轉化，它大概分為四個次第。先從可見光，赤、橙、黃、綠、青、藍、紫進入不可見光，有根器的人再轉入靈光（銀白色的光）或者金光。第二個次第是從「光」轉入「明」，就是沒有光的感覺，但感覺到很「清明」，「清明」的意境是一種「明亮」的感覺。第三個次第，「清明」再轉入「空明」，「空明」的意境是「天亮了」。「天亮了」的境界再轉入「空」。此時行者即可破光明與黑暗的分別，但破光明與黑暗的分別時，有的行者同時已可證入真空地帶。證入光音區的行者，一般喜悅、寧靜、快樂多一些，是因為他們的定力增強。

The transformation of the Light-Sound Realm is essentially a transformation of the “state of luminosity.” It can be broadly divided into four stages. It begins with visible light—red, orange, yellow, green, cyan, blue, or violet—then proceeds into invisible light. For those with higher capacity, it further transforms into spiritual light (silvery-white light) or golden light. The second stage is the transformation from “light” to “luminosity”—there is no longer a sensation of light, yet one experiences a state of “clear luminosity.” This state of “clear luminosity” is an inner experience of “pure brightness.” In the third stage, “clear luminosity” further transitions into “empty luminosity.” The state of “empty luminosity” is like “daybreak.” Furthermore, this state of “daybreak” transforms into “emptiness.” At this point, practitioners are able to transcend the duality of light and darkness. When this duality is dissolved, some practitioners may simultaneously enter the Realm of True Emptiness. Practitioners who have entered the Light-Sound Realm generally experience greater joy, serenity, and happiness because their stability of samādhi has strengthened.

剛開始在為法中修證時，首先缺失的是持久的專注力，現在先介紹幾個培養專注力的小方法。

In the initial stages of cultivation within the realm of conditioned dharmas (phenomena), the first thing most practitioners lack is sustained concentration. The following are a few simple methods for developing it.

一、內觀意守

1. Inner Meditation and Intent-Focusing

內觀就是行者將注意力放在自己的身心內。為什麼用內觀呢，有一些法門也用外觀，比如：用眼睛盯著外界的一個物品或者一束光、一個點來令自己專注靜下來。雖然在忘我之後並無身內身外之別，但筆者認為，剛開始修證的人，將注意力放在自己的身內好一點。因為我們平時諸根都向外漏，我們的注意力其實都在外面，能量向外散失。如果注意力開始放入體內的任意點上，都有「收心攝意」的作用。比起外觀，唯一的缺陷是，內觀沒有看得見的目標，注意力易散失。雖然有覺受，但行者還不能住在覺受上，不讓覺受打擾自己的專注力，要「覺而不動」。

Inner meditation means the practice of placing one's attention within their body and mind. Why is inner meditation used? Some methods employ outer meditation instead, such as fixing the eyes on an external object, a beam of light, or a single point to cultivate concentration and calm the mind. Although there is no distinction between the inside and outside of the body after attaining self-forgetfulness, the author believes that for the beginners in cultivation, it is better to focus their attention inside the body. This is because in our ordinary lives, our sense faculties are constantly leaking outward. Our attention is always on the external world, causing our energy to dissipate. If attention is placed on any point within the body, it has the function of "collecting the mind and gathering the attention." Compared to outer meditation, the only drawback of inner meditation is the lack of a visible object, making attention more easily scattered. Although sensations may arise, practitioners should not dwell on them. They must not let these sensations disrupt their focus; instead, they must "remain aware yet unmoved."

其實，專注的內觀一處，近似於道家的「意守」，只是佛法選擇的內觀部位與道教的「意守」有不同。很多人不明白，為什麼佛教的氣脈講三脈七輪，道家講奇經八脈。因為角度不同，佛教把人當作法界，從「無我」的角度看氣脈，更近似一個中空的球體。而從有形的角度看，身體的氣

脈循環當然局限於人類的身體內，範圍也只涉及到了太陽系，即小周天、大周天的運化。當證入無心的境界時，脈也不存在，同歸虛空。

In fact, concentrating the focus inward on a single point is similar to the Daoist practice of “intent-focusing” (意守). However, the difference lies in the locations chosen by the Buddhist and the Daoist practitioners. Many people do not understand why Buddhist teachings on energy channels speak of the three channels and seven chakras, while Daoism speaks of the eight extraordinary meridians. It is just a matter of perspective. Buddhism regards the human being as the Dharma Realm, and from the perspective of non-self, the energy channels are more like a hollow sphere. Yet from a physical standpoint, the circulation of the body’s energy channels is naturally confined to the human body, and its scope extends only as far as the solar system—i.e., the operation and transformation of the microcosmic orbit (小周天) and macrocosmic orbits (大周天). When one realizes the state of no-mind, the channels also cease to exist, all returning to the empty space.

一般內觀的部位可選擇：眉心輪中心（兩眉心中間的位置）、心輪中心、臍輪中心、海底輪中心、生發宮、整個脊柱或脊柱的一個穴位，中脈的任何一點或整個中脈位置。易昏沉者選擇較高位置意守，散亂者以較低點為好（但高血壓者不宜守頭部，女子月經來時不宜守海底輪）。

In general, the focal points suitable for inner meditation include: the Third Eye Chakra center (the midpoint between the eyebrows), the Heart Chakra center, the Navel Chakra center, the Root Chakra center, the Sacral Chakra (Svadhishthana), the entire spine or a specific acupoint along it, any single point on the Central Channel (Sushumna), or the entire Central Channel. Those prone to drowsiness should choose a higher location to focus their attention, while those with a scattered mind should choose a lower point. (However, individuals with high blood pressure should not focus on the head, and women during menstruation should not focus on the Root Chakra.)

在內觀時，不只是覺得兩眼向內看，那樣「意念」仍在頭部，「心氣」並不能下達於關注的位置。是心氣與注意力同時要進入「內觀處」。這是內觀很重要的一點。不能把握要領，可以觀想吸氣時，將氣吸入被觀處，呼氣時從被觀處呼出，幾次之後「心氣」自然入於被觀之處。內觀時，注意力、呼吸與關注的部位合一才是最重要的。「內觀」時，內觀之處不應頻繁移動，偶然調整一兩處位置即可。除非是在練氣功想清理體內的一些障礙，或有老師傳授的其他法門在修，否則，不要移動你的「內觀專注點」。這樣易聚集能量，進入忘我，得定。

During inner meditation, it is not enough to simply feel as if your eyes are looking inward; in that case, your “intent” is still trapped in the head, so the “mind-energy” (心氣) cannot descend to the point of focus. Rather, both the mind-energy and attention must simultaneously enter the “focal point of inner meditation”—this is very crucial. If you cannot grasp this, visualize that as you inhale, you draw the breath into the focused spot, and as you exhale, you breathe out from that spot. After several cycles, the mind-energy will naturally settle there. When practicing inner meditation, the unity of attention, breathing, and the focused spot is what matters most. During “inner meditation,” it is advised not to frequently shift the focal point; occasional adjustment to one or two points is acceptable. Unless one is practicing Qigong to clear certain blockages within the body, or following other methods taught by a teacher, one is advised not to shift the “internal focal point.” In this way, energy is more easily gathered, which will lead to a state of self-forgetfulness and the attainment of samādhi.

內觀時，內觀的部位出現任何冷、熱、麻、脹等等覺受或忽大忽小，光明境界等都屬正常，沒有也算正常，不用大驚小怪。這種「內觀法」的目的是培養你的「專注力」以及將長久向外馳逸的能量收攝回來而已。時久，會有光明生起或因專注力進入定態。

When practicing inner meditation, it is normal to experience various sensations in the focused spot—such as cold, heat, numbness, swelling, a sudden feeling of expansion or shrinking, or even states of light. It is equally normal if you feel nothing at all; there is no need to make a fuss about it. The purpose of “inner meditation” is simply to cultivate your concentration and recollect the energy that has long been dispersed outward. Over time, light may arise, or you may enter a state of samādhi as a result of this sustained concentration.

二、觀呼吸法

2. Mindful Breathing

只要我們正常活著，呼吸就不會有片刻停止，但很少有人每時每刻都了解自己的呼吸狀況。你剛才的一刻是吸氣還是在呼氣，呼吸的長短、快慢如何，是暖還是涼，我們都不易在散亂中察覺。觀呼吸法即是通過讓你清晰地觀看、明瞭你自己的呼吸狀況，而培養專注力。但是，在佛陀曾經教授的法門內，觀呼吸法是很重要的法門，它被稱為「安般守意」。佛陀的兒子羅睺羅就是從此法門證入阿羅漢果的。如果你不是專修此法門的話，也可以只把它作為一個培養專注力的方法。

As long as we are alive, our breathing never stops, even for a single moment. Yet very few people are aware of their own breathing from time to time. Were you inhaling or exhaling just now? Was your breath long or short, fast or slow? Was it warm or cool? In the midst of our scattered minds, these are things we barely notice. The method of mindful breathing is to develop concentration by allowing you to clearly observe and understand your own breathing. Among the methods that the Buddha once taught, mindful breathing is a particularly important one; it is called “Anapanasati” (focusing the mind through breathing/安般守意). The Buddha's son, Rahula, attained Arhatship through this method. Even if you do not specialize in this method, you can still use it as a way to cultivate concentration.

具體觀法：

上坐後，全部的注意力放在自己的呼吸狀態上，呼吸的長短冷熱，每一息都要清楚。而且隨著心的專注和沉靜，呼吸不只從鼻出，行者會覺得呼吸從身體的任何部位出，從每個毛孔出。忘身時，只有呼吸，不知從何出……然後從此入門進入似乎不呼不吸的入定狀態。

Specific instructions for practice:

After sitting in meditation, place your full attention on the state of your breathing. Be clearly aware of every inhalation and exhalation—its length, warmth, or coolness. As the mind grows more focused and still, the breath will seem to come not only from the nose, but from anywhere in the body, or from every pore. When the body is forgotten, there is only breath, with no awareness of where it comes from...Then, from this gateway, one enters a state of samādhi in which one appears to neither inhale nor exhale.

