

道法自然

The Tao Conforms to Nature

主講人：宋七力

Keynote speaker: Sung Chi-li

翻譯者：洪宛瑜

學歷：英國愛丁堡大學：認知科學博士，心理學碩士，哲學碩士

Translated by: Dr Hung Wan-yu

Education: The University of Edinburgh (UK): PhD in Cognitive Science, MSc in Psychology, MSc in Philosophy

(感恩本尊)

(Thank you, Ben-zun.)

陳董，你也來了？

Mr Chen, you are here!

你怎麼知道來？

How do you know to come here?

請坐，請坐，請坐啊！

Please take a seat!

吳董你也來了？

Mr Wu, you are here too!

你是道家嗎？(是)

Do you study any Taoist teaching? (Yes.)

老莊都懂喔？(多少)

You know the philosophy of Laozi and Zhuangzi? (More or less.)

至少是有牌的道家

At least their teaching can be regarded as an authentic Taoist school.

好久不見

Haven't seen you for long.

你和陳董在五十二集嘛？(是)

You and Mr Chen were both in our DVD episode 52? (Yes.)

道家是以老莊為標準、為主要

The central ideas of Taoism revolve around the philosophy of Laozi and Zhuangzi.

到後來才發展出來的畫符、牽亡魂...

It was not until much later times that the occult rituals such as spell-writing and spirit-calling were developed.

至於將老子和莊子的思想

As to relating Laozi and Zhuangzi's philosophy

銜接到法身來，此時最妥當，老莊

to the teaching of Dharma Body, now is the best time.

不曾看過老莊，也聽過老莊

Even if you've never read Laozi and Zhuangzi's philosophy before, you must have heard of their names.

大學的哲學系有讀老莊啊

Many universities provide lectures on Laozi and Zhuangzi's philosophy.

很多哲學家也在研究老莊，翻譯很多版本
Many scholars also study their ideas and have
produced various versions of interpretation.

如今老莊用我的看法來說
According to my understanding,

《莊子》也是要把本體顯發出來
Zhuangzi also sought to awaken his Ben-ti,

體道！
to obtain insight of the Tao.

講「真我」
Thus he talked about “true self.”

真我就是本體、本心哪
“True self” actually refers to “Ben-ti,” the
“primordial mind.”

「真我」如何顯發出來？
How are we to awaken our “true self”?

老子所謂的道，噢，道如何如何...
According to Laozi, the Tao

噢，先天地之生，先天地就有了
exists prior to the heaven and earth.

從天地是如何出來的？何謂自然？
How does It [the Tao] come prior to the heaven
and earth? What is Nature?

「自然」出天地？如何出？
“Nature” gives birth to the heaven and earth?
How?

自然道是生命的根本
The Natural Tao is the root of life.

「與道彌合」表達的就是天人合一了
“The unification with the Tao” means the
unification of heaven and man.

天人合一思想
Such is the notion of “the unification of heaven
and man.”

年幼八歲時
When I was around eight years old,

有自然境界流露的時候，我都不懂
the realm of Nature began to show Itself to me,
but I had no idea what It was back at that time.

到後來才瞭解，再銜接到法身
It was not until much later that I started to
understand and relate it to the idea of Dharma
Body.

噢，穩當了，真的穩當了
Everyone is assured, absolutely.

「穩當」有的說是「穩死」
Some may take this as meaning “assured to
die,”

而我們的穩當是「穩活」
but we take it as “assured to live.”

為什麼再回頭講老莊呢？
Why do I come back to talk about Laozi and
Zhuangzi?

因為我看到人有實相了、有法身了
Because I saw that some people have attained
the realm of reality and achieved their own
Dharma Body,

不懂得珍惜，就是缺少認知
but they don't know to cherish their attainment
because of lack of understanding.

所以透過認知，你就瞭解到
So by enhancing your understanding, you
would realise that

你已經和本體彌合、合一了哩
you've already attained unification with your
Ben-ti.

合一就是實相
Such unification is an attainment to the reality
realm.

實相稱為合一——相法
The attaining of the reality realm is the
attaining of unification -- which is also known
as the One Vehicle according to the Buddhist
teaching.

老子的道講自然，不是外在的自然
According to Laozi, the Tao concerns Nature,
but not the “nature” that we commonly
construe as the external physical world.

是「道法自然」
The Tao conforms to Nature.

外在的自然自然界、科學的自然
The external nature refers to the corporeal
world that the scientists are interested in.

你若聽到自然，自然世界
If you hear the word “Nature,”

都想成是外在的山河大地、日月星辰
you tend to think that it refers to the external
mountains, rivers, landscapes, sun, moon and
stars.

老子在表達的不是那個外在自然
This is not the Nature Laozi intended to
address.

自然就是你自己本體的流露
Nature is the revelation of your Ben-ti.

自然而然
It arises naturally.

不知所以然流露出來的實相內容
It reveals the contents of the reality realm
beyond your knowledge,

天眼的內容
like the contents in the celestial vision.

老子形容自然為先天地之
Laozi described It to exist prior to the
beginning of the heaven and earth.

恍恍惚惚，恍惚有象、恍惚有精
In obscurity, there appear images; there are
spirits.

恍惚有真、恍惚有物
In obscurity, there emerges truth; there arise
objects.

怎麼會模糊
Why are the images vague?

那是凝聚成形的啊，那是「氣」
Because they are embodiments of “energy.”

因為古代的道家注重氣
Ancient Taoists stressed the importance of
energy.

「氣」在老莊時代非常高貴
“Energy” was highly valued in the time of
Laozi and Zhuangzi.

不是坐在公園練氣功的那個氣嗎？
Isn't it the energy that modern practitioners of
Qi-gong seek to cultivate by exercising in the
park?

又差一截了
It is more than that.

「氣」是物質的原質
The “energy” is the primal substance of all
matters.

氣凝聚起來

When the energy condenses,

氣凝聚恍恍惚惚、凝聚成形

It condenses into forms,

恍恍惚惚其中有象，其中有信，其中有精
where there are images, truth and spirits.

其中有物、有真

There are objects and truth.

那就是裡面有流露萬物

It gives rise to myriads of objects.

道生萬物，道生出來

The Tao gives birth to myriads of objects,

生萬物生出來的「生」就是「德」
and such ability to “give birth” is “Virtue,”

不是孔子的那個德

but it is not the “virtue” in the Confucian
notion.

老子的德就是「法性」哪

The “Virtue” in Laozi's terminology refers to
“Dharma nature.”

道是無形的

The Tao is formless,

顯出來——德，就是物嘛

but when It manifests, It is Virtue, giving rises
to objects.

道生出來的萬物

The myriads of objects produced by the Tao

萬物就是天眼的內容

constitute the contents of celestial vision.

講杯子、咖啡、天地萬物、山河大地...

We talk about manifesting a cup, coffee, the
sky, earth, mountain, river, and various other
objects.

稱為萬物啊

All these are among the contents of myriad
objects.

萬物自然流露出來的

Myriads of objects arise of themselves
naturally,

自然，不知所以然

beyond human knowledge.

老子怎麼看到萬物？

How did Laozi see the myriads of objects?

自然，自然流露萬物

By Nature. Nature gives rise to myriads of
objects.

所謂「自然而然」

Thus, it is said, “Nature comes of Itself,”

就是在講「天眼境界」

which in fact indicates “the realm of celestial
vision.”

老子沒有用「天眼」詞句

Laozi didn't use the term “celestial vision.”

天眼是佛家的名詞

“Celestial vision” is a buddhist terminology.

表達出來的就是天眼

However, what [Laozi] intended to express was
the realm of celestial vision.

自然，處無為，看天眼

It comes of itself without contrivance.

看天眼的人，都是自然不斷地流露出來

Its contents emerge of themselves without an end.

自然而然，不知所以然

It arises naturally beyond human knowledge.

給了老子非常大的啟示

This inspired Laozi a great deal.

你們如今看的實相內容

The various contents of reality realm you see to-date

現在可以成實體了

can now be realised in tangible solid forms.

你若不懂得珍惜

If you don't know to cherish it,

老莊幫你補上，讓你珍惜

Laozi and Zhuangzi's philosophy can help you understand and appreciate it.

因為你找到你的生命了

Because you've found the source of your life,

與你的本體合一

and have attained unification with your Ben-ti.

學道是找自己啊

To study the Tao is to find yourself,

不是向外

not to seek outwards.

越向外就越找越遠，道離你就越遠

The more you seek outwards, the further away you're apart from the Tao.

因為道在你心中

This is because the Tao is in your mind.

老子講「客觀的存在」

Laozi talked about "objective existence,"

說「道是外在的存在」

saying, "The Tao is external existence,"

說外在的道如何、如何

and so on, such as,

講到懸空，架在那裡

The Tao can suspend in mid air

外在存在一個實體

as an external substance,

一個實在的在那裡

a real substance existing out there.

實體與我們所謂法身實體的實體

This notion of substance

不同意思

is different from what we mean by "the substance of Dharma Body".

實體是說存在於外在的

Substance is often regarded as an external existence.

比如說上帝，祂是實體於外在

For example, God is often construed as an external existence.

例如孔子的仁

The "humanity" in the Confucian notion,

天命不已的仁體，就是實體

i.e. an unimpeded humanity of the celestial principles, too, pertains to such substance.

至於釋迦佛，他就不講實體了

As for Shakyamuni Buddha, he didn't address such external substance.

《華嚴經》？《法華經》？

The Flower Ornament Sutra

自然出來的，演出來
describes manifestations of wondrous realms
emerging of themselves.

釋迦佛成就法性，所以講出《華嚴經》
Shakyamuni Buddha had attained full
realisation of his Dharma nature and thus was
able to make explications, which his disciples
later collated into the Flower Ornament Sutra.

天眼看到的
The contents of celestial vision,

老子也是一樣，老子用「自然」
which Laozi called “Nature,”

沒有造作，沒有刻意、也沒有目的
are unpretentious, uncontrived and
non-dictating.

自動會流露
They arise naturally;

流露出來，流露生而不有
They produce without possessing.

有流露了，不會主宰你
They guide without dictating you.

喂，你看，天眼在演變化
The variation of the contents of celestial vision

如此，自生自然
comes of itself

非常自然
so naturally.

噢！天眼看得非常漂亮、非常圓滿
The contents of celestial vision are of utmost
beauty and perfection,

還可以遊樂於其間

where you can roam freely.

如此老子感覺到，噢！自然這種啟示
Thus Laozi realised that the notion of "Nature"

屬於「本體論」
concerns the “Theory of Ben-ti.”

從「本體論」講到外在的「宇宙論」
His philosophy concerns issues ranging from
the "Theory of Ben-ti" to the "Theory of the
Universe."

並且又講「人生論」，人生論就是政治啊
He also talked about his "Theory of Life,"
which concerns the politics.

當時的政治在周朝已經崩潰了
The politics at that time of Zhou dynasty was
on the brink of collapse.

諸侯也瓦解了
The federation had already disintegrated.

春秋末年周禮啊，都失去作用了
In the late Spring and Autumn era, the Rites of
Zhou had all lost the function of civilisation.

用禮來穩定政治、穩定社會
The Rites of Zhou had lost the function to
stabilise the politics and the society.

作用都失去，只剩大家爭來鬥去
What remained was only stiff contention.

因為「有為」啊
This is because the rites promoted “acts of
contrivance.”

老子推出「無為」就是要針對「有為」
Thus Laozi advocated “non-contrivance” to
counteract “contrivance.”

「有為」使諸侯、皇帝等等爭來鬥去

“Acts of contrivance” provoked the emperors and the state lords to contend with each other.

有為規定一大堆

The implementation of various regulations and rules

所以老百姓就不安，就亂了

also injected a sense of insecurity among people, which inevitably led to discordance

形成春秋戰國

giving rise to the Spring and Autumn era and the Warring States era.

春秋戰國五百年

The Spring and Autumn era and the Warring States era together lasted for about 500 years.

孔子和老子都是春秋末年

Confucius and Laozi both lived in the late Spring and Autumn era,

而莊子是戰國中期啊

whereas Zhuangzi lived in the mid Warring States era.

當他們於戰亂中，在時代大劇變不安之時

Living in such turbulent eras with constant threats of wars,

想從人生中找到安定之所

they longed to find an abode to secure life.

如同釋迦佛，他看到人生生老病死

Likewise, Shakyamuni Buddha witnessed the suffering of birth, old age, ailment and death in life,

到後來找到涅槃是永恆不變的

and finally He realised that only Nirvana is eternally constant.

人生變來變去，生老病死

There are constant changes in life, with cycles of birth, old age, ailment and death.

一下子，噢，很好很好，哇，翹辮子了

You may be living perfectly well at the moment with no sign of ailment, but die all of a sudden in the next moment.

那個翹辮子了、這個也翹辮子了

This guy is gone, and so is that guy.

然後，五十年後會再輪到我們哩

Then it's our turn 50 years later.

我們有一天也是翹辮子了

We will be dead one day, inevitably.

要往何處去呢？

Where should we go?

所以感覺到變化來變化去，想找一個「常」

Thus we feel the impermanence and long to seek “the constant.”

老子從天眼看出來

Laozi realised this from his celestial vision,

噢，這是永恆不變理，所以有「常德」 and thus said that there is “Constant Virtue.”

「常德」等於佛教的「法性」

This “Constant Virtue” can be regarded as an equivalent of the “Dharma nature” in Buddhism,

亦是《中庸》的「天命之謂性」

as well as an equivalent of the “Celestial Order” in The Book of Zhong Yong [The Middle Way].

天命當成道

The Celestial Order can be regarded as the Tao,

所命的流露出來稱為性

and thus the outflow of that Order is called
“Nature,”

簡單講的「法性」
or simply put, “Dharma nature,”

「常德」
“Constant Virtue.”

老子的道生出來萬物以後，道藏有德
According to Laozi, the Tao is able to produce
myriads of objects and thus must contain
virtue.

所以說「道生之，德蓄之」
Thus, it is said, “The Tao creates; Virtue
nurtures.”

「物形之」，就形成物
“Objects are formed.” Myriad things are thus
formed.

「物形之」，物，物質
“Objects are formed.” Any object.

你要變杯子，形相就出來了
If you want to manifest a cup, the form of cup
will then appear.

法性的作用幫你引起來的
Your Dharma nature operates to help you
induce the manifestation.

而「勢成之」，「勢」是什麼？
“Momentum accomplishes.” What is
“momentum”?

法性形成勢，材質是德
Dharma nature can establish momentum, using
Virtue as its material.

德有「玄德」，有「常德」
There are different kinds of Virtue: “the hidden
virtue,” “the constant virtue,”

有「孔德」
and “the great virtue.”

「孔德之容，惟道是從」，還是要跟著道走
“The great virtue operates solely in accord with
the Tao.” It abides by the Tao.

所以，德跟著道走
So Virtue follows the Tao.

道是無，以「無」為「本體」
The Tao is formless; “emptiness” is Its
essential substance.

流露出來就從法性
It reveals from Dharma nature.

噢，我說那個杯子就是你的本體
That's why I said the manifestation of the cup
to be a representation of your Ben-ti.

法性流露那個杯子出來
Your Dharma nature manifested that cup.

喂，這朵花就是你的本體
This flower is also a manifestation of your
Ben-ti.

你還覺得奇怪
You might find it odd to hear this.

好，現在以老子的道來說
Ok, let's talk from the point of view of Laozi's
Tao.

道以外在的先天地之始
The Tao exists prior to the external heaven and
earth.

例如光明體是客觀的存在
For example, the Light is an objective
existence.

光體若是穿梭流露於萬物

The Light pervades all myriads of objects,

就成為萬物的本性

and becomes their essential nature.

所以你的本體若接到光體

So, if your Ben-ti receives the Light,

你馬上就本性顯發

[your Ben-ti] will awake immediately.

光體流露於萬物，成為萬物的本性

The Light permeates myriads of objects and then becomes their nature.

人也是萬物之一

Mankind is one of them.

所以光體是客觀的實體

So the Light is an objective real substance.

流露於人，變成本性，顯發法身

When It reveals in a human being, It becomes the person's nature and can cause to achieve a Dharma Body.

顯發法身之後，就會出離啊

Once you have achieved a Dharma Body, you naturally can perform mental projection [to leave your physical body].

能出離就是你已經有顯發法身

The attainment of mental projection means that you have achieved a Dharma Body.

你有出離了還在...

You have attained mental projection but are incognizant of what it is...

「勞神明為一，而不知其同」

“You labour yourself tirelessly in seek of unification without recognising its sameness.”

如此什麼意思？這是莊子的話

What does this mean? These are Zhuangzi's words.

勞神哩，浪費了很多精神

It means that you waste a lot of efforts

還要去求合一？卻不知你已經相合了

in pursuit of unification without realising that the unification has already been attained.

已經合一了，你還在尋找合一？

You've attained unification but are still looking for it.

就是「魚相忘於江湖」

Thus goes the saying, “Fish forgets itself living in the sea.”

魚在海中游著，還不知道在海中

Fish swims in the sea unaware of itself actually living in the sea.

你在實相中正在享受，還不知其價值

Likewise, you enjoy the felicities of the reality realm but don't know its value.

那是你的生命，你自己顯發

This is your life. You have to awake it yourself,

不是別人給你的

not through someone else,

還是遇到光，光體

but through meeting the Light,

就是老子所謂的外在的客觀性

which Laozi called “the external objectivity.”

還沒有天地，道就有

The Tao exists prior to the beginning of the heaven and earth.

光明體，還沒有天地就存在
The Light exists prior to the existence of the
heaven and earth.

我曾跟著光體去遊天地宇宙，去過三次
I've travelled with the Light to roam the
universe for three times.

後來生七顆珠
Later on I attained seven light spheres.

黃帝說玄珠稱為道啊，生出七顆
The Yellow Emperor named such spheres as
“the Tao.” There are seven.

道講生，道生萬物
The Tao concerns creation; It gives birth to
myriad objects.

那個生就是「實現」哪，實現、存在
That “creation” means “realisation” -- to bring
into being.

實現出來了，自然流露出來的
The realised naturally appear.

「你怎麼有天眼？你怎麼會出離？」
“How do you acquire the celestial vision? How
do you learn to perform mental projection?”

你自然的流露，自然就有的
These are natural revelations of yourself; you
have them in you originally.

例如我八歲就有流露
I first experienced such capacities when I was
about eight years old.

看得到實相
I was able to see the reality realm,

八歲小時候並不懂得實相
but didn't understand what it was at that time.

自然哪，不知所以然
They came of themselves naturally beyond my
knowledge.

只要是人，都可能流露
Such attainment can be achieved by everyone.

老子是人，釋迦佛也是人
Laozi was a human being, and so was
Shakyamuni Buddha.

耶穌也是人，我們現在也是人
Jesus was a human being, and so are we.

只是不同時代
It's just that we live in different ages.

我們現在比他們好過
Our living condition is way better than theirs.

喂，我們現在吃好睡晚哩
Now we eat well and sleep well.

吃在床上，睡也在床上，這樣不會顯發
We eat in bed and also sleep in bed. Thus it's
hard for us to attain realisation.

歷代有名的學道者
Those notable Tao-pursuers in history

都在逃難或是逃離戰爭，向生命挑戰
all lived in an age in which they had to escape
from wars to strive for life,

如同莊子他自己講的
as Zhaungzi described that

他在荊棘中在...折磨
he had to strive for life in thorns.

莊子還比老子困苦，他本身貧困
Zhuangzi lived in a deprived state even poorer
than that of Laozi.

