

明心與初地

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*Recognizing the True Mind
versus Entering the First Ground*

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請問各位：「你們對初地境界瞭解不瞭解？」還要請問諸位：「想不想進入初地？」（大眾回答：「想！」）好！這就是初地講習班。今天講的不論是精神講話，或《成唯識論》的開示，都是非常重要的法，都與明心者悟後修入初地有關。現在先說今天的精神講話：

方才發到諸位手上的影印本，是從《大乘入楞伽經》影印下來的，其中有些地方用筆圈了起來，這就是今天精神講話的主題——明心與初地——的主旨所在。

有人說：「老師！你為什麼要講成唯識論呢？它那麼囉嗦！」又有人說：「老師！你不要講那麼多法相，明心與見性就



Do you understand what the First Ground of a bodhisattva is like? Would you like to enter the First Ground? “Yes, we would like to,” answered the assembly. Great! This is a class on the First Ground. My talk today, partly an encouragement and partly a continued explanation of the *Treatise on the Establishment of Vijnana-Only* [by Master Xuanzang of the Tang Dynasty], is very important. It concerns those who, having recognized their true minds, are practicing in the hope of entering the First Ground. Let me first begin with my encouragement.

The page that you just received was photocopied from *Mahayana Entering the Lankavatara Sutra*. The passage I have circled on this page is the theme of my talk today—the gist of recognizing the true mind versus entering the First Ground.

Some students asked me, “Teacher, why do you want to speak on the *Treatise on the Establishment of Vijnana-Only*? The book is too detailed.” Others said, “Teacher, please do not talk about so many Buddhist terms. It is enough to talk about recognizing one’s true mind and seeing one’s Buddha-nature.” You need to know



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好了。」但是諸位要知道：這些法相的驗證非常重要，能讓我們由人無我的基礎上、實際驗證法無我，進入初地。

以前我們說過：如果不繼續講《成唯識論、楞伽經》以及《護法集》，那麼將有一半的人會退轉掉——因為信力不具足、慧力不具足、福德因緣不具足者，若沒有真善知識攝受，明心的部份會自我否定而退轉；不是他自己願意退轉，而是自己無法確認所悟真實無訛，所以會自己退轉掉了。

如《菩薩瓔珞本業經》所說：菩薩進入第六住，修學般若空；如果悟後般若正觀現前一般若就是如來藏的空性智



that your experiential understanding of the concepts underlying these terms is very important. It can help you validate “dharmas [all phenomena] have no selves” based on your realization that “a person has no self” and enter the First Ground.

As I said before, if I do not continue to lecture on the *Treatise on the Establishment of Vijnana-Only*, *The Lankavatara Sutra*, and my book *The Right Dharma-Eye Store—The Collection of Protecting the Right Dharma [Hu Fa Ji]*, about half of our students might retrogress from their realization. Without the support of a good, knowledgeable teacher, these students, lacking the power of faith, wisdom, and meritorious conditions, might lose their prior recognition of their true minds. It is not that they want to retrogress but that they cannot help retrogressing because they are unable to ascertain the truth of their realization.

As taught in the *Bodhisattva Garland Original Karma Sutra*, a bodhisattva student, upon entering the Sixth Stay, has to cultivate the emptiness of *prajna* [the supra-mundane wisdom about Tathagatagarbha, the eighth *vijnana*]. Even though he has realized his true mind, is



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慧一他要進入第七住時，如果沒有諸佛菩薩或諸善知識的攝受，此人「若一劫，若二劫，乃至十劫，退失菩提心」，把所悟的真心又自我否定掉，退回外道常見中；所以我們要講這些課程，攝受部份信力慧力較差的同修免於退轉。

於往昔學佛的過程中，在證果方面有一個疑問，一直無法解開：「爲什麼有些經典說：明心開悟只有別教七住，可是《十地經》卻說明心開悟是初地，這其間的差別在哪裡？」爲什麼會有這麼大的落差？是不是佛講錯了？有一些人來到這裡，不肯用功做功夫及參究修行，只是用意識思維、並且四處探問答案；又私下約定：「誰先參究出來，就得



aware of the right view of *prajna*, and is about to enter the level of the Seventh Stay, without the support of Buddhas, great bodhisattvas, and good, knowledgeable teachers, he might “lose his *bodhi* mind [aspiration for enlightenment] after one, two, or even ten eons;” he might deny the true mind he has realized and drop down to the eternal view of non-Buddhists. Therefore, I must teach these courses to help those fellow cultivators whose faith and wisdom are inadequate, to keep them from retrogressing.

Some students, in the process of learning the Buddhist doctrine, have encountered a problem with the levels of realization that they cannot solve. They asked, “According to some sutras, recognizing the true mind is only at the level of the Seventh Stay as accepted by the Special School [one of the four schools classified by the Tiantai School in China]; however, the *Ten Grounds Sutra* says that this realization is at the level of the First Ground. What is the difference between these two kinds of classification?” Why is there such a wide difference? Did the Buddha give wrong teachings? Some people who come to our center do not want to practice, contemplate, and cultivate diligently. Instead, they analyze, ask around for answers, and promise each other in private, “Whoever



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公開講出內容！」那麼這樣等於自己害自己，沒有利益；這些人的目的只是在做學術上的研究而已。

昨天我接到一封信，信紙大小如 A4 影印紙，密密麻麻寫了九張；這個人來信做什麼？他認為《正法眼藏—護法集》處處錯誤，《大般涅槃經》中佛的開示也錯了；其實是他自己錯會。

但這封信不是外面的人寫的，是我們裡面的人寫的，是學生匿名質問老師。他主要的爭執為：「佛性是不可能眼見的。」他提出的疑問很多，如果我要全部作答，需要出一本書來解釋清楚—我必須好幾個月才能答覆完成—因為他



gets the answer from his contemplation shall tell it in public.” They are actually harming their own spiritual life, not helping it. The aim of these people is merely to do academic research.

Yesterday I received a nine-page letter from a critic, which stated in detail that my book *The Right Dharma-Eye Store* contained errors everywhere and that even the Buddha’s teachings in the *Great Nirvana Sutra* were wrong too. Actually, the critic was mistaken.

This letter was not written by an outsider but by a member of our center, a student questioning his teacher anonymously. His main argument was that “It is impossible to see one’s Buddha-nature with the naked eye.” He raised many questions, and I would have to write a book, which would take months, to answer them all. Some of his questions were obvious and others deep. We will discuss two obvious ones in the following. The critic declared his first point, “It is impossible to see one’s Buddha-nature with the naked eye.” In fact, the Buddha, in some scriptures, said specifically that the naked eye could see the Buddha-nature. In other scriptures, however, the term “Buddha-nature” refers to one’s nature to become



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提出的問題很多，有深有淺。那麼我們講淺的兩點就好；第一點他說：「佛性不可能肉眼看得見的。」有些經典佛說佛性是肉眼可以看見的，有些經典佛講的佛性意思是成佛之性。他不瞭解，便舉出來與我辯論，其實是他誤解了佛的本意，佛不曾顛倒說。第二、他說：「佛說法顛倒，佛在《大般涅槃經》裡的開示是：『世尊難逃人之將死，其言也亂的論定。』」他說世尊講《大般涅槃經》是快要死之時講的，佛是「人之將死，其言也亂」。

我答覆所有善知識的書信，不論他是否為責難、質問，我都是很懇切；但是對這一封信，我的作法不同；我不客氣的破



a Buddha. The critic did not understand the difference between these two and just wanted to argue with me. The Buddha did not give wrong teachings; it was the critic who misunderstood the Buddha's teachings. He said in his second point, "The Buddha's teachings in the *Great Nirvana Sutra* were deluded because The World-Honored One [Bhagavan] could not escape the dementia of a dying man." In other words, he judged that The World-Honored One spoke the *Great Nirvana Sutra* dementedly as a dying man.

When I reply to letters, I am always sincere and humble, even to accusations or interrogations. In reply to this letter, however, I took a drastically different approach—I rebuked the critic without any reservation on the first point he made. Yet, I did not have the time to answer the second point because it was more involved.

The critic said, "You maintain that Buddha-nature can be seen by the naked eye. Why did you become presbyopic after you had seen your Buddha-nature?" What a peculiar question! If it were true that seeing one's Buddha-nature would preclude one from becoming presbyopic, then conversely elderly people could never



斥他。但是因為沒有時間全部破斥，所以我只有先撿第一點來破斥；第二點質問，我於回函中沒有跟他談，因為第二點質問的內容太多了，我沒空答覆。

他說：「你主張佛性可以肉眼看見，爲什麼你見性了以後還會變成老花眼？」奇怪了！見性了不可以老花眼嗎？若真如此，則老人就不可能見性嘍？是不是？那麼近視眼也應該看不見佛性嘍！以前被我們以爲非常有智慧的人，居然寫出這些話！僅是一段短短的質問，漏洞就有很多；我們在一九九五年出版的《悟前與悟後》，書裡面有很多見道報告，都講「一根若見，六根俱見」，是不是？

see their Buddha-nature. Would it also follow that near-sighted people could not see their Buddha-nature? How could a person previously considered very intelligent ask such a question! Many faults are revealed in his short question because several students' realization reports, included in my book *Chan – Before and After Realization* [*Chan – Wu Qian Yu Wu Hou*], published in 1995, confirmed that “if one sense-root can ‘see’ the Buddha-nature, all six sense-roots can.” Didn't those reports say so?

The critic emphasized, “If you see your Buddha-nature with the naked eye, then you won't see it with your eyes closed.” However, it is stated repeatedly in *Chan – Before and After Realization* that if one sense-root can “see” it, all six sense-roots can. In other words, if one's eyes “see” the Buddha-nature, other sense-roots do too. Not only have I said that, but other fellow cultivators have also said the same in their reports. This person cannot see his Buddha-nature but uses his intellect to speculate and analyze. Based on his personal concepts, the critic attempts to disprove the fact that one can see one's Buddha-nature.