三、數呼吸法

3. Breath Counting

行者上坐後，身心放鬆集中意念，從一數到十，然後返回來再從一數到十，一直持續這樣做。數呼吸法意在培養行者清明的專注力。如行者昏沉散亂打妄想，可能就數到十二、十三了，而且用數字代替雜念。但要注意，專注力的培養中，行者始終要保持一個清明的覺知。但前面的「內觀意守」與「觀呼吸」都結合了身體的氣脈修法，對生理的轉化幫助更大。不過沒有最好的法門，適合你當下修的就是最好的，不要執著。

After sitting down, practitioners relax their body and mind, focus their attention, and count from one to ten. Then, they return to the beginning and count from one to ten again, repeating this continuously. The breath-counting method is intended to cultivate the practitioner's clear, mindful concentration. If the practitioner becomes drowsy, scattered, or caught in distracting thoughts, they may find themselves counting up to twelve or thirteen. In this practice, the numbers themselves replace those random thoughts. It is important to note that throughout the cultivation of concentration, the practitioner must always maintain clear, lucid awareness. However, the previous methods—inner meditation, intent-focusing, and mindful breathing—incorporate the body's energy channels into the practice, which is even more beneficial for physiological transformation. Nevertheless, there is no single best Dharma method. Whichever practice suits you at this moment is the best one for you—do not be attached.

四、持咒（持名號入禪定法）

4. Mantra Recitation or Name Recitation to Enter Samādhi

咒語有很多種，常見的基本上可劃分為：① 祈請咒，如百字明；② 相應咒，如諸佛菩薩心咒；③ 降魔咒，如楞嚴咒；④ 超度咒，如往生咒等。如配合禪定修行，最好持相應咒。「六字大明咒」是觀世音菩薩心咒，行者持誦久了，可以與觀世音菩薩的「無緣之慈，同體大悲」相應，得到加持和護持，清洗業力。

There are many types of mantras. Common ones can be generally classified into the following:

- (1) Invocation mantras, such as the Hundred-Syllable Mantra;
- (2) Response mantras, such as the heart mantras of various Buddhas and Bodhisattvas;
- (3) Demon-subduing mantras, such as the Shurangama Mantra;
- (4) Transference mantras, such as the Rebirth Mantra.

If combined with meditation, it is best to recite Response mantras. The Six-Syllable Great Bright Mantra (Om Maṇi Padme Hūṃ) is the heart mantra of Guan Yin (Avalokiteśvara) Bodhisattva. Through sustained recitation, a practitioner is able to resonate with Guan Yin Bodhisattva's

"unconditional kindness and universal compassion," thereby receiving blessings, protection, and purifying karma.

持誦時，聲音從「下丹田」出，有點像美聲唱法，身體內部就像真空，整個音流充滿體內，振動脈道。（不要用喉嚨在唱或用口在念誦）。這樣持誦行者才能進入定態。而且持到一定時候，只要行者專注力足夠，身心就是「六字大明咒」音流，入法界音聲海。

When reciting, the sound should emanate from the lower dantian, similar to bel canto style of singing. The body feels as if it were a vacuum, with the entire sound current filling it and vibrating through the energy channels. (Do not simply chant from the throat or recite with the mouth alone.) Reciting in this way can help the practitioner enter samādhi. Moreover, after sustained recitation, as long as their concentration is sufficient, their body and mind will become one with the sound current of the Six-Syllable Great Bright Mantra, merging with the Ocean of Sound in the Dharma Realm.

持誦佛菩薩的名號也有很大加持力，因佛菩薩們在「因地」都有大願，持誦他們的「名號」易與他們的願力相應，得到他們的救援和加持。如要與禪定相應，就是像持咒那樣持誦名號，如南無阿彌陀佛，持誦時也像持「六字大明咒」那樣持，可以入定態，行者也許可以立刻見到「西方淨土」和「西方三聖」現前，並非是在往生時。

Reciting the names of Buddhas and Bodhisattvas also carries immense blessing power. This is because in their “causal stage,” they all made great vows. Reciting their names makes it easy for one to resonate with the power of their vows, hence receiving their rescue and blessings. If you wish to align with meditative concentration, you should recite the Buddha's name just like chanting a mantra—for example, Namo Amitabha. When reciting, do so in the same manner as chanting the Six-Syllable Great Bright Mantra. This can lead to the state of samādhi. The practitioner may even immediately behold the manifestation of the “Western Pure Land” and the “Three Holy Sages of the West” right before them—not only at the time of passing.

總之，要通過持咒和持名號入禪定，持誦的方法很重要，一定要讓音流從身內出，振動脈道。

In summary, to enter samādhi through the recitation of mantras or the Buddha's name, the method of chanting is crucial: the sound current must emanate from within the body, and vibrate the energy channels.

常見的應當以「南無阿彌陀佛」和六字大明咒「嗡嘛呢唄咪吽」或三字咒「嗡、啊、吽」是首選。行者都可以觀想它們排列於中脈，然後從身或頭頂振動而出，音流遍滿法界。有些行者很快就身心化為音流，有些行者會身心充滿光明，因法界中光音是一體的。音的振動也可產生光，光明中有音有相，化生一切。身心充滿光明時，行者會忘聲忘身。層次更高的行者可以在光中見到阿彌陀佛和觀音菩薩之相，而且與他們合一，無二無別。

The most recommended choices are "Namo Amitabha," the Six-Syllable Great Bright Mantra "Om Maṇi Padme Hūṃ," or the three-syllable mantra "Om Āḥ Hūṃ." Practitioners can visualize them arranged along the central channel, then vibrating outward from the body or the crown of the head, with the sound current pervading the entire Dharma Realm. Some practitioners will quickly experience their body and mind transforming into this sound current, while others may find their body and mind filled with light—for in the Dharma Realm, light and sound are one. The vibration of sound can also produce light. Within the light there is sound and form, from which all phenomena are manifested. When the body and mind are filled with light, the practitioner forgets both sound and body. Practitioners of a higher level may even perceive the forms of Amitābha Buddha and Guan Yin Bodhisattva within the light, and become one with them without duality or distinction.

第二、破除「我執」

Second, Eradicating Attachment to Self (我執)

什麼是「我執」呢？佛說「人無我」、「法無我」。「人無我」就是說你認為的這個剎那不停止的生滅意識和身體不是「你」，你是不生不滅的，你是佛。只是被這個幻境牽引，無法解脫。包括身心的色、受、想、行、識，即五蘊。「法無我」是指不只是人，世界的萬事萬物都沒有一個「真實的自我」存在，他們也只是緣聚則生，緣散則滅。「我執」就是指你執著於這一切不真實的幻境，而被其所轉，所攝受。

What is the “attachment to self”(ātma-grāha)? The Buddha taught both “the non-self of the person” and “the non-self of dharmas.” “The non-self of the person” means that this incessantly arising and ceasing consciousness and body that you take to be “you” are in fact not your true self. Your true self is unborn and unceasing. You are a Buddha. Yet, being drawn by this illusory realm, your body and mind are unable to be liberated, including from form, feeling, perception, volitional formations, and consciousness—namely, the five aggregates. “The non-self of

dharmas" means that not only human beings, but all things and phenomena in the universe lack a "true, inherent self." They simply arise when conditions gather and cease when conditions disperse. The "attachment to self" means that *you* are clinging to this wholly illusory reality, consequently being swayed and controlled by it.

在剛開始破除「我執」時，最大的干擾和牽引是「情欲」。說「自我」就是「情欲」，也未嘗不可。如果情欲破了，名利很容易破掉。有時「名利心」也是「情欲」無法滿足而要尋找的另一個突破口。有些老年人說，我已經很久沒有性行為等，似乎已沒有情欲了。在古代有的僧人為了斷情欲，竟自毀男根，但斷情欲卻並非是毀掉生殖器或沒有性行為，情欲包含愛情、友情、親情等等範圍，但現在只談偏重於生理系統的情欲干擾。

When first beginning to eradicate the "attachment to self", the greatest interference and pull comes from emotion and desire. It is not incorrect to say that the sense of "self" is rooted in desire. Once desire is eliminated, attachment to fame and gain is easily overcome. Sometimes, the pursuit of fame and gain is simply another outlet when desire cannot be satisfied. Some elderly people say that they haven't engaged in sexual activity for a long time and seem to have no more sexual desire. In ancient times, some monks even mutilated their male organs in an attempt to sever their sexuality. However, conquering desire does not mean destroying the reproductive organs or abstaining from sexual activity. "Desire" encompasses a broad spectrum including romantic love, friendship, and family affection; but for now, we will focus specifically on the disturbances of emotion and desire within the physiological system.

有句話說：「問世間情為何物？直教人生死相許」。其實人類幾千年來，無數詩詞歌賦為情而作，但情仍說不盡、道不明。但幾乎每一位有情感的眾生，都在其中酸甜苦辣地品嚐著。其實，如果從修證的角度看，情什麼也不是。如果簡單做一個比喻，在物質區，它是一種表面的形象、虛妄的覺受、是一個念頭、是一種行為、是一種體驗、是「五蘊」——色受想行識。在光音區，它是光和聲音。在波動區，它是振動。在真空地帶，它是示現。從物質區到波動區，修行者都在破情欲的牽引，即使你變成了宇宙振動，仍有情，是情在振動。即使在真空地帶，進入「空我」，仍有普照萬物的愛，普度眾生的情。雖然「空我」的愛上升到了慈悲，但仍算有情眾生。它在物質區和光音區的投影，仍有生生世世的緣要了，仍需要承擔共業和自己個業形成的果。

There is a saying: "What in this world is love? It makes people pledge themselves to life and death." For thousands of years, countless poems, songs, and literary works have been composed for love, yet love remains inexhaustible and beyond full expression. Almost every sentient being with emotions tastes the full range of it—the bitter, the sweet, the sour, and the spicy. In fact,

from the perspective of cultivation and realization, emotion and desire have no inherent existence. To give a simple analogy: in the Material Realm, it is merely a superficial form, an illusory sensation, a thought, an action, and an experience—it is the “five aggregates”: form, feeling, perception, volitional formations, and consciousness. In the Light-Sound Realm, it is light and sound. In the Vibration Realm, it is vibration. In the Realm of True Emptiness, it is a manifestation. From the Material Realm to the Vibration Realm, practitioners are working to break free from the pull of emotion and desire. Even if you become the cosmic vibration itself, emotion is still there—it is emotion that is vibrating. Even in the Realm of True Emptiness, upon entering the state of “empty self”, there still remains a love that universally illuminates all things, and an emotional affinity that seeks to liberate all sentient beings. Although the love of the “empty self” has ascended to compassion, one is still considered a sentient being. Its projections in the Material Realm and the Light-Sound Realm still involve karmic affinities across lifetimes to be resolved. It still must bear the fruits formed by both the collective karma and one’s individual karma.