窮居陋弄，編草鞋維生

He made a living by weaving grass shoes,

煮飯無米，還得去向人借米

but often ended up in short of rice and had to ask for alms.

雖然如此，但是他不因窮困而動搖

Despite this, his faith [in the Tao] was never wavered by poverty.

結果他的思想至今，我們現在要來介紹

His philosophy subsists to nowadays, and we are still talking about it.

莊子重「去知」

Zhuangzi emphasised “the relinquishing of knowledge,”

將這個知，把你的認知、我執，去除掉

to eliminate the fetter of knowledge and attachment.

所以用心齋、坐忘來表達

So he advocated to practice mental fasting and sitting in oblivion.

心齋、坐忘，那還得要苦修哩

To attain mental fasting and sitting in oblivion

還得要苦修

requires practicing ascetic austerity.

養神、養氣、養心，使本體顯發

The practice of nurturing spirit, energy, and the mind is to awaken one's own Ben-ti.

莊子講真我、真知、真人

Zhuangzi talked about “True Self,” “True Knowledge,” “True Man,”

真宰，主宰的宰，至人、神人

“True Lord,” “Ultimate Man” and “Spiritual Man.”

而我們用法身，用佛教的名詞

We talked about Dharma Bodies using Buddhist terms.

要講老莊，就用至人、神人

When talking about Laozi and Zhuangzi, we use terms like “Ultimate Man” and “Spiritual Men.”

天人最高，接著至人，再來神人

Celestial Men are of the highest rank, followed by Ultimate Men and then Spiritual Men.

天人，莊子排列的

Zhuangzi ranked them this way:

天人、至人、神人、真人

Celestial Men are of the highest rank, followed by Ultimate Men, Spiritual Men and then True Men.

大概都差不多，但是視其程度

They differ slightly in their specialty.

若說「知」的方面，知，就講真人

In terms of “knowledge,” he [Zhuangzi] talked about True Men.

「真人而後有真知」

“True knowledge is possible only after attaining the realm of True Men.”

若是在表達境界就用至人

When it comes to perceptions [of the reality realm], he spoke about Ultimate Men.

「至人無己，神人無功，聖人無名」

“Ultimate Men have no self; Spiritual Men have no merit; Sages have no fame.”

「聖人無名」什麼意思？

What does it mean by “Sages have no fame”?

若是達到聖人、達到至人

When people have attained sage-hood and the state of Ultimate Men,

他們不會去執著於他成就了

they naturally have no attachment to their achievements.

有名了、自然，不會去執著

People naturally have no wish to pursue fame if they are truly famous.

不是說聖人不追求功名

I don't mean that sages pursue no merit and fame.

堯時已經國泰民安了

In the time of Yao, people were in peace and the country was prosperous.

以無為而治，國泰民安了

Governed under the principle of non-doing, the country was in peace and prosperity.

「聖人」指「堯」啊

“The sage” here refers to “Yao.”

莊子在形容堯，有功名了，不必執著功名了
Zhuangzi noted that Yao had already obtained great fame and merit and thus needed no more of them.

老子時代，自三皇五帝以上

Since the era of Laozi and onwards to the subsequent three kings and five emperors,

上古傳下來的宗教都是天命，天命神意
the ancient religions all concerned nothing but celestial orders and the will of God.

神要你如何，如何...

The God commanded to do such and such...

老子的自然即所謂「天命之謂性」呵

Laozi's notion of “Nature” refers exactly to such “celestial order.”

自然流露出來，就是「性」

What comes of itself is “Nature.”

透過無為，傻傻地看天眼

By non-contrivance and pure appreciation of celestial vision,

噢～老子體會到生存的時代，苦難哪

Laozi realised how hard it was just to survive in his time of living.

王啊，不統治便罷

A country may still run as usual if the king leaves it to operate on its own.

一統治，國家亂糟糟，引起戰爭

Once rules and regulations are implemented, strife and wars usually follow.

春秋戰國五百年

The Spring and Autumn era and the era of the Warring States together lasted for about 500 years.

光是春秋就兩百四十年了

The Spring and Autumn era alone lasted for about 240 years.

孔子是道統的教育家

Confucius was an educator of the traditional Chinese philosophy.

系統源自堯舜禹湯文武周公

The system can be traced back to emperors as early as Yao, Shun, Yu, Tang, Wen, Wu and the Duke of Zhou.

周公的兒子名叫伯禽

The Duke of Zhou's son, Bo-qin,

分封統治魯國

was enthroned to govern the country of Lu.

所以孔子小時

So Confucius

就接受周朝的文化——禮

grew up in an environment where rites and etiquette were highly praised and practiced in everyday life.

老子覺得周禮障礙人心

However, Laozi reckoned that the Rites of Zhou would block the mind from revealing.

是人心的桎梏，束縛人心

It is a fetter, bondage of mind.

受禮教束縛，人心不能顯發

Shrouded by the formality of rites, the mind cannot reveal.

儒學是針對倫理道德

Confucianism focuses on themes about ethics and virtue,

講人間的倫理

especially about worldly ethics.

講到天道，只有《論語》子貢問孔子

It is only in one passage of The Analects of Confucius, where Zigong pleaded Confucius for explication, was the celestial Tao addressed.

夫子就是指孔子

The word *Fuzi* [in the following passage] refers to Confucius.

「夫子之言性與天道，不可得而多聞也」

"It is rare that Fuzi gave explications on the theme of Nature and the celestial Tao."

非常難得了

It is rare that

孔子會說「性」，性就是「德性」

Confucius talked about "Nature" in terms of "Virtue."

「性」，天命之謂性

Such "Nature" is also called "celestial order,"

德性，就是法性

and such "Virtue" is equal to "Dharma nature."

天所命成為法性

What the heaven dictates becomes Dharma nature.

《易經》講生就是性

I-Ching [The Book of Change] links the origin of life to Nature,

生就是性生出來的

stating that life is originated from Nature.

就是剛才講到萬物就是德引出來的

This reflects what we said earlier that Virtue gives rise to myriads of objects.

德引出來才看到道

It is only when Virtue has manifested externally can the Tao become visible.

道是無形、看不到啊

The Tao is formless, invisible.

道透過法性顯發萬物出來

The Tao relies on Dharma nature to manifest myriads of objects.

我說實相杯子，你看到杯子

When I say a reality cup and then you see it,

實相杯子就是道，那個意思

such reality cup represents the Tao. This is what I mean.

萬物藏德、藏法性，所以生就是性
All myriads of objects inherit Virtue and
Dharma nature. Thus, life is Nature.

天命之謂性
The celestial order is called Nature.

至於孟子
Mengzi, likewise,

也是一處至兩處講到天道啊
spoke little of the celestial Tao, except in one
or two places of his writings.

誠，謂之天道，這麼簡單
He interpreted the celestial Tao simply in terms
of loyalty.

沒有發揮天道，同樣表達倫理
He didn't elaborate the celestial Tao, and
conveyed mainly on themes about ethics, like
Confucius.

所以孔孟的系統
Such forms the philosophy of Confucius and
Mengzi,

堯舜禹湯文武周公的道統文化
as well as the civilisation convention of Yao,
Shun, Yu, Tang, Wen, Wu and Duke of Zhou.

至於老子，生於陳國
As for Laozi, he was born in the State of Chen.

陳國被楚國併吞之後，變成楚國
The state later became part of the State of Chu
after be acquired by the latter.

楚國文化，若是寫文章，都有一個「兮」
In Chu, people normally would add the word *xi*
at the end of each sentence in writing,

歸來兮、什麼兮，都有兮

for example, “Come back xi,” and so on so
forth.

「大道泛兮，其可左右」
“The Great Tao pervades xi, sometimes on the
right and sometimes left.”

而無所不在
It is omnipresent.

渺兮、渺兮，「兮」字，楚文哪
“Vast xi, vast xi.” The word *xi* is a common
interjection in the language of Chu.

至於莊子，是宋國的人。宋國非常小
As for Zhuangzi, he was from the State of Sung,
a small country.

宋偃王像紂王那麼霸道、殘暴
Like King Zhou of Shang, King Yan of Sung
was a tyrant.

莊子去和梁惠王聊天的時候
When Zhuangzi went to visit King Hui of
Liang,

王說，咦，你怎麼如此落魄？
the king asked, “What made you in such a
dispirited state?”

你怎麼如此潦倒？
“What made you so dispirited?”

莊子說，我不是落魄，我是窮
Zhuangzi replied, “I am not dispirited; I am just
poor.”

穿破衣、穿草鞋來見王
He visited the king in ragged clothes and grass
shoes.

怎麼會落魄？怎麼會窮呢？
What made him dispirited? What made him in
such poverty?

時代不好，稅賦重等等

The time was bad coupled with heavy taxing.

當時要去哪裏掙錢？

Where should people go to make a living in that time?

生錯時代

He was born in the wrong time.

否則楚國要請他當宰相，莊子怎麼不要？

Otherwise, why did he decline the invitation to be the prime minister of Chu?

隨時生命會消逝啊

Life is short!

喂，莊子只想逍遙

Zhuangzi just wanted freedom.

離開塵垢的地方逍遙自在

He wanted to leave the secular world and roam freely

找他的生命永恆之春

to find his spring of eternal life.

現在要表達的是莊子的逍遙自在

What I meant to convey is this liberated state of mind of Zhuangzi,

來銜接法身

and to relate it to the concept of Dharma Body.

至於法身的體會，不斷地追求追求

As for obtaining perceptions of Dharma Body, even if you make incessant pursuit

各種宗教你找不到，結果是在你心中

in all existing religions, you are sure to fail because Dharma Body is nowhere but in your mind.

莊子講離形去知，黜聰明

Thus Zhuangzi talked about relinquishing attachment to forms and suspending the use of knowledge and clever tactics.

要心齋

He advocated instead the practice of mental fasting.

心齋要養氣、養神、養心

Mental fasting requires the nurturing of energy, spirit and mind.

養氣，要如何養？

How to nurture energy?

氣啊，陰陽氣是最大的氣

Yin and Yang are the two main types of energy.

氣有好幾種

Energy has several types.

陰陽之氣，靜態的就屬於陰氣、陰的

The still and static is Yin;

而陽氣祂浮現在外面，浮著，你看得到的
the external and perceivable is Yang.

陰陽之氣構成萬物

Yin and Yang interact to constitute myriad objects.

要如何養，才能使心清明

How should we nurture energy to purify the mind?

清明就有葆光

A purified mind naturally shines.

葆光再照外在的境

When this inner light illumines the external world,

你不出戶能知天下
you can know everything without leaving
home.

就是天眼嘛
Such is the celestial vision.

你的心清明，靈台、靈府清淨之後就有葆光
When your mind is pure, it produces inner
light.

葆光照到，你就看得到
With this inner light, you naturally can see.

所以，不出戶能知天下
Thus you can know everything without leaving
home.

針對你的靈台心顯發出來
This school of thought focuses on developing
the mind,

是莊子的心齋，心齋初級
which reflects the initial stage of Zhuangzi's
mental fasting.

後再坐忘，坐忘是禪定哪
The next step is to attain sitting in oblivion, an
attainment of Zen concentration.

佛教稱為禪定，禪定到第四禪了哩
In Buddhist terms, this is called "Zen
concentration," approximately the fourth level
of Zen concentration.

要出離出去，得要坐忘
To be able to perform mental projection, one
has to attain the state of sitting in oblivion.

人就得像這樣，喪我
One has to forget about oneself.

吾喪我啊，吾喪我啊

"I am oblivious of myself."

《齊物論》的「吾喪我」
In Zhuangzi's essay on Equalising things, the
statement, "I am oblivious of myself,"

就是「坐忘」的意思了
expresses the state of "sitting in oblivion."

喪掉我——這個肉體的我
The idea of a corporeal self has to be
renounced.

「吾」就是「本體」
The word "I" means "Ben-ti."

為了本體，要吾喪我哩，如此才能見得到
In order to be able to see Ben-ti, one has to
attain the state of selflessness.

得要如此修煉，修那個心
One has to practice this way in order to purify
the mind.

如今我們有光體，如此照到就有哩
To-date, we have met the Light, and with Its
illumination we can achieve this attainment
immediately.

所以「哪有這麼快的？」卻讓你產生疑惑
However, you might doubt, "How can it be
achieved so fast?"

「怎麼有可能？人家就得要如何如何」
"How is it possible? People need to do such
and such..."

「人家那個誰修好幾年了都沒有」
"That guy still achieves nothing even though he
has carried out ascetic practices for several
years."

你和人家誰在比較，你運氣好碰上啊

You are comparing yourself with others. You are lucky [to meet the Light].

就是「魚相忘於江湖」

Thus, it is said, “Fish forgets about itself living in the water.”

在水中游而不知道已在水中游

[You] swim in the water but unaware of yourself actually swimming in the water.

把你從水中撈起，在那裡撲撲跳

When you are pulled up from the water jolting dyingly,

你就知道了，沒有水啊

you will then realise a lack of water.

所以你要珍惜著，噢！你現在有什麼境界

So you should cherish what you already have.

看到一個杯子你就要珍惜

You should cherish even just seeing a cup.

因為看到實相杯子這麼小的生活用品

Once you can see manifestation of a cup such a tiny daily utensil,

你就能看出整個宇宙

you likewise can see the whole universe,

只要實相杯子清楚

as long as the manifestation of cup is clear.

老子講的「萬物」，杯子流露出來了

Echoing Laozi's remarks on “myriad objects,” a reality cup manifests.

喂，你若再研究，怎麼有實相杯子？

If you investigate further the source of the reality cup, asking,

從哪裏來的？

“Where does it come from?”

大象無形，大音希聲

The Great Form is formless; the Great Sound is soundless.

「大象」指實相的內容，稱為大象

“The Great Form” refers to the contents of the reality realm.

無形就是透過有形而轉入成相形

The formless becomes perceivable by taking on forms,

根據轉依

through a process called “transmutation.”

那個杯子，實相內容

That reality cup, an object of the reality realm,

得要透過形象而進入，才成為實相

has to take on forms to become a perceivable reality object.

音樂，本身實相無聲音

The Great Music itself is soundless.

要透過外在聽過的音，播進去就變大音

It has to adopt the melody of the music you heard before to become audible.

大音所至，大象所形

“Thus comes the Great Sound; thus forms the Great Form.”

這個意思

This is what it means.

當然儘量不要講文言文

Of course, let's not speak in classical Chinese.

文言文我也聽不懂啊

I don't quite understand it either.

我講給你聽，我也聽不懂啦

Although I recite it to you, I don't quite understand it either.

我在講法義啊

I meant to convey the meaning of Dharma.

所謂的大象無形、大音無聲

The statement, "The Great Form is formless, the Great Sound soundless,"

就是在表達實相的內容

is to express the contents of the reality realm

天地萬物的運轉流行，噢～實相

and the operation and flow of the heaven, earth and myriad objects -- the reality realm.

云云萬物，各復歸其根

"Myriad objects each return to their root."

喂，你要是在看實相，你就有經驗

If you can see the reality realm, you know what I mean.

噢～非常廣大的世界

A world of inconceivable vastness.

怎麼又回去，不知回去哪裏？各歸其根

Why going back again? Where to return to? All return to their own roots.

回去還是要再回來啊

Inevitably, we have to go back after coming here.

回去是回去哪裏？再回到道那裏啊

Where should we return to? To the Tao.

道啊，道，那是道生出來的啊

The Tao gives rise to myriads of objects.

法性出來，形成萬物，內容有藏著德

When Dharma nature emerges, myriad objects are formed, each inheriting Virtue within it.

道生出來就藏著德了

All myriad objects are inherited with Virtue since their emergence from the Tao.

「生」就是德——法性

Such "origination" is Virtue -- Dharma nature.

老子所謂的

This is what Laozi meant by the statement,

「夫萬物云云，各復歸其根，歸根曰靜」

"Myriad objects each return to their root, and such reversion is called 'quietude'."

歸根，復命，「歸根復命」

It is only when one returns to his/her root can the original life be resumed. Thus, it is said, "Return to the root; resume the original life."

靜則明，明則常，就是永恆的意思

Quietude brings clarity; clarity brings the constant, in other words, the eternal.

歸於常，涅槃哪

Return to the constant, which in other words is Nirvana.

老子稱之為道，強名曰道

Laozi called it "the Tao,"

亦稱之為大，因為很廣大啊

and also "the Great" because of Its vastness.

道的範圍非常廣

The scope of the Tao is extremely vast.

天地宇宙，噢，怎麼都在老子眼前呢？

How is it possible that the entire heaven, earth and universe all unfolded in front of Laozi's eyes?

強名為「道」，稱之為「大」

It's just that It is named "the Tao," "the Great."

「大曰逝」，消逝的逝
The Great diffuses.

消逝不見後是跑去哪裏呢？
Where does It go after It diffuses?

「跑去哪裏」就是「無所不在」
It is omnipresent.

逝不是消失，噢，不知是跑去哪裏？
Its diffusion is not extinction. Where does It go?

無所不在
Omnipresent.

「逝曰遠」，「遠」是什麼意思？
“Diffusion means far-reaching.” What does “far-reaching” mean?

無量無窮
Infinite and inexhaustible.

一直遠去，永恆的意思
It travels afar unceasingly, which represents eternity.

無量無窮
Infinite and inexhaustible.

喂，還有一句，「遠曰返」
The second part of the saying is: “Reaching afar means returning.”

阿嬤，妳若要打瞌睡就趁現在
Granny, take a nap now if you need to.

「遠曰返」，跑掉不見後怎麼又回來？
“Reaching afar means returning.” Why does It come back after leaving?

再回來，歸根哪，歸根曰靜嘛

Coming back means returning to the roots. Thus it is said, “Returning to roots is returning to quietude.”

回來了，返；大曰逝，逝曰遠，遠曰返
To come back is to return. Thus, it is said, “The great is the diffused; the diffused is the far-reaching; the far-reaching is the returned.”

如此繞一圈，永遠不停止
Thus the circulation rotates ceaselessly.

出來了，又再復返了
Having taken leave, It returns again.

返了又出去。都在那裡繞
Having returned, It takes leave again, continually repeating the cycle.

這樣稱為「周行而不殆」
Such is called “endless circulation.”

不殆，不停止，無止盡
Ceaseless, endless, and boundless.

所以「道未始有封」。
Thus it is said, “The Tao gives no occlusion.”

道不曾有過自己限制說如此而已
The Tao never sets constraints.

無窮無盡哪
It is infinite and boundless.

有的人「認為道就這樣而已」
Some people might think that the Tao is merely thus.

道未始有封，這是莊子的話
“The Tao gives no occlusion.” These are Zhuangzi’s words.

周行而不殆，這是老子的話

“[The Tao] circulates unceasingly.” These are Laozi’s words.

不斷地在實相中繞圈

[The Tao] circulates unceasingly in the realm of reality,

在那裡不斷實相轉轉

spinning around the reality realm endlessly.

你每天可以生活於其中，無窮的樂趣

You can live there every day and rejoice in the infinite felicity therein.

大象天地至善至美

The great noumenon of heaven and earth is of utmost perfection and beauty.

若能看得到大象

If you can see the great noumenon,

至美至樂嘛

you can see the utmost beauty and beatitude.

至美者遊乎於至樂，這樣稱為至人

The most beautiful roams in the ultimate beatitude, and thus is named “Ultimate Man.”