他又說：「你看見佛性既是肉眼看見，如果眼睛闔起來就看不見啦！」可是《悟前與悟後》書裏講的很多——一根若見，六根俱見；眼根一時若見，他根亦可見性。不但我如是說，我們同修的見道報告也如是說！他自己看不見佛性，就用意識去揣摩、思維，以此知見想要推翻眼見佛性的事實。

其實這個問題，以前在講《楞伽經》時，他就問過我了；他說：「佛性無形無相，怎麼可能肉眼看得見？講眼見佛性是方便說，不可能是肉眼啦！也沒有一部經典說可以眼見。」我說：「經裡面明明講肉眼可以看見。」他說：「哪有？」我說：「有啊！《大般涅槃經》卷八裡面，

In fact, the same critic had already raised this question when I was lecturing on *The Lankavatara Sutra*. He asked, “The Buddha-nature is without any image or appearance. How can you see it with the naked eye? Seeing the Buddha-nature must be a figure of speech; it is impossible to see it with the naked eye. This is not taught in any scriptures.” “It is stated in the scriptures that one can see one’s Buddha-nature with the naked eye,” I replied. “Not true!” he objected. I told him, “It is true! In Chapter Eight of the *Great Nirvana Sutra*, Mahakasyapa asked the Buddha, ‘the Buddha-nature is so subtle; how can one see it with the naked eye?’ The Buddha answered: ‘This is not something an ordinary person can see, much like people on Hinayana who do not know what it is like in the Heaven of Neither Perception nor Non-Perception.’” Still, he said the Buddha’s teachings were deluded and judged the Buddha: “When a person is dying, his words are demented.”

No matter how much you criticize me, I can accept it. However, if you slander the Buddha, I can never accept it. A person without any reverence for the Buddha is not qualified to learn the Buddhist doctrine, let alone to learn the Buddha’s first meaning teachings [ultimate teachings].



迦葉菩薩問佛：『佛性如是微細，云何肉眼而能得見？』佛答覆：『這不是凡夫所能見，就好像二乘人不知道非想非非想天的境界。』如今他說佛這個說法，是說法顛倒，說佛是「人之將死，其言也亂」。

你罵我什麼，我都可以接受；可是你若謗佛，我就不能接受。對佛沒有恭敬心的人，沒有資格學佛，更不能學佛之第一義法；他說：「二乘麟覺且置」，麟覺就是緣覺，就是辟支佛，「聲聞阿羅漢是出三界的人，阿毘達磨論還在（註：阿毘達磨有些是二乘人講的論，名為阿毘曇，不可以全信！因為二乘人不瞭解第一義諦。阿毘達磨俱舍論方可信受，是證悟菩薩所說故）阿毘



This critic said, “Let’s set aside the solitary Buddhas [*pratyekabuddhas*] of one of Hinayana. The *Abhidharma* states clearly that the Nothing-More-to-Learn holy beings have transcended the three realms.” (Note that the statements in the *Abhidharma*, which is a commentary in the Three Baskets of the Buddhist canon [*tripitaka*] of Hinayana, cannot be entirely taken to be true because people of Hinayana do not know the first meaning [of the dharma]. However, the teachings in the *Abhidharmakosa* spoken by realized bodhisattvas can be trusted.) The critic argued, “If you agree with the Buddha’s teaching that the sound-hearers [*sravaka*] and the solitary Buddhas do not know what the Heaven of Neither Perception nor Non-Perception is like, it is like saying that a holy being who has transcended the three realms [desire, form, and formless realms] does not know what the top heaven of the three realms is like. Isn’t it ridiculous to believe that an *arhat* who has transcended the three realms still does not know what the top heaven is like?” Is he wrong or am I wrong? This is a very simple problem that the critic is all confused about.

Let’s use an analogy. First of all, when a Chinese doctor practiced medicine in ancient times, he did not care



達磨論中明說無學是出三界的人。」他又說：「你認同佛講的二乘人不知有頂天之境界，就等於有頂聖已出三界，而不知有頂境界（註：有頂即非非想天），阿羅漢已出三界而不知有頂天的境界，豈不可笑！」到底是他錯還是我錯？這是個很淺的問題，他也弄錯。

我們打個比方：古時候中醫治病，他不須要管你拉肚子是什麼細菌，腹瀉的藥投下去就好了嘛！譬如：佛說一個故事，說有一個人中箭，你只要把箭拔掉，敷上創傷藥不就好了嗎？不須知道箭是什麼材料？上面是什麼鳥的羽毛？而箭是什麼人造的？什麼時候造的？哪個地方出產的？不要去管它嘛！同樣的



what kind of bacteria was causing your diarrhea as long as the prescription medicine cured the condition. As another example, the Buddha told a story about a person shot by an arrow. All you needed to do was to pull the arrow out and put some medication on the wound. There was no need to know what kind of material the arrow was made of, what kind of bird feathers was on it, who made it, when it was made, and where it was made. Under the same logic, people on Hinayana only need to terminate their afflictions in order to transcend the three realms. Why should they need to know what the top heaven of the three realms is like? As the third example, there are two types of *arhats*: one is dual-liberated, and the other, wisdom-liberated. Only an dual-liberated *arhat* in meditation has the ability to enter the *four-dhyanas-eight-samadhis* [eight concentration levels]. However, unless he has also accomplished the spiritual power of travels, he still does not know what the Heaven of Neither Perception nor Non-Perception is like. Similarly, a person who in meditation can enter the fourth *dhyana* does not have the spiritual power to visit the Fourth Dhyana Heaven. He does not know what the Fourth Dhyana Heaven is like until he dies and is then reborn in that Heaven. An dual-liberated *arhat* has accomplished in meditation not

道理，二乘人只要知道斷煩惱的道理，就可以出三界了，何必要知道非非想天的境界是什麼？怎麼連這個道理都沒有想通？又譬如說：阿羅漢有兩種，一種是俱解脫，一種是慧解脫；慧解脫暫時不說，俱解脫的阿羅漢四禪八定具足，但是他如果沒有修神足通，雖有四禪八定，他也不知道非非想天是什麼境界。又如證得四禪，卻沒有神通到四禪天，這樣的人也不知道四禪天是什麼境界，必需待死後生到那裡才知道。俱解脫的阿羅漢，雖然四禪八定俱足，得滅盡定，如果沒有神通，未能生到非非想天，他便不知道彼處境界，更何況是慧解脫的阿羅漢？二乘人不知道非非想天的境



only *four-dhyanas-eight-samadhis* but also the extinction *samadhi* [total suspension of sensation and perception]. However, without spiritual powers, even an dual-liberated *arhat* cannot visit the Heaven of Neither Perception nor Non-Perception and does not know what it is like there, let alone a wisdom-liberated *arhat* [who has not yet accomplished the *four-dhyanas-eight-samadhis*]. Consequently, people on Hinayana do not know what the Heaven of Neither Perception nor Non-Perception is like unless they have the spiritual powers to travel to that Heaven. The Buddha's words were not wrong; it was the critic who could not comprehend them.

No one should slander the Buddha, for slandering the Buddha will result in falling down to hell. Stories tell us that even slandering the Buddha's disciples Sariputra and Mahamaudgalyayana caused the slanderer to go to hell, not to mention the consequences of slandering the Buddha Himself. Hence, I cannot accept the way he slandered the Buddha. This is something I have never done before—replying to a letter as soon as it is received. Hoping to conclude this matter, I will have my letter sent to him as soon as it is typed because I really do not have the time to answer each and every question in his long



界，除非他有神通配合，能夠到四禪天、非非想天去；故佛說法沒有錯誤，是他自己不懂。

一切人不可謗佛，謗佛會下地獄；謗舍利弗及目犍連尊者就下地獄了，何況謗佛？所以對於他如此謗佛，我無法接受。我從來沒有過這樣一信一接到馬上就回信一回信已經寫好，請人打字，打出來以後再寄給他，希望這件事就此了結，因為我實在抽不出時間對長函中的問題一一答覆（編按：後因元覽居士再度來函相逼，蕭老師已就前後二函之全部質疑一一答覆，繕成《平實書箋》一書，於一九九八年出版，由本會印行，免費贈閱）。



letter. [Editorial note: Because the critic lay Buddhist Yuanlan pressed on with a second letter later on, Venerable Pings subsequently answered all of his questions in both letters, in a book *Pings' Letter—A Collection of Replies to Lay Buddhist Yuanlan*, published in 1998.]

Slandering the Buddha or the dharma is unacceptable to us. We have been cultivating and doing things together for many years, mainly for the mission of carrying on the Buddha's wisdom life. Nevertheless, a small number of people in our center act like kept rats that gnaw the bag—I have raised and fattened them but they turn around to bite me, all because they cannot become like me (being unable to see their own Buddha-nature). In no way would I tolerate people who slander the Buddha or the dharma!

Once my reply to his letter is typed, we will have its photocopies posted at various joint cultivation centers. Each teacher as well as each assistant of a class will receive a copy. Anyone who would like to have it can ask his/her teacher to make copies. After my book *The Wanton versus True Secret Schools* [*Kuang Mi Yu Zhen Mi*] is published [the fourth and last volume of *Kuang Mi Yu*

謗法謗佛，我們無法接受，我們共修這麼久，做那麼多事，無非是續佛慧命，然而會內有少數人卻是「養老鼠咬布袋」——我養大養肥牠，牠卻反過來咬我，只因為牠不能像我一樣成爲人（不能眼見佛性）；我真的無法接受謗佛謗法的人。

回信打字好了，還要影印貼在各共修處，然後各班的老師與助教各發一份，需要的人可以找親教師或助教影印。在《狂密與真密》出版之後，有時間的話，我們不妨來回這封信，一條一條答覆；或者乾脆出一本書，讓大家多瞭解一點密教。密教裡面也有許多錯誤，《西藏度亡經》不可信；它說：「死



Zhen Mi was published in August 2002], we might have the time to answer the critic's letter again, addressing it item by item. Perhaps we might instead publish a book, to help people to have more understanding of Tibetan Buddhism. Tibetan Tantric teachings contain many mistakes. The teachings in *The Tibetan Book of the Dead* cannot be trusted. It is mentioned in this book that a decedent will experience, each day after death, the manifestation of a buddha or deity, accompanied by dazzling light and thundering, roaring sounds. The Buddha is so kind in helping sentient beings. Why should He scare you with thundering sounds? *The Tibetan Book of the Dead* does not accord with all seed-wisdom. You can inspect this book with your all seed-wisdom and know what's wrong in it.