可以說情欲一直是人類修證中最大的障礙。

人的性成熟時，人就是一顆情欲的種子，只要因緣具足，隨時可以發芽開花結果。而這個世界緣太多了，在網絡時代，時空縮短，條件具足太容易了。如果願意，有的人一生都在不同的緣中開花，一直到生命終結。

我們先不把這種行為與任何人類的道德品質、義務責任掛鉤，只從佛學修證的角度談這樣做的結果。

（一）結緣無數，情緣是最不易了的，因為它不能等價交換。

（二）不斷的換緣，使很多執著情欲的人受傷，這樣情欲就導致了刻骨銘心的逆緣。

（三）心神易散失，意念無法專注、入定。

（四）能量散失，易漏失能量。

（五）自己內心的嫉妒、嗔恨、佔有欲會增強，很難徹底平息。

（六）會變得虛偽、不真誠、撒謊，內心的陰暗面增強。這種陰暗會使人覺得生命沒有意義，因為光明坦蕩代表生發，陰暗代表死亡。

總之，情欲是物質區、光音區令修證者最難解脫的幻境。

In this sense, emotion and desire have always been the greatest obstacles in human cultivation and realization. When humans reach sexual maturity, they are like a seed of desire. As soon as conditions come together, it can sprout, blossom, and bear fruit at any moment. In this world, there are far too many conditions; in the age of the internet, space and time have been greatly compressed, and conditions are easily fulfilled. Some people, if they are willing, may spend their entire lives blooming within different karmic conditions, until the end of life. Without linking such behavior to any question of morality, responsibility, or obligation, let us examine its results solely from the perspective of Buddhist cultivation and realization.

- (1) It creates countless karmic affinities, among which the bond of love is the most difficult to resolve, because it cannot be exchanged on equal terms.
- (2) Constantly changing relationships harm many who are emotionally attached, giving rise to deeply painful and unforgettable adverse karmic connections.
- (3) The mind and spirit are easily scattered, making it difficult to concentrate or enter samādhī.
- (4) Energy is dissipated and easily lost.
- (5) Jealousy, anger, hatred, and possessiveness intensify, making them very difficult to overcome.
- (6) One may become hypocritical, insincere, and deceitful, with the darker side of the mind growing ever stronger. This inner darkness makes life feel meaningless—for brightness and openness symbolize birth and growth, whereas darkness symbolizes death.

In short, emotion and desire are the most difficult illusions for practitioners in the Material Realm and the Light-Sound Realm to transcend.

在小乘佛教中，四果阿羅漢從一開始修行就離情去欲，嚴持戒律，修四禪八定，等於他們逃避了這個幻境。入定後，他們安住在定中，寂滅為樂。寂滅只是在物質區呈現出的一個面，在波動區，寂滅和生發是同時的。故「寂滅」久了，一旦因緣具足，阿羅漢一定會從禪定中出來，進入生發狀態。此時他們會很茫然，因為他們不知道，他逃避的那一面，一直同時伴隨著他。「他」就是「情欲」本身，他逃掉的只是不讓「種子」有發芽開花的機會和條件而已。種子仍在，眾生有情，宿緣仍在。但阿羅漢證到四禪八定後，他憑定力即可以令自己的所有「覺受」寂滅掉。在寂滅定中，他全身只有一絲「氣息」維持，這絲「氣息」只能吹動一根汗毛那麼微弱。所以，紅塵的一切，包括情欲，對一位在現世證四果的阿羅漢來說，只能令他的一根汗毛微微震動一下，他完全靠定力即可抵抗一切。真的是八風（利、衰、毀、譽、稱、譏、苦、樂）吹不動。但宿緣

要了，慈悲要起，否則他無法在人間圓證佛果。眾生在情欲之中，他的鐵石心腸有時無法有太多的善巧方便救拔有緣的多情眾生，這就有了菩薩的出現，生起慈悲的阿羅漢，開始「攝心為戒」，進入紅塵，用各種方便、善巧救拔眾生，甚至包括情欲的滿足。但這樣的菩薩在現世幾乎找不到。

In Theravada tradition, the fourth-stage Arhats seek to renounce emotion and desire from the very beginning of their cultivation. They strictly uphold the precepts and cultivate the Four Dhyānas and the Eight Samādhis, which enable them to escape this illusory realm. After entering samādhi, they abide peacefully within it, taking quiescent cessation as a bliss. Yet quiescent cessation is only one aspect manifested within the Material Realm. In the Vibration Realm, cessation and arising occur simultaneously. Therefore, after abiding in cessation for a long time, once the causes and conditions come together, Arhats will inevitably emerge from samādhi and enter a state of arising. At that point, they become bewildered because they do not realize that the very aspect they fled from has been accompanying them all along—the “self” is itself emotion and desire. What they escaped was merely the opportunity and conditions for its seeds to sprout and blossom; the seeds themselves remain. As long as sentient beings possess emotional attachment, their karmic affinities from the past still remain. However, after Arhats have attained the Four Dhyānas and the Eight Samādhis, the power of samādhi can make them extinguish all sensations and feelings. While abiding in the samādhi of quiescent cessation, only a single thread of breath sustains the body—so faint that it could barely move a single hair. Therefore, everything in the mundane world—including emotion and desire—can do nothing more than a slight tremor of a single hair to an Arhat who has attained the fourth stage in this lifetime. They rely entirely on samādhi power to withstand everything. Truly, even the *Eight Winds*—gain and loss, disgrace and praise, honor and ridicule, suffering and pleasure—cannot shake them. Yet their karmic affinities from past lives still need to be completed, and great compassion must arise. Otherwise, they cannot perfectly realize Buddhahood while remaining in the human world. Sentient beings are immersed in emotion and desire. An Arhat with “a heart as firm as iron and stone” may sometimes lack the skillful means needed to liberate those with whom they share karmic affinities. This leads to the arising of Bodhisattvas—Arhats who have given rise to compassion begin to “restrain the mind as the precept,” enter the mundane world, and employ various skillful means to rescue sentient beings—sometimes even including the fulfillment of desire. However, such Bodhisattvas are virtually impossible to find in the present world.

直接從菩薩道修證的行者，不管宿世的根器如何，在現世又要救拔眾生，又要修證四果阿羅漢的定力，比較困難。有些因緣不是個人的努力即可達成的，時空的萬事萬物都會對你的正定構成影響。

For practitioners cultivating directly on the Bodhisattva Path, regardless of their capacities from past lives, it is quite difficult to rescue sentient beings while developing the samādhi power of a fourth-stage Arhat in the present life. Some causes and conditions cannot be brought about through personal effort alone. All things in space and time will influence your right concentration.

如何突破情欲對自己的控制？當通過專注力進入定態，通過禪定力對自己的身心覺受以及外境誘惑能做到「覺而不動」最好。「覺而不動」時間久了，自然可以到達「動而不住」，「住而即有即空」。從「即有即空」到「色空不二」的示現，這是身心解脫之路，但這條路不是一蹴而就的。所以在意境上，首先要有正念、正知見。

How can one break free from the control of emotion and desire? When you enter samādhi through concentration, it is best—through the power of that samādhi—to attain the state of “being aware yet unmoved” in the face of one’s own physical and mental sensations, as well as external temptations. After remaining “aware yet unmoved” for a long period of time, one naturally reaches the state of “moving yet not abiding,” and eventually “abiding while simultaneously manifesting existence and emptiness.” The manifestation from “existence-yet-emptiness” to the “non-duality of form and emptiness” is the path to liberation of body and mind. However, this path cannot be achieved overnight. Therefore, regarding the state of mind, one must first develop right mindfulness and right view.

比如，佛法裡對治五蘊牽引的方法有：痛念無常、苦、空、無我。我們應這樣思維，這個世界一切無常，很多事我們都無法把握，情欲是很虛幻的，像「自我」一樣的虛幻。人有「十苦」（生苦、老苦、病苦、死苦、怨憎會苦、愛別離苦、求不得苦及五蘊熾盛苦、壞苦、行苦）。想我們已到中年，回望過去的歲月，眨眼而過，像一場夢，似乎並未作出任何對生命有價值有意義的事情，活得迷迷糊糊，光陰在吃喝玩樂中虛度，未來幾十年，也不見得比現在更好。想想老去時，身體衰老，頭腦混沌，疾病纏身等，我們會比前面的幾十年過得更開心嗎？我們還是應該抓緊時間修行，不要讓自己雜念紛飛，為未來以及下一世，累積一些福報、功德。佛說，一切如夢幻泡影，臨終時，我們什麼也帶不去，只有業隨身。你身口意的行為，就是你的業力，它如影隨形，因緣熟了，業都要示現果報。想想自己對別人，對這世界所做所說，你曾給予別人的痛苦，都將回歸到自己身上。我們要清醒一點地做人、做事。佛說我們可以證到「無我」的等級，這樣我們

即可解脫。如果我們有很好的條件來修行，就要一心一意地修證，不要再生起任何為滿足自我私慾而不擇手段的邪念。

For example, the Buddhist methods for counteracting the pull of the five aggregates include deeply contemplating impermanence, suffering, emptiness, and non-self. We should reflect in this way: everything in this world is impermanent, and many things cannot be grasped or controlled. Emotion and desire are highly illusory, just like the illusion of the “self.” Human beings are subject to the “Ten Sufferings”—the suffering of birth, aging, sickness, and death; the suffering of encountering what one dislikes; the suffering of separation from what one loves; the suffering of not obtaining what one seeks; the suffering of the intense activity of the five aggregates; the suffering of decay; and the suffering of conditioned existence. Consider how we have reached middle age. Looking back, the years have passed in a blink of an eye, like a dream. It seems that we have done nothing truly valuable or meaningful with our lives—living in a daze, frittering our time away on eating, drinking, and entertainment. The decades ahead may not be better than the present. Think of growing old: the body decays, the mind clouds, illness comes without end. Will those years be happier than what was left behind? We should seize the time for practice, not allowing discursive thoughts to scatter freely, but accumulating blessings and merit for the future and the next life. The Buddha said that all things are like dreams, illusions, bubbles, and shadows. At the end of life, we take nothing with us—only karma follows. The actions of body, speech, and mind constitute one’s karmic force. It follows like a shadow. When causes and conditions mature, karma manifests its retribution. Reflect on what we have done and said to others and to the world. The suffering we have caused others will eventually return to us. We should live and act with greater mindfulness. The Buddha taught that we can realize the state of “non-self,” and thereby liberate ourselves. If we have favorable conditions for practice, we should devote ourselves single-mindedly to cultivation and realization, and not give rise to wrong thoughts that seek to satisfy selfish desires.