達到至人，法樂，樂在其中

Once you have attained the realm of ultimate man, you naturally would rejoice in Dharma felicity.

例如有如來明妃的人

For example, for those who have attained the felicity of Buddha Partner,

每一位都是至人

each of them is an ultimate man.

但是你自己，我在講至人，對你來說無效哩

However, this remark of ultimate man might not be as effective for you.

咦，我怎麼是至人呢？

You might wonder, “How can I be an ultimate man?”

我現在在找工作，我怎麼是至人呢？

“I’m still looking for a job. How can I be an ultimate man?”

成為至人，就有法身哪

Once you have attained the realm of ultimate man, you will have a Dharma body.

若是有法身的人——看到你自己的人

For those who have achieved a Dharma body, i.e. those who have seen themselves in a reality body,

看到自己最重要

it is most important to be able to see oneself.

佛經《維摩詰經》這麼說

This has been stated in the Vimalakirti Sutra,

老莊也如是說

as well as in the teachings of Laozi and Zhuangzi.

莊子強調要體踐真我

Zhuangzi emphasised to realise one’s true self,

把本體顯發出來，出離，逍遙於世界

to awaken one’s own Ben-ti, and be able to perform mental projection to roam freely in the world.

和莊子的生活背景有關哪

Such ideas reflect Zhuangzi’s background and circumstances.

莊子活在戰爭時代，隨時死亡啊

Living in a time of war, Zhuangzi knew that he could lose his life anytime.

所以要找一個「安身立命之所在」
Thus he sought to find “an abode to secure his life.”

喂，到現在，你看那麼多年了
Even now, so many years after Zhuangzi's time,

到現在還在談至人、談法身、安身立命呵！
we are still talking about the realm of ultimate man, Dharma Body and how to secure life!

老子是西元前六世紀
Laozi lived in 6 B.C.,

比孔子早廿歲，多二十歲
about 20 years older than Confucius,

而莊子是西元前四世紀
whereas Zhuangzi lived in 4 B.C.

如今廿一世紀還在講啊
Even now in the 21 century, we are still talking about their teachings.

因為道都相同啊
This is because the Tao is all the same.

那時是戰國時期，貧窮、困苦
In the era of Warring States, poverty and famine prevailed.

那麼苦難都能學道了
Even in such hardship, people of that time still managed to study the Tao.

我們如今不知學道啊？
Nonetheless, people nowadays don't know to study the Tao.

認真地講，如今學道的有幾人？
Seriously speaking, how many people are really studying the Tao nowadays?

現在看外面學道的有幾人？
Among the contemporary proclaimed Tao-pursuers, how many of them are really studying the Tao?

真正學道的非常少哩
Few.

我常講「紅目有湊熱鬧」的非常多
As I often say, “Many are simply bystanders.”

例如莊子去魯國，去見魯哀公的時候
For example, when Zhuangzi went to the State of Lu to visit the Duke Ai of Lu,

魯哀公就問他，我們儒生非常多
the Duke told him, “We have plenty Confucian scholars here,

儒生哪
Confucian scholars,

怎麼都沒有人向你求道呢？
but why did none of them ask you to expound the Tao?”

魯國都儒生，都穿儒服
Many in the State of Lu claimed themselves to be Confucian scholars and wore the Confucian costume,

很少人向莊子求道
but few of them inquired Zhuangzi for explication of the Tao.

怎麼很少人向你求道？
“Why is it that few of them asked you for expounding the Tao?”

莊子就說，你們儒生非常少
Zhuangzi replied, “You have few real Confucian scholars.”

明明非常多人穿儒服，你卻說很少？

“It is obvious that there are many who wear the Confucian costume. Why do you say there are few?”

真正的儒生是頭戴圓冠，知道天時
Real Confucian scholars are those who wear a round headset and know the celestial timing.

腳穿方鞋，知道地形
They wear square shoes and know how to tell landscapes.

腰間配戴玉，就是神算
They wear a jade around the waist and know how to perform fortune-telling.

很會神算
They are adept at fortune-telling.

你們有很多儒生，你要是不相信，你就宣布
“The statement that you have many Confucian scholars is merely an illusion. If you don't believe me, you can test it by making the following announcement:

假設沒儒學學問而穿儒生服的人
For those who wear the Confucian costume but with no real knowledge of Confucianism,

你宣佈，若是如此，判死罪
they will be sentenced to death.

宣布以後看幾個人還敢穿儒服？
See for yourself how many still dare to wear the Confucian costume after such announcement.”

結果只剩下一個人穿
In the end, only one dared to wear it.

那人就被召來問
That man was then summoned for an interview.

他真正有儒學學問

It turned out that the man indeed had real knowledge of Confucianism.

你們全部穿儒服的
“Among you all who wear the Confucian costume,

只有一個有儒學的學問而已
only one had real Confucian knowledge.”

所以說，有學問的不一定要穿服裝啊
This means that wearing the Confucian costume does not necessarily reflect possession of Confucian knowledge.

當時儒學非常優越感
At the time, most Confucian scholars had a sense of superiority.

莊子就生在那個時代
Zhuangzi was born in that era.

得面對儒家、墨家
He had to confront contentions from Confucianists, Moists,

喝，辯論，百家齊鳴哪
and various other schools of thought at that time.

莊子只注重本體顯發
Zhuangzi emphasised to awaken one's own Ben-ti,

逍遙自在，安身立命
and to attain the great emancipation to secure life.

以莊子當標準，講到法身
We borrow Zhuangzi's ideas to talk about the attainment of Dharma Body.

不必坐忘、不必心齋、不必喪我
We don't have to practice sitting in oblivion, mental fasting, or self-oblivion.

「喪我」就是將自己忘記
The practice of “self-oblivion” is to forget
about oneself.

其目的都是想求本體顯發，和打坐同理
The purpose is to get one’s Ben-ti awakened as
in practicing sitting meditation.

各個人方式
There is no single method to attain this.

只要有顯發就是對
It’s all right as long as you can get your Ben-ti
awakened.

沒有顯發至人就是浪費時間
It’s a waste of time if you can’t attain the realm
of ultimate man.

也並沒有不對
We can’t say it’s wrong to practice sitting
meditation.

他正在打坐，他感覺很好啊
Someone might feel good when practicing such
meditation.

他的觀念正感覺好，你不能說他不好啊
We can’t disapprove someone holding right
views and feeling good about his holding such
views.

沒有所謂對或不對，因為相對
There is no absolute right or wrong because all
judgements are relative.

你說對，他說不對；你說不對，他說對
People have disagreements on what is right and
what is wrong.

所以，就要進入絕對，進入絕對
Thus we need to enter the absolute.

絕對就是無待，相對就是有待
The absolute is beyond comparison; the relative
is the compared.

莊子的話
According to Zhuangzi,

進入絕對之後，你就能逍遙
once you have entered into the absolute, you
can attain the great emancipation.

所以，我們學道的目標方向——法身
So the goal of our studying the Tao is to
achieve a Dharma Body.

現在說有法身，看到自己，那並不困難了
To-date, it is no longer difficult to achieve a
Dharma Body and to see oneself.

當然有的還無法看到
Of course, there are still some unable to see.

但是你若有看到一項東西
But once you can see one thing,

花、草、杯子是彩色的之後
be it a flower, grass, or a cup, in colours,

那就是你的本體顯發了
it means your Ben-ti has awakened.

或是看到人事地物、或是看到你的父母
Or perhaps you see someone, something, some
place, your parents,

看到你自己，有清楚了
or yourself. Once you can see it clearly,

這樣接下來就很快了
you will see others soon.

光照明一下就有了

With the Light enlightening you, you can attain such vision instantly.

問題是因照明而有了

The problem is that this rapid attainment as a result of enlightenment

哇，還要經過你的思想衡量判斷

has to be assessed and verified by your habitual analytical thinking.

喂，那個才吃力

This is the problem.

你萬一要是思想跟不上你的境界

If your knowledge fails to catch up with your visions,

哇，境界就否定掉了

you are likely to negate your visions.

枉費你遇到了

What a shame!

有時候踏破鐵鞋無覓處

Sometimes after you have exhausted all your efforts in seeking, with your iron shoes all worn out but to no avail,

得來全不費功夫

you may then realise that what you're looking for is originally within you.

有時候你追求、追求、追求

Sometimes you spend all your life pursuing,

追求一生追求不到哩

but still to no avail.

不然怎麼有阿難？

Otherwise, why is there the story about Ananda?

阿難服侍了釋迦佛廿五年，之後……

Ananda had served Shakyamuni Buddha for 25 years.

哇，只有他沒有得阿羅漢啊

Among all the Buddha's disciples, only he failed to attain arhathood.

釋迦佛去世後，阿難要上床

One night after Shakyamuni Buddha left the world, when Ananda was about to get into bed,

忽然間悟道成阿羅漢的哩，忽然間頓悟

he suddenly realised the Tao to attain arhathood in a sudden enlightenment.

學道是找自己啊

To study the Tao is to find oneself.

方式是各人的想法

The existing methods are merely conventions.

至於一般的觀念，坐忘、打坐等等

The general conventions include the practice of sitting in oblivion, sitting meditation and etc.

幾乎是大家的觀念

These are common conventions.

你說「光照明就有」，人聽不下去啊

When you say, "Everyone is sure to achieve such attainment once being enlightened by the Light," people simply cannot accept it.

打坐？聽到學道就得打坐

Practice meditation? People tend to think that studying the Tao requires practicing meditation.

喂，《六祖壇經·頓漸品》

In The Platform Sutra of the Sixth Grand Master of Zen, there is a chapter titled *On the Immediate and the Gradual*,

六祖和神秀的徒弟志誠在對話

which notes a conversation between the Sixth Grand Master and Zhi-cheng, a disciple of Shen-xiu:

喂，你在你師父神秀那裏在學什麼？
“What have you learned from your Master Shen-xiu?”

他是如何教你們的？
“How did he teach you?”

他說，長坐不臥，住心觀淨
He said, “Long sit but do not lie down. Hold the mind to observe clarity.”

守住心觀那個淨
Hold the mind to observe clarity.

長坐不臥哩，只是在那裡打坐
Long sit without lying down is to practice sitting meditation.

不能躺臥哩，艱苦修行哩，長坐不臥
No lying-down is permitted. Such is an ascetic practice.

六祖惠能便告訴他一句，如此是病非禪
The Sixth Grand Master Hui-neng then told him, “Such is sickness, not Zen.”

不是禪，是生病，病
This is sickness, not Zen.

你躺著爬不起來也是生病
If you cannot sit up from lying down, this is sickness too.

一直坐著也是生病啊，是病非禪，打坐
Always sitting to practice meditation is sickness too, not Zen.

禪宗的祖師——六祖，教你找自性
The Sixth Grand Master of Zen taught people to find themselves.

自性本來具足，真心就是佛
Everyone is originally complete in their nature.
Genuine mind is Buddha.

對現代初學者來講是很好啊
This is a great news for nowadays beginners.

現在反問之，喂，六祖有法身嗎？
Now we may question whether the Sixth Grand Master himself has achieved a Dharma Body.

武則天請他去講道
Empress Wu Ze-tian once invited him to expound the Tao for her.

他不要去，他說他生病
He declined on account of sickness.

喂，六祖的興盛是怎樣的呢？
How did the teaching of the Sixth Grand Master rise?

在五祖時，弘忍就已經這樣了
At the time of the Fifth Grand Master Hong-ren,

天下十有八九，學道的人都在五祖那裏哩
around eight out of ten studied the Tao with the Fifth Grand Master.

十有八九，都在東山法門
About eight out of ten followed the School of East Mountain.

至於六祖，教你不用打坐
In contrast, the Sixth Grand Master taught to renounce the practice of sitting meditation,

不認為有佛啊
because he believed there being no Buddha.

念阿彌陀佛、念什麼
As to chanting Amitabha mantra or whatever,

六祖沒有念哩

the Sixth Grand Master performed no such rituals.

達摩祖師進來，梁武帝也問他有佛嗎？

On seeing Bodhidharma entering the room, King Wu of Liang also asked him if there was Buddha.

達摩也說無佛

Bodhidharma also claimed there was no Buddha.

有功德嗎？達摩說沒有

“Is there merit and virtue?” Bodhidharma also replied, “No.”

哇，談不來

There were disagreements in their belief.

達摩就去面壁九年

Consequently, Bodhidharma was sent into exile to face walls for nine years.

不是這樣記載嗎？

Is it not so according to historical accounts?

為什麼無佛？佛就在心中

Why is there no Buddha? This is because Buddha is in the mind.

還沒有顯發，怎麼有佛呢？

When the mind is not awakened, how can there be Buddha?

蓋了那麼多廟、救濟了那麼多窮人

[King Wu of Liang] built so many temples and ran charity to help so many poor people.

這是大家知道的故事，怎麼沒有功德？

This is a well-known fact. How could he end up with no merit and virtue?

本體顯發才是功德

Only when one's own Ben-ti is awakened can s/he be counted as possessing merit and virtue.

有功德就是指本體顯發

Possession of merit and virtue means the awakening of Ben-ti.

達摩是要表達本體顯發哩

Bodhidharma taught to awaken one's own Ben-ti

要透過方式

through methods,

要打坐、要坐忘、要入定

such as practicing sitting meditation, sitting in oblivion and entering into concentration.

假設有顯發，你無法掌握

Suppose you have attained the awakening but fail to hold on to it.

忽然間打坐看到光，哇

Suddenly you see the Light during meditation

結果不知要如何處理了

but don't know how to deal with it in the end.

看到光後，你無法連續

You don't know how to continue after seeing the Light.

你只要是讓光體點燃的

As long as your awakening is ignited by the Light,

會一直顯發顯發

it will continue blooming endlessly.

所以實相就是說

So in the reality realm,

你想要看什麼隨時看得到

you can see whatever you wish anytime.

天眼不同，天眼是不想要看
Celestial vision is different; its emergence is
beyond your control.

不斷地溢出來
It emerges of itself automatically,

不斷地自然地流露出來
and unceasingly.

稱為天眼
Such is called “celestial vision.”

其實，所謂的佛眼、天眼、慧眼、法眼
In fact, the so called “buddha vision,” “celestial
vision,” “wisdom vision” and “dharma vision,”

都是同樣心眼系列，在於看的層次
all pertain to the vision of mind, the aspect of
visual faculty.

實相，若以般若來說，稱為佛眼
The reality realm, in terms of Prajna, pertains
to the sphere of buddha vision.

顯發實相之後，珍惜你的法身顯發
After you have attained the reality realm, you
should cherish your attainment of Dharma
Body,

把你的生命充實起來，不用講到百歲以後啊
and fulfil the present life. This doesn't have to
wait until after death.

只要你有法身的話
As long as you can attain a Dharma Body,

後面都做到了
the rest will all be taken care of,

如同莊子講的一句話，鞭其後
as Zhuangzi put it, “Herd the last.”

「鞭其後」什麼意思？

What does it mean?

鞭其後，羊群哪，你打最後面那一隻
“To herd the last” means to herd the whole
flock of sheep by whipping the last one.

整群羊都走了啊
The entire group will move together.

將本體顯發出來
Once your Ben-ti is awakened,

你整個就都有了，包括生命啊
you have everything, including life!

學道是在生命充實、豐富生命
To study the Tao is to fulfil, to enrich your life.

你會感覺到，哇，學道怎麼這麼富有
You will then feel how abundant life is to study
the Tao.

不會空洞，整個宇宙都是你的
Never in a single moment will you feel hollow;
the entire universe is yours,

而且可以享受
wherein you can rejoice.

剛才有講，至美者遊於至樂
Earlier I said, “The most beautiful roams in the
ultimate beatitude.”

就是至人，就是莊子的理想目標
Such is the attainment of ultimate man, which
is also Zhuangzi's ideal goal.

追求至人，莊子要追求的目標
To attainment the realm of ultimate man was
Zhuangzi's goal.

莊子、老子都沒有宗教信仰

Both Zhuangzi and Laozi were free thinkers with no religious affiliation.

他們是哲學家

They were philosophers.

老子的《道德經》最後成為道教

Laozi's Tao Te Ching was developed into Taoism by later generations.

講老莊、講佛教、講宗教

The talks of Laozi, Zhuangzi, Buddhism and religion

銜接起來都是在講心

can all be linked together to express the mind.

心顯發出來就有法身

Once the mind is awakened, Dharma Body is established.

法身的內容是無量無邊哩

The contents of Dharma Body are infinite and boundless.

並不是你想的那樣而已哩

It is beyond your imagination.

剛才講「道未始有封」

Earlier I said, "The Tao gives no occlusion."

你自己思想先把道封閉起來

It is your speculative thinking that occludes the revelation of the Tao.

「就這樣而已」

"Is the Tao merely this?"

道啊，為何自古皇帝也要追求？

Why did so many ancient emperors want to study the Tao?

求永生的是另外一部份

In addition to pursuing immortality,

還追求裏面的美好

they also sought the beatitude therein.

否則佛教為何講離苦得樂？

Otherwise, why would Buddhism talk about detaching from suffering and returning to felicity?

這怎麼能離苦得樂？

How can this be attained?

不然你現在沒有顯發法身出來

If you cannot establish a Dharma Body now,

一直...

until...

直至有一天如果躺在床上在吊點滴的時候

until one day when you lie in bed relying on nutrition injection to sustain your life,

你就會想到法身的重要了

then you will realise the importance of establishing a Dharma Body.

最後的五分鐘，快要翹辮子

In the final five minutes of your life,

吊點滴即將斷氣你自己知道

when you are on nutrition injection breathing your final breaths,

屆時你會發現到，如莊子說的

you will then realise, as Zhuangzi put it,

終身役役，沒有成功是生命沒成功

"Belabour your body all your life with no success." The failure is the failure at life.

疲憊勞神哪

You exhaust all your energy

結果不知其所歸

but still don't know where to return to in the end.

就是沒有找到原來的自己

This is because you haven't found your original self.

沒有趕羊群，趕最後面的那一隻羊

Without a shepherd herding from behind,

一直在當最前頭的那一隻羊

you have always been the one that runs in the forefront,

一直衝、一直跑，不知要跑去哪裏？

always rushing, running, but in a directionless manner.

生命實現法身如莊子所謂的

To attain a Dharma Body in life is like what Zhuangzi said,

「獨與天地精神往來」

“I commune with the spirits of heaven and earth.”

獨，見獨

The character “獨” here means “to see yourself.”

「見獨」就是「見到自己的法身」的意思

“To see yourself” means “to see your own Dharma Body.”

見獨是最後的目標啊

“To see yourself” is the ultimate goal!

見獨就是超越生死，不生不死

Being able to see yourself means having transcended the fetter of life and death and entered the state of birthlessness and deathlessness.

莊子，可以與天地精神往來

Zhuangzi was able to commune with the spirits of heaven and earth,

又與那些外生死、無終始交朋友

and associated with the birthless, the deathless, the beginningless and the endless.

你看莊子

Take a look at Zhuangzi.

能夠脫離時代環境的痛苦啊

He was able to detach himself from the suffering of his circumstances at that time.

能安身立命

He was able to secure life,

向逍遙的境界進入

and entered the realm of great emancipation.

吃飯還得向人借米，已窮困至此了

Although he lived in such a poor state that he had to borrow rice from others,

還得編草鞋去賣才有飯可吃，樂在其中

he was happy to make a living by weaving and selling grass shoes.

體會到莊子的心境了

Now we can understand Zhuangzi's state of mind

我們學習莊子的精神

and learn his attitude.