Coming back to the main topic, I will now discuss the all seed-wisdom. Please look at the photocopy you have just received. What is the all seed-wisdom? It is to know the diverse functions of all seeds in Tathagatagarbha. How do you enter the First Ground? For people who have recognized their true minds (Note: Let's not concern ourselves about seeing the Buddha-nature for now.), why do some of them enter the First Ground and

後每一天都有一種微弱的光，柔和的聲音，那個不是佛；只有另一個強烈的光與暴雷一般吼叫的聲音，那才是佛。」佛那麼慈悲度眾生，還要以暴雷聲音嚇你嗎？沒有這個道理。《西藏度亡經》和一切種智不相應，諸位以一切種智加以檢查就知道了。

言歸正傳：現在來談一切種智，請看方才發給各位的影本。一切種智是什麼？了知如來藏的一切種子功能差別，就是一切種智。如何進入初地？為什麼同樣是開悟明心（暫不論見性），有人入初地，有人是七住？是不是世尊說錯了？明心的七住菩薩如何才能進到初地？



others only the Seventh Stay? How can bodhisattvas who have recognized their true minds and entered the Seventh Stay enter the First Ground later?

Please take the sheet of paper just distributed to you and read the passage of the Sutra I have circled. The Sutra states: “One’s body and physical world are both manifested by Tathagatagarbha, as a manifestation that continues and changes ceaselessly from moment to moment.” This is the difference between people on Hinayana and bodhisattvas. When bodhisattvas transcend the three realms, they know the reason why, whereas people on Hinayana do not nor do they need to know the reason why. When bodhisattvas transcend the three realms, they also want to know, for benefiting sentient beings, what the three realms and twenty-eight heavens are like; people on Hinayana need not to know. This is the difference.

The Buddha spoke: “All dharmas [phenomena] are manifestations of one’s mind.” Yet, the holy beings [*arhats* and *pratyekabuddhas*] of Hinayana need not know this truth about the mind. The term “mind” is an overall concept, because the eight mind-king *vijnanas* [discernments]



請大家看方才所發的經文影印紙，請閱讀圈起來的經文：「又自己所具身器世間，皆是藏心之所顯現，剎那相續，變換不停。」二乘人和菩薩之不同，就在這個地方；菩薩出三界，還要知道出三界的道理；二乘人出三界，不需要知道出三界的道理；菩薩出三界還要知道三界、二十八天的境界，二乘人用不著了知，二者差別如此。

佛說「一切法自心所現」，自心所現的道理，二乘無學聖人不須知道。自心是從整體來講，八識心王整個合而為一，因為七轉識也屬於如來藏，是如來藏的功能體性之一——我們說如來藏有個能取、所取；相分是所取，見分是能



function together as one. The seven changing *vijnanas* belong to Tathagatagarbha and are part of its functions and characters. Tathagatagarbha [does not experience but] is responsible for taking and what is taken: cognizance is the subject and the perceived appearance is the object. Tathagatagarbha projects the external appearances and their internal images. The external appearances are objects such as the mountains, the rivers, and the earth, as well as the five sense-objects, which include sights, sounds, smells, tastes, and tactile sensations; the seven changing *vijnanas* can touch or experience the internal images, which are “images” of the five external sense-objects. Our seven changing *vijnanas* are the subject that can take or perceive, and the internal images are the objects taken or perceived. To summarize, it is one’s own Tathagatagarbha that projects all the objects whether they appear internally or externally, the latter including one’s body and physical environment. (Note: The mountains, the rivers, and the earth are joint projections of the Tathagatagarbhas of all related sentient beings.)

Because the internal images of the mountains, the rivers, and the earth are projected by one’s Tathagatagarbha, you have never really seen or touched them in your life.

取；如來藏顯現外相分及內相分。外相分：山河大地、色、聲、香、味、觸等法；內相分：我們七轉識直接接觸到的，配合外相分而現的五塵影像是內相分。相分是所取，七轉識是能取。但是一切境，不管內相分、外相分，統統都是如來藏所現；包括自己的色身、山河大地等等相分，都是自己藏識所現（山河大地須共眾生藏識方現）。

從內相分來說，山河大地是自心藏識所現；有生以來，能見的你並沒有真的看到山河大地、也沒有接觸到山河大地，你接觸到的是自己的內相分五塵而已（編按：詳見平實導師所著《真實如來藏、楞伽經詳解》書中開示即知）。另外還有個見分——見



All you have experienced is the internal images of the five sense-objects. (For details, see *The Real Tathagatagarbha* [*Zhen Shi Ru Lai Cang*] and *An Exposition on The Lakavatara Sutra* [*Leng Jia Jing Xiang Jie*] by Venerable Pings.) Let's now turn to the cognitive functions of mind that can see, hear, feel, know, and make decisions. These cognitive functions, through experiencing the internal images, can grasp the external objects, such as the mountains, the rivers, and the earth, which are projected jointly by the Tathagatagarbhas of sentient beings who share a collective karma. In summary, one's Tathagatagarbha manifests one's body and all the physical objects in life, and this manifestation continues and changes ceaselessly from moment to moment.

The Buddha spoke in *The Lankavatara Sutra*: "All kinds of bodies with various postures move or stop moving, just like zombies propelled by the force of mantras. They are also like wooden dolls moved by some mechanical system. If you understand well these appearances, your insight is called 'the wisdom that a person has no self'." Those of you who have recognized your true minds can understand the meaning of the Buddha's words; others who have mistaken something

聞覺知及作主的心；見分透過內相分去執取山河大地外相分。山河大地是共業有情如來藏所現的外相分。所以說：所見的身、器（物質世間）都是藏心之所顯現，剎那相續，不斷變換。

「種種色身，威儀進止；譬如死屍，咒力故行；亦如木人因機（機關）運動。若能於此，善知其相，是名人無我智。」這一段佛語，你們已經明心的人一讀就懂了，可是悟錯的人讀《楞伽經》到這一段時，全部死於句下，不能通達。（編按：此段佛語是宗門密意，故不明說解釋；真悟者讀之自解，亦不須解釋。）我跟你們印證為悟了，你以此段佛語自我檢查，就知道所悟對錯，不必諍論。



else for realization will be baffled by these words. If you have received my validation of your realization, you can examine yourself with these words of the Buddha, and then you will know for sure whether or not your realization is genuine. No need to argue with others about your realization.

Recognizing your true mind also means you have realized that a person has no self—The physical body is not the self; cognition and awareness are not the self; even the very subtle awareness and self-reflection in the state of thoughtless meditation are not the self. All we have is a false composite appearance, not a real self in existence; all are projections of Tathagatagarbha. *The Surangama Sutra* declares that the perceptual faculties of seeing, hearing, etc. of the five aggregates or eighteen sense-realms come from “neither cause-and-effect nor nature.” The six sense-roots, six corresponding sense-objects, and six *vijnanas* as well as the perceptual faculties of seeing, hearing, etc. are not produced by cause-and-effect only, as said in the doctrine of Hinayana, nor by mother nature as claimed by the non-Buddhists; instead, all are projected by Tathagatagarbha. This realization is the “dharma-wisdom” and the “category-wisdom” of a bodhisattva at the Seventh



你明心時，就是人無我——你知道色身非我、能知能覺非我，乃至定中一念不生的微細了知心與返照心也非我——沒有一個真實人我存在，假合所成而已，其實都是如來藏心之所顯現。《楞嚴經》講五蘊十八界之見聞覺知性：「不是因緣，不是自然」，六根六識六塵及見聞覺知性不是二乘所講的唯因緣生，也不是外道講的自然生，都是如來藏所顯現的；此即證得七住菩薩的法智類智——你只知道一個總相、一個總體而已：「哦！這就是如來藏！」

譬如非洲森林中的土人，不知道汽車是什麼？人家跟他形容：「有四個輪子，可以開著到處跑。」他聽不懂；等



Stay—Yet, you only know the overall appearance, which is a general understanding: “Oh, this is Tathagatagarbha!”

As an analogy, an aborigine in the African jungle does not know what an automobile is. When people describe to him, “It has four wheels, and you can drive it around,” he does not understand, but when he actually sees an automobile, what he immediately comes to know is much like the “dharma-wisdom” and the “category-wisdom” I have just mentioned. However, there are many things about the automobile: how to open and shut the windows; how to adjust the air conditioning; how to turn the steering wheel; how to fill the tank with gasoline; how to drive and stop it; how to make an automobile and repair it, etc. Knowledge of these diverse details, as an analogy, is in the domain of all seed-wisdom. The diverse aspects of “dharmas have no selves” that we need to understand are the following: what are the eight mind-king *vijnanas*; what are their five pervasive functions [*sarvatraga*], five specific associates [*viniyata*], eleven beneficial states [*kusala*], etc. [See *An Essay on the Hundred Dharmas Illuminating the Door* by Vasubandhu.] One’s experiential understanding of these dharmas belongs in the domain of all seed-wisdom.



他見了，就知道了——這相當於法智類智。其實汽車裏面有很多東西：窗子怎麼開關？冷氣如何開關調節？怎麼運轉方向盤？怎麼駕馭？怎麼加油上路、剎車？怎麼構造及修理？這就相當於一切種智。此後，屬於法無我的部份，必須要瞭解：什麼是八識心王？什麼是遍行五、別境五、善十一……等，這一些法的體驗屬於一切種智。

「是名人無我智」，真正明心之人方能善知木人機發像起、咒力起屍，證得人無我，但也只是別教七住。很多大師講：「明心開悟就是初地菩薩。」包括這位和達賴喇嘛「世紀大對談」的大法師（舉示剪報）也如是說。他說：「什麼是開悟？」

Only a person who has truly recognized his true mind understands what mechanism can move a wooden doll and how a mantra can mobilize a zombie—the wisdom that a person has no self. Yet, a cultivator who has realized that a person has no self is only at the level of the Seventh Stay, according to the system of the Special School of Buddhism. On the other hand, many “great” masters claim, “Realizing or recognizing one’s true mind makes one a bodhisattva on the First Ground.” This “great” dharma master [Shengyen] who had a “Great Dialogue of the Century” (Note: as advertised in the newspaper) with the Dalai Lama said the same thing. Master Shengyen asked, “What is realization?” I’ll read you this newspaper clipping someone just gave to me. Master Shengyen answered his own question, “Contemplate a *huatou* [the ante-thought of a short question for *Chan* practice]; you continuously ask yourself a totally meaningless question.” Tell me, is *huatou* a meaningless question? Master Shengyen explained, “What is realization? You just keep asking yourself this question until discursive thoughts do not arise. Don’t stop asking even though you have no thoughts at all. Suddenly, the sparks of wisdom erupt, and you recognize that all your vexations and struggles come from your own stupidity. When you recognize your own



我唸給諸位聽—剛才有人送我這張剪報—他先講：「參話頭，是把一句沒有意義的話，不斷連綿不絕的問。」請問：話頭沒有意義嗎？他又說：「什麼是開悟？就是這樣問自己，問到雜念不起，妄想不生，也不罷休；然後突然間爆出智慧的火花，發覺到自己的一切煩惱和掙扎，無非都是由自己的愚痴；你發覺到自己的愚痴，那就是開悟了。」諸位開悟者，請問：「這是開悟嗎？」末法時代，邪師說法非常多；「邪」不是邪惡，而是不正確的說法。

已經破參者從方才我唸的那一段佛語，一定知道自己所悟對不對了！還沒有破參的同修們還是不知道我這一段話

stupidity, you have come to realization.” Tell me, those of you who have realized, “Is realization what master Shengyen had defined?” In this dharma-ending age, many evil masters are speaking the dharma; “evil” does not mean evil character but refers to these masters who give incorrect teachings.