另外，樹立崇高的信念、目標也是突破「情欲」對自己牽引的最好方法。記得曾經在電影中看到，國內革命戰爭時期，有一位烈士被囚禁在監牢，他在就義前，在監獄的牆上寫了一首詩：「生命誠可貴，愛情價更高，若為自由故，二者皆可拋」。

當時我在看電影時還小，想他的「自由」指的是什麼，連生命都沒有了，他還要自由幹什麼？我想他的「自由」應該是指他的一種信念，比如改變這個世界，他認為不公正、黑暗的一切。現在我們不是去探討他追求的信念如何，而是想說如果一種「信念」可以讓人放棄生命以及所愛的人，那情欲對他的牽引會很弱。這使我想到，在現實生活中，如果一個每時每刻都在關注自己的

身心覺受，關注自己的所愛和被愛，意念如果只在「我」和「我的」範圍打轉，那這個人要突破情欲的控制是非常困難的。所以我們要不斷開闊自己的視野、心胸、氣度。不要讓自己的注意力只停留在「自我」的分別覺受中。每個修證佛法的行者，都應把「以身證道，解脫輪回，普度眾生」當作生命的最高目標來追求，而不只是想通過修證來獲取現世的安樂。因為只要在時空區，你的「安樂」隨時都會被擊碎。只是我們在快樂平安時，體驗不到佛說的苦，或者好了傷疤忘了痛。我們可以想想躺在醫院中的病人，想想他們寢食難安，生不如死的痛苦。想想我們身邊的親人、朋友為情所困，為情在煎熬，在心靈上體驗著生不如死的感覺。也許我們有一天果報熟了也會變成他們。一位證道者甚至要想到三惡道眾生的苦，雖自己看不到，佛經中講起過，那是苦的，無片刻喘息和停止的機會的，而且時間之漫長，不知有多久。

Furthermore, establishing noble convictions and higher goals is one of the best ways to break free from the pull and control of emotion and desire. I remember a scene from a film: during the Revolutionary War, a martyr was imprisoned. Before his execution, he wrote a poem on the prison wall: "Life is precious; love is even more so. Yet for the sake of freedom, both can be cast aside." I was young when I saw this and wondered—what did his "freedom" mean? If he was going to die, what use was freedom? I later understood that his "freedom" was a belief—a conviction to change a world he saw as unjust and dark. We are not here to evaluate the belief he held. The point is simply this: if a belief can lead a person to give up both life and loved ones, emotion and desire will exert very little control over them. This reminds me that in real life, if someone is constantly absorbed in their own physical and mental sensations, and always focused on loving and being loved, with their thoughts revolving solely around "me" and "mine," it becomes incredibly difficult for them to break free from the control of emotion and desire. Therefore, we must continuously broaden our vision, our mind, and capacity. We should not let our attention remain confined to the discriminatory perception of the self. Every practitioner of the Dharma should regard "attaining Buddhahood through direct experience with body and mind, liberating oneself from saṃsāra, and saving all sentient beings" as the highest goal of life, rather than merely seeking peace and happiness of the present life. For as long as you remain in the realm of space and time, your "peace and happiness" can be shattered at any moment. Yet when we are in times of happiness and peace, we do not feel the suffering that the Buddha spoke of, or we forget the pain once the wound heals. We can reflect on patients lying in hospitals—they suffer so acutely that they cannot even eat or sleep, feeling that life is worse than death. We can also think of our loved ones and friends, trapped and tormented by emotional attachment, experiencing in their hearts a suffering no better than dying. Perhaps one day when our own karmic results mature, we will become as they are. Even an enlightened practitioner

must also contemplate the suffering of beings in the three lower destinies. Though we cannot see it, the Buddhist scriptures describe it—unrelenting suffering, without a moment's rest, for a duration beyond imagining.

現在介紹兩種對治生理慾望的小方法：

（一）性能量升起時，如果你的意識能夠清靜無為，不去幻想其它女人或男人，不去分別這種衝動與淫欲相連，不去在意自己想與異性親近的覺受，安坐於坐墊上（躺、或坐在椅子上，意守在海底輪或脊柱上），那麼幾次訓練以後，這種能量會自動回歸脈輪，開啟脈道。而且，性能量充沛時，身體的每個細胞能量都會充盈。這種細胞裡的「淫毒」使人產生「性要求」的幻境（這種淫毒是身體的覺受與意識中儲存的「淫欲」信息相合產生的，如果我們的心不分別身體的這種覺受，即使我們的細胞裡殘留著淫欲的信息，也不會形成淫毒。它仍然可成為修證中最強大的一股力量，但徹底清除這種信息，需要身心的徹底轉化）。修證者會看到如果行者無欲無求，充盈的細胞能量非常清淨。行者一旦升起淫心以及曖昧的覺受，中空的細胞馬上變得渾濁，而且發出各種彩色光芒。生物場振動頻率改變，向喜歡的異性發出性愛的波動。所以，不受情欲牽引是我們最困難的事情。如果不斷訓練自己，也可以盡快到達，只是開始有一些難度。’這並不是讓每個行者離情去欲，只是行者在修證中一個階段的需要。如果行者從物質區、光音區的時空中解脫後，才可以讓自己從情欲昇華到愛。那是一種從情欲解脫後的自在。

Now, we will introduce two simple methods to counteract physiological desire:

(1) When sexual energy arises, if your consciousness remains pure and detached without fantasizing about other women or men, without associating this impulse with lust, and without dwelling on the sensation of wanting physical intimacy with someone you desire—simply sit peacefully on your cushion (or lie down, or sit in a chair, and focus your mind on the Root Chakra or the spine). After a few sessions of this practice, this energy will naturally return to the chakras and open the energy channels. Moreover, when sexual energy is abundant, every cell of the body becomes filled with energy. This "poison of lust" within the cells creates the illusion of "sexual desire" in the person. (This poison of lust is generated when the physical sensations merge with the information of "lust" stored within our consciousness. If our minds do not distinguish this physical sensation, even if the information of lust remains in our cells, it will not form into the poison of lust. Instead, it may become the most powerful force in cultivation and realization. However, to fully eliminate this information requires the complete transformation of body and mind.) The practitioner will observe that when one is free from lust and desire, the abundant cellular energy is remarkably pure. Once a practitioner yields to lustful thoughts or ambiguous

sensations, their hollow cells immediately become turbid and emit various colored lights. The vibration frequency of their biofield shifts, sending waves of sexual attraction toward the individual they are drawn to. Therefore, not being driven by desire is our most difficult task. If one continuously trains oneself, this state can be reached as quickly as possible, though it presents some difficulty at the beginning. This is not to demand that every practitioner eliminate emotion and abandon desire entirely; it is simply a stage-specific requirement in cultivation and realization. Only after practitioners have liberated themselves from the space and time of the Material Realm and the Light-Sound Realm can they sublimate desire into love. That is the freedom and ease born from this liberation.

（二）單運法：當有性衝動時，把意念守到自己的海底輪，觀想性能量變成燃燒的火。甚至可以觀想自己的海底輪像一個液化氣灶，用意念打開開關，「嘭」的一下，火焰從「海底輪」騰空而上，然後讓火愈燒愈旺。讓欲火盡情燃燒，不要讓它與戒律、道德、品質等等聯繫。讓自己安住在燃燒的欲火裡，覺而不動。最後結束修證的時候，將火收回脈輪。

(2) The Single Circulation Method: When sexual impulses arise, place your attention on the Root Chakra and visualize sexual energy transforming into a burning fire. You may even visualize your Root Chakra as a gas stove. Use your intent to turn on the switch—with a sudden “whoosh,” flame surges upward from the Root Chakra into the air. Then, allow the fire to burn increasingly stronger. Let the fire of desire burn freely, without associating it with precepts, morality, personal character, etc. Abide peacefully within the burning fire of desire—aware yet unmoved. At the end of practice, draw the fire back to the chakra.

第三、累積功德

Third, Accumulating Merit and Virtue

我們每天有二十四小時，因種種原因，我們在坐墊上修證的時間並不太多，那麼日常生活便成為我們修證的最好道場。「無我」是大乘佛法修證的地基，但在坐墊上進入專注，暫時「忘我」都不太容易。因常被雜念、幻境以及身體的覺受牽引。那麼日常生活中，就要刻意去訓練「無我」的品質，而「利他」之行是訓練「無我」品質的最好方法。這也是佛法中常說的發「菩提心」。

We have twenty-four hours a day, but for various reasons, the time we spend on the meditation cushion is quite limited. Therefore, daily life turns out to be our best bodhimaṇḍa (place of awakening). "Non-self" is the foundation of Mahāyāna Buddhist cultivation and realization. Yet,

even achieving concentration on the cushion to temporarily "forget the self" is no easy task, as we are constantly driven by distractions, illusions, and physical sensations. Therefore, in our daily lives, we must deliberately foster the quality of "non-self," and the act of "benefiting others" is the best way to cultivate this quality. This is also what Buddhism often refers to as bringing forth the "Bodhi Resolve" (Bodhicitta).

在日常生活中，我們常常認為「利他」是在幫助別人，這是世俗人的看法。所以，人們常常去做一些慈善事業，或者去無私地幫助弱者。但從佛法的角度，這只是累積人天福報，無法成為解脫輪回的功德。佛教史上，禪宗的初祖達摩祖師，剛來中國時，梁武帝召見他，梁武帝在中國佛教史上是很有名的一位皇帝，他修建了很多寺院，為佛教在中國的發展做了很多事。但當他問達摩這樣做有沒有功德時，達摩祖師看著他高高在上的樣子，膨脹的慾望和習氣，淡淡地說：沒有功德。相信這對虔誠信仰佛法的梁武帝有很大衝擊，使他終於對佛法有了更深刻的理解和認知。

In daily life, we often think of "benefiting others" as helping others—this is the worldly view. For this purpose, people frequently engage in charitable activities or unselfishly help those in need. However, from the Buddhist point of view, this only accumulates blessings in the human and heavenly realms; it won't become the merit and virtue that liberate one from saṃsāra. In Buddhist history, when Bodhidharma (達摩), the First Patriarch of the Chan School, first arrived in China, Emperor Wu of Liang (梁武帝) summoned him. Emperor Wu is a highly renowned ruler in Chinese Buddhist history, who built many temples and made great contributions to the development of Buddhism in China. Yet, when the emperor asked Bodhidharma whether these deeds had earned him any merit and virtue, Bodhidharma, looking at his lofty status, inflated desires, and habitual tendencies, calmly replied: "No merit and virtue at all!" This surely struck the devout emperor deeply, and ultimately led him to a more profound understanding and realization of the Dharma.