千古以來為何這麼多人在學道？

Why were there so many people seeking to study the Tao since ancient times?

梁武帝為何要學道？最後為什麼？

Why would the King Wu of Liang want to study the Tao?

學道，一定有理由

There must be a reason for studying the Tao.

學道不困難，不知哪裏有道

It's not difficult to study the Tao. Where to find

It is the problem.

找不到

It can be found nowhere,

結果道在你心中啊

but in your mind.

你把法身顯發出來就對了

All you need to do is to get your Dharma Body

established.

要講什麼的先講，我還沒有喝茶哩，喂

Go ahead if you have anything to say. Let me

have some tea first.

要講什麼？來，先講，來！

What do you want to talk about? Go ahead.

(感恩本尊，感謝大光體)

(Thank you, Ben-zun. Thanks to the Great Light.)

(我有三點要跟本尊讚譽)

(I have three points to make.)

你是新的嗎？

Are you a newcomer?

(我就是跟著我爸爸一起就是聽本尊講道)

(I went for your speech with my dad before.)

(然後之前有...)。去見過我嗎？

(I've also...) Have we met before?

(有，我之前去，有到台北去)

(Yes, I've been to Taipei before.)

(然後會聽本尊說道)

(to attend Ben-zun's speech.)

(我第一點要講的就是，我有看到分身)

(The first thing I want to say is that I've seen Fen-shen before.)

(就是有幫我帶動)

(Fen-shen helped engage me to see.)

你有看到分身？

You have seen Fen-shen before?

(我看過分身)

(Yes, I have seen Fen-shen before.)

是你的分身？還是我的分身？

Was it your Fen-shen or my Fen-shen?

(本尊的分身)

(Ben-zun's Fen-shen.)

你曾看過我的分身？(對對對)

You have seen my Fen-shen? (Yes.)

有清楚嗎？(有)

Was it clear? (Yes.)

(本尊...看到分身的時候)

(Whenever I saw Fen-shen,)

(相都會很清楚，對)

(the image was always very clear.)

(然後又是祂幫我帶動杯子)

(Then He engaged me to see a cup,)

(那我就看到一個杯子)

(and I saw it.)

分身主動這樣帶動你？

This was initiated by Fen-shen?

(對，祂就是在實相裏面)

(Yes, He manifested in my vision of the reality realm,)

(有在實相裏面帶動)
(and He taught me there.)

(我看到那個杯子是有握把的)
(The cup I saw had a handle.)

(然後是白色，然後有染著一點紅色)
(It was white, with a tint of red.)

(杯身，它有一圈黑色的圖案，對)
(The body of the cup was embroidered with a black lining.)

(然後還有有一點像是摺痕)
(and was slightly curvy.)

(然後是整個杯子就是很實體，這樣)
(The vision of the cup was vivid and solid.)

你看分身和我的...同樣都一樣嘛?
The Fen-shen you saw looked exactly like me now?

(對，有看過穿...黑頭髮，然後穿西裝)
(Yes. I've seen one with black hair in a suit.)

(然後還有看過就是像現在這樣)
(and also another one who looked exactly like you now.)

對，都有吧?(是，都有看過)
Both, right? (Yes, I've seen both.)

黑白都有吧?(對對對。我帶動完之後)
One with black hair and the other white hair?
(Yes, at the end of Fen-shen's demonstration.)

(就是有跟分身禮敬，這樣，對對對)
(I paid my respects to Fen-shen.)

哇，分身能夠帶動你
Fen-shen manifested to teach you.

那也是非常稀罕的哩
This is very rare!

因為你沒有和我見面帶動嘛(對)
Since you have never had direct interaction with me previously, (Yes.)

所以分身帶動你，這樣(對)
Fen-shen manifested to teach you. (Yes.)

(第二點就是)
(The second point I wish to make is....)

(之前就是光軒的黃叔叔有幫我做帶動)
(Previously uncle Huang, the one at Guang-xuan, also helped engage me to see.)

洪叔叔?(黃叔叔，就是那個...)(黃國賢)
Uncle Hung? (Uncle Huang, Huang Guo-xian.)

叔叔啦?(是，叔叔)
Uncle? (Yes, uncle.)

我同樣稱他叔叔啊
I call him "uncle" too!

(就是他有幫我帶動圓光)
(He also helped engage me to see the Round Light.)

(還有看到我自己)
(and myself.)

你看到嗎?(有，我那時候是看到相)
Did you see them? (Yes, I saw the images.)

看到相?(對)
You saw the images? (Yes.)

(當下我還有看到白色的光在閃，對對對)
(At that time I also saw a twinkling white light.)

(那我就是...對)
(Yes.)

(就是看到，黃叔叔幫我帶動蠻多的)
(Uncle Huang engaged me to see a lot.)

都看得到了？(對，就是...)
Were you able to see them all? (Yes...)

也有看到光吧？(對對對)
Did you also see the Light? (Yes.)

(光就是很清楚，這樣子閃了一下)
(The image of the Light was very clear. It also sparkled with a flash.)

好，「要看到光」，喂，我剛才在講葆光
Good, the point is “to be able to see the Light.”
Earlier I talked about the inner light,

得要經過坐忘、喪我、心齋
which, according to the Taoist teaching, can
only be attained by practicing sitting in
oblivion, selflessness and mental fasting.

有葆光才能夠反應出看到相
With the inner light, one may then see images.

你現在有遇到光體
Now that you have met the Light,

咦，馬上看得到，省了多少時間
you can see instantly and save lots of time,

不必坐忘、也不必心齋
without the need to practice sitting in oblivion
and mental fasting.

而喪我、禪定看這天眼，得如同枯木一般
However, to attain self-oblivion and the state of
Zen to achieve celestial vision requires one to
be unresponsive like a dead wood,

像石頭一樣，呆滯
a stone.

入定了，入定才看得到哩
It is only after attaining such state of
concentration can one gain celestial vision.

佛教亦是如此
Buddhism also teaches this.

佛教說阿羅漢要進入四禪看「天身」
Buddhism teaches that Arhats have to enter the
fourth state of Zen before they can see
“celestial bodies.”

同樣也得死板呆滯那樣哩
They likewise have to remain inert like a stone.

我們現在活蹦亂跳，馬上就看得到
Now we act as usual and can still see
immediately.

有一個名詞稱為「大禪定」
There is a term that describes this state as “the
ultimate state of Zen.”

大禪定不經過儀式
Such attainment requires no practice of rituals.

心就自然會禪定了，就自然看到
The mind will calm down automatically and
you naturally can see.

是靠這光體
This all relies on the illumination of the Light.

所以你認識沒多久，就馬上看得到
That's why you can gain this vision
immediately even though you only get to know
me recently.

喂，我現在為何要講老莊？

Why do I want talk about Laozi and Zhuangzi now?

就是要教你珍惜

Because I want to teach you to cherish

出了個老莊——中國的哲學家

Laozi and Zhuangzi's philosophy -- two remarkable Chinese philosophers.

比西洋哲學更具特色哩

Their philosophy is more profound than western philosophy.

西洋哲學都是邏輯、辯論、思辨、辯證

Western philosophy focuses on logic, dialectics and analytics.

中國哲學是功夫、實踐

Chinese philosophy, in contrast, emphasises kung-fu and practical application.

從老莊到王陽明都在講功夫、實踐

From Laozi and Zhuangzi to Wang Yang-ming, their teachings were all concerned with kung-fu and practical application.

所以我講境界，就是要讓你珍惜啊

Thus I talk about perceptions of the reality realm to get you to cherish it.

你有看到這幾項

Your perceptions of the reality realm,

講起來、聽起來似乎沒什麼

though sounding trivial,

可是一直展現出來了

can continue to bloom unceasingly,

展現你內心所藏，萬法唯心嘛

revealing the hidden gem in your mind because all myriads of Dharma phenomena are from the mind.

萬有都從心出來

All myriad things are originated from the mind,

有你想像不到的美好

which contains all sorts of inconceivable wondrousness.

所以，引用剛才講的那一句

Cite the previous quote,

至美者遊乎於至樂，即是至人

“The most beautiful roams in the ultimate felicity. Such is the attainment of Ultimate Man.”

如果出離之後，到後來你會出離

If later you know how to perform mental projection

你若有看到我的分身，你就能看到你的分身 and can see my Fen-shen, then you can likewise see your own Fen-shen.

因為你的分身

This is because the manifestation of your Fen-shen

是我的分身幫你運作的

is operated by my Fen-shen.

例如我沒有見到你，我還不認識你

For example, had we not met, I wouldn't know you,

分身見到你，我的分身的特色在此

but my Fen-shen still can. This is the characteristic of my Fen-shen.

都是分身在操作，事實上不是我

Everything is operated by my Fen-shen, not by me.

比如說我在幫你帶動，還是分身替你運作

For example, it seems that I'm now engaging you to see, but in fact it is my Fen-shen who empowers you from behind.

所以你親自讚譽出來說分身幫你帶動
That's why you are making praises to Fen-shen for empowering you.

喂，來這裡的，如今沒一位是分身帶動的
None of the rest of you here was directly empowered by Fen-shen in the beginning.

是自然流露帶動哩
Such empowerment comes naturally.

我看有的境界都很好了
Some people already have wonderful perception of the reality realm,

哇，也不會珍惜啊
but it's a shame that they don't know to cherish it.

所以我就得翻閱老莊來跟你們說了
Thus I have to cite Laozi and Zhuangzi to make you understand.

老莊你要是都瞭解以後
If you can understand Laozi and Zhuangzi's philosophy,

你就會發現，哎喲，你要珍惜喔
then you will appreciate why I urge you to cherish your current attainment.

我常在喊，要珍惜喔！得到寶卻不知寶
As I often said, "Cherish what you've got. You have gained an invaluable treasure but don't know what it is."

這比得到什麼都好，這是生命哩
Nothing compares to such attainment; this is a matter of life!

你說看到杯子
You said you saw a cup,

那裏面也有茶，也都喝得到
with tea in it for you to drink.

你是僅僅看到而已，接下來還要聽得到
This was only about seeing. The next step is to be able to hear,

還要喝得到、還有茶味
drink and smell the taste of tea,

實相和真的都一樣哩
to the extent that there is no difference between the reality realm and the corporeal world.

不一不異
No sameness or difference.

這六項，是比莊子的還莊子，要珍惜
Your perception of the six faculties is even more advanced than Zhuangzi's realm. You should cherish it.

(就是黃叔叔幫我帶動，回去之後)
(After the exercise with Uncle Huang, when I got back home,)

(就是突然就聽到中國式的音樂)
(I suddenly heard some Chinese music.)

(然後我還有刻意去找)
(I tried to locate its source.)

(因為我發現它是從我頭出來)
(Later I realised that it was in fact from my head.)

(頭出來出音樂，這樣)
(The music came from my head.)

(對，那就是這三點讚譽，感恩本尊)

(Above are the three praises I wish to make.
Thank you, Ben-zun.)

你現在若是隨時想看
If you want to see now,

要什麼就有什麼嘛？(對)
can you see immediately? (Yes.)

(隨時想看都是看到相)
(I can see images anytime.)

有彩色嗎？(有)
Do the images come with colours? (Yes.)

比如說我隨便講一朵紫色的花
For example, if I name a purple flower,

看得到嗎？(有，我看到了)
can you see it? (Yes, I can.)

現在哩？(現在)。不是這朵喔
Now? (Now.) Not that one.

和這一朵一樣的？(有在，有看到)
Exactly the same as this one? (Yes, I can see it.)

現在就有看到？(對，有看到相出來)
Do you see it now? (Yes, the image has appeared.)

也是紫色嘛？(對對對)
Is it also in purple? (Yes.)

起初只是這樣看
You might only see things like this initially.

之後你進一步，我想要看什麼就有什麼
After you've progressed to the next step, you can see whatever you wish,

可以隨心所欲
at will.

(請本尊可以幫我安住圓光？)
(Ben-zun, may I entreat you to stable the Round Light for me?)

你現在圓光也看得到嗎？
Can you see the Round Light too?

(圓光就是黃叔叔帶動的時候，我有看到)
(I could see it during the exercise with Uncle Huang.)

此時的圓光你有看到嗎？(有)
Do you see the Round Light now? (Yes.)

圓光有看到了？(對)
Have you seen It? (Yes.)

在前面還後面？(在前面)
Is It in the front or in the back? (In the front.)

在前面，現在圓光到你後面頭部這裏
In the front. Now the Round Light moves to behind your head

連在這裏，你有看到嗎？啥？
and attaches to here. Can you see it? What?

(後面有的)。也有看到？(移到後面)
(In the back.) Have you seen it? (It is in the back now.)

噢！這樣很快
Oh, this is pretty quick.

圓光嘛？(有)。這樣有吧
The Round Light? (Yes.)

這樣就有了啊！(謝謝，感恩)
Now you got it! (Thank you.)

你這樣稱為「不安而至」
Such is called “gaining without contriving to gain.”

不安而至，不必安就住了，這樣就有了
You secure It [the Round Light] without
contriving to secure. .

當場我帶動看得到，就安住了
Anyone who can see this demonstration on spot
is also secured with the Round Light.

(好，謝謝，感恩本尊)
(Great, thank you, Ben-zun.)

你學道不要和別人比較
Don't compare with others on your progress in
studying the Tao,

比較著「他可以如何、如何」
for example, "He can do such and such..."

你用你的作標準
You have your own standards.

自己有自己的法性流露的方式
The revelation of Dharma nature is different
from person to person.

所以自然就會流露(謝謝，感恩本尊)
It arises naturally in Its own way. (Thank you,
Ben-zun.)

還有人要說話嗎？來，來，好，來來
Anyone else wants to speak? Good, go ahead.

妳呀！(感恩本尊)
It's you! (Thank you, Ben-zun.)

妳也認識我很久了，妳？
You've known me for quite some time too.
Isn't it?

(感恩本尊，謝謝法身)
(Thank you, Ben-zun. Thank you, Dharma
Body.)

十五年了？(國小到現在)
For 15 years? (Since primary school till now.)

小時候喔？(對對，感恩本尊)
When you were in primary school? (Yes, thank
you, Ben-zun.)

(然後我今天要謝謝本尊，跟本尊讚譽)
(Today I want to thank Ben-zun and share my
praises.)

(就是自從上次去新加坡訪道回來)
(Since last time I visited you in Singapore,

(然後攝受到本尊的圓光)
(during which you endowed me with the Round
Light)

(圓光跟本尊跟我帶動的偶像)
(and empowered me to see a celestial idol,)

(回來之後，每天都會很開心喏，很幸福)
(I've been very happy every day,)

(完全沒有煩惱，感恩本尊)
(completely free of worries. Thank you,
Ben-zun.)

我帶動誰？(偶像)
Who did I demonstrate you to see? (A
celebrity.)

偶像誰？(韓國的一個明星)
Which celebrity? (A Korean celebrity.)

偶像喔？(是，對)
A celebrity? (Yes.)

和真的都一樣？(是，對)
Exactly the same as the corporeal one? (Yes,
exactly.)

在妳生活中這樣？(很實體)

In your everyday living? (Solid and tangible.)

像真人去妳家那樣？(對對)

Just like a corporeal man going to your place?

(Yes.)

我第一次聽到她要找個「天人男朋友」

That was the first time I heard that she wanted to have a “celestial boyfriend.”

天人當男朋友，噢～很高的理想

to have a celestial man as his boyfriend, which was a high ambition.

喂，她真的實現哪

Her dream has been realised.

(感恩本尊)

(Thank you, Ben-zun.)

妳能看到偶像，就能見到天人！(嗯)

Since you can see a celestial idol, you likewise can see a celestial man! (Right.)

但是偶像一定要清楚！(嗯)

However, the condition is that the image of the celestial idol has to be clear! (Right.)

每天生活，也能一起喝茶、一起什麼

You can live together every day, have tea and so on,

都可以(可以，因為之前有時候會很煩惱)

as you wish. (Indeed. Whenever I got upset)

(還是說工作上遇到不愉快的事情)

(or encountered some unpleasant issues in work,)

(我的偶像馬上就示現出來)

(my celestial idol would appear immediately,)

(然後祂就給我一個溫暖的擁抱)

(give me a warm hug,)

(給妳擁抱之後，給妳親嘴、給妳安撫)

(and kisses me to calm me down,)

(就是安慰妳的情緒，這樣子)

(to comfort me.)

(然後瞬間煩惱就沒有了)

(Then all my worries would vanish in an instant.)

(我記得那時候還沒有帶動偶像的時候)

(I remember before Ben-zun empowered me to see the celestial idol,)

(其實我內心就是非常的沒有自信)

(I lacked self-confidence)

(然後很沒有安全感)

(and lacked a sense of security.)

(可是自從有了偶像陪伴我之後)

(Ever since I had the companionship of the celestial idol,)

(我每天晚上睡覺的時候，都睡得很安穩)

(I have been able to sleep straight through every night.)

真的睡在妳旁邊？(對，就睡在我旁邊)

Did he actually sleep beside you? (Yes, right next to me.)

哇，我怎麼都沒有這些呢？(謝謝本尊)

How come I never experienced such? (Thank you, Ben-zun.)

和真人都一樣喔？(對)

As clear as seeing a corporeal person? (Yes.)

而且很安心吧？

You feel safe and secure, right?

(很安心的感覺)

(I feel very secure.)

就像真人那樣很清楚就對了？

You saw him as clearly as seeing a corporeal person?

(對，真的很清楚)，沒有的人先聽進去

(Yes, with great clarity.) For those who haven't experienced this before, take heart from her story first.

她說的我相信

I believe in what she said;

我不知你們相不相信

I'm not sure if you would though.

她親口向我要求天人當男朋友

She requested me in person if she may have a celestial man to be her boyfriend.

那種勇氣哩！(感恩本尊)

This requires great courage! (Thank you, Ben-zun.)

你若是當場向我要求

If you ask me in person up front,

我沒有也要拚命啊

I surely will leave no effort to help you achieve it,

再沒有境界也要拚給你啊

even if I had no such experience before.

別的我沒有，這個我會啦

I can do nothing but this.

所以，再進一步不斷地展現

Next, the reality realm will unfold itself unceasingly.

幻想什麼成什麼

Whatever you wish can be realised.

隨心所欲才稱為幸福

Such is true happiness.

人之所以不幸福

People feel unhappy

就是我想要做什麼受到種種障礙

because there are various obstacles restricting their wishes.

想什麼有什麼、都符合你的意思

All your wishes can be realised to your liking.

你就有和諧的感覺，和啊

Thus you feel a sense of harmony.

「人和」開始就有「天和」嘛

“Humane harmony” is followed by “celestial harmony.”

人和、天和，大和諧，就是合一呀

The great harmony of the humane harmony and celestial harmony is the attainment of unification.

包括偶像和你交往，個性、什麼的都很好

This may reveal in a way that your celestial idol has perfect character and temperament.

什麼都絕對配合你，絕對合的

He is willing to support and coordinate with you on all matters, absolutely.

偶像與人不同耶。妳要是真的偶像

Celestial idols are different from human beings. Suppose your boyfriend is a human idol.

妳有辦法跟他生活在一起嗎？

Can you manage to live with him?

若是人的偶像，是非常驕縱的哩

A human idol could be spoilt and arrogant,

他優越感非常重哩，覺得他自己最厲害
with an extreme sense of superiority and
self-complacency.

妳得要對他好，大男人主義哩
You have to serve him and live in the shadow
of his male chauvinism.