Those who have broken through their contemplation [recognized their true minds] must know whether or not their realization is correct based on the passage of the Buddha’s teachings we just went over. Those who have not yet broken through do not know what those words mean, and this is normal. Do not feel bad. Wait until you break through, and then you’ll say, “How strange! The Buddha has told us very clearly. Why couldn’t I get it before?”

The Buddha spoke in *The Lankavatara Sutra*: “Bodhisattva Great Wisdom! What does it mean by ‘the wisdom that dharmas have no selves’? It is the understanding that the aggregates, the sense-realms, and the sense-fields are deluded configurations.” In other words, this is the wisdom that the five aggregates [*skandhas*], the eighteen sense-realms [*dhatavahs*], and



在講什麼？這是正常的，不要難過；等你破參時就知道：「奇怪！佛早就向我們明講了，怎麼我不知道？」

「大慧：云何爲法無我智？謂知蘊、界、處是妄計性」，法無我的智慧就是知道五蘊、十八界、十二處是屬於妄計所執性，就好像蘊界處一離我、我所一根本沒有我、我所存在。五蘊、十八界、十二處等見聞覺知性都是假合而成，哪有一個真實的我與我所？它是「唯共積聚愛業繩縛，互爲緣起」，只是因爲受末那意識的渴愛、貪愛的各種業的繩子所繫縛，然後由如來藏出現而已——其實沒有一個真正能見聞覺知的人，也沒有一個能創造世間的人；五蘊、



the twelve sense-fields [*ayatanas*], by nature, cling to deluded configurations and that you cannot find in any of them a self and its belongings—both are non-existent. Also, the perceptual faculties of seeing, hearing, etc. of the five aggregates, the eighteen sense-realms, and the twelve sense-fields are conditioned upon many factors—how can there be a real self and its belongings? All of them, as the Buddha said, are “a gathering of the fettering strings of karma and thirst for life, a mutually conditioned arising.” Due to bondage of the karmic strings from the thirst and desire of the *Manas vijnana* [the seventh *vijnana*], an appearance is produced by Tathagatagarbha; actually, there isn’t a self that really can see, hear, feel, and know, nor is there a self that can create the physical world. Furthermore, the five aggregates, the eighteen sense-realms, and the twelve sense-fields do not have an indestructible appearance of their own or a common appearance.

The sound-hearer is basically attached to the appearance of a self: Even though he has validated that the appearance of a self is not found in the five aggregates, the eighteen sense-realms, or the twelve sense-fields, nor in the perceptual faculties of seeing, hearing, etc., he is



十八界、十二處見聞覺知也是一樣沒有真實不壞之自共相。

聲聞人就是執著有自相：今生已證知我的五蘊、十八界、十二處見聞覺知沒有自相，害怕隔陰之迷而被來世的自相所縛。聲聞人又執著有自共相：我有五蘊、十八界、十二處見聞覺知的自相，別人和我一樣有這樣的自相，害怕被來世的自共相所縛；聲聞人執著來世自共相——想要遠離它；所以要取涅槃。菩薩卻證知這些都是唯心所現——自己的如來藏所顯現；所以他不需要取涅槃，他走向成佛之道路。

「虛妄分別種種相現」，因為不知



fearful that he might become entangled by the appearance of a self in the next lifetime, after undergoing death and then becoming unconscious in the mother's womb. The sound-hearer is also attached to the common appearances: I have the appearance of a self composed of five aggregates, eighteen sense-realms, and twelve sense-fields, plus the perceptual faculties of seeing, hearing, etc., and others have in common with me these appearances of selves. He is afraid of the bondage of an individual or a common appearance of a self in the next lifetime because he is attached to these appearances. That is why the sound-hearer wants to enter nirvana to avoid the bondage. In contrast, a bodhisattva who has realized that these appearances are projections of the true mind, Tathagatagarbha, will not take nirvana. Instead, he will walk the Way toward Buddhahood.

The Buddha next stated: "Deluded discrimination leads to all kinds of appearances." Delusion comes from lack of knowledge, which leads to arbitrary discrimination of all kinds of appearances; for example, the perceptual faculties of seeing, hearing, etc. for experiencing the sense-objects which include sights, sounds, smells, tastes, and tactile sensations, as well as dharmas that transcend

道，所以虛妄嘛！所以在那裡胡亂分別種種的相出現：色聲香味觸法中的見聞覺知性及出三界的法；這都是愚夫的分別——沒有智慧的人所生的分別，不是有智慧的人所說的法。

「如是，觀察一切諸法離心、意、意識、五法、自性，是名菩薩摩訶薩法無我智。得此智已，知無境界，了諸地相，即入初地。」諸位從這一段就瞭解了，你能這樣去觀察，把你所證悟的如來藏去體會，從悟後修學唯識一切種智，去瞭解如來藏所蘊含的一切種子，瞭解後加以體驗證實，才知道這一切法及一切法相，都是唯如來藏顯現，沒有我、我所、五蘊、十八界、十二處也統



the three realms, all these are discriminations of a foolish person, a person without wisdom; these are not the teachings of a person with wisdom.

The Buddha continued: “Thus, observe that all dharmas are apart from *citta* [true mind], *manas* [mind-root], *vijnana* [discernment], the five dharmas, and the three self-natures [*svabhavas*]; this insight is called ‘the wisdom that dharmas have no selves’ of a bodhisattva, a great bodhisattva. With this wisdom, you know there are no real objects, you understand the appearances of all grounds, and then you enter the First Ground.” You can gather from this passage that you need to observe and experience the Tathagatagarbha you have realized. After realization, to acquire the all seed-wisdom taught in the Vijnana-Only School [also translated as the Citta-Only School] is to understand all the seeds contained in Tathagatagarbha and to experience them. Only then will you be convinced that all dharmas and their appearances are manifestations of Tathagatagarbha and that each of them does not have a self and its belongings. Similarly, each of the five aggregates, the eighteen sense-realms, and the twelve sense-fields does not have a self and its belongings. As you deepen your insight, you will

統一樣，這樣觀察深入，漸漸可以了知五法三自性……等，這就是證得法無我，成初地聖人。在這一切法中找不到真實不壞、本來自在的我，只有無我寂滅性的如來藏，這就是分斷法我執，證得初地無生法忍。

法無我之內容如下：五法一分別（覺想）、名、相、正智、真如—三種自性及七種性自性。另有七種第一義般若，但此段經文沒有提到，因為已在卷一之中開示過了。這一切我們都已在《成唯識論》之中廣說，你能夠觀察並透過日常生活四威儀中去體會證實—它確實正確，法無我境界就證入了一證知這一切法之中根本沒有一個我；從如來藏的立



gradually understand the five dharmas and the three self-natures, etc. With this validation of “dharmas have no selves,” you have become a holy being on the First Ground. When you cannot find a real, indestructible, self-existing self except the selfless, nirvanic Tathagatagarbha, you have accomplished a partial severance of “the attachment to dharmas’ selves,” and you have validated “patience with dharmas of no-birth” on the First Ground.

The content of realizing “dharmas have no selves” includes the five dharmas—names, appearances, discrimination, right knowledge, and true suchness [*bhuta-tathata*], the three self-natures, and the seven kinds of intrinsic natures [*bhava-svabhava*]. Also included are the seven kinds of first meaning *prajna*, which are not mentioned in the above passage because they are covered in chapter one of the Sutra. We have already discussed broadly these topics in the *Treatise on the Establishment of Vijnana-Only*, and you need to ascertain that they are true by observing your own four postures [walking, standing, sitting, and lying down] in daily life. Then, you have validated “dharmas have no selves.” Note that Tathagatagarbha really does not have a self because it does not experience seeing, hearing, perceiving, and

場來看，真正無我，離見聞覺知復不作主故、不自覺我故。但如來藏生出許多法——蘊處界及衍生之萬法，這些法之中有沒有我呢？你去了知、觀察、證實。證實時你就能不被外境所轉——你知道法無我智時，你知道根本沒有什麼心外之境界，都是自心阿賴耶識所現的境界，這樣你就可以實證法無我；證法無我後安忍不退，名爲無生法忍，初地就是如此。實證初地法無我，可逐漸了知二地、三地乃至八地、九地、十地，這樣就可以進到初地滿心百法無我境界——你能加以體驗。

但不可認爲「我進入初地就會有種種有爲法境界！」其實那是般若智慧而



knowing, or make decisions, for it has no self-awareness. Nevertheless, Tathagatagarbha produces the aggregates, the sense-realms, and the sense-fields, which in turn produce all other phenomena. Do all these dharmas have selves? You need to observe, verify, and know for yourself, so as not to be influenced by external objects. If you have the wisdom of “dharmas have no selves,” you will know that no objects exist outside your own mind and that all are projections of your own mind, Tathagatagarbha. When you hold your validation with unwavering endurance, it is called “patience with dharmas of no-birth,” which is required to enter the First Ground. Gradually, you will be able to validate that the one hundred dharmas [listed by Vasubandhu] have no selves, in completing your work on the First Ground. Furthermore, validation of “dharmas have no selves” on the First Ground will lead to the wisdom of the Second Ground, the Third Ground ... up to the Eighth, the Ninth, and the Tenth Ground.