對一位佛法的修證者來講，「利他」是在幫助別人的同時，修證、改變自己的慾望習氣。比如，我們在路上見到一位乞丐，我們毫不猶豫地施捨了一點錢給他，這種施捨滿足了「自我」的愛心、同情心、憐憫心等等的需要。但這還不是佛法的布施，佛法的布施要求行者在布施的同時，去掉的是自己的貪婪以及對金錢的執著，當然也有對被施者的愛。但更多的應該觀照到我們做每一件善行時，自己的起心動念是否真的很無私。這是修行者功德圓滿的需要。所以，能夠改變自己習氣、慾望的行善才可累積功德，成為自己修證的助緣。

For a practitioner of the Dharma, "benefiting others" means that while helping others, one simultaneously refines and transforms one's own desires and habitual tendencies. For example,

if we encounter a beggar on the street and give some money without hesitation, this kind of giving merely satisfies the "self's" need for love, sympathy, and compassion. This is not yet the practice of generosity in Buddhism. Buddhist generosity requires practitioners, at the very moment of giving, to let go of their own greed and attachment to money while, of course, still holding love for the receiver. More importantly, whenever we perform a wholesome deed, we should observe clearly whether our underlying thoughts or intentions are truly selfless. This is necessary for a practitioner to perfect their merit and virtue. Consequently, only wholesome deeds that genuinely transform one's habitual tendencies and desires can accumulate merit and virtue, thus becoming a supporting condition for one's own cultivation and realization.

佛法對修證者行善有更高的要求，比如前邊的布施，佛法的修證要求「三輪體空」的布施，這是對佛法的見地要了解的人才可以做到的，即施者空、錢空、受者空。這樣就是在布施的同時，已經證得「無我」。因「無我」，所以也無他。外境都是相對「自我」存在的。有些修證者認為，既然一切皆空，那我就不做了，但如果你自己仍然被物質區牽引，即所有的形式對你都是很重要的。把心中的善願變成行為，對你才是「利他」之行。

The Buddhist teachings place higher requirements on practitioners when they perform wholesome deeds. For example, in the practice of giving mentioned earlier, Buddhist cultivation requires the practice of giving in which the "three wheels are empty"(三輪體空)—namely, the giver, the gift, and the receiver are all empty. This can only be accomplished by those who understand the right view of the Dharma. In this way, while practicing giving, one has already realized "non-self." Because there is no "self," there is also no "other." External phenomena exist only in relation to the "self." Some practitioners might think, "Since everything is empty, then I do not need to do anything." However, if you are still dragged along in the Material Realm, all forms and appearances remain very important to you. Transforming the wholesome aspirations in your mind into actual actions is precisely the practice of "benefiting others" for you.

當然，如果我們認為別人對我們的幫助是為了積功德而不懂得感恩，那就更是大錯特錯。有時動物都知道回報救他的人，何況是我們人類。感恩心是做人的一個基本品質。如果缺失感恩心，你在做人的品質上已經缺失了很多，又怎能從人成佛呢？擁有「愛心」的善行做多了，也會觸動人的內心世界，使人愈來愈無私。雖然他並未將此上升到佛學修證境界，刻意為之，但他也是在積累功德。因為「無私」就是菩薩的品質，無私的人不太看重自己的利益得失，不會斤斤計較、算計等價交換，不會在做每一件善行時，一定要一個理由。

Of course, if we assume that those who help us are merely trying to accumulate merit and virtue, and therefore fail to feel gratitude, this is an even greater mistake. Even animals sometimes know how to repay those who have saved them, let alone human beings. A grateful heart is one of the fundamental qualities of being human. If you lack gratitude, you are already deficient in the qualities that make you human. How, then, can you progress from being a human to becoming a Buddha? Performing many wholesome deeds with a loving heart will also touch and transform one's inner world, making one ever more selfless. Although they have not consciously elevated this to the level of Buddhist cultivation and realization, they are nevertheless accumulating merit and virtue. This is because “unselfishness” is the very quality of a Bodhisattva. An unselfish person places little importance on personal gain or loss, does not constantly calculate or insist on equal exchange, and does not require a reason for performing every wholesome deed.

— 第三部分完 / End of Part 3 —

第四部分

PART 4

怎樣修證佛法？（續）— 六度與止觀

How to Practice and Realize the Buddhadharma? (Continued)—The Six Perfections and Calm Abiding-Contemplation (Śamatha-Vipaśyanā)

佛法中，大乘菩薩修證的「六度」即「六波羅蜜多」（「波羅蜜多」為梵文的音譯，即「到彼岸」之意，意思是指由生死岸到涅槃岸。意譯為「度」，指渡過，到達的意思），都可以累積功德，因為它是佛陀為徹底破除我們的「我執」而設立的。即布施，持戒，忍辱，精進，禪定，智慧。

In Mahāyāna Buddhism, Bodhisattvas cultivate the Six Perfections, also known as Six Pāramitās (*Pāramitā* is a transliteration of the Sanskrit word meaning “to reach the other shore”—that is, to cross from the shore of saṃsāra to the shore of nirvāṇa. Hence it is translated as “crossing

over.”) Practicing the Six Perfections accumulates merit and virtue because they are established by the Buddha to completely eradicate our attachment to the self.

They are:
giving (dāna), upholding the precepts (śīla), patience (kṣānti), diligence (vīrya), meditative concentration (dhyāna), and wisdom (prajñā).

「六度」的意思即是解脫輪回的六種方法，行者需邊修邊能觀其空性，才能稱為解脫法門。即行者需要站在真空地帶看自己所有的修證行為。

The Six Perfections are six methods for liberation from the cycle of rebirth. The practitioner must contemplate their empty nature while practicing them before they can be called a door to liberation. In other words, the practitioner should observe every aspect of cultivation and realization from the viewpoint of True Emptiness.

第一度 布施波羅蜜多

First, the Perfection of Giving (布施波羅蜜多)

第一度布施波羅蜜多，是由布施入解脫門。布施所擁有的一切給需要幫助的人。如金錢、勞動、知識、微笑等等。修此布施法，沒有目的，不求回報，布施完便不掛在心上。佛法中說「三輪體空」而施，即是指施者空、受者空、所施一切空。用此三輪體空來布施才是布施波羅蜜多，才能入解脫之門。否則，只是做人間善業，積累人天福報而已。

The first Pāramitā, the Perfection of Giving, enters the gateway to liberation through giving. It means giving whatever one possesses to those in need—whether money, labor, knowledge, a smile, or anything else. When practicing the act of giving, one gives without any ulterior motive or expectation of anything in return. Once the act of giving is complete, one does not dwell on it or keep it in mind. In Buddhism, this is referred to as “giving with the three wheels being empty”—the giver is empty, the receiver is empty, and the gift itself is empty. Only by practicing giving in accordance with the emptiness of these three wheels does it become the Perfection of Giving and serve as a gateway to liberation. Otherwise, it is merely the cultivation of wholesome karma in the human realm, accumulating blessings enjoyed by humans and heavenly beings.

第二度 持戒波羅蜜多

Second, the Perfection of Precepts (持戒波羅蜜多)

第二度持戒波羅蜜多，即是由持戒入解脫門。

大小乘的戒律很多，但對大乘在家行者來說，莫過於「諸惡莫作，眾善奉行」這八個字。在人道，合乎於國情、道德規範、準則，利益眾生的事即為善事，反之則為惡。

The second Pāramitā, the Perfection of Precepts, enters the gateway to liberation through upholding precepts.

There are many precepts in both Mahāyāna and Theravāda traditions. However, for Mahāyāna lay practitioners, none of them surpass these few words: “Do no evil; practice every good.” In the human realm, actions that align with the laws of society, moral principles, ethical standards, and whatever benefits sentient beings, are considered wholesome; conversely, actions that do not are considered unwholesome.

持「戒」的本質是通過行為的約束而收攝心性的放縱，從而逐漸洗刷貪、瞋、癡三毒。如果只重形式，心性上一點沒有改變，也不叫持戒波羅蜜多。

The essence of upholding precepts is to restrain the indulgent tendencies of the mind through behavioral discipline, thereby gradually washing away the three poisons—greed, anger, and delusion. If one focuses solely on outer forms without transforming one's mind and nature, it cannot truly be called the Perfection of Precepts.

佛教最基本的有五戒：不殺生、不偷盜、不邪淫、不妄語、不酗酒。

There are five most fundamental precepts in Buddhism—refraining from killing, stealing, sexual misconduct, false speech, and intoxicants.

不殺生，並非單單吃素或放生就是不殺生。

大乘佛法的每一個修證都與心性有關，如果人還有嫉妒、瞋恨，殺心隨時會生起來。如嫉妒、瞋恨別人時，恨不得他死掉。

雖然我們只是心中生起這樣的念頭，但如果有一天你擁有了至高無上的權力，你就會將自己不喜歡或對自己的權力有威脅，讓你嫉妒的生命徹底消滅掉。嫉妒、瞋恨、報復、貪婪都是殺生的因，人類的殺心不會因為吃素食就可以泯滅。

Refraining from killing does not simply mean being vegetarian or releasing captive animals. In Mahāyāna Buddhism, every aspect of cultivation and realization is related to the nature of the mind. If one still harbors jealousy and hatred, the intention to kill can arise at any moment. For example, when we feel jealous or resentful toward others, we may even wish that they were dead. Although such thoughts may arise only in our minds, if we were one day to possess supreme power, we might completely eliminate those whom we dislike, those who threaten our authority, or those who make us jealous. Jealousy, hatred, revenge, and greed are all causes of killing. The human tendency toward killing won't be eradicated simply by eating a vegetarian diet.

比如佛陀時代，佛的弟子們，因受持不殺生戒，所以，不敢打掃精舍。因為在打掃時，會傷到一些小蟲子。但是害蟲太多了，又影響他們的修行。佛陀告訴他們，打掃精舍只是清除污垢，心中並無殺生之念，所以，即使誤傷小蟲，也不能算破戒。

我們也常常殺蟲，比如當你被蚊子叮咬，好不容易找到它，並將其打死，等它血染牆面時，觀察你心中瞬間升起的快意，這就是我們平時不易察覺的「殺心」。我們對它的死亡有快感，這就破了「殺生戒」，而不是除害蟲。

Take an example during the Buddha's time. His disciples, upholding the precept against killing, did not dare to clean their monastery because they could accidentally harm small insects. However, when there were too many pests, it affected their cultivation. The Buddha told them that cleaning the monastery was merely the removal of dirt without the intention to kill. Therefore, even if small insects were accidentally harmed, it would not be considered a violation of the precept. We also often kill insects in our daily lives, such as when a mosquito bites you and, after much effort, you finally find it and swat it to death. Observe the momentary sense of satisfaction that arises in your mind when its blood stains the wall. This is the "intention to kill" that we normally fail to notice. When we feel pleasure at its death, we have violated the precept against killing—the issue is not just the act of eliminating a pest.