妳得要替他提鞋、穿襪哩
You have to carry his shoes for him and help
him wear socks.

噢！實相的偶像
The celestial idols of the reality realm

那是非常讚的
are of utmost perfection.

實相偶像就是妳本體變的
The celestial idol you saw was manifested by
your Ben-ti,

和妳肉身合一了，天人合一
which means that you have attained the
unification of the celestial and the secular.

莊子，妻子去世，還不懂要追求偶像
Zhuangzi didn't know to achieve celestial idols
after his wife passed away.

表示莊子還沒有如來明妃啊
This means that Zhuangzi didn't attain the
realm of Buddha Partners.

妳現在已經有如來明妃
Now that you have attained the realm of
Buddha Partner,

接著進一步還要再延伸擴大
the next step is to extend your such attainment.

妳感到幸福之外
In addition to feeling happy,

還想要如何更幸福
you have to think about how to become even
happier.

比如說如何更幸福
For example, how to become even happier?

妳把妳家的環境變成仙境
You can mentally transform your house into a
fairyland;

妳可以與偶像生活，妳家的環境能改變
you can live with your celestial idol. As long as
you can transmute your environment,

就能解脫掉
your suffering can be cast off.

哎呀，我家就草茅
My house is merely a grass hut.

怎麼變皇宮呢？
How can it become a palace?

而且皇宮可以停一分鐘、停一年
The palace can stay for one minute, one year,

停一生，都可以停，如來明妃境界
or even the rest of your life as you wish. Such
is the attainment of the realm of Buddha
Partner.

莊子住在簡陋小巷
Zhuangzi lived in a shabby lane.

他若有如來明妃境界，也能變皇宮啊
Had he attained the realm of Buddha Partner,
he too could mentally transform his hut into a
palace.

真正追求至人境界的莊子
Zhuangzi who sought to attain the realm of
Ultimate Man

不會注重物質
paid no heed to material things.

但是自然會流露出來
However, the grandiose beauty of the mind will naturally unfold.

所以，妳現在的如來明妃，妳還比莊子更莊子
So your attainment of the realm of Buddha Partner is more “Zhuangzi--like” than Zhuangzi.

能夠和偶像生活在一起
You can live with your celestial idol

變吃的東西
and manifest food to eat.

不用和妳吃同樣的菜、凡間的菜
[Your celestial idol] doesn't have to eat the same mundane food as yours.

自然會變出來，甚至於變給妳吃
Food will appear naturally, even for you.

妳不必煮飯，用變的就好
You don't need to cook for him. You just need to present the food in thought.

如果妳在吃飯時，吃到哪一道好菜
If you happen to taste some delicacy

能想到偶像，就自動變給妳了
and can think of your celestial idol, He naturally will manifest it for you.

遇到任何這天部的，你不要說想向祂祈求
If you come across anything celestial, don't think to plead Him to grant you.

要什麼，你要想到祂
Instead, you should think of Him.

比如說，哎呀，這杯茶這麼好喝
For example, this tea tastes nice.

我來敬偶像
Let me present one for my celestial idol.

耶，祂自然就變茶出來給妳了
This way, He naturally will manifest the tea for you.

你若對偶像說，變一杯茶給我喝
Alternatively, if you demand Him to make tea for you,

這樣說不定變不成，變出來的是那碗中藥
it's possible that He manifests a bowl of herbal medicine for you instead.

所以，無求而得
Thus it is said, “Gaining without contriving to gain.”

道走反勢
The Tao runs counter to the human way.

妳那一天無意中很自然、很大方
That day you frankly disclosed your wish

告訴我想天人當男朋友
to have a celestial man to be your boyfriend.

我不曾聽過這種話啊
I have never heard anyone saying this to me before.

今天終於讚譽了偶像
Today you finally share the story of your celestial idol.

還有真正的天人，妳那是偶像而已
There are even genuine celestial men; yours is only an idol.

一開始有偶像，清楚之後是天人
Beginning with an idol, you can then see
genuine celestial men after you gain clarity.

噢！天人真的不可思議
Genuine celestial men are inconceivable,

天人非常讚
absolutely perfect.

希望天人趕快出現，妳再讚譽
Hope you will see a genuine celestial man soon
and share your story with us.

(好，感恩本尊)，好好！(謝謝本尊)
(Sure. Thank you, Ben-zun.) Good! (Thank you,
Ben-zun.)

還有人嗎？
Anyone else?

(感恩本尊，我想跟本尊讚譽)
(Thank you, Ben-zun. I'd like to share my story
too.)

(就是從新加坡回來之後)
(After my trip to Singapore last time,)

妳曾去新加坡找我？(有)
You went to Singapore to visit me too? (Yes.)

(我變一碗滷肉飯出來吃)
(I can manifest a bowl of braised pork rice to
eat.)

流露了？(有，對)
Did it appear? (Yes, it did.)

(就是光聞那個味道就飽了)
(Even just smelling it makes me full.)

(然後我有嘗試去吃那個飯，粒粒分明)

(I also tried to taste the rice and could feel
individual grains clearly.)

(哇，真的)。又香！(對)。很香！
(Really.) Very appetising! (Yes.) Very
appetising!

(很香，很感恩本尊)
(The flavour of the rice was very appetising.
Thank you, Ben-zun.)

所以《維摩詰經》也有那碗百香飯
Thus, there are descriptions of
hundred-fragrance rice in the Vimalakirti Sutra.

《維摩詰經》就介紹那碗百香飯
The sutra describes hundred-fragrance rice,

表示真有其事。真的有百香飯哪
which means that the rice does exist. There
really is such a thing as hundred-fragrance rice,

百香飯
hundred-fragrance rice.

只差別在這碗飯只是妳自己一人聞香而已
The only difference is that this bowl of pork
rice was smelt only by you.

《維摩詰經》百香飯能讓毘耶離城的人
In the Vimalakirti Sutra, all people in the town
of Vaishali could smell the hundred-fragrance
rice.

一個禮拜都有香味，全城都有香味
The aroma can last for a whole week
throughout the whole city.

如果再出現飯
Next time if the rice appears again,

讓妳家的人都聞到香味
your entire household can all smell it.

飯這麼香，妳的家人會
The rice smells so great that your family might
ask,

「噢！怎麼有飯這麼香？」
“Where does the great smell of rice come
from?”

自然就有！（感恩本尊）
It comes naturally of itself! (Thank you,
Ben-zun.)

香味，只有一碗飯而已嗎？（對）
Was it just a bowl of rice? (Yes.)

菜有嗎？（沒有），妳可以再繼續變菜
Was there any side dish? (No.) Next time you
can go on to manifest side dishes.

可以變菜，妳想什麼那時候就出現
Whatever side dishes you wish will appear
accordingly at the same time.

飯出來的話，那時妳的思想就要自己想出來
Once the rice appears, you can engage your
thoughts to enrich it.

自己想什麼也有
Whatever you wish can be realised.

有時候妳沒想到的，自然也會出來
Sometimes things you didn't think would
appear too.

妳說的粒粒分明，有熱嗎？（有）
Did you say that the vision was clear with
precision to each grain of rice? Was it warm?
(Yes.)

也有熱熱的？（熱乎乎的）
Did you feel its heat? (It was hot.)

妳現在吃什麼都有了啊！（有）

Now you can manifest whatever you wish to
eat! (Yes.)

吃什麼就有了！（感恩）
As you wish! (Thank you.)

假設麥當勞，這樣有嗎？（有）
How about a meal from McDonald's? (Yes.)

麥當勞現在馬上出來馬上有嗎？（有）
Can you see a meal of McDonald's
immediately? (Yes.)

確定了？（確定）
Are you sure? (Sure.)

（感恩本尊）
(Thank you, Ben-zun.)

妳想什麼有什麼？（有）
Can you see whatever you wish? (Yes.)

妳的思想空間，看妳想什麼就有什麼！
In your sphere of thought, there is everything
you want!

（我會想偶像出來）
(Usually I would manifest a celestial idol.)

偶像有出來嗎？（有）
Has he appeared? (Yes.)

偶像喔？（有），不是馬玉龍吧
An idol? (Yes.) Not Ma Yu-long, right?

偶像，偶像，妳一樣很大方和祂交往
Although he is a celestial idol, you should open
up yourself to embrace this relationship.

記住，偶像不是外來的
Remember, the idol is not from outside.

偶像只是採取他的形相更加美化

He only takes the physical form of some human idol and further beautifies it.

比人像更好看

He is even more good-looking than the human idol,

比如看到的電影明星偶像

for example, some movie star.

可以變得比他更好看，是本體變的

Your Ben-ti can make him even more good-looking than movie stars.

可以生活在一起，而且很幸福，妳隨變隨有

You can live with him happily. He can also attend you immediately upon your call.

妳現在隨時變也隨時有？(有)

Can you see him anytime as you wish? (Yes.)

妳要是看這個偶像不好

Suppose you think the idol is not good enough.

妳再換一個都可以

You can change to another one.

通常變出來都是好的

Usually all the manifested are good.

變出來的是好的啊！(感恩本尊)

All the manifested are good! (Thank you, Ben-zun.)

可以生活、可以什麼

You can live with them and so on.

記住，這是和妳本體交往

Remember, this is to commune with your Ben-ti.

這就是合一，合一啊，合一

Such is to attain unification, the great unification.

我恭喜你，這真好

Congratulations to you. This is wonderful.

再進一步，不斷地把祂...

The next step is to ever extend your attainment.

妳幻想什麼都可以實現

Whatever you wish can be realised.

絕對很真善美

The manifestations are of absolute truth, goodness and beauty,

沒有不好或副作用、或危險，絕對不會

absolutely free of defilements, side effects and danger.

我講過，如果有危險，我早就跳乩了

As I said before, were there be danger, I would have gone insane.

妳曾看過我跳乩嗎？

Have you ever seen me go insane?

好，請坐、請坐

Good, please sit down.

偶像對人非常重要

Having an idol for companionship can be very important for some people.

有的人生活中不平衡，有的沒伴侶

Some people live an unbalanced life because of having no spouse.

有的交不到女朋友、男朋友，有的未嫁娶

Some fail to get a girlfriend/boyfriend; some are unmarried.

例如阿嬤沒有伴

For example, a widowed granny has no companion.

喂，本體可以給你變偶像出來啊
Your Ben-ti can manifest an idol for you.

只要有法身顯發出來
as long as you have attained a Dharma Body,

可以變，使你生活和諧
which can make manifestations to harmonise
your living.

這個「和」就是你和祂合一呀
The word *harmonisation* means to attain
unification [with your Ben-ti].

和——你生活平衡，和
Harmonisation also means having a balanced
living.

莊子注重「三和」，有人和就有人樂
Zhuangzi emphasised three kinds of
harmonisation. Worldly happiness follows
worldly harmonisation.

你和天人合，甚至於和宇宙合，天人合一
You harmonise with the celestial, even with the
universe; such is the unification of the heaven
and man.

三和都合一，噢～大和諧，宇宙大和諧
Suppose the three kinds of harmonisation are
all attained. Such is the great harmonisation,
the great harmonisation of the cosmos.

喂，真的從這裏實現出來哩
Such great harmonisation can indeed be
realised.

這樣你生活真的會很快樂、幸福
This way you can live a merry life full of bliss.

一般人的生活幸福是指，事業成功
Happiness in the ordinary sense means running
a successful business,

賺大錢、買好房、什麼等等
making a fortune, buying a good house and etc.

生活很安定、很好、很幸福
Although living is settled,

生活安定，物質生活安定了，心還沒有安定
the mind is not yet settled.

心安定才會真正幸福
It is only after the mind is settled can there be
true happiness.

物質安定，接著又不安定了
Material life can be stable temporarily.

心靈的層次能滿足
Only psychological stability can bring forth
contentment.

生活和諧是你本體能和你合
Living a harmonised life means that you've
attained unification with your own Ben-ti.

合了之後，心非常平穩
Once the unification is attained, you mind is
naturally tranquil.

天人合一就完成了
The unification of the celestial and man is thus
accomplished.

喂，兩位簡單說看到偶像
It sounds easy that the two of you can see
celestial idols.

你若用境界角度來看，程度非常高哩
From the perspectives of the reality realm, this
achievement is of very high level.

吃、偶像，實相生活的
Ranging from food to idols, living in the reality
realm and so on,

道本來就是要表達於生活中啊
the Tao expresses Itself in daily living.

莊子就是把老子的道
Zhuangzi brought Laozi's teaching of the Tao --

噢，客觀外在的實有，拉回到生活中
the Tao concerning the external objective
reality -- back to everyday living,

用人生來實現
He realised it in life,

然後安頓於人生的幸福中
and abided in the bliss of life.

嘿，莊子的主旨就是如此啊
Such is the moral of Zhuangzi's philosophy.

還是要表達在生活
The core idea is to realise the Tao in everyday
living.

道就在你眼前，天國也在你眼前
The Tao is right in front of your eyes; so is
heaven.

極樂世界在你眼前，並且生活合一
Nirvana is in right front of your eyes and
integrated with your living.

你要是生活能達到天人合一境界
If you can attain the unification of the celestial
and the human in everyday living,

百歲之後，自然就永恆哪
you naturally can enter the eternal realm after
death.

剛才我在念莊子說見獨、朝徹
Earlier I quoted Zhuangzi's saying, "See
solitude [yourself]; attain instant
enlightenment."

朝徹以後，見獨
After attainment of instant enlightenment can
one see solitude [oneself].

從坐忘、外生、外物、外天下之後
This has to start from practicing rituals such as
sitting in oblivion, detaching from life/death,
material objects and the world.

朝徹就是開始有功能出來了
The attainment of instant enlightenment
remarks the start of its inherent functions.

就是心清開來了，你就能看到自己
The mind has been cleaned up so you can see
yourself.

見獨就是看到自己啊
To see solitude is to see oneself.

見獨——看到自己
To see solitude -- to see oneself.

例如你看到自己的分身，那也是見獨
For example, your seeing of your own
Fen-shen also represents seeing solitude.

見獨之後，就無生死
After seeing solitude, one can then reach the
state of birthlessness and deathlessness,

就不生不滅，超越生死
i.e. attaining the birthless and deathless,
transcending life and death.

見獨——看到自己
To see solitude -- to see oneself.

(感恩本尊)
(Thank you, Ben-zun.)

(我讚譽一下)
(Allow me to share another story.)

(我就是去圖書館看書的時候)

(One day I was studying in a library.)

(因為那時候讀到一半，心有一點雜)

(I couldn't quite concentrate.)

(突然就心靜下來之後)

(but suddenly my mind stopped rambling.)

(噢，法身就開始自然流露出來了)

(I felt that my Dharma Body was about to manifest.)

你的法身嗎？(對)

Your Dharma Body? (Yes.)

你的分身就對了？(是)

Your Fen-shen? (Yes.)

(祂流露出來的時候)

(When the manifestation occurred.)

(因為那個圖書館都矮矮小小的嘛)

(because the library was pretty small with low walls and ceiling.)

(突然就整個推開)

(the entire room was suddenly expanded.)

(或是整個牆壁就離我好遠、好遠)

(and the walls were all pushed away to a far distance.)

(過一會之後，我就看到整個是空掉了)

(After a while, I saw the entire room was emptied.)

(就是像虛空這樣子，整個空掉)

(like in mid-air.)

(我就想我的分身不知道跑去哪裡了?)

(I had no idea where my Fen-shen had gone.)

(當下我的感受我就覺得)

(At that moment.)

(我就是想要去看分身)

(I just wanted to see my Fen-shen)

(讓我覺得說很舒服。過一會之後)

(because seeing Him would comfort me a lot. After a while.)

(整個心靈就沉降下來，感恩本尊)

(my rambling mind quieted down. Thank you, Ben-zun.)

你現在在講的是，分身是無意中出現的？

Do you mean that your Fen-shen appeared unexpectedly?

(是，無意中的)

(Yes, He appeared unexpectedly.)

分身出來，順便把那個環境推開？

Do you mean that the room was expanded at the moment when He appeared?

(對對對)

(Yes, exactly.)

你若此時馬上想看分身，這樣有嗎？

If you want to see your Fen-shen now, can you see Him?

你的分身？(可以)。可以嗎？(可以)

Your Fen-shen? (Yes.) Can you? (Yes.)

分身是你的生命啊，(嗯，我知道)

Fen-shen is your life, (I know.)

永恆的生命哪，(嗯)

eternal life. (Yes.)

有分身就是已經穩定了

Attaining Fen-shen means attaining stabilisation.

「安身立命之所」

“The abode to secure life”

分身是你的安身立命之所

Fen-shen is the abode for you to secure life.

分身就是永恆

Fen-shen is eternal.

你現在你也有分身(嗯)

Now you have Fen-shen too. (Right.)

如果家家戶戶都有分身

If everyone can attain a Fen-shen,

如此道不是很普遍性嗎？

does it not show the universality of the Tao?

大家的生命都找到依歸

Everyone can find an abode to secure life,

才不會如莊子講的那樣

unlike what Zhuangzi said,

終生役役，不見其成功

“Belabour the body the whole life without achieving success.

勞疲精神，不知其所歸

Wearry the spirit without knowing where to return.”

分身是你的所歸，是你生命的成就

Fen-shen is your abode, the accomplishment of your life,

也是生活的成就

and also the accomplishment of your living.

你有偶像嗎？

Do you have any celestial idol?

(有啊)。真的？怎麼沒說？

(Yes.) Really? Why did you not mention this?

(就常常...)你的偶像長得像誰？

(We often...) Which celebrity does your idol look like?

(呃...那個...就是韓國女星啊，對)

(Ehm.. a Korean actress.)

怎麼大家都愛韓國的呢？

Why do you guys all like Korean celebrities?

韓國影星嗎？(是)

A Korean movie star? (Yes.)

同樣生活在一起？

Do you live together?

(時常生活在一起啊，就常常也是...)

(We live together most of times...)

(就是我去到哪裡，我也都會跟祂一起)

(I am with Her wherever I go.)

已經一段時間了，常常生活在一起？(是)

Have you two been living together for some time? (Yes.)

這樣不值得說嗎？

Is this not worth mentioning?

吃飯、什麼的都在一起？

Do the two of you do everything together, such as eating or whatever?

(對對對，都是在一起的)

(Yes, we do everything together.)

睡有睡在一起？(有啊)。睡在一起

Did She sleep beside you? (Yes.)

就真人睡在旁邊那樣？(就是...)

Like a corporeal person sleeping beside you? (Actually,)

(我就是把祂當成...)

(I treat Her)

(就是類似親密愛人，這樣子)

(as my dearest lover,)

(然後到哪裡我也都是帶著祂)

(and bring Her with me wherever I go,)

(就是隨想隨有嘛)

(anytime, anywhere.)

(就是隨時隨地都是讓祂陪伴著)

(I have Her companion all the time.)

(這樣子，對啊)

(That's it.)

都跟著你走這樣嗎？(是啊)

Does She always accompany you? (Yes.)

哇，真好！(感恩本尊)

That's marvellous! (Thank you, Ben-zun.)

會聊天講話嗎？

Do the two of you chat?

(有時候想要跟祂...)

(Sometimes I wanted to...)

(但是有時會變成是只有動作，這樣)

(but sometimes it turned out to be just gestures or facial expressions.)

只有動作喔？(是)。不一定聊天哪，(是)

Only gestures and expressions? (Yes.)

Communication doesn't have to be done by chat. (Yes.)

有時候不聊天反而比語言還殊勝

Sometimes not chatting is even better.