Do not think, “I will experience various active dharmas on the First Ground” because your progress is mainly in *prajna* wisdom. On the First Ground, some bodhisattvas have the wheel jewel and others do not; some can

已。因為進入初地者，有一種人有輪寶，一種人沒有；有一種人有莊嚴報身，有一種人沒有。為什麼？我們現在就將它弄清楚。

以前我們講的《楞伽經》是四卷本，求那跋陀羅所譯。楞伽經有三種譯本，第二是菩提流支所譯《入楞伽經》，第三是實叉難陀譯之《大乘入楞伽經》，三個譯本之中最容易瞭解的是最後的這個譯本，也是譯得最好的。第一個譯本也有可取之處——較接近原文的語意。但其文義（辭）較艱深難解，故《大乘入楞伽經》重新翻譯時，唐朝皇帝寫了一篇序，序文中言：「元嘉建號，跋陀之譯未弘；延昌紀年，流支之譯多舛。」意謂元嘉



manifest a sublime reward-body [*sambhogakaya*] and others cannot. Why do they differ? We will clarify these things in the following illustration.

The Lankavatara Sutra we studied, which had been translated by Gunabhadra [394-468] into four chapters, is one of the three Chinese translations. The second translation the *Entering Lankavatara Sutra* was by Bodhiruci [years unknown], and the third translation the *Mahayana Entering Lankavatara Sutra* by Siksanda [652-710]. Of these three translations, the third one is the most understandable and the best translation. The first translation is close to the original meaning, but its diction is too abstruse to comprehend. If you neither have realized the truth nor know archaic Chinese well, it would be impossible to benefit from the first translation. When the third translation was completed, the emperor of the Tang Dynasty wrote a preface for the Sutra. The preface stated that the four-chapter *Lankavatara Sutra* translated by Gunabhadra in the year of Yuanjia was so abstruse that no one could spread the teachings; and that the second translation done in the year of Yanchang contained many errors introduced by the translator's interpretations. Even though the *Mahayana Entering Lankavatara Sutra* clearly



年號時，求那跋陀羅所譯的四卷本《楞伽經》，它的義理沒有人能把它弘揚出來，因其文辭太艱深，如果未悟得根本，古文亦未通曉，就沒有辦法去弘揚。菩提流支所譯的譯本則有很多道理是譯錯的，因為他用自己的意思去譯，未完全依原典。《大乘入楞伽經》則很清楚地表達佛意。其餘二譯，有些佛意沒有完全譯出來，所以我們強調「要三譯並存」，因可以互相對照。

意即修學一切種智，必須是開悟明心找到如來藏（得法智類智）以後，因知道總相，再來學一切種智——把如來藏及見分相分之五法三自性、七種第一義、七種性自性等義理證驗通達。百法—《成唯識論》



transmits the Buddha's meanings and the other two translations fail to convey some of the meanings of the Buddha's, I would still emphasize keeping all three translations for comparison's sake.

It is necessary to realize or recognize your true mind, i.e., to have found Tathagatagarbha (Note: gained the dharma-wisdom and category-wisdom), before you learn all seed-wisdom. In other words, you need to know the overall appearance first, before you learn all seed-wisdom, which includes the five dharmas, the three self-natures, the seven first meanings, and the seven kinds of intrinsic natures—and you need to verify and understand their significance thoroughly. If you have, in addition, personally verified the one hundred dharmas, which are discussed in detail in the *Treatise on the Establishment of Vijnana-Only*, then you have “fulfilled” the First Ground. At least, you are definitely on the First Ground if you have completely absorbed my explanation of the doctrine and brought out your own holy nature by making the ten endless vows [of Bodhisattva Samantabhadra]. However, you are not yet on the First Ground, unless you have the wisdom that “dharmas have no selves” and can keep it with unwavering endurance without retrogression.

即是講百法一證驗通達以後，就是百法明門完成一成初地滿心。那麼我所講解的《成唯識論》如果能具足吸收，配合十無盡願及發起聖性，你就必定是初地了。（迷迷糊糊地，有聽沒有懂，那不算哦！）你必須確實具足諸法無我的智慧而能安忍不退才算初地。

初地有二種：一種得佛加持，一種沒有。得佛加持者，例如《楞伽經》中佛說：「諸佛以兩種建立；建立初地菩薩摩訶薩入大乘照明三昧，十方諸佛為現一切身面言說。」這是第一種建立。第二種建立——菩薩於九地圓滿進入十地時，諸佛發動十方一切十地菩薩偕其無量眷屬同時來賀剛入十地的菩薩，十

There are two kinds of attainment on the First Ground: one with blessings from the Buddhas and the other without. The Buddha spoke in *The Lankavatara Sutra*: “All Buddhas have two programs. In order to help a bodhisattva on the First Ground to enter the Mahayana illuminating *samadhi*, Buddhas from ten directions will appear to him and give him teachings.” This is the first program with blessings. The second program is for a bodhisattva who, upon completion of the Ninth Ground, is about to enter the Tenth Ground. All Buddhas will mobilize all bodhisattvas on the Ninth Ground and their innumerable entourages to congratulate this bodhisattva on entering the Tenth Ground. In addition, all Buddhas from ten directions will shower, at a distance, blessings on his crown, in order to complete the virtues he needs to enter the Tenth Ground. This kind of empowerment is truly significant, while the empowerments of Tibetan Buddhism are merely ceremonies, which are useless to your progress even if you receive one thousand of them. Do not be overwhelmed by those ceremonies. Tibetan terminologies are very attractive, and Buddhist students can easily be captivated. It is strange that no “great” Buddhist masters dare to make such a comment as I did—a sign of the dharma-ending age.



方諸佛遙灌菩薩之頂加持，圓滿十地功德。這個灌頂才有用，密宗的灌頂，灌滿一千次仍無益於道，那只是一個形式，別被他們唬住了；他們用的名辭很吸引人，佛子很容易被籠罩住。如今甚至沒有一位大師敢講這些話，真的很奇怪！真的是末法。

如果《成唯識論》的法無我，你真的好好弄清楚了；有一天打坐時，因為具足大乘照明三昧，那時十方諸佛「為現一切身面言說」加持，給你很多好處——發起輪寶及莊嚴報身；這時你就能遊百佛國土、面見百佛、動百佛世界。這個初地菩薩和沒有加持的初地菩薩，相差有天地之別；但是未受加持之初地菩薩慧門卻不得



If you have a clear understanding of the truth that dharmas have no selves, as discussed in the *Treatise on the Establishment of Vijnana-Only*, someday when you are able to enter the Mahayana illuminating *samadhi*, all Buddhas from ten directions will “appear to you and give you teachings.” Their blessings have many benefits, such as giving rise to your wheel jewel and your sublime reward-body. You can then travel to hundreds of Buddha lands, see hundreds of Buddhas, and move around there. The difference between this bodhisattva and a bodhisattva also on the First Ground but without Buddha’s blessings is like that between the sky and the earth. The wisdom of a bodhisattva on the First Ground who has not received Buddha’s blessings is, nevertheless, extraordinary because he has a thorough understanding of the five dharmas, the three self-natures, and the seven intrinsic natures. Therefore, if you have also realized these dharmas after realizing your true mind, you are on the First Ground; otherwise, still at the Seventh Stay.

If you have only realized about 70 to 80 percent of these dharmas but have the courage “to break the evil doctrine and show the right one,” you have progressed to the First Transference. However, you need to have the



了，因為五法三自性、七種性自性已經通達了；如果通達了，你就是初地；沒有通達，就是別教七住。

如果懂得七、八成，能夠出去摧邪顯正，則是初迴向位菩薩；必須具備摧邪顯正的擇法眼，否則只入七住位而已；就算是見性了，仍只是十住而已，還在習種性的菩薩位內，無法進入道種性。

初地菩薩由於過去世修過唯識種智之學，今生未悟、未找到如來藏前，因胎昧之迷故，狀若凡夫；然而有一天找到了，就很快進入初地，他只需幾年功夫就可以對種智增上慧學加以體驗。寫信來質問的這位師兄，被藏密祖師誤



discriminating dharma-eye to accomplish this; otherwise, you still remain at the Seventh Stay. Even though you have seen your Buddha-nature, your level is only at the Tenth Stay, and you still have the habit-driven seed-nature of a bodhisattva, not yet changed to the way-seed-nature [of a bodhisattva on the First Ground, growing on his Way to Buddhahood].

A bodhisattva who was on the First Ground in his past life was already studying the seed-wisdom in the Vijnana-Only School. Before he realizes his true mind once again in this lifetime, he may seem like an ordinary person who had undergone death followed by unconscious state in the mother's womb. However, as soon as he realizes his true mind, he will quickly enter the First Ground, because he only needs a few years to review and experience the seed-wisdom through advanced *prajna* studies. The critic who wrote a letter to question me has been misled by Tibetan lamas; he does not believe in the all seed-wisdom in the Vijnana-Only School. Even though he has entered the Seventh Stay with my help, he is complacent with little knowledge, does not want to cultivate after realization, and understandably retains his habit-driven seed-nature. No wonder his habitual tendency

導，不信一切種智——唯識之學；雖因我緣而得悟入七住，但因得少爲足，不肯悟後起修，還在習種性之中，難怪習氣還那麼重。習氣重、不是我們要度的人，即使悟了也會退轉，沒有功德受用，不如讓他趁早離開；留下來沒有用，只會破壞正法而已。

至於我們所傳的法是不是正法？諸位可以自己檢查你被印證了，請看你們手中影本圈起來的那一段經文，就知道對不對了。開悟了很久的人，如果還對佛所講的經句有意見，那他的見地在哪裡呢？我不知道。

佛子學法，不知道的，不要強以爲



is so strong! People who have heavy habitual tendencies are not the ones we would like to help. Even if they have realized the truth, they are very likely to retrogress without receiving any beneficial virtues. It would be best for these people to leave as soon as possible because if they remain with us, they will damage the true dharma.

All of you can examine yourselves whether or not the dharma we are transmitting is the right one. If you have received my validation of your realization, read the circled passage of the Sutra on the photocopy in your hands, and you will know for sure. If a person has realized for a long time but still has some objections to these words of the Buddha's, I don't know what his view-ground [the right view of a realized person] is.