不偷盜戒，是指不屬於自己的東西不拿。這句話聽起來並不難做，但是對心性方面，它並不僅限於財物，還包括情感、權利、知識、精神領域的一切。人的貪婪、佔有欲、自私都是它的因。人的欲望永不滿足，每一樣喜歡的物品，人都想佔為己有。人的欲望永不滿足，每一樣喜歡的物品

品，人都想佔為己有。我們想竊取這個世界的一切，來滿足「自我」對名利、情欲的渴求，偷心不死。

The precept of refraining from stealing means not to take anything that does not belong to us. This may sound simple enough to practice, but in terms of cultivating the mind, it is not limited to only material possessions. It also includes emotions, rights, knowledge, and everything in the spiritual realm. Greed, possessiveness, and selfishness are the causes of stealing. Human desires are insatiable. Whenever people encounter something they like, they want to possess it as their own. We wish to take everything from this world to satisfy the “self’s” cravings for fame, gain, and desires—the stealing mind never dies.

不邪淫戒，人類來自於性，情欲滲透在人類的每個細胞中，嚴格的劃分，有愛、情、欲三個層面。欲是最低物質層面的滿足，在生理上有刺激、快感就可達成。比如，嫖娼等。男女兩人互不相識，只是見面就上床，床上遊戲而已。情已涉及到男女雙方的共識、理解、溝通等層面，惺惺相惜，情不自禁而發生兩性關係。愛是更高層面的，愛是不管你愛的人愛不愛你，你都能夠給予足夠的寬容和諒解，甚至幫助而不求回報。當人的生命從情欲昇華到愛的層面時，就不再邪淫。也許他仍需要情欲的滿足，但他的身口意非常正。如果看到一個自己喜歡的異性，就心旌搖盪，見一個愛一個，愛三天後又馬上愛上另一個，甚至可以同時向幾個人示情，語調曖昧，喜歡營造曖昧的氛圍等等，這都是邪淫的因。邪淫可以讓人心猿意馬，心神散亂，無法保持正定。

The precept of refraining from sexual misconduct recognizes that human life originates from sexuality, and that the impulses of emotion and desire permeate every cell of the human body. Strictly speaking, it can be divided into three levels: sexual desire, affection, and love. Sexual desire belongs to the lowest, material level, where gratification is achieved through physical stimulation and pleasure. Prostitution is one example. A man and a woman may be complete strangers, yet go to bed immediately upon meeting—it is simply a physical game. Affection goes a step further, involving mutual understanding, communication, and emotional connection between two people. They appreciate one another, become emotionally attached, and naturally develop their intimate relationship from those feelings. Love belongs to an even higher level. Whether or not the person you love returns your feelings, you can still offer acceptance, understanding, and even help without expecting anything in return. When a person’s life is sublimated from the level of sexual desire to love, it is no longer sexual misconduct. Perhaps they still need to satisfy their sexual desire, but their body, speech, and mind remain upright. On the other hand, if someone becomes infatuated whenever they see an attractive individual, falls in love with one after another, remains in love for only a few days, or even expresses romantic

interest in several people at once through flirtatious speech and deliberate ambiguity, these are all causes of sexual misconduct. Sexual misconduct makes a person's mind restless and their thoughts scattered, leaving them unable to maintain right concentration.

不妄語戒，簡單地說，就是不撒謊，誠信，不欺騙別人。人會為了維護自己的私心和利益而撒謊，也許你的謊言會對別人造成傷害，也許不會，但都算破戒。

The precept of refraining from false speech means, simply put, not lying, being honest, and not deceiving others. People tell lies to protect their own selfish desires and personal interests. Whether or not your lies actually harm others, they are still regarded as a violation of this precept.

不酗酒戒，就是不因為喝酒影響自己的正身、正意、正言，令自己心神散失。當然，現代修行者在佛陀的不酗酒戒裡，也可以看到應該戒任何麻醉藥和毒品。

The precept of refraining from intoxicants means not allowing the consumption of alcohol to impair the upright conduct of one's body, speech, and mind, causing one's mind to become discursive or lost. Of course, practitioners nowadays should also understand the Buddha's precept against intoxicants extends to all narcotics and recreational drugs that intoxicate or impair the mind.

所以「持戒波羅蜜多」重點是行者通過諸行為檢點到自己內心的不善，內心的貪、瞋、癡，從而馬上警覺而改正，即「攝心為戒」。這才是大乘道入解脫門的「持戒波羅蜜多」。

Therefore, the key to the Perfection of Precepts is that by examining their actions, practitioners identify the unwholesome states in their mind—greed, anger, and delusion—and immediately become vigilant and correct them. This is what is meant by "restraining the mind as the precept." Only this constitutes the true Perfection of Precepts on the Mahāyāna's path to liberation.

第三度 忍辱波羅蜜多

Third, the Perfection of Patience (忍辱波羅蜜多)

第三度忍辱波羅蜜多即是由忍辱入解脫門。「忍辱」並非是指對一切事、一切人都逆來順受，任人欺凌不加反抗。

而是面對這些欺凌你的人和所有你認為不平等的待遇和惡劣處境時，你心中能不起瞋恨。如果你心中已生起極大瞋恨，不管行為怎樣做，是忍還是反抗，都已不在「忍辱波羅蜜多」。

The third pāramitā, the Perfection of Patience, enters the gateway to liberation through the practice of patience.

Patience does not mean passively submitting to everything or everyone, allowing oneself to be bullied without resistance. Rather, it means that when facing those who bully you or any treatment you consider unjust or adverse, no anger or hatred arises in your mind. If intense anger or hatred arises within, regardless of whether you endure the situation or fight back, you are no longer practicing the Perfection of Patience.

「忍辱波羅蜜多」的「忍」有安住於一境，知其空性的意思。

在任何環境中，心能不斷觀人空、法空，讓自己從六根帶來的分別覺受中解脫出來。有時即使憤怒，但其中並無瞋恨之毒，此即入解脫門。

The word “patience” in this Perfection carries the meaning of abiding steadily in one state while realizing its inherent emptiness. Whatever the circumstances, the mind continuously contemplates the emptiness of self (*ātma-sūnyatā*) and the emptiness of dharmas (*dharma-sūnyatā*), thereby liberating itself from the discriminating perceptions generated by the six sense faculties. Sometimes anger may arise without the poison of hatred—this itself is entering the gateway to liberation.

如因孩子犯錯，責罵孩子，雖有憤怒，但無瞋恨。如密宗諸佛像雖呈忿怒相，但他們因證入「空」性，所有的憤怒也是「真空妙有」，具有極大的加持力。

Such as scolding a child for making a mistake, it involves anger but no hatred. Similarly, many Buddhas in the Esoteric School appear in wrathful forms, but because they have realized the nature of emptiness, all their anger is simply a manifestation of "True Emptiness and Wondrous Existence," which carries immense blessing power.

第四度 精進波羅蜜多

Fourth, the Perfection of Diligence (精進波羅蜜多)

第四度精進波羅蜜多即由精進入解脫門。「精進」有多種方式。如一聞正法，即刻能放棄自己以前種種不善業，種種消耗時間、生命而且無益的俗務，而生起聽聞學習正法之心，這也叫精進。

The fourth Pāramitā, the Perfection of Diligence, enters the gateway to liberation through diligent practice. There are many ways to practice diligence. For instance, upon hearing the true Dharma, one immediately abandons all previously accumulated unwholesome karma, and various worldly pursuits that simply waste time and life without any benefit. Instead, one gives rise to the aspiration to hear, study, and practice the true Dharma. This, too, is diligence.

在修持佛法中，能忍則忍，能斷則斷，認真用心，每時每刻能端正修法態度。對上師布置的功課堅持不懈修證，不給自己找任何放鬆的藉口等等，這都是「精進波羅蜜多」。

In practicing the Dharma, endure what should be endured, sever what should be severed, be sincere and attentive, and maintain a proper attitude toward cultivation at every moment. Persevering without slackening in the practice of the assignments given by one's teacher, and allowing oneself no excuses for laxity—these all constitute the Perfection of Diligence.

第五度 禪定波羅蜜多

Fifth, the Perfection of Meditative Concentration (禪定波羅蜜多)

第五度禪定波羅蜜多即由禪定入解脫門，佛法的禪定分為幾種：（一）四禪八定；（二）阿羅漢的寂滅定；（三）菩薩的遊戲三昧；（四）如來空定。

The fifth Pāramitā, the Perfection of Meditative Concentration, enters the gateway to liberation through meditation. In Buddhist teachings, meditative concentration is divided into several types:

- (1) The Four Dhyānas and the Eight Samādhis;
- (2) The Cessation Samādhi of the Arhat;
- (3) The Playful Samādhis of Bodhisattvas;
- (4) The Emptiness Samādhi of the Tathāgata.

第六度 智慧波羅蜜多

Sixth, the Perfection of Wisdom (Prajñā Pāramitā)

第六度智慧波羅蜜多經由禪定波羅蜜多而達成。

佛法中用「緣起性空」的思想來解釋宇宙生成的一切，看人類的萬事萬物。你見到的萬事萬物一切都是緣起的，每個緣本質空。如：一張書桌，是由木板、釘子、木工等幾個緣都具足時才產生的，然後起個假名叫「書桌」，而「書桌」的存在本質上是空的，是一個物質的「相」和「用」。而每個緣本質也空，也是由不同的緣具足而成。如木板是由樹木、伐木工人等因緣具足才會出現，釘子是由製釘子的工廠種種緣具足才會造出來。這樣講是讓人由此不執著「物質實有不變」的認知，破我們對物質實有的執著。

The sixth Pāramitā, the Perfection of Wisdom, is accomplished through the Perfection of Meditative Concentration.