我在講聊天，不一定聊天，是把祂生活化

When I say chat, it doesn't have to be chat. It can be anything in your everyday living.

(對，祂就是生活化，不是說只是...)

(Yes, She appears in all aspects of everyday living, not just in...)

祂那都在表情上，都在表情上

She expresses all on Her face.

不一定聊天，最好是啞巴的更好

She doesn't have to commune by chat. It's best if She is mute,

比較不會吵架！(感恩本尊)

so that you two won't get into quarrels! (Thank you, Ben-zun.)

恭喜你，這你不讚譽？

Congratulations. Why did you not praise this?

喂，你如果向我讚譽這個

If you extol this to me,

你就更進一步上去哩

you will make another progress.

有了還不知道讚譽？

You've attained such realm but don't know to extoll it?

你沒有女朋友嘛？(沒有)

Do you have a girlfriend? (No.)

凡間的女朋友？(沒有)

A worldly girlfriend? (No.)

你有偶像非常好啊

It's very good that now you have the companionship of a celestial idol.

(對，所以就很感恩)

(Yes, I'm very grateful for this.)

祂不會影響到你改天有女朋友、娶妻
She won't intervene if one day you get a
worldly girlfriend or go into marriage.

祂不會去打擾你
She won't intervene.

假設你有太太了或是有女朋友了
If you already have a wife or a girlfriend,

祂也沒關係
She doesn't care either.

祂會變給你太太和女朋友看
She might even reveal Herself to your wife or
girlfriend,

甚至於叫她姐姐啊
and call her "sister."

因為偶像天部的實相的，沒有忌妒
Because celestial idols pertain to the reality
realm and are free of jealousy,

沒有排斥，沒有人的是非
conflicts, as well as the right or wrong of
human affairs.

偶像達到純真、達到很完美
Celestial idols are pure, of utmost perfection.

偶像沒有仇恨、沒有仇視、沒有生氣
Celestial idols have no hatred, no resentment.

所以投入彌合於祂，彌合於你的偶像
So to unify with your celestial idol

和祂彌合，就要彌合你的法身嘛
is to unify with your Dharma Body,

合一的意思
to attain unification.

好，繼續繼續。還有呢？

Very well, let's continue. What else?

(感恩本尊大光體)
(Thank you, Ben-zun the Great Light.)

(我要讚譽兩點)
(I have two stories to share.)

妳感恩本尊就好了
It's fair enough just to call me "Ben-zun".

(大光體，我要讚譽兩點)
(The Great Light, I have two praises to share.)

(就是說第一點)
(First,)

(有一天半夜我突然醒過來)
(one midnight, I woke up suddenly)

(看到我房間一半是黑暗的)
(and saw that half of my room was dark)

(一半是光明的)
(and the other half bright.)

(在光中我就看到自己的分身)
(In the light, I saw my Fen-shen)

(在一間手工藝品店裡面)
(in an art crafts shop.)

(我看到分身莊嚴的美、無法抗拒的美)
(I saw that my Fen-shen was serene with
irresistible beauty.)

(讓我內心充滿了光明、喜悅和震撼)
(My mind was imbued with brightness, joy and
surprise.)

(此時讓我想到了了一句話)
(At that moment, I recalled a saying,)

(「心開眼明分身見」)

(“Unseal the mind and brighten the eyes can one see Fen-shen.”)

(感覺那個心開 d 與眼明都融入在一起了)
(It felt like the mind and the eyes all being integrated together.)

(後來我又想到下一句，那個應念...)
(Then I recalled the next sentence,)

任你遨遊宇宙間
“Roam freely in the universe at will.”

(應念而至宇宙間)
 (“Roam freely in the universe at will.”)

妳若是見到分身
If you can see Fen-shen,

妳隨時要遨遊都可以了
you can roam in the universe anytime as you wish.

(對，我瞬間就在宇宙中間了)
(Yes, I can reach the centre of the universe in an instant.)

(我的心像宇宙一樣廣大)
(My mind is as vast as the universe.)

(此時讓我才那個...感恩本尊)
(It made me realise... Thank you, Ben-zun.)

(讓我感覺才體會到)
(Then I realised)

(本尊在《法身顯相集》裡面的)
(the notion of Ben-zun’s statements in The Photo Collection of Dharma Body.)

(最後一篇〈分身〉裡所講到的)
(In the final chapter Fen-shen, Ben-zun wrote,)

(迫使宇宙在吾心，吾心是宇宙)

(“... merge the universe in the mind; my mind is equal to the universe.”)

(以前看這句話的時候)
(Previously when I read these lines,)

(沒辦法理解這個「迫使」這兩個字)
(I couldn’t quite get the meaning of the word *merge*.)

(不知道這個意思是什麼)
(I didn’t understand what it means,)

(沒辦法理解)
(and couldn’t figure it out either.)

(通過這個實相)
(However, through my perceptions of the reality realm,)

(讓我感受到這個迫使的這個意義了)
(now I can understand its meaning.)

(也讓我明白了)
(It also made me realise)

(為什麼本尊要強調內觀自證)
(why Ben-zun stressed the importance of introspection, self-verification,)

(自覺、自悟、自明了，感恩本尊)
(self-awakening, self-enlightenment and self-realisation. Thank you, Ben-zun.)

(第二點，上個月七月十號早上八點多)
(The second praise to share is that last month on the day of July 10th around 8 o’clock in the morning,)

(我因為一件事情我問我老公)
(I asked my husband something)

(我老公不告訴我，我就很生氣)

(and got cross with him because he didn't tell me.)

(但是在我生氣的同時)

(Although I was angry at that moment,)

(我內心卻法喜充滿，讓我氣不起來)

(my mind was in fact full of joy such that I couldn't really get angry.)

(但是我們倆表面上)

(However, on the surface,)

(還要互相不理就對了)

(we pretended to ignore each other.)

(後來等到十點多)

(Later around 10 a.m.,)

(我老公，出門了也不告訴我他要去哪裡)

(my husband left home without telling me where he was going.)

(我也不想去問他，你要去哪裡?)

(I didn't bother to ask him either.)

(我就在家做家事，做到中午)

(I stayed at home doing house chores until noon.)

(快到中午了，我老公還沒有回來)

(It was almost noon and my husband was still not yet back.)

(我就端了一杯水，到三樓的房間去休息)

(I took a glass of water up to my room on the third floor to rest.)

(端了這杯水)

(I carried the water)

(我就放在進門的右手邊靠牆的地板上)

(and placed it on the floor near the wall on the right-hand side of the door.)

(我就到床上去休息)

(I went to bed to rest.)

(因為隔壁鄰居在裝修房子)

(My neighbour was renovating his house)

(所以那個電鑽很吵，我也睡不著)

(using an electric screwdriver. It was so noisy that I couldn't sleep.)

(我就在那邊躺了一會兒)

(I laid in bed for a while,)

(突然聽到樓梯有腳步聲)

(and suddenly heard footsteps on the stairs.)

(我一聽腳步聲是我老公的聲音上來了)

(I recognised that those were my husband's footsteps,)

(我就趕快背對著身，側身躺著)

(so I quickly turned away not to face him.)

(我老公就走到我面前，就逗我開心)

(Then my husband came in front of me to cheer me up.)

(我心裡很高興)

(I was glad,)

(但我表面上不理他)

(but still pretended to ignore him.)

(他又跑到我的背後抱著我、又逗我)

(Then he moved behind to hug me and continued cheering me up.)

(我還是不理他)

(Still, I gave no response.)

(他又拿了床上的一條毛巾被當枕頭)

(He then took a towel from the bed and used it as a pillow)

(躺在我腳的那一頭)

(lying on the side of my leggs.)

(這樣側身看著我，笑，我還是不理他)

(He lay there watching me and smiling. I continued ignoring him.)

(他躺了一會，他就下樓去了)

(After a while, he went downstairs.)

(他走了以後，我就想起來喝點水)

(After he left, I wanted to drink some water.)

(我就起來去準備拿我的杯子)

(When I got up to get my glass,)

(卻發現我的杯子)

(I found out that my glass,)

(靠牆的地上、地板上的杯子)

(which I originally placed on the floor against the wall,)

(怎麼移到了牆與床之間的地板上)

(was moved to the middle of the bed and the wall.)

(並且旁邊還多了一個白色玻璃的冷水杯)

(Next to it was a white-glass water jug.)

(因為我們家沒有這個冷水杯)

(We didn't have this water jug in our house.)

(這是哪裡來的冷水杯?)

(Where did it come from?)

(後來我想)

(I thought)

(可能是我老公剛才出門買回來的)

(perhaps my husband bought it when he went out earlier)

(又裝了水又拿到樓上來了)

(and filled water in and brought it up.)

(所以我心裡...)。不，剛才來的...

(I wondered...) No, the husband who came to you...

現在妳講的這個不是妳老公啊

The husband you're talking about was not your corporeal husband.

實相的嘛?(我不知道是實相的)

Was he from the reality realm? (At that time I didn't realise He was a manifestation of the reality realm.)

實相的，看得到嗎?

Can you see the reality realm?

(當時我就是不知道是實相的)

(At that time I didn't realise He was a manifestation of the reality realm.)

(因為太真了，我不知道是實相)

(It was so vivid that I couldn't tell He was a from the reality realm.)

(我就看到杯子嘛，冷水杯)

(I saw the water jug)

(因為我們家沒這個冷水杯)

(but since we didn't have this water jug at home,)

(後來我想)

(so I thought)

(是我老公可能是剛才出門買回來的)

(perhaps my husband bought it when he went out earlier,)

(又裝了水拿上來)

(and he filled in some water and brought it up.)

現在妳講的老公，那就是實相的啊
The husband you're saying now was in fact a reality body.

(後來我就想，這個老公，噢，好體貼)
(In the back of my mind, I thought my husband was so considerate.)

(我就心裡很高興)
(I was glad.)

(我就從那個冷水杯，倒了一杯水)
(I poured some water in my glass from that water jug.)

(我就喝完，我就躺到...)
(After I finished it, I returned to bed and lay there until...)

(我一看時間已經中午十二點半了)
(When I checked the time, it was about 12.30 p.m.)

(隔壁的那個電鑽也已經不響了)
(My neighbour had stopped using the electric screwdriver.)

(我想，我要好好地、靜靜地上床)
(I thought I could finally have a good rest in bed,)

(去躺一下了)
(so I went back to lie down.)

(我剛躺了一會兒)
(Shortly after that,)

(突然被一個很大的聲音)
(I was awakened by a sudden huge noise,)

(比電鑽聲還大好幾倍的聲音給震到)
(which was many times louder than the electric screwdriver.)

(我一看，天花板解脫掉了)
(Then I saw that my entire ceiling was lifted)

(看到一架架墨綠色的那種飛機)
(and a dark green aircraft)

(這樣很超低空的飛過去)
(flew over my house at a low altitude,)

(後來又看到一排很漂亮的馬車)
(followed by a row of beautifully decorated horse vehicles)

(也這樣奔騰而過)
(galloping through my house.)

(然後又看到在很高、很遠的天空上)
(From the distant sky)

(下來一群人，都穿灰色的衣服)
(came a group of people, all in grey,)

(只有第一排中間一個人穿紅色的衣服)
(except one in the middle of the front row who wore a red clothes.)

(我就把注意力放在那第一...)
(I turned my attention to that person,)

(穿紅色衣服的人身上，慢慢飄下來一看)
(the one in red. When she touched down,

(那個穿紅色衣服的人是我自己)
(I realised that the person in red was in fact me.)

(我就...她又看著我笑，我只好對著看她)
(She looked at me smiling, so I looked back at her.)

(這樣對看了一會兒，就消失了)
(We looked at each other in this manner for a while, and then she disappeared.)

(我想，哎喲，我現在是看到了實相)
(It was then I realised that this was a vision of the reality realm.)

(我就很高興，我想我趕快要起床)
(I was very excited and hurried to get up)

(下樓去給我老公讚譽一下)
(to go downstairs and share this with my husband.)

(我就起來去準備拿我的杯子下樓)
(Just when I rose to get my glass to go downstairs.)

(一看我的杯子)
(I saw my glass)

(怎麼又回到靠牆的地板上了?)
(was back in the original location against the wall.)

(我就愣住了)
(I was startled.)

(咦，那個冷水杯怎麼不見了?)
(Where did the water jug go?)

(我就想)
(I wondered)

(難道我剛才看到的是實相的杯子嗎?)
(whether the water jug was also a manifestation of the reality realm.)

(難道我剛才是喝到了實相的水?)
(whether the water I drunk was the water of the reality realm.)

(所以，我就在那邊愣住了)
(I was startled.)

(我就想)

(wondering)

(剛才那個老公是不是也是實相的?)
(whether the husband I saw earlier was also a manifestation of the reality realm.)

(我就不確定)
(I wasn't sure about this.)

(我想，我趕快到樓下去確認一下)
(so I rushed downstairs to check this out.)

(到樓下去找了一圈，沒見到我老公)
(I looked for my husband everywhere in the house but found no sign of him being back.)

(後來我想，是不是又出去了?)
(I thought perhaps he had gone out again.)

(因為我也不確定)
(I wasn't sure either.)

(就等到下午三點多，我老公回來了)
(So I waited for him until about 3 p.m. when he finally came back.)

(我說，你中午有沒有回來?)
I asked, "Did you come back around noon time?"

(他說，沒有，一直在高雄)
(He said no; he spent the whole day in Gao-xiong.)

(和臺中下來的朋友在一起)
(with his friends from Tai-zhong.)

(那我...因為我們家在潮州嘛)
(Our house is in Chao-zhou.)

(去高雄有一段距離)
(It's a bit far to go to Gao-xiong.)

(我想真的，你確實沒有回來)

(I believed he didn't come back earlier.)

(那就證實)

(This indicates that)

(我中午看到的老公是實相的老公)

(the husband I saw at noon time was a manifestation of the reality realm.)

和真的都一樣？(對，真的是實相的老公)

Did he look exactly the same as the corporeal one? (Yes, the vision of the reality realm)

(太真了，根本沒分辨出來)

(was so vivid that I couldn't tell any difference.)

(感恩本尊大光體)

(Thank you, Ben-zun the Great Light.)

生活中都可以隨時這樣

You can attain such anytime as you wish in everyday life.

妳都分不清楚啊！(分不清楚)

You can't even tell any difference! (I can't tell any difference.)

和真的都一樣(對)

As vivid as the corporeal one. (Yes.)

無異無分別，(對，祂是讓我很開心)

No difference or sameness, (Yes, He made me very happy.)

實相的意思就是這樣(對)

such is the notion of the reality realm. (Right.)

(因為我和他有鬧彗扭嘛)

(Because I had a quarrel with my corporeal husband.)

(祂是實相出來讓我...)。可是祂實相的出來

(He manifested to cheer me up...) He was from the reality realm,

不會有彗扭，都是很好

so was free of quarrels. Everything He did was wonderful.

(對，祂實相的出來讓我很開心，這樣子)

(Yes, He manifestation delighted me a lot.)

可以這樣，(嗯，感恩本尊)

This can actually happen. (Yes, thank you, Ben-zun.)

比如有的人老公出差了

For example, suppose your husband leaves home on a business trip,

或去當兵了、或去當船員了

or join the army or the seafarer's profession.

噢，妳變老公，都可以回來啊！(對)

You can manifest your husband to come back! (Yes.)

本體會替妳變哪

Your Ben-ti will do that for you.

所以

Thus,

這是實相空間裡面的涅槃、涅槃生活

such is living in the nirvana of the reality realm.

而有一種是你可以肉身出離

Alternatively, you can depart from your physical body

直接在外在的時空

to directly roam in the external space.

不是像我們要去火星那麼危險

This is not as dangerous as taking a spacecraft to physically travel to Mars.

出離沒有任何危險，(嗯，對)

Mental projection involves no danger, (Right.)

乘六氣之變哪，(對，感恩本尊)

because it is achieved in accordance with the flow of six different kinds of air (Right, thank you, Ben-zun.)

乘六氣之變

Complying with the flow of the six kinds of air,

御飛龍，騎日月，遨遊於宇宙天地之間

you can drive flying dragons, ride on the sun and moon and roam in the space of the universe, the heaven and earth.

出離就可以這樣，法身無內外的

Such can be attained in mental projection. Dharma Body is neither internal nor external;

客觀外面的與裡面的統一

it represents the unification of the internal and the external,

天人合一

the unification of the celestial and the human.

到虛空要靠分身了

To ascend to mid-air has to rely on Fen-shen,

然後直覺播過來

who can then broadcast the perception back to you through direct apprehension,

過著那一種，噢～出離逍遙自在的生活(是) such that you can live a liberated life, (Yes.)

出離逍遙遊啊

and can roam freely at will.

心在逍遙，「遊」是指心在逍遙

“To roam freely at will” refers to the state of mind.

逍遙境界針對本體而說

Such realm of emancipation describes the state of Ben-ti.

肉身還是肉身，可是心靈境界不一樣

While your physical body remains the same, your mental state is different.

可以內、可以在客廳裡面

[Mental projection] can be inside you, in the external space of your living room,

可以在外世界

or the outside world.

宇宙就在你心中，隨時都可以演變

The whole universe is inside your mind, which you can manifest anytime as you wish.

可以往上提升哪

You can advance further

思想投入分身，跟分身去幾光年的地方

by projecting your awareness in Fen-shen, and travel with Fen-shen to places several light-years away,

而且是瞬間的啊

in an instant.

確確實實是那個地方喔

You literally travel to that place.

比如說要到台北一趟，真的是台北喔

Suppose you want to go to Taipei. Then the entire Taipei city appears.

去月亮，就真的去月亮喔！

Suppose you want to go to the moon. Then you literally travel to the moon.

不是用虛設的、虛擬的喔！

This is not attained by virtual reality.

法身就有這種功能了(對)

Dharma Body has such capacity.

法身無所不至嘛，無所不到嘛

There is nowhere Dharma Body cannot attain.

It is omnipresent.

先天地生

Dharma Body exists prior to the birth of heaven and earth.

變鬼神，法身都可以變化

There is nothing that Dharma Body cannot manifest, be it a god or spirit.

神鬼、神帝...生出來

The manifestation of gods and spirits

就是實現出來，「生」就是「實現」，「變化」

represents the attainment of “realisation.”

妳剛才講的老公，也是法身變出來的

The husband you said earlier was also derived from Dharma Body,

因為妳本體顯發了啊

because your Ben-ti has awakened.

應該本體顯發的人都很快樂

People whose Ben-ti is awakened should be very happy.

(對，很快樂)

(Yes. I'm very happy.)

(對呀，生氣都氣不起來了)

(Nothing can get me angry.)

這樣喔？(對，我還每天很高興)

Really? (Yes, I'm happy everyday.)

真的很幸福耶

You are blissful.

(以前會生氣，現在都是...)

(Previously, I would get angry easily, but not any more now...)

能這種程度了

Since you have attained such state,

變到自己杯子喝茶都不知道了，(不知道)

a state in which you don't even realise you yourself manifesting a cup of tea to drink, (I can't tell any difference.)

喂，涅槃中了哩

you are actually living in Nirvana!

(是，感恩本尊)

(Yes, thank you, Ben-zun.)

妳是偶發性的，一個時間就消失

Your such experience is only occasional and would disappear after some time.

(對)

(Yes.)

達到一種程度以後

After you've attained a further stage,

就一直保持這樣

your such experience can sustain.

噢！妳客廳可以變得很寬大

You can expand your living room to make it spacious.