When we are learning the Buddhist doctrine, we must not arbitrarily claim that we know something we actually don't know. In the past, I did not dare to explain arbitrarily the difference in attainment between the Seventh Stay and the First Ground. Nor would I dare to give an arbitrary answer by making up some reason or accusing The World-Honored One of speaking "dementedly as a dying man." The Buddha had His



知。我以前一直不敢強說悟者爲什麼有七住與初地的差別。不敢強以爲知，自己隨便編個理由，或說世尊講話顛倒：「佛之將死，其言也亂。」不敢這樣講。佛講話一定有他的道理，絕對不是我們所能完全知道的。對於經文中仍有不知道的地方，不可因此就誹謗爲僞經，亦不可謗佛，那是很嚴重的地獄罪。

我在信上跟他講：「宣化法師，他捨報前胡言亂語，捨報後落入鬼神道，不能再重生爲人，只爲錯說第一義。」他還沒有把第一義推翻掉，還未謗佛謗經，他僅是說錯而已；而他持戒精嚴，尙且落入鬼神道。若是在家人，沒有持戒精嚴，又謗佛謗經，將來怎麼辦？因



reasons for His words, some of which are beyond our understanding. If you do not fully understand the meaning of a scripture, do not slander it as false or slander the Buddha, because slandering the Buddha is a hell-bound sin.

I told the critic in my letter, “Master Hsuanhua said some outrageous things before death. Because he spoke erroneously about the first meaning, after death he has, in my vision, fallen into the unfortunate life form of a ghost or a deity [elite ghost with freedom and powers], not reborn as a human.” Master Hsuanhua did not denounce the first meaning, nor did he slander the Buddha or the scriptures; he strictly held the monastic precepts during his entire life. However, because he made a wrong interpretation on the first meaning, he has begun the regrettable life journey as a ghost or a deity. What will happen to a lay Buddhist who does not hold the precepts strictly but slanders the Buddha and the scriptures? Hence, my letter to the critic was harsh. But I also told him why I was so harsh to him as I had never done before, hoping he would understand.

As for this “great” dharma master reported in the



此，我寫給他的信很嚴厲。但是我也告訴他：爲什麼我要這麼嚴厲？我從來沒有如此嚴厲過，我希望他瞭解。

至於報紙上的這位大法師，不知道還強以爲知，把狐狸尾巴掀給人家看；他曾經多年罵我們不如法，這是很嚴重的事；這就是末法。這是今天的精神講話，藉著某人寄來的挑戰信函，爲大家說明學法修法必須嚴謹，也順便開示悟入七住之菩薩如何轉入初地之道理；希望大家以此信爲戒，莫因邪知邪見而造作誹謗三寶之地獄業。

現在我們已經知道如何從明心之第七住進入初地，知道以後要付諸於實

newspaper, he arbitrarily alleged his “knowledge,” just like a fox raising its tail to show its behind. For many years, he has criticized us that we are “not the way according to the dharma,” but his criticism is completely wrong, a sign that we are in the dharma-ending age. Because someone wrote a letter to challenge me, I’ve taken the opportunity to give you encouragement today. I’ve explained to you why we must be conscientious in learning the Buddhist doctrine, and I’ve also taught you how a bodhisattva at the Seventh Stay can enter the First Ground. I hope that you will take the critic’s letter as an admonition and that you will not, due to wrong views and wrong knowledge, create the hell-bound karma by slandering the three jewels.

Now that we know how a bodhisattva at the Seventh Stay can enter the First Ground, we need to take actions to actualize our wish to enter the First Ground. Do not just do intellectual analyses. Based on the seed-wisdom we have discussed in the *Treatise on the Establishment of Vijnana-Only* and *The Lankavatara Sutra*, you must experience your realization of Tathagatagarbha, the eight mind-king *vijnanas*, and the one hundred dharmas in your daily activities of walking, standing, sitting, and lying

現，求入初地，不要只是意識思維。必須要把你悟的如來藏八識心王百法，在行、住、坐、臥之中，用我們所講解的《成唯識論及楞伽經》的種智去體驗，其中有很多佛法值得大家去體驗。初破參的人不容易體會種智，是正常的事；打聽而知真如名義的人更體驗不來，因為他沒有經過參究的過程，他的心粗得像大石頭一樣，根本沒有辦法體驗；想要進入初地，還早得很呢！還要等很久很久，這些開示對他幾乎完全無用。對於真正悟得本心的同修們，這件事情卻很重要，是切身的問題。這樣開示以後，大家就可知道從破參第七住如何進入初地？但是這個過程之中要經過初迴向



down—In your activities, a lot of Buddha dharmas are worth experiencing. However, it is normal for a person who has just broken through his contemplation to have difficulties in experiencing the seed-wisdom. It would be even harder for a person who is just asking around about his true suchness [the true mind] because he has not gone through the process of contemplation in *Chan* practice. Because his mind is as dense as a big rock, it would be impossible for him to experience the seed-wisdom, and it would take a long, long time before he can enter the First Ground. My teaching at this point is almost useless to him. On the other hand, for those fellow cultivators who have truly realized their original minds, my teaching is an important matter, a matter of personal concern. Having heard my explanations, do you all know how a bodhisattva at the Seventh Stay can progress to the First Ground? However, in the middle of this journey [through Ten Practices and Ten Transferences], you must go through the First Transference. What a bodhisattva at the First Transference needs to practice is “to break the evil doctrine and show the true one,” and to rescue sentient beings from their view of a self. Have you started on these long-range projects? Are you still mixing mud with those who slander and oppose to the right dharma? If you are,



位，初迴向位菩薩要做的事就是破邪顯正——救眾生離我見；這些長遠應作的事，你有沒有做？你是不是和那些誹謗正法、抵制正法的人和稀泥呢？若是，那你六迴向位都過不了，更不用說初地了。

爲了正法久住，肯喪身捨命，下定決心摧邪顯正，你才有可能在三賢位中獲得佛的加持，而讓你漸漸圓滿大乘照明三昧，進入初地，不然是不可能的。一個人從來不肯爲了義佛法用心護持，來到這裡要我幫他悟，我也不可能幫他悟。如果他對了義正法有很大的貢獻，雖然他不求悟，我也要幫他悟——他是佛法的大護法呀！這是很重要的事情。



then you are far from even passing the First Transference, not to mention entering the First Ground.

Only if you have the resolve “to break the evil doctrine and show the true one” even at the expense of your own life for the sake of making the right dharma prevail for a long time, then would it be possible for you, still at one of the three sage-levels [Ten Stays, Ten Practices, and Ten Transferences], to receive blessings from Buddhas to help you perfect the Mahayana illuminating *samadhi* and enter the First Ground; otherwise, it would be impossible. If a person who has never been willing to protect the ultimate meaning Buddha dharma comes here to ask for my help, it would be impossible for me to help him realize his true mind. On the other hand, for a person who has made great contributions to the ultimate meaning dharma, I would help him even though he does not ask me to—because he is a great dharma protector! Things are this way, even from the viewpoint of the Buddha. Would the Buddha give blessings for perfecting the Mahayana illuminating *samadhi* upon a person who from morning-till-night doubts the right dharma and damages the right dharma? Furthermore, it would be impossible for such a person to



從佛來講就是這樣：這個人一天到晚這樣懷疑正法、破壞正法，佛怎麼可能去加持他圓成大乘照明三昧呢？莫說大乘照明三昧，欲求初迴向位摧邪顯正的智慧都不可能的。但是要成爲初地菩薩，並不是只具備前面所說的增上慧學就能完成，還有兩件事要做：第一件事是修伏性障令永不起如阿羅漢，或者修除它；第二件事是於佛前胡跪，發十無盡願——盡未來際不捨十大願。加上《楞伽經》的增上慧學如實證驗，證得道種智，發起法眼，能辨諸方大師墮處，才算是初地菩薩。

進入初地後要怎麼修行？你把《成唯識論》驗證通達之後，要怎麼修行？



develop the wisdom “to break the evil doctrine and show the true one” required at the First Transference, not to mention entering the Mahayana illuminating *samadhi*. To become a bodhisattva on the First Ground, in addition to completing the advanced *prajna* studies I have already mentioned, you need to accomplish two more things. First, you need to subdue all habitual hindrances completely as an *arhat* did or even eliminate them all. Secondly, you need to kneel in front of a Buddha’s image and take the ten endless vows, which you will never abandon in your endless future lives. With these two things accomplished and with your personal experience in the advanced *prajna* studies taught in *The Lankavatara Sutra*, you will have acquired the way-seed-wisdom, activated your dharma-eye, and developed the ability to discern the faults in the teachings of various “great” masters. Then, you are reckoned as a First Ground bodhisattva.

How should you next cultivate when you are on the First Ground? What do you practice, after you have achieved a thorough understanding of the teachings in the *Treatise on the Establishment of Vijnana-Only*? The main practice on the First Ground is giving or generosity [*dana*]; ultimately you will be willing to give away even



初地專修布施，到最後乃至內財都施；如果你沒有這樣的決心，不要向人說「我是初地菩薩！」以免成爲大妄語人。以上是告訴諸位：「什麼是七住？什麼是初地？」可是你對任何人都不可說「我是初地」，對不起！我沒有跟你印證；你如果對人自稱初地，以在家身相受人供養禮拜，你就不是初地菩薩，這些道理要讓大家瞭解。

因爲所謂的證果，是要你知道十地的次第，讓你去瞭解悟後修道的次第，不是讓你去執著：「我是第幾地？什麼果位？第幾住？第幾行？第幾迴向？」不必去執著它！你去執著它，就不是證果了。因爲佛法的證果，只是解脫正受及



your internal organs. Unless you have this kind of resolve, do not tell other people, “I am a First Ground bodhisattva,” lest you should become a big liar. Even though I have told you, “What the Seventh Stay is and what the First Ground is,” you should not tell anyone, “I am on the First Ground.” Sorry! I have not validated your level. If you proclaim yourself as one on the First Ground and, as a layperson, accept offerings and prostrations from other people, you are obviously not a First Ground bodhisattva. All of you need to know these principles.