In Buddhist teachings, the principle of "dependent origination and emptiness" is used to explain all things arising in the universe and myriad phenomena of the human world. Everything you see arises dependently, and each condition is empty in essence. Consider a desk: it is produced only when several conditions are all present—wood, nails, a carpenter, etc.,—and is then given the conventional name "desk." The existence of the "desk" is empty in essence; it is a material "form" with its "function." Each condition is also inherently empty, created by the coming together of different conditions—e.g., wood appears only when causes and conditions, such as trees and loggers, come together; nails are manufactured only when the various conditions of a nail factory are met. This explanation is given to help people let go of the belief that "material objects exist as real and unchanging," thereby breaking our attachment to the concrete reality of matter.

大乘佛法用「中觀」來指導修證，使行者證入「緣起性空」的境界。「中觀」是讓行者在否定一個面的同時，也否定另一個面的真實，即「中道」行。如行者在開始修證時，很散亂是不對的。但如果靜下來，認為「靜相」是證入空性，也是不對的。要「空、有」不住，才是合於「中道」的。因為在物質區，我們只能看到事物的一個面，這是不合真理的。所以，我們修證要證入「真空區」，要合乎「真空區」看待事物的角度，生和死同時，靜和動同時，一切即有即空，破我們「諸相實有」的認知。其實，圓證「中道」的行者已經突破「真空區」的盲區。

Mahāyāna Buddhism uses the "Middle View" as a guiding principle for cultivation, enabling practitioners to directly realize the state of "dependent origination and emptiness." The Middle View means that while negating the reality of one side, practitioners should also negate its opposite side—this is the practice of the Middle Way. For example, when practitioners begin to cultivate, having a scattered mind is incorrect. However, if they calm their minds and mistakenly regard the state of "stillness" as the realization of emptiness, this is also incorrect. One must not abide in either "emptiness" or "existence"; only then does one accord with the "Middle Way."

This is because, in the Material Realm, we can perceive only one aspect of things, which does not align with the truth. Therefore, in our cultivation and realization, we must enter the Realm of True Emptiness and view all things from this standpoint—birth and death exist simultaneously; stillness and movement exist simultaneously; everything is simultaneously existent and empty. This will break our perception that “all phenomena truly exist.” In fact, practitioners who have perfectly realized the Middle Way have already broken through the blind spot of the Realm of True Emptiness.

中觀正見又稱「無生見」或「中道」。是龍樹菩薩在闡述論證佛「緣起性空」思想的基礎上確立的，是指導大乘行者修證的最重要見地。

The Right Middle View is also called the "View of Non-Arising" or the "Middle Way." It was established by Bodhisattva Nāgārjuna (龍樹) on the basis of elaborating the Buddha's thought of "dependent origination and emptiness," and it is the most important insight for guiding Mahāyāna practitioners.

「中觀正見」的要點是：大乘行者在修證成佛的整個過程中對任何事物境界不能執著兩邊，在否定一個概念或境界的同時，也要否定與此概念相反的概念和境界。

The key point of the Right Middle View is that throughout the entire process of cultivation toward Buddhahood, Mahāyāna practitioners must not become attached to either extreme of any phenomenon or state. While negating one concept or state, they must simultaneously negate its opposite.

如行者在觀修中，住於雜亂或執著任何身心內外的境界都不對。但如果住於一切皆無的寂滅境中，認為這就是佛說的性空之境，也是錯的。即「空無」和「有」都不住，動和靜都不執著。不執著二元對立的任一邊的修證，（如修證中的觀與所觀、覺與所覺、照與所照等）即名「中道行」。其實，如果對立的兩邊都空，那也談不上有什麼「中」可言，「中道」只是方便說法而已。用「中觀」的觀修方法安住於「中道」，是大乘行者在初期觀修法門中「意識」存在的一個最正確狀態。

During contemplation practice, for example, it is wrong to abide in distraction, or cling to any inner or outer state of body and mind. But if one abides in a state of complete cessation, believing this to be the emptiness that the Buddha spoke of, that is also wrong. In other words, one should not abide in either "emptiness" or "existence," nor be attached to either movement or stillness. A cultivator who does not cling to either side of any dualistic opposition during

cultivation—such as the observer and the observed, the awareness and its object, the illuminator and the illuminated—is said to practice the Middle Way. In truth, if both opposing sides are empty, there is no actual "middle" to speak of. The Middle Way is merely an expedient teaching. Abiding in the Middle Way through the practice of the Middle View is the most appropriate state of consciousness for the Mahāyāna practitioner to maintain during the initial stages of contemplative practice.

「中觀見」又稱「無生見」，是指一切心意識的內在境界和外現的境界以「緣起性空」的角度，都顯現為本來無生，這已經突破了「真空區」的盲區。佛說：「眾生是在無生處，妄見生滅。」本來無生，自然超越有無、垢淨、生滅二邊。本來無生，那宇宙的爆炸、一動全是幻境、假相，大乘行者在修證中憑此「無生見」才可以最終破「法身執」，進入如來果位。

The Middle View is also called the "View of Non-Arising". It means that when viewed from the perspective of dependent origination and emptiness, all internal states of mind-consciousness and all external phenomena manifest as originally non-arising. This realization has already broken through the blind spot of the Realm of True Emptiness. The Buddha said: "Sentient beings, in the place of non-arising, mistakenly perceive arising and ceasing." Since all is originally non-arising, one naturally transcends the dualistic extremes of existence and nonexistence, purity and impurity, and arising and ceasing. Because all things are originally non-arising, even the explosion of the universe and every movement are merely illusory appearances and provisional phenomena. It is by relying on this View of Non-Arising during cultivation and realization that a Mahāyāna practitioner can ultimately shatter the "attachment to the Dharma Body (Dharmakāya)," and attain the fruition of Buddhahood.

大乘佛法還有另一個重要見地「唯識」來指導行者修證。在「唯識」中，宇宙萬法都是心識的化現，這是站在剛剛進入「真空區」看事物，一切不過是心識的投影。而「真空區」的第一個層面包含的空相即相當於「唯識學」中的「阿賴耶識」。唯識通過闡述「心識」的化現萬事萬物的「相」來破我們對光音區、物質區、波動區以及真空地帶的執著，使我們從諸相中了悟它們的虛幻。

Mahāyāna Buddhism also has another important insight, Consciousness-Only (Yogācāra), to guide practitioners in their cultivation and realization. According to Consciousness-Only, all phenomena in the universe are manifestations of mind-consciousness. From the perspective of someone who has just entered the Realm of True Emptiness to view things, everything is nothing but a projection of our mind-consciousness. The first aspect of this Realm contains the emptiness

that corresponds to the "Ālaya Consciousness" (Storehouse Consciousness) in the Consciousness-Only teaching. By explaining how our mind-consciousness manifests all things, the Consciousness-Only teaching breaks our attachments to the Light-Sound Realm, the Material Realm, the Vibration Realm, and the Realm of True Emptiness, allowing us to realize the illusory nature of all phenomena.

止觀法門

Calm Abiding-Contemplation (Śamatha-Vipaśyanā)

佛法的修證號稱八萬四千法門，但幾乎統攝在「止觀」中。

「止」即止息妄心雜念，「觀」即觀到真如實相。

「止觀」又稱「觀心」法門。

The methods of practicing and realizing the Dharma are said to comprise eighty-four thousand Dharma gateways, yet almost all of them are encompassed by Śamatha and Vipaśyanā (cessation and contemplation).

Śamatha means stilling the deluded mind and scattered thoughts, while Vipaśyanā means contemplating and realizing True Suchness and the Ultimate Reality.

Together, the practice of Śamatha and Vipaśyanā is also known as the Dharma gateway of "Contemplating the Mind."

第一步

Step One

第一步：修行者上坐，觀自己的念頭川流不息，不斷在心中生滅，但有一個覺知始終知道自己有雜念了、雜念少了或現在靜下來了。我們把這個覺知叫觀者。自己的雜念成為一位被觀的對象，叫做被觀者。念頭本虛妄，本無生起的地方，也談不上去滅它，觀它就像海市蜃樓一般來臨，生生滅滅，變化不定，虛幻不實，行者只需保存一個靜靜觀照的狀態就可。不要生起「消滅雜念」

的心，也不被雜念或身心任何覺受牽引，如身體的酸、麻、冷、脹、疼等，這也是虛妄的，會不斷變化，也屬「心意識」的一部分。

Step One: The practitioner sits in meditation and observes their thoughts flowing like a river, continuously arising and ceasing within the mind. Yet there is an awareness that always knows when distracting thoughts have arisen, when they diminish, or when the mind becomes still. We call this awareness the “observer,” while one’s own distracting thoughts become the object of observation, called the “observed.” Thoughts are inherently illusory. They have no place of origin, so there is no need to eliminate them. Simply observe them as if they were a mirage before one’s eyes—appearing and disappearing, arising and ceasing, constantly changing, illusory, and unreal. The practitioner only needs to maintain a state of quiet, mindful observation. Do not give rise to the intention of eliminating distracting thoughts, nor allow oneself to be carried away by them or by any physical or mental sensations, such as soreness, numbness, coldness, swelling, or pain. These, too, are illusory, constantly changing, and belong to the realm of mind-consciousness.

行者在這樣觀照一段時間後，似乎修出一個觀照者和被觀照者。觀照者如如不動，被觀者生生滅滅，生起又消失。在日常行為中，即使自己喜笑怒罵等，也會覺得有一個觀照者在那兒靜靜看著。這是觀「心」法門的第一個階段完成。

After practicing in this way for a period of time, it seems that the practitioner has developed an observing one and an observed one. The observer remains unmoved and unchanged, while the observed continually arises and ceases, appearing and disappearing. In daily activities, whether laughing in joy or scolding in anger, the practitioner still feels that there is an observer quietly watching. This completes the first stage of this method of contemplating the “Mind”.

第二步

Step Two

第二步：觀者與被觀者消失，因為行者見地不明，會以為如如不動的觀者是「真我」，不斷生滅的那個是「假我」。

其實，行者的這個「觀照者」是相對於處於生滅的「被觀者」而建立的，「被觀者」既是虛妄不實的，那「觀照者」也是假的。觀照者與被觀照者只是修行者處於動、靜對應的兩個狀態而已。但因行者在第一步的修持過程中，雜念已經很少，很多念頭已基本不生，如果行者已到達極靜的

狀態，而行者又不會住在靜相上，那觀者與被觀者自然合二為一。行者自然實證「動靜」二相不再分別的境界。

Step two: The observer and the observed both disappear. Because the practitioner's insight is not yet clear, they may assume that the unmoving observer is the "true self" and the constantly arising and ceasing one is the "false self." In truth, this "observer" is established only in relation to the "observed" which is subject to arising and ceasing. Since the "observed" is illusory and unreal, the "observer" is likewise false. The observer and the observed are merely corresponding to the practitioner's dual states—movement and stillness. However, because in the first stage the practitioner has significantly reduced distracting thoughts and many thoughts have ceased to arise, if the practitioner reaches a state of extreme stillness without being attached to it, the observer and the observed will naturally merge into one. The practitioner will then realize a state where the duality of "motion" and "stillness" is no longer distinguished.