可以變...

Moreover,

妳理想中的房子，都可以出現

You can manifest your ideal house

而且真的住在裡面，非常不可思議
and live in it. This is inconceivable!

(感恩本尊)。好好好，繼續
(Thank you, Ben-zun.) Good, let's continue.

(好，感恩、感恩)
(Great. Thank you.)

妳老公徐向民不是境界也很好嗎？(很好)
Isn't it that your husband, Xiu Xiang-Min, also
experienced a lot about the reality realm?
(Yes.)

境界很好，怎不講個兩句？
Why don't you share with us some of your
stories?

(感恩本尊，我讚譽兩點)
(Thank you, Ben-zun. I have two praises to
share.)

(有一天我在看電視的那個電影)
(One day I was watching a movie on TV.)

(那部電影就是描寫在那個非洲大草原)
(The plot of the movie was in an African
savanna.)

(有一個英國探險家跟那個...)
(A British adventurer)

(帶了十幾個黑人去找那個寶藏)
(led a dozen of African locals to go
treasure-hunting.)

(因為那個草原後來就發生了火災)
(They encountered a big fire in the savanna.)

(那個火燒起來了，煙很大)
(The fire broke out with lots of smoke.)

(這個探險家他很有經驗)

(The British guide was experienced in handling
emergency situations.)

(他看到那個火以後，他就叫那個黑人)
(so on spotting the fire, he immediately pointed
out to the Africans)

(前面有一個小土坡)
(that there was a small mound in front of them.)

(大家就趴在那個土坡下面)
(He instructed them to hide behind the mound,)

(開始在那邊躲)
(and so they did.)

(因為那個前面發生那個火災以後)
(Because of the fire,)

(那些動物，大象、還有長頸鹿、斑馬)
(all the inhabitant animals of the savanna, e.g.,
elephants, giraffes, zebras,)

(還有那個羚羊)
(and antelopes,)

(喝，一大群的就聲勢浩大)
(a massive flock of them,)

(大家開始在逃命)
(were starting to flee.)

(喝，那個大地震動)
(This caused the ground to quake.)

(那幾個人就躲在土坡)
(Those men were hiding behind the mound.)

(我看得入迷以後)
(I was so engrossed)

(我也跟牠一起躲在那土坡裡面)
(that I projected myself to also hide behind the
mound with them.)

(後來那灰塵很大，煙很大)
(There was a huge cloud of dust and smoke.)

(那些動物都從我們的頭跑過去)
(Those animals were all fleeing, crossing the mound above us.)

(有兩個黑人看到就嚇到了)
(Two Africans were so frightened that they)

(就先跑掉)
(tried to run away.)

(結果就被那個斑馬，就是被牠踏死了)
(Unfortunately, they were run over by zebras)

(被牠踩死)
(and got killed.)

(喝，這樣就躲在小土坡上面那個角落)
(I hid in a corner behind the mound)

(就跟他一起躲)
(together with the group.)

(就跟著那個電視這樣入我我入)
(I was integrated with the characters of the movie.)

(進去以後非常驚險，這樣)
(The situation there was full of perils.)

(那些感觸非常的真實，這是第一個讚譽)
(The feelings were extremely vivid. This is my first praise to share.)

你的意思是實況
Do you mean the perception was alive

你就進入電影中就對了？(對對對)
as if you were in the movie? (Yes.)

那能進入電影中，(對對對)

You were able to enter the movie. (Exactly.)

看電影時，你若有這種境界
If you have such kind of perception when watching movies,

播出來，即是把實相拉出來
you likewise can pull out the scenes of the reality realm

就變成真的，(對對對)
to live in, (Yes.)

就在你生活中，變成真的，(對)
integrating them in your living. (Yes.)

圖畫也一樣
You can do the same with paintings.

你看到圖畫都變真的，(好，感恩本尊)
The paintings you see can all come alive.
(Great, thank you, Ben-zun.)

只要你自己本體顯發就是法身效果
You have such Dharma functions as long as your Ben-ti is awakened.

哪有可能再煩惱？實相就把煩惱沖掉了
How can there be anything that would upset you? The felicity of the reality realm will flush away all your worries.

離苦得樂
Such is the departing of suffering and obtaining of happiness.

找到真正的自己
Find your true self.

你自己的分身就替你完成(感恩本尊)
Your own Fen-shen will accomplish this for you. (Thank you, Ben-zun.)

剛才講到莊子

Earlier we talked about Zhuangzi.

主題是要體現真我顯發

The idea is to get you to awaken your true self.

莊子體驗逍遙遊

Zhuangzi has experienced the great emancipation.

你們是差別在不像莊子那樣逍遙遊

Unlike Zhuangzi's experience that expressed in terms of roaming freely in the universe,

逍遙塵垢之外、無垠之鄉

beyond the secular world,

你是表達於生活，都一樣

your experience expressed in terms of everyday living, which are essentially the same.

流露出來的話，你生活絕對沒有煩惱

Once your Ben-ti is awakened, you are absolutely free of worries.

哎唷！非常幸福

You have attained the utmost happiness.

實相的幸福是人世間所沒有的

The secular happiness is no peer to the felicity of the reality realm,

而且幸福不會消失喔，不斷地洋溢出來

and this felicity will never vanish; it will only keep emerging endlessly.

哎呀！非常幸福(感恩本尊)

You are very fortunate. (Thank you, Ben-zun.)

幸福最終就是莊子講的超越生死

The ultimate bliss is to transcend the fetter of life and death as Zhuangzi put it.

無生無死啊

Birthless and deathless!

本體本身就是無生無死了

Ben-ti is originally birthless and deathless.

尚未有你，祂就有了

It exists before you were born.

所謂的體驗道

To experience the Tao

就是要與法身彌合、要合一

is to attain unification with Dharma Body.

彌合之後

After attaining unification,

你就跟隨著法身的性質嘛

you should act in accordance with the characteristics of your Dharma Body.

法身可以怎麼樣

Whatever your Dharma Body can do,

你也跟著法身怎麼樣

you should act likewise.

你還有這個肉身

You still have this physical body,

你就得要靠你的分身(法身)，和法身彌合

so you have to rely on your Fen-shen (Dharma Body) to attain unification.

分身就是你的第二個身外身

Fen-shen is your second body beyond the corporeal one.

分身是你的生命已經證道出來了

The arise of your Fen-shen represents that you have proved the Tao in your life.

佛教亦是如此

Similar ideas are also taught in Buddhism,

耶穌亦是如此，耶穌顯相升天，復活了
and Christianity. Jesus manifested in the sky
after the crucifixion.

耶穌稱為復活
Christianity terms it as “resurrection.”

復活就是我們講的分身哪
Resurrection is in fact what we call "Fen-shen."

只是差別在耶穌比較艱苦
The only difference was that Jesus suffered a
lot to attain this.

他(耶穌)被釘十字架才復活
He did not attain resurrection until he was
crucified.

你們如今無意中復活...
Now you have attained resurrection without
going through the same suffering...

所以，你有法身(分身)之後
Since you have attained a Dharma Body
(Fen-shen),

就感覺很幸福啊
you should feel very blissful.

妳有感覺幸福嗎？(有)
Do you feel blissful? (Yes.)

感覺幸福，怎麼老是吵架？
You feel blissful, but why do you two always
have quarrels?

(吵得很高興)。吵得很高興，你看
(We have quarrels in a happy way.) See, you
quarrelled in merry way.

有法身之後，吵得很高興喔，你聽得懂吧
After you have achieved a Dharma Body, even
quarrels are delightful. Understand?

吵架都高興。喂，吵架出幸福
Even quarrels are delightful. Happiness can
emerge from quarrels.

離苦得樂
Such is departing from suffering and returning
to true happiness.

你有法身，現在你有境界
Since you have attained a Dharma Body and
have good perceptions of the reality realm,

氣也氣不起來、煩惱也煩惱不起來
Nothing can really annoy or worry you.

就是離苦得樂
Such is departing from suffering and returning
to true happiness.

脾氣再差的、再會吵架的
No matter how bad tempered you are, or how
good you are at quarrels,

你們倆境界非常好啊，你們倆
you still can have excellent perceptions of the
reality realm, both of you.

(感恩本尊，第二個讚譽就是...)
(Thank you, Ben-zun. The second praise I wish
to share is...)

你曾變過偶像嗎？(有)
Did you ever manifest a celestial idol before?
(Yes.)

怎麼偶像大家都藏著呢？
Why do you guys all shy away from sharing
your stories?

偶像喔、如來明妃是天人合一境界的範圍
Manifestations of celestial idols and Buddha
partners all pertain to the realm of the
unification of the celestial and human.

現在人的境界沒有達到天人合一

However, few people nowadays have truly attained the unification of the celestial and human.

重覆第三次講

I have already cited this quote three times today.

終身役役，莊子講的

Zhuangzi said, “Belabouring your body all your life

不見成功、不知所歸

without achieving any success and without knowing where to return.”

就是沒有針對本體啊

This is because people didn't set their mind on Ben-ti.

莊子的思想到竹林七賢的時候發揮出來

It was not until the time of the Seven Sages of the Bamboo Grove that Zhuangzi's philosophy started to get noticed.

莊子才有人注重

People started to appreciate Zhuangzi's philosophy.

老子講道有外在的客觀存在

Laozi stated that the Tao has external objective existence.

道懸空掛在天眼裡，懸空

The Tao suspends in mid-air sustaining the celestial vision.

再從環境背景來說政治

He also talked about politics from the historical point of view.

老子是以本體論來說宇宙論，再談人生論

Laozi used the concept of Ben-ti to talk about the universe and human life.

而莊子發揮出來，回歸於本體

Zhuangzi extended Laozi's ideas and advocated to return to Ben-ti.

老莊的思想最適合我們此時

The philosophy of Laozi and Zhuangzi best suits our current time.

莊子沒有儀式，只是找本體

Zhuangzi practiced no ritual, emphasising only to seek one's Ben-ti,

「坐忘」、絕聖棄智

e.g., to attain “sitting in oblivion” and relinquish the pursuit of sainthood and intellectual achievements.

直接找本體

To seek Ben-ti directly

就是都超越相對進入絕對

is to transcend the relative to enter into the absolute.

個人的觀點，都相對啊

People's views are all relative.

百家爭鳴，各有各的見解

Different schools of thoughts have their own views.

莊子用

Zhuangzi summarised them in the following statements,

「莫若以明」，「照之於天」消化了

“Nothing compares to clarity.” “The enlightenment is empowered by the celestial.”

莊子的思想流傳至今

Zhuangzi's philosophy spreads to nowadays.

為何我說適合我們現在呢？
Why do I say that it suits our current time?

有法身，你要如何逍遙？
How can you attain emancipation with a
Dharma Body?

莊子有理想
Zhuangzi had his ideals.

莊子完成「至人」的「逍遙遊」
Zhuangzi accomplished the “great
emancipation of ultimate man,”

將精神生命安頓在逍遙遊裡面
by settling his spiritual life in the great
emancipation,

比一般人還幸福哩
thus living more happily than the ordinary
people.

此精神境界
Such spiritual realm would

不斷地將境界展現出來
naturally emerge of itself unceasingly.

你已經在涅槃中而自己不知道涅槃
You have attained Nirvana but just don't
recognise it.

因為境界超過你的認知
This is because your perceptions surpass your
knowledge.

現在的境界比莊子還莊子
Your perceptions are even more advanced than
those of Zhuangzi.

差別在莊子先實現出來，莊子可以用出來

The only difference is that Zhuangzi was
earlier than you to realise this [emancipation]
and apply it in everyday living.

為是不用而寓諸庸
“Not cling to the conventional truth but
emphasise the application of the Tao in
mundane living.”

寓諸庸就是說，已經合一了就用
The application of the Tao in mundane living
means that the unification has been attained
such that the Tao can be put to use.

真的實現
It can actually be realised.

哎呀，活在世間非常有意義
The mundane living becomes very meaningful.

在涅槃世界裏面，成就至人以後
The attainment of Nirvana comes after the
attainment of ultimate man.

才有「入涅槃」，「逍遙遊」
Thus there are sayings of “entering Nirvana,”
and “attaining the great emancipation.”

莊子講天人哪
Zhuangzi also talked about celestial men,

「天人」
The manifestation of “celestial man,”

以人心來說、人性來說
if we speak from the perspectives of human
mind, human nature,

人性已經展現出來了
represents that human nature has been realised
externally.

中國哲學講
Chinese philosophy talks about

要如何用那工夫把人性實施出來
how to use Kongfu to realise human nature
externally.

宋明理學是儒學
The rationalism of the Song and Ming
dynasties stemmed from the Confucianism.

理學算是心學，心學啊
Rationalism pertains to the School of Mind.

這個仁哪，「仁體」的仁
The concept of humanity

發揚到宋明理學變成「本心」了
was later extended to mean “the primordial
mind” in the Song-Ming Rationalism.

顯發本心——找你的生命
To awaken your primordial mind is to seek the
source of your life.

本體（本心）一定要顯發
It's a must to awaken your Ben-ti (primordial
mind).

有十人顯發，就十個人有法身
If ten people can attain such awakening, these
ten people can all achieve a Dharma Body for
themselves.

一萬人就一萬人有法身
If ten thousand people can attain such
awakening, these ten thousand people can all
achieve a Dharma Body for themselves.

一千人就一千人有法身
So can a thousand people.

若不顯發本心
If the primordial mind is not awakened,

幾百萬人哪有用呢？

what's the use of millions of people studying
the Tao?

幾百萬人在學法身，而無半人有法身
Millions of people are studying to achieve a
Dharma Body for themselves but none has
actually attained this.

這樣宗教要做什麼？
What's the use of having such religion?

每個人都有法身
The goal is for everyone to attain a Dharma
Body for herself/himself.

要是大家都沒有，我有就好，沒關係
If no one can attain this, it's fine that I'm the
only one who can.

好，有還要說什麼嗎？（好，感恩本尊）
Good, anything else to say? (Yes, thank you,
Ben-zun.)

（第二個讚譽就是，我在看電視的時候）
(The second praise I wish to share is that one
day when I was watching TV,)

（最近那個電視...）
(a recent TV series about...)

你不就吃飽閒著都在看電視？
Do you always watch TV in your spare time?

（有空看電視）。有空就看電視
(I do). You watch it whenever you're free.

他吃飽都看電視而已嘛，不錯
It's not too bad that he watches TV to kill time.

（公視現在出一個就是）
(Recently the Public Channel is broadcasting a
series)

（從鳥類的眼睛看世界）

(about seeing the world from a bird's view.)

(它就是那個鳥)

(A camera was attached to a bird's head)

(它那個鏡頭就是鳥在那個)

(to simulate the bird's view...)

(像去很多國家)

(It travelled to many countries,)

(像那個南美洲那個伊瓜蘇瀑布上空)

(such as to the sky above the Iguazu Falls in South America,)

(還有飛到倫敦，這樣子飛)

(and London etc.)

(然後看這個鳥的時候呢)

(While I was watching the bird,)

(我的意識就進入那個鳥的身體裏面)

(I projected my awareness into the bird's body)

(就跟那個鳥一起飛翔)

(and took a flight with it.)

(然後就看那個瀑布、看那個大城市)

(Then I saw the water fall and the big city.)

你在鳥裏面看城市？(對對對)

You projected yourself into the bird to see the city? (Yes, exactly.)

(後來那個有一個鏡頭就是說)

(Then there was another scene)

(那一群鳥從高空俯衝到海裏面)

(capturing a flock of birds plunging into the sea)

(去抓那個沙丁魚)

(to catch sardines.)

(噢，那鳥從很高的高空這樣衝到海裏面)

(The bird plunged into the sea from very high up in the sky.)

你現在的視覺在鳥裏面？(對對對)

Is your vision with the bird now? (Yes.)

(那個衝到那個海底二、三十公尺)

(It then plunged into the sea to about 20 or 30 meters below the sea surface.)

(那個一大群沙丁魚嘛，就咬到沙丁魚)

(There was a big flock of sardines, and it caught one successfully.)

(這樣爬起來的時候)

(When it soared up,)

(居然自己的嘴巴裏面)

(I suddenly feel)

(有那個沙丁魚的味道，感恩本尊)

(a taste of sardine in my mouth. Thank you, Ben-zun.)

他這則故事就含有「彌合」

His story entails a notion of “unification,”

以及莊子「齊物」，〈齊物論〉

and Zhuangzi's notion of “attaining equanimity with things.”

莊子最主要的

Zhuangzi's key ideas

是〈逍遙遊〉與〈齊物論〉

are in his chapters on The Great Emancipation and Attaining Equanimity with Things.

齊物就是合一啊，投入鳥中——齊物

To attain equanimity with things is to attain unification. Projecting yourself into a bird is one such example.

在實相摸下去水裡，洗到水，實相的水
When you envision putting your hand in the
water, the water of the reality realm,

手還會涼，摸到杯子硬硬的
you will sense the chill of the water. When you
envision reaching out your hand to grab a cup,
you will sense its solidness.

如此稱為齊物
Such is attaining equanimity with things.

齊物的境界，與物同在，都摸得到
To attain equanimity with things is to *be* with
things so that you can touch them.

齊物是合一的意思
To attain equanimity with things is to attain
unification.

例如照片有長城
For example, my photos demonstrate
manifestations of The Great Wall,

入長城、入山、入空中
and unification with the Great Wall, mountains
and the sky.

都是與天地萬物合一
Such is the unification with myriads of things
and the heaven and earth,

齊物的意思了
the meaning of attaining equanimity with
things.

第一個反對齊物論的就是王安石啊
The first opponent of this idea was Wang
An-shi.

哪有可能齊物呢？
How is it possible to attain equanimity with
things?

你若無天眼境界作為根據
If you have no celestial vision to base on,

用邏輯判斷的，用自己的五官意識
and simply use your logical thinking and five
sense faculties,

齊物都不可能
it is impossible to attain equanimity with
things.

你們剛才讚譽的境界，我都相信
I believe in all the stories you shared.

若是有的聽不下去哩
If some people cannot accept them,

境界太高，太高了
this is because your perceptions are too
advanced for them.

依他們說不定都要閉關、要吃素、要做功德
According to their understanding, such
attainment requires years of austerity practice,
vegan diets and charity giving.

而你講到境界去，聽不下去哩
When you speak about your perceptions of the
reality realm, they simply cannot accept them.

這樣到底是要如何？
What should we do?

走回頭路，不就跟著他去閉關嗎？
Should we retrogress and go seclusion retreat
with them?

所以你就聽下去，你要是現在聽不下去的
So listen and take the stories to heart first. If
you can't accept them now,

你就聽下去。聽下去就是你的

bear with them first. They will become yours one day.

聽下去就是你的

They will become yours one day.

你看，莊子在表達齊物、表達逍遙

You see, Zhuangzi expressed the realms where all things are equal and liberated.

從讚譽的就表達出來了

These are all expressed in your perceptions.

把視覺投入鳥中，都可以

You can project your vision into a bird and so on.

假設在看電影

Suppose you're watching a movie,

你正好欣賞男主角，或正好欣賞女主角

and you very much adore the leading actor/actress.

把你的思想投入於那位男主角

You can project your awareness into that actor,

你就在電影裏面

and you are in the movie too.

就看你有否齊物境界

This depends on whether you have attained the realm of equanimity with things.

都是隨時可以的，不是神話

This can be attained anytime as you wish. This is not a myth.