I would like you to know the order of the Ten Grounds and to understand the practices you need to do after realization, but not to get attached to the term “validation of fruit [spiritual attainment].” Do not be concerned about, “What ground am I on? What is the status of this fruit? Which level of stay? Which level of practice? Which level of merit transference?” Your attachment to status is not a validation of any fruit. You need to know that the so-called validation of a fruit in Buddhism is only the right acceptance of liberation and the right unfolding of wisdom; there are no fantastic signs and no one will give you a certificate. The fruit you validate yourself is to realize that there is nothing to gain and that there are only *prajna* wisdom and liberation

智慧正受，裡面什麼境界都沒有，也不會頒發證書給你。證果是沒有所得，唯是自心所現般若慧與解脫執著而已；有所得就不能出離三界了，有所得就不是大乘般若智慧了；有所得及有執著，就不是人無我與法無我了。以上是藉他人來函挑戰的因緣，順便開示證悟者如何由明心七住位轉進初地之法門，希望對大家的道業有幫助，也希望大家努力修除末那識的人我法我的執著慣性，漸漸發起聖性，遠離異生性，向初地邁進。接下來仍舊回到《成唯識論》的課程……。

（本書根據一九九八年七月十四日開示錄音帶整理潤飾而成。）



rising from your own mind. Conversely, if there is something you can gain, you won't transcend the three realms; if there is something you can gain, it is not Mahayana *prajna* wisdom. Gain and attachment are not the truth that a person has no self and that dharmas have no selves. On account of the event that someone wrote me a challenging letter, I have explained to you the dharma-door [Buddhist practice] through which a realized person can progress from the Seventh Stay onto the First Ground, and I hope my explanation will help your spiritual career. I also hope that all of you will practice diligently to eliminate the habitual clinging of the *Manas vijnana* to a person's self and all dharmas' selves, so that you will bring out your holy nature, distance yourselves from your karmic birth nature [of an ordinary being], and march toward the First Ground.

Transcribed from a lecture in Chinese

by Venerable Pings in July 1998

Translated into English in December 2010

佛教正覺同修會 〈修學佛道次第表〉

第一階段

- * 以憶佛及拜佛方式修習動中定力。
- * 學第一義佛法及禪法知見。
- * 無相拜佛功夫成就。
- * 具備一念相續功夫—動靜中皆能看話頭。
- * 努力培植福德資糧，勤修三福淨業。

第二階段

- * 參話頭，參公案。
- * 開悟明心，一片悟境。
- * 鍛鍊功夫求見佛性。
- * 眼見佛性〈餘五根亦如是〉親見世界如幻，成就如幻觀。
- * 學習禪門差別智。
- * 深入第一義經典。
- * 修除性障及隨分修學禪定。
- * 修證十行位陽焰觀。

第三階段

- * 學一切種智真實正理—楞伽經、解深密經、成唯識論…。
- * 參究末後句。
- * 解悟末後句。
- * 透牢關—親自體驗所悟末後句境界，親見實相，無得無失。
- * 救護一切衆生迴向正道。護持了義正法，修證十迴向位如夢觀。
- * 發十無盡願，修習百法明門，親證猶如鏡像現觀。
- * 修除五蓋，發起禪定。持一切善法戒。親證猶如光影現觀。
- * 進修四禪八定、四無量心、五神通。進修大乘種智，求證猶如谷響現觀。

佛教正覺同修會 共修現況 及 招生公告

2024/1/2

一、共修現況：(請在共修時間來電，以免無人接聽。)

台北正覺講堂 103 台北市承德路三段 277 號九樓 捷運淡水線圓山站旁
Tel.總機 02-25957295 (晚上) (分機：九樓辦公室 10、11；知客櫃檯 12、13。十樓知客櫃檯 15、16；書局櫃檯 14。五樓辦公室 18；知客櫃檯 19。二樓辦公室 20；知客櫃檯 21。)
Fax..25954493

第一講堂 台北市承德路三段 277 號九樓

禪淨班：週一晚班、週三晚班、週四晚班、週五晚班、週六下午班、週六上午班 (共修期間二年半，全程免費。皆須報名建立學籍後始可參加共修，欲報名者詳見本公告末頁。)

增上班：**成唯識論釋**：單週六晚班。雙週六晚班 (重播班)。17.50~20.50。
平實導師講解，2022 年 2 月末開講，預定六年內講完，僅限已明心之會員參加。

禪門差別智：每月第一週日全天 平實導師主講 (事冗暫停)。

菩薩瓔珞本業經 本經說明菩薩道六度、十度波羅蜜多之修行，要先修十信位，於因位中熏習百法明門，再轉入初住位起修六種瓔珞，總共四十二位，即是十住位、十行位、十迴向位、十地位、等覺位、妙覺位，方得成就六種瓔珞成爲一生補處，然後成就佛道，名爲習種性、性種性、道種性、聖種性、等覺性、妙覺性；連同習種性前的十信位，共爲五十二階位實修完畢，方得成佛。於本經中亦說明大乘初見道的證真如、發起般若現觀時，若有佛菩薩護持故，即得進第七住位常住不退，然後向上進發，速修佛菩提道。如是實修佛菩提道方是義學，而非學術界所說的相似佛法等玄學，皆是可修可證之法，全都屬於現法樂證樂住並且是現觀的佛法，顯示佛法真是義學而非玄談或思想。本經已於 2024 年一月上旬起開講，由平實導師詳解。每逢週二晚上開講，第一至第七講堂都可同時聽聞，歡迎菩薩種性學人，攜眷共同參與此殊勝法會現場聞法，不限制聽講資格。本會學員憑上課證進入第一至第四、第七講堂聽講，會外學人請以身分證件換證進入聽講 (此爲大樓管理處安全管理規定之要求，敬請諒解)；第五及第六講堂 (B1、B2) 對外開放，不需出示任何證件，請由大樓側門直接進入。

第二講堂 台北市承德路三段 267 號十樓。

禪淨班：週一晚班。

進階班：週三晚班、週四晚班、週五晚班、週六早班、週六下午班。
禪淨班結業後轉入共修。

增上班：成唯識論釋：單週六晚班，影音同步傳播。雙週六晚班（重播班）
菩薩瓔珞本業經：平實導師講解。每週二 18.50~20.50 影像音聲即時傳輸。

第三講堂 台北市承德路三段 277 號五樓。

增上班：成唯識論釋：單週六晚班，影音同步傳播。雙週六晚班（重播班）

進階班：週一晚班、週三晚班、週四晚班、週五晚班、週六下午班。

菩薩瓔珞本業經：平實導師講解。每週二 18.50~20.50 影像音聲即時傳輸。

第四講堂 台北市承德路三段 267 號二樓。

進階班：週一晚班、週三晚班、週四晚班（禪淨班結業後轉入共修）。

菩薩瓔珞本業經：平實導師講解。每週二 18.50~20.50 影像音聲即時傳輸。

第五、第六講堂

念佛班 每週日晚上，第六講堂共修（B2），一切求生極樂世界的三寶弟子皆可參加，不限制共修資格。

進階班：週一晚班、週三晚班、週四晚班。

菩薩瓔珞本業經：平實導師講解。每週二 18.50~20.50 影像音聲即時傳輸。

第五、第六講堂為**開放式講堂**，不需以身分證件換證即可進入聽講，台北市承德路三段 267 號地下一樓、地下二樓。每逢週二晚上講經時段開放給會外人士自由聽經，請由大樓側面梯階逕行進入聽講。

聽講者請尊重講者的著作權及肖像權，請勿錄音錄影，以免違法；若有錄音錄影被查獲者，將依法處理。

第七講堂 台北市承德路三段 267 號六樓。

菩薩瓔珞本業經：平實導師講解。每週二 18.50~20.50 影像音聲即時傳輸。

正覺祖師堂 大溪區美華里信義路 650 巷坑底 5 之 6 號（台 3 號省道 34 公里處 妙法寺對面斜坡道進入）電話 03-3886110 傳真 03-3881692 本堂供奉 克勤圓悟大師，專供會員每年四月、十月各三次精進禪三共修，兼作本會出家菩薩掛單常住之用。開放參訪日期請參見本會公告。教內共修團體或道場，得另申請其餘時間作團體參訪，務請事先與常住確定日期，以便安排常住菩薩接引導覽，亦免妨礙常住菩薩之日常作息及修行。

桃園正覺講堂（第一、第二講堂）：桃園市介壽路 286、288 號 10 樓

（陽明運動公園對面）電話：03-3749363（請於共修時聯繫，或與台北聯繫）

禪淨班：週一晚班（1）、週一晚班（2）、週三晚班、週四晚班、週五晚班。

進階班：週三晚班、週四晚班、週五晚班、週六上午班。

增上班：成唯識論釋。雙週六晚班（增上重播班）。

菩薩瓔珞本業經：平實導師講解。每週二晚上，以台北正覺講堂所錄 DVD 放映；歡迎會外學人共同聽講，不需出示身分證件。

新竹正覺講堂 新竹市東光路 55 號二樓之一 電話 03-5724297 (晚上)

第一講堂：

禪淨班：週五晚班。

進階班：週三晚班、週四晚班、週六上午班。由禪淨班結業後轉入共修。

增上班：成唯識論釋。單週六晚班。雙週六晚班（重播班）。

菩薩瓔珞本業經：平實導師講解。每週二晚上，以台北正覺講堂所錄 DVD 放映。歡迎會外學人共同聽講，不需出示身分證件。

第二講堂：

禪淨班：週一晚班、週三晚班、週四晚班、週六上午班。

菩薩瓔珞本業經：每週二晚上與第一講堂同步播放講經 DVD。

第三、第四講堂：裝修完畢，已經啓用。

台中正覺講堂 04-23816090 (晚上)

第一講堂 台中市南屯區五權西路二段 666 號 13 樓之四（國泰世華銀行樓上。鄰近縣市經第一高速公路前來者，由五權西路交流道可以快速到達，大樓旁有停車場，對面有素食館）。