但很多修行者停在第一步不能自然進入第二步，這是雜念的「止力」未到達的緣故。如小乘行人在「四禪八定」中「止力」已練到爐火純青的地步，而大乘未有「四禪八定」的行者卻不易破第二步。

此時，建議用一些小法門，如持誦「六字大明咒」，讓觀者、被觀者全部融入「六字大明咒」的音流中，即是身、口、意合一持誦，這樣行者可暫時將「動靜」二相合二為一。

But many practitioners remain at the first stage without being able to enter the second stage automatically. This is because the "power of Śamatha" to cease distracting thoughts has not yet been achieved. For example, whereas Theravāda practitioners may attain an exceptional level of Śamatha through the Four Dhyānas and Eight Samādhis, Mahāyāna practitioners who have not yet achieved may find it difficult to break through the second stage. In this case, it is recommended to employ certain skillful methods, such as reciting the Six-Syllable Great Bright Mantra (Om Maṇi Padme Hūṃ)—reciting with body, speech, and mind unified as one so that both the observer and the observed completely merge into the sound current of the mantra. This will allow the practitioner to temporarily dissolve the duality of movement and stillness into one.

第三步

Step Three

第三步：行者進入第三步時，已很容易進入動靜二相不分別的「大乘三摩地」狀態，身心俱亡，但仍有執著，故動靜二相並未消失，仍屬「有相」範圍。

應在第三步中達到「動靜」二相俱亡，了然不生。

Step three: Upon entering the third stage, the practitioner can easily enter the state of “Mahāyāna Samādhi,” where the duality of movement and stillness is no longer differentiated. Both body and mind fall away. However, because attachment still remains, the two signs of movement and stillness have not yet completely vanished. Therefore, this still belongs to the “domain of signs.” At this third stage, the practitioner should strive to reach the point where both signs of “movement” and “stillness” are completely eliminated, clearly realizing that they no longer arise.

第四步

Step Four

第四步：從第三步過渡到第四步中間要有一個坐外功夫，即功德的建立（如布施、持戒、忍辱），如功德與功夫同時具足，大乘行者已進入光明海，破「我空」與「法空」，沐浴在諸佛菩薩的光明海中，而且觀法界一切皆從光明化生，包括諸佛菩薩等皆從光明中化生，即有即空。此境界很像法身佛的境界，實證心、佛、眾生無二無別。

Step 4: Between the third and fourth stages, practices beyond seated meditation are required—the accumulation of merit and virtue through practices such as giving, upholding the precepts, and cultivating patience. When both merit and cultivation are fully developed, the Mahāyāna practitioner enters the Ocean of Light, shattering both the emptiness of self and the emptiness of dharmas. Bathing in the Ocean of Light of all Buddhas and Bodhisattvas, the practitioner perceives that the phenomena throughout the Dharma Realm all arise from Light—including Buddhas and Bodhisattvas themselves, who are also manifested from Light, simultaneously existent and empty. This state closely resembles the realm of the Dharmakāya Buddha, and one directly realizes that the mind, the Buddha, and sentient beings are one and the same.

行者在光明海中隨光明即有即空，但這並非到達實證「空性」的境界。行者似乎已達「無所住」而生心，明了「妙有真空」，但「生滅」仍然在境界中存在。未破「法身執」，光明即「法身執」。

While following the Light within the Ocean of Light, the practitioners themselves are simultaneously existent and empty. However, at this point, they have not directly realized the true nature of Emptiness yet. Although the practitioners seem to have reached the state of “giving rise to the mind while abiding nowhere”, and understand the principle of “wondrous existence and true emptiness,” the duality of arising and ceasing still remains within this state. The practitioners have not transcended the attachment to the Dharma Body—the Light itself is precisely this attachment.

第五步

Step Five

第五步：一切在定中如如不動，無生無滅，包括光明海或光中化生的一切。行者此時證到「無生」境界，因「無生」故觀不到「滅」。因「無生」故無「成、住、壞、空」，行者進入如來空定，實證「如來」境界。

Step 5: In Samadhi, everything abides in Suchness, perfectly still, neither arising nor ceasing—including the Ocean of Light or anything manifested within the light. At this stage, the practitioner realizes the state of "non-arising." Because there is no arising, no "ceasing" can be observed. Because there is no arising, there is no "formation, abiding, decay, and emptiness." The practitioner enters the Tathagata's Emptiness Samadhi, and directly realizes the realm of the Tathāgata.

行者到第五步，大乘行者才真正斷盡情欲，破盡「我執」，將「情欲」昇華為大慈大悲，昇華為博愛，才始覺將六道眾生全部度盡。然後行者回歸紅塵之中，時時活在「當下」，身心隨緣起用，有為、無為皆為利益眾生。

Upon reaching this fifth stage, the Mahāyāna practitioner completely severs all emotional attachment, utterly shattering the Self-Attachment. They sublimate their emotional attachment into great loving-kindness and great compassion, elevating it into universal love. Only then do they begin to awaken to the truth that all sentient beings throughout the Six Paths of Rebirth are completely liberated. After that, the practitioner returns to the secular world, living constantly

in the "present moment." Both body and mind function in accordance with conditions as they arise, and whether by means of conditioned or unconditioned dharmas, every action is done solely to benefit all sentient beings.

在「止觀」的整個修證路途中，仍然是在「中觀」見地的指導下，從物質區到「真空地帶」的移動（次第大概有觀與所觀空，覺與所覺空，照與所照空，圓照）。突破「真空地帶」後，因為這幾個區重疊在一個點上，所以修證者會覺得自己一直在原位未動，本來是佛，這是「禪」的境界。

Throughout the entire path of cultivating Śamatha-Vipaśyanā (calm abiding and contemplation), the practitioner continues to be guided by the view of the Middle Way, progressing from the Material Realm toward the Realm of True Emptiness—the sequence is roughly as follows: the emptiness of the observer and the observed; the emptiness of awareness and its object; the emptiness of the illuminator and the illuminated; and finally, perfect illumination. After transcending the True Emptiness, because all these realms overlap at a single point, practitioners feel as though they have never moved from their original position—they are inherently Buddha. This is the state of Chan.

修證之路，風景萬千，不同根器的人有不同的幻境以及遇到的問題，所以最好有過來人的指導下修證。但現在指導實證的老師比較少，希望大家都能發願去「以身證道，普度眾生」。

最後願把我們修證、講法、學法的功德迴向給法界所有有情眾生，願大家早日從六道輪回中解脫。

The path of cultivation and realization contains myriad landscapes. Practitioners of different capacities encounter different illusory states and unique challenges. Therefore, it is best to cultivate under the guidance of those who have personally traversed the path. However, teachers who can guide practitioners through actual cultivation and realization are relatively rare nowadays. I hope that everyone can make the vow to “attain Buddhahood through direct experience with body and mind, and liberate all sentient beings.”

Finally, may we dedicate the merit and virtue of our cultivation and realization, Dharma teachings, and Dharma studies to all sentient beings throughout the entire Dharma Realm. May everyone soon attain liberation from the cycle of rebirth within the Six Paths.

Glossary / 詞彙索引

Key Dharma terms verified against this book's own text, with their page references. Where the book itself uses more than one English rendering for a term, both are listed together.

arising and ceasing (生滅) — 11, 12, 13, 15, 17, 18, 27, 48, 50, 51, 53

Avalokiteśvara (Guan Yin) Bodhisattva / Avalokiteśvara / Guan Yin Bodhisattva (觀世音菩薩) — 9, 13, 25, 26

Big Bang (大爆炸) — 8, 9, 13

blissing / empowerment (加持) — 12, 25, 45

Bodhi (菩提) — 4, 5, 6, 9, 12, 13, 19, 25, 26, 31, 36, 38, 39, 46, 47, 53

Bodhisattva (菩薩) — 4, 5, 6, 9, 12, 13, 25, 26, 31, 38, 39, 46, 47, 53

cause and condition (因緣) — 6, 28, 30, 31, 32, 46

Central Channel (Suṣumṇā) / Central Channel / Sushumna (中脈) — 22, 26

Chan (禪) — 3, 11, 18, 19, 21, 22, 24, 25, 26, 29, 33, 35, 36, 38, 46, 50, 54

Chan (Zen) School (禪宗) — 19, 36

conditioned phenomena (有為法) — 11, 15, 20

consciousness (vijñāna) (意識) — 9, 14, 17, 18, 27, 34, 48, 50

contemplation (觀照) — 4, 18, 37, 50, 51

cycle of rebirth (saṃsāra) (輪回) — 4, 5, 6, 11, 12, 13, 15, 17, 33, 36, 39, 54

dependent origination (緣起) — 46, 47, 48, 53

Dharma gateways / methods (法門) — 6, 9, 21, 22, 23, 24, 39, 48, 49, 50, 51

Dharma Realm (法界) — 9, 21, 25, 26, 52, 54

Dharmakāya / Dharma Body (Dharmakāya) (法身) — 48, 49, 52, 53

dhyāna (meditative concentration) (禪定) — 24, 25, 26, 30, 31, 39, 45, 46

diligence (精進) — 6, 39, 45

direct realization of the Way (證道) — 4, 6, 33, 54

discrimination (分別) — 11, 15, 17, 18, 19, 20, 33, 34, 44, 51, 52

emptiness nature (śūnyatā) (空性) — 9, 12, 39, 44, 47, 53

emptiness of dharmas / Emptiness of Dharmas (法空) — 44, 52
empty space (虛空) — 11, 12, 13, 14, 21
energy channels (qi channels) (氣脈) — 21, 24
Esoteric School (Vajrayāna) (密宗) — 9, 16, 45
false self (假我) — 14, 51
Fame and Gain / fame and gain (名利) — 27, 42
five aggregates (skandhas) (五蘊) — 13, 27, 28, 32
Five Precepts / five precepts (五戒) — 3, 41
formation, abiding, decay, and emptiness (成、住、壞、空) — 12, 53
Four Dhyānas and Eight Samādhis (四禪八定) — 30, 45, 46, 51, 52
freedom / ease (自在) — 15, 34
generosity (dāna) (布施) — 3, 37, 39, 40, 52
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