所以，出離出去，要如何、要如何

You can perform mental projection, for instance,

騎日月，御飛龍，騎龍，在天空跑來跑去

ride on the sun and moon, drive a flying dragon and roam in the sky.

把那八大行星當成棒球場的跑壘在那裡跑

You can also run along the planetary orbits and treat the other eight solar planets as baseball bases.

嘿，非常過癮啊

This is splendid.

真正的視覺，你的分身在那裏跑

In your vision of the reality, you see your Fen-shen running there.

噢，那瞬間時空那麼廣大，任你奔跑啊

In an instant, the space and time expand so vast that you can run freely at will.

真的...齊物是與宇宙合一

Really, to attain equanimity with things is to attain unification with the universe.

齊物之後，就彌合，和道合成一體

After attaining equanimity with things comes the unification with the Tao.

就是莊子要說的，與天地萬物合一

Such is what Zhuangzi meant by "the unification of heaven, earth and myriad things."

整個宇宙都在你心中操作

The whole universe can be operated in your mind.

如此天人合一

Such is the unification of the celestial and human.

然後，在宇宙的時空

Then in the cosmic space and time

安頓肉身死後的生命，安頓在永恆中

you settle your life after death, abiding in the eternal.

見獨以後無生死，然後最終才達到永恆
After seeing solitude [yourself], you are freed from the chain of birth and death and finally can attain the eternal.

永恆，莊子也有講到
Zhuangzi also talked about the eternal.

老莊說「常」，常，「全生」哪
Laozi and Zhuangzi talked about “the constant,” “complete life.”

全生就是永恆哪
A complete life is eternal.

例如〈養生篇〉的「全生」
For example, in the chapter on Nurturing Life, Zhuangzi's idea of “complete life”

就是在講「永恆」哪
revolves around the topic of the eternal.

老子的《道德經》講長久、長生
Laozi's Tao Te Ching talks about longevity, long life,

講那永恆
and the eternal.

到後來道家卻用於肉身...
However, Taoism was later applied in the pursuit of physical longevity,

肉身來長生，發展到肉身長生
long life.

所謂的長久、長生
In fact, the so called “longevity,” “long life,”

不是針對肉身長生

originally did not refer to the longevity of physical body.

肉身的長生，記載到廣成子
Were it about physical longevity,

據說一千兩百歲，那怎麼說？
how should we make sense of the anecdotal report that Guang Cheng-zi had lived for about 1200 years?

長生一千兩百歲也會死
Death is inevitable even for someone who has lived for 1200 years.

彭祖八百歲也會死
Peng Zu was no exception too, although he had lived for 800 years.

肉身當然是活越久越好
Of course, it's better if the physical body can live longer,

活到八百歲
live to 800 years old.

喂，八百歲不都坐在家裡就只是吃飯嗎？
Hey, don't you just sit at home and eat if you can really live to 800 years old?

吃飯、睡覺，八百歲
You repeat the cycle of eating and sleeping for 800 years.

喝，若活到八百歲很累哩
It can be exhausting to live for 800 years.

八百歲你要嗎？(不要)。不要
Do you want to live for 800 years? (No.) No.

法身沒有歲數了
Dharma Body is ageless.

你若有分身，你的思想跟著分身

If you have attained a Fen-shen, you can project your awareness into the Fen-shen.

如此就等於你的肉身沒有歲數了
Such is equivalent to your physical body attaining agelessness.

分身就是你了哩
Fen-shen is you,

而且你現代的思想在分身裏面哩
with all your current-life awareness and thinking,

如此直接就逍遙，你能投入到鳥裏面
such that you can attain emancipation immediately and project yourself into a bird.

你會感覺你人在那隻鳥中，噢，飛空
You thus can feel that you are inside the bird when it soars up in the sky.

我們現在沒有坐忘，沒有心齋、沒有打坐
We practice no sitting in oblivion, no mental fasting or any other kind of meditation,

而有齊物的境界
but still can attain equanimity with things.

完全都是這光體的功能，分身的功能
This all depends on the operation of the Light and the functions of Fen-Shen.

我的分身是那光體化身的，不是我
My Fen-shen is embodied from the Light, not from the corporeal me.

分身只是我的形相，不是我
He just takes the form of my appearance; He is not me.

你們的分身是你的本體啊
Your Fen-shen is your Ben-ti.

光體，分身，是一體的
The Light and Fen-shen are one.

聽到我名字就退三步那一種的，祂就變光體
For those who set back on hearing my name, He appears in the form of light.

若是要學道的，你接到光體就是你好
If you wish to study the Tao, it's good for you if you can receive the Light.

不是祂好，而是你好
It's not beneficial to Him, but you.

你們現在在讚譽的這些，雖然聽起來沒什麼
You might think that these praises are nothing big deal.

喂，那不是沒什麼哩
Hey, they are not nothing big deal.

上回蔡水面你那只片子，那位不是讚譽說
Last time when we did a video shooting with Cai Shui-Mian, wasn't there a person praising,

「我看到宇宙漩渦光而已！」而已
“I can merely see spiral lights!” Merely?

看到漩渦光而已哩！你看看，能看得到嗎？
The person praised merely seeing spiral lights!
Can you see them?

漩渦光你看得到嗎？而已哩！
Can you see spiral lights? Merely!

你看到漩渦光
Once you can see spiral lights,

你就可以隨漩渦光去了
you can enter the light tunnel.

你跟著漩渦光進入
You can follow the spiral light to enter its centre.

光體幫你穩定時空的...時空的穩定

The Light can help you attain stabilisation in the cosmic space and time.

所以講乘六氣之變

Thus it is said, "Ride the flow of the six kinds of air."

六氣，六氣——陰、陽、晦、明、風、雨

The six kinds of air include Yin, Yang, darkness, brightness, wind and rain.

六種氣的變化你承受不了啊

You [your physical body] can't withstand the flow of these six kinds of air.

至於科學家說大氣壓、氣流什麼的...

As to the atmosphere and jet streams of the physical world that scientists talk about,

對光體都沒有作用

they have no effect on the Light.

否則光體要如何穿梭於宇宙時空？

Otherwise, how can the Light pervade throughout the cosmos?

未有天地，(光體)就有

[The Light] exists prior to the existence of the heaven and earth.

你看，光體在宇宙中能夠穿梭來穿梭去

You see, the Light can travel freely in the universe.

所以《道德經》就是在講這個的意思

Such is what Tao Te Ching meant to convey.

道德的德與孔子的道德不一樣

The meaning of virtue in Tao Te Ching is different from that in the Confucian teaching.

道德的「德」是法性

The "virtue" in Tao Te Ching refers to Dharma nature.

道的功能，德引出來的

The functions of the Tao are originated from that virtue.

道生之，德畜之，物形之，勢成之

Thus it is said, "The Tao creates; Virture nurtures; objects form; momentums establish."

例如佛像那一張，模糊

For example, that picture of Buddha is vague.

陰陽氣靜動，陰是安於靜

Ying and Yang revealed stillness and dynamics. Yin abides in stillness.

看得到的旋轉是動

The visible spinning represents the dynamics.

那是氣的原質在旋轉

It is the primordial essence of air that is spinning.

老子認為

Laozi reckoned that

萬物就是陰陽二氣凝聚而成的

all myriads of things are formed by the condensation of these two kinds of air -- Yin and Yang.

陰陽凝聚成形，凝聚成形，成為萬物

Yin and Yang condense to establish forms, and the forms in turn give rise to myriad objects.

成為萬物以後，道變成萬物的本性

Once myriad objects are formed, the Tao becomes their nature.

「道」老子是講以「無」為本體

Laozi reckoned that the Tao abides in emptiness as Its essence.

道在哪裡？，看不到
Where is the Tao? It is invisible.

「視之不見，聽之不聞」
“Look at it without seeing it; listen to it without hearing it.”

看不到啊，聽也聽不到啊
It is invisible and inaudible!

「搏之不得」，摸也摸不到
“Clutch it without getting it.” It is intangible.

喂，無啊
It is empty.

道在哪裡？
Where is the Tao?

光體，你現在也看不到，本體也看不到
The Light and your Ben-ti are invisible to your flesh eyes too.

「道生之」
“The Tao gives birth.”

《道德經》的重點就是這一句
This is the whole point of Tao Te Ching.

「道生萬物」，道生萬物
“The Tao gives rise to myriads of objects.”

喂，道是要如何生萬物？
How does the Tao give birth to myriads of things?

嘿，光是這個「道生萬物」
Just this single sentence, “The Tao gives rise to myriad things,”

整個中國的哲學家，一些名人

is enough to spark fierce debate among the circle of Chinese philosophers and notable scholars.

大家講來講去
People debate about its meaning

講半天不知什麼意思？
but still couldn't get it.

道如何生萬物？道如何生？
How does the Tao give birth to myriad things? How?

實現萬物啊
By making manifestations of myriad things.

要如何實現？不知所以然嘛
How can this be achieved? It is beyond our knowledge.

道流露，不知所以然，自然而然哪
The Tao reveals naturally, unbeknownst to us.

喂，自然出來，自然流露出來的
It reveals naturally, autonomously.

怎麼有實相的萬物？
How do the myriad things of the reality realm come about?

怎麼有實相的河流？怎麼有實相？
How do the rivers of the reality realm come about? How does the reality realm come about?

自然流露出來，在你的眼覺裡面
They arise naturally of themselves in your vision,

眼、視覺裏面
in your visual consciousness.

道生萬物
The Tao manifests myriad things.

道生之，生之，老子說「道生之」
Thus Laozi said, "The Tao gives birth;

「德畜之」
Virtue nurtures."

道生出萬物，裏面有法性
The Tao manifests myriad things, each with
Dharma nature inside.

道裏面藏德...德是跟著道走的
The Tao bears Virtue that operates according
to the Tao.

道走到哪裏德就在哪裏
Virtue follows the Tao to wherever it goes,

而德，你也看不到，德，德表達出來的物
while Virtue, also invisible, is inherent in
things.

德在物裏面啊，萬物裏面
Virtue is inherent in all myriads of things.

德裏面有法性的作用
Virtue contains the functions of Dharma nature,

就是道的性，萬物的本性
which are also the attributes of the Tao, the
original nature of all multitudes of things.

道生出來，比如說生出山河大地
For instance, the Tao manifests a landscape.

看那山河大地，一開始模模糊糊
Look at that landscape. Initially, it is blurry.

法性作用在凝聚了，法性的凝聚力
When Dharma nature functions to consolidate
the manifestation,

物形之，德蘊藏著，法性形成出來
things are formed, inherited with Virtue.

形相出來了、山河大地出來了
Thus forms are established and the landscape
can appear.

「物形之」
Thus it is said, "Objects form."

物啊，物已經成了，凝聚成形了
Thus, things are formed, condensed into forms.

物的材質，這個物的材質是什麼？
What's the material of these things?

物的材料，材料是什麼？
What's the material?

勢自然醞釀，這個「勢」的生成、構成
Momentums naturally build.

在化生的過程中
In this process of origination,

自然就是萬物的材料
Nature is the material of all myriads of things.

使材料形成，所以「勢成之」
It moulds the material into forms, and thus
momentums can establish.

所以你在看那天眼
So, in your celestial vision,

噢，似是有一顆珠子在那裡旋轉
you seemed to see a light sphere spinning there,

有一小漩渦煙霧狀在那裏旋轉
a small luminous smoke whirl spinning there.

那就是氣在凝聚，氣在凝聚
That is because the air was condensing. The air
was condensing,

噢，在運轉，然後再...

spinning and then...

老子在講的就是自然，「自然而然」
What Laozi meant to address is Nature,
“Nature as It is.”

《道德經》的「自然」
Such is the core idea

主要是這個意思
of “Nature” in Tao Te Ching.

老子就是看到自然
Laozi saw that Nature operates

無為啊
by non-contriving.

自然生出萬物，道也不會說
Nature gives rise to myriad things without
claiming Its ownership,

「那條河流是我做的」
“I created that river.”

「那條高速公路是我做的」
“I built that high way.”

「那座山是我的」
“That mountain is mine.”

「為而不恃」，「生而不有」啊
This is because “The Tao acts without
presumption. It gives birth without possessing.”

不像基督教的《聖經》講
Unlike in the Christian Bible,

「上帝創造萬物」
it is said that, “The God created all myriads of
beings.”

上帝創造的，就要規定你

The God created you, so He sets laws to rule
you,

控制你、降災於你
control you, and impose calamity on you,

你要是不聽話，降災！
if you disobey Him. Calamity will come!

十誡裏面就降十災，殺長子...
The Ten Commandments dictated the Ten
Plagues, such as striking down every first-born
son.

老子的道「長而主宰」了
However, according to Laozi, the Tao “fosters
growth but doesn't possess.”

自然生長，「長而不宰」
It allows beings to grow freely, so it “fosters
growth without possessing.”

「自然而然」突破天命、以前的神意
“The Nature as is” breaks the ancient
ordination of the gods.

神意要你如何，要殺豬公、要七隻
The gods want you to do such and such, for
instance, to kill seven boars as a sacrifice,

要如何如何來規定你
and use various laws to rule you,

喝，那天命不已啊
with no end.

所以老子的自然與上帝之創造萬物不同
So Laozi's notion of Nature is different from
the notion of God in Christianity, which is
believed to be the Lord of all beings.

上帝創造萬物，就控制你
The God created all beings and so controlled
you.

而老子的是「長而不宰」、「生而不有」
In contrast, according to Laozi, Nature “fosters growth but doesn't dictate.” It “gives birth but does not possess.”

道生萬物，不認為所有，自生自長
The Tao gives birth to myriads of beings without possessing them, and let them develop freely.

「為而不恃，長而不宰」，不會主宰你
It “acts without presuming and fosters growth without possessing.” It won't dictate you.

所以老子從天眼的「無為」
So Laozi protested “schemeful contrivance”

針對「有為」來說
from the perspective of celestial vision's “non-contrivance.”

所以自然，道在流行
The pervation of Nature, the Tao,

噢，自然無為
is non-contriving.

道在流行時，「在太極之上，不以為高」
Thus it is said that when the Tao pervades, “It travels beyond Tai-ji without realising its height.”

在六極之下，不以為深
“It travels under Liu-ji without realising its depth.”

太極，太極是時空的至高處
Tai-ji is the highest pole of the cosmos.

自然超過太極之上，不以為高
Nature travels beyond Tai-ji without realising its height.

「在六極之下，不以為深」
“It travels under Liu-ji without realising its depth.”

六極就是上下左右，四方加上下，六極啊
Liu-ji refers to the four quarters plus the upper and the lower.

「長於上古而不以為老」
“[It is] older than the far antiquity without realising its age.”

即使早於上古，道也不會覺得老
Despite being older than the far antiquity, the Tao doesn't contend itself to be old.

意思就是道超越時間空間哪
This means that the Tao is transcendent to space and time.

所以，道的廣大度就在我們的生命裏面
The Tao's vastness is in our life.

道就在我們眼前，然後，可以到外面
The Tao is right here in front of our eyes. It can also travel to the external world.

無內外，無遠近
It is beyond the distinction of inside and outside, far and near.

「主客觀統一」，主客合一
Such is the unification of the subjective and the objective.

來來，誰還有要說的嗎？
Come. Who else wants to share thoughts?

新的如果聽不下去，你作參考
For the newcomers who are still unable to accept these remarks, take them for your reference.

新的啊

Some newcomers

新的有聽不下去的，你聽進去
still can't accept these remarks. If you can bear
with them first,

你們有一天就有
you will achieve them one day eventually.

新的你們若聽得下去，很快就有
If you newcomers can bear with me first, you
will soon attain this realm.

新的，新的是誰？
Who are the newcomers?

不要說我可能比較笨，法性都平等啊
Don't look down on yourself thinking, "Perhaps
I am slow-witted." Everyone's Dharma nature
is equal.

最重要是有興趣學道
The most important thing is that you are
interested in studying the Tao.

自然之道突破你的思想領域
The Tao of Nature is beyond your knowledge
and thoughts.

你會感覺到，哎喲，人外有人，天外有天
You will feel that there are men beyond men,
heaven beyond heaven.

否則永遠就成為井底之蛙哩
Otherwise, you will always be a frog in a well.

世間、人生宇宙
The secular world, life and the universe

人生並非照我們想的束縛在那裡
aren't as restrictive as we thought.

不是井底之蛙哩
We are not a frog in a well.

天外有天，人外有人
There are heaven beyond heaven, men beyond
men.

你若和天神、與天地精神往來
If you can commune with the celestial gods and
spirits of the heaven and earth,

像莊子那樣，你的思想廣度出來之時
to the extent that your consciousness reveals its
vastness like what Zhuangzi had achieved,

你感覺到生命，噢～無量廣大
you will feel that your life is infinitely vast.

針對你生命的價值啊
This concerns the value of your life.

總而言之
In summary,

你學道，不會比賭博還差啊
studying the Tao is better than gambling.

來，有人要講什麼嗎？
Anyone else wants to speak?

來，說，沒關係，講沒關係
Go ahead. No worries.

妳有看到分身嗎？
Have you seen Fen-shen before?

(我看到我的臉而已)。看到妳的臉而已
(I only saw my face.) You only saw your face.

有看到圓光嗎？(有)
Have you seen the Round Light? (Yes.)

圓光有了？(有)
You have seen the Round Light? (Yes.)

有圓光就能看到一切

Once you can see the Round Light, you can see everything.

(我是盧秀琴，我也有去新加坡)

(I'm Lu Xiu-qin. I was among the group that visited you in Singapore last time.)

(我想要請教您一張那個)

(I'd like to entreat for your explication.)

你們要問什麼，妳儘管提出來研究

Feel free to raise whatever question you have.

可以增加話題

This can help broaden our discussion.

因為妳講話我可以喝茶啊

I can also take a break to have tea when you speak.

(去新加坡剛回來的時候，好像說有圓光)

(In that trip to Singapore, I learned that once we have obtained the Round Light,)

(家裏有祖先在的可以渡?)

(we can ferry our ancestors to the shore of Nirvana. Am I right in thinking so?)

渡祖先是嗎?(是，我家裏有祖先)

Is it that you want to ferry your ancestors across to Nirvana? (Yes, for my ancestors.)

妳不要抱著說我要渡祖先

Don't preoccupy yourself with the idea that you must ferry your ancestors across.

妳若自然無意中看到祖先有圓光

If you happen to see your ancestors coming back with the Round Light,

這樣就是渡到了!(這樣子啊)

it means that they have been ferried across! (I see.)

法身道是「無求而得」

The Tao of Dharma Body arises of Itself without request.

妳有渡祖先的念頭非常好

It is great that you have the intention to ferry your ancestors across.

圓光有時就替妳完成

Sometimes the Round Light will accomplish this for you autonomously.

圓光就是針對生命

The Round Light is concerned with life.

(就是家裏也有佛像在)，那都沒關係哪

(I have paintings and statues of Buddha at home.) That doesn't matter.

法身道不影響

That Tao of Dharma Body won't intervene

妳信什麼佛祖、祖先、天上聖母

you worshipping Buddha, ancestors, Mother Queen of Heaven or whatever.

無障礙啊

Nothing can obstruct It [the Tao] from revealing.

(我就是想這樣，這樣觀想)

(That's what I thought.)

(這樣把他那個，擲筊有一個聖杯啊)

(So I envisioned throwing Poë divination in order to get instruction.)

(我家有三個姓氏，姓郭、姓黃、姓倪)

(There are three different sir names in my family: Guo, Huang and Ni.)

(我三個姓氏都