禪淨班：週四晚班、週五晚班。

進階班：週一晚班、週三晚班、週六上午班（由禪淨班結業後轉入共修）。

增上班：成唯識論釋。單週六晚班。雙週六晚班（重播班）。

菩薩瓔珞本業經：平實導師講解。每週二晚上，以台北正覺講堂所錄 DVD 放映。歡迎會外學人共同聽講，不需出示身分證件。

第二講堂 台中市南屯區五權西路二段 666 號 4 樓

禪淨班：週一晚班、週三晚班。

第三講堂 台中市南屯區五權西路二段 666 號 4 樓

禪淨班：週一晚班。

第四講堂 台中市南屯區五權西路二段 666 號 4 樓。

進階班：週三晚班、週四晚班、週五晚班、週六上午班，由禪淨班結業後轉入共修。

菩薩瓔珞本業經：每週二晚上與第一講堂同步播放講經 DVD。

嘉義正覺講堂 嘉義市友愛路 288 號八樓之一 電話：05-2318228

第一講堂：

禪淨班：週四晚班、週五晚班、週六上午班。

進階班：週一晚班、週三晚班（由禪淨班結業後轉入共修）。

增上班：成唯識論釋。單週六晚班。雙週六晚班（重播班）。

菩薩瓔珞本業經：平實導師講解。每週二晚上，以台北正覺講堂所錄 DVD 放映。歡迎會外學人共同聽講，不需出示身分證件。

第二講堂 嘉義市友愛路 288 號八樓之二。

第三講堂 嘉義市友愛路 288 號四樓之七。

禪淨班：週一晚班、週三晚班。

台南正覺講堂

第一講堂 台南市西門路四段 15 號 4 樓。06-2820541 (晚上)

禪淨班：週一晚班、週四晚班、週五晚班、週六下午班。

增上班：成唯識論釋。單週六晚班。雙週六晚班 (重播班)。

菩薩瓔珞本業經：平實導師講解。每週二晚上，以台北正覺講堂所錄 DVD 放映。歡迎會外學人共同聽講，不需出示身分證件。

第二講堂 台南市西門路四段 15 號 3 樓。

菩薩瓔珞本業經：每週二晚上與第一講堂同步播放講經 DVD。

第三講堂 台南市西門路四段 15 號 3 樓。

進階班：週一晚班、週三晚班、週四晚班、週五晚班 (由禪淨班結業後轉入共修)。

菩薩瓔珞本業經：每週二晚上與第一講堂同步播放講經 DVD。

高雄正覺講堂 高雄市新興區中正三路 45 號五樓 07-2234248 (晚上)

第一講堂 (五樓)：

禪淨班：週一晚班、週三晚班、週四晚班、週五晚班、週六上午班。

進階班：週六下午班 (由禪淨班結業後轉入共修)。

增上班：成唯識論釋。單週六晚班。雙週六晚班 (重播班)。

菩薩瓔珞本業經：平實導師講解。每週二晚上，以台北正覺講堂所錄 DVD 放映。歡迎會外學人共同聽講，不需出示身分證件。

第二講堂 (四樓)：

進階班：週三晚班、週四晚班 (由禪淨班結業後轉入共修)。

菩薩瓔珞本業經：每週二晚上與第一講堂同步播放講經 DVD。

第三講堂 (三樓)：

進階班：週四晚班 (由禪淨班結業後轉入共修)。

香港正覺講堂

香港新界葵涌打磚坪街 93 號維京科技商業中心 A 座 18 樓。

電話：(852) 23262231

英文地址：18/F, Tower A, Viking Technology & Business Centre, 93
TaChuen Ping Street, Kwai Chung, N.T., Hong Kong.

禪淨班：單週六下午班、雙週六下午班、單週日上午班、單週日下午班、
雙週日上午班

進階班：雙週六上午班 (由禪淨班結業後轉入共修)。

增上班：每月第一雙週日下午及晚上班，以台北增上班課程錄成 DVD 放映之。

增上重播班：每月第二雙週日下午及晚上班，以台北增上班課程錄成 DVD 放映之。

不退轉法輪經詳解：平實導師講解。每週六、日 19:00~21:00，以台北正覺講堂所錄 DVD 放映；歡迎會外學人共同聽講，不需出示身分證件。

二、招生公告 本會台北講堂及全省各講堂、香港講堂，每逢**四月、十月**下旬開新班，每週共修一次（每次二小時。開課日起三個月內仍可插班）；各班共修期間皆為二年半，全程免費，欲參加者請向本會函索報名表（各共修處皆於共修時間方有人執事，非共修時間請勿電詢或前來洽詢、請書），或直接從本會官方網站(<http://www.enlighten.org.tw/newsflash/class>)或成佛之道網站下載報名表。共修期滿時，若經報名禪三審核通過者，可參加四天三夜之禪三精進共修，有機會明心、取證如來藏，發起般若實相智慧，成為實義菩薩，脫離凡夫菩薩位。

三、新春禮佛祈福 農曆年假期間停止共修：自農曆新年前七日起停止共修與弘法，正月 8 日起回復共修、弘法事務。新春期間正月初一~初七 9.00~17.00 開放台北講堂、正月初一~初三開放新竹、台中、嘉義、台南、高雄講堂，以及大溪禪三道場（正覺祖師堂），方便會員供佛、祈福及會外人士請書。

密宗四大派修雙身法，是外道性力派的邪法；又以生滅的識陰作為常住法，是常見外道，是假的藏傳佛教。

西藏覺囊已以他空見弘揚第八識如來藏勝法，才是真藏傳佛教

1、**禪淨班** 以無相念佛及拜佛方式修習動中定力，實證一心不亂功夫。傳授解脫道正理及第一義諦佛法，以及參禪知見。共修期間：二年六個月。每逢四月、十月開新班，詳見招生公告表。

2、**進階班** 禪淨班畢業後得轉入此班，進修更深入的佛法，期能證悟明心。各地講堂各有多班，繼續深入佛法、增長定力，悟後得轉入增上班修學道種智，期能證得無生法忍。

3、**增上班 成唯識論釋** 詳解八識心王的唯識性、唯識相、唯識位，分說八識心王及其心所各別的自性、所依、所緣、相應心所、行相、功用等，並闡述緣生諸法的四緣：因緣、等無間緣、所緣緣、增上緣等四緣，並論及十因五果等。論中闡釋佛法實證及成就的根本法即是第八識，由第八識成就三界世間及出世間的一切染淨諸法，方有成佛之道可修、可證、可成就，名爲圓成實性。然後詳解末法時代學人極易混淆的見道位所涵蓋的真見道、相見道、通達位等內容，指正末法時代高慢心一類學人，於見道位前後不斷所墮的同一邪謬處。末後開示修道位的十地之中，各地所應斷的二愚及所應證的一智，乃至佛位的四智圓明及具足四種涅槃等一切種智之真實正理。由平實導師講述，每逢一、三、五週之週末晚上開示，每逢二、四週之週末爲重播班，供作後悟之菩薩補聞所未聽聞之法。增上班課程僅限已明心之會員參加。未來每逢講完十分之一內容時，便予出書流通；總共十輯，敬請期待。（註：《瑜伽師地論》從 2003 年二月開講，至 2022 年 2 月 19 日已經圓滿，爲期 18 年整。）

4、**菩薩瓔珞本業經** 本經說明菩薩道六度、十度波羅蜜多之修行，要先修十信位，於因位中熏習百法明門，再轉入初住位起修六種瓔珞，總共四十二位，即是十住位、十行位、十迴向位、十地位、等覺位、妙覺位，方得成就六種瓔珞成爲一生補處，然後成就佛道，名爲習種性、性種性、道種性、聖種性、等覺性、妙覺性；連同習種性前的十信位，共爲五十二階位實修完畢，方得成佛。於本經中亦說明大乘初見道的證真如、發起般若現觀時，若有佛菩薩護持故，即得進第七住位常住不退，然後向上進發，速修佛菩提道。如是實修佛菩提道方是義學，而非學術界所說的相似佛法等玄學，皆是可修可證之法，全都屬於現法樂證樂住並且是現觀的佛法，顯示佛法真是義學而非玄談或思想。本經已於 2024 年一月上旬起開講，由平實導師詳解。不限制聽講資格。

5、**精進禪三** 主三和尚：平實導師。於四天三夜中，以克勤圓悟大師及大慧宗杲之禪風，施設機鋒與小參、公案密意之開示，幫助會員克期取證，親證不生不滅之真實心——人人本有之如來藏。每年四月、十月各舉辦三個梯次；平實導師主持。僅限本會會員參加禪淨班共修期滿，報名審核通過者，方可參加。並選擇會中定力、慧力、福德三條件皆已具足之已明心會員，給以指引，令得眼見自己無形無相之佛性遍佈山河大地，真實而無障礙，得以肉眼現觀世界身心悉皆如幻，具足成就如幻觀，圓滿十住菩薩之證境。

6、**阿含經**詳解 選擇重要之阿含部經典，依無餘涅槃之實際而加以詳解，令大眾得以現觀諸法緣起性空，亦復不墮斷滅見中，顯示經中所隱說之涅槃實際一如來藏一確實已於四阿含中隱說；令大眾得以聞後觀行，確實斷除我見乃至我執，證得見到真現觀，乃至身證……等真現觀；已得大乘或二乘見道者，亦可由此聞熏及聞後之觀行，除斷我所之貪著，成就慧解脫果。由平實導師詳解。不限制聽講資格。

7、**精選如來藏系經典**詳解 精選如來藏系經典一部，詳細解說，以此完全印證會員所悟如來藏之真實，得入不退轉住。另行擇期詳細解說之，由平實導師講解。僅限已明心之會員參加。

8、**禪門差別智** 藉禪宗公案之微細淆訛難知難解之處，加以宣說及剖析，以增進明心、見性之功德，啟發差別智，建立擇法眼。每月第一週日全天，由平實導師開示，僅限破參明心後，復又眼見佛性者參加(事冗暫停)。

9、**枯木禪** 先講智者大師的《小止觀》，後說《釋禪波羅蜜》，詳解四禪八定之修證理論與實修方法，細述一般學人修定之邪見與岔路，及對禪定證境之誤會，消除枉用功夫、浪費生命之現象。已悟般若者，可以藉此而實修初禪，進入大乘通教及聲聞教的三果心解脫境界，配合應有的大福德及後得無分別智、十無盡願，即可進入初地心中。親教師：平實導師。未來緣熟時將於正覺寺開講。不限制聽講資格。

註：本會例行年假，自2004年起，改為每年農曆新年前七天開始停息弘法事務及共修課程，農曆正月8日回復所有共修及弘法事務。新春期間(每日9.00~17.00)開放台北講堂，方便會員禮佛祈福及會外人士請書。大溪區的正覺祖師堂，開放參訪時間，詳見〈正覺電子報〉或成佛之道網站。本表得因時節因緣需要而隨時修改之，不另作通知。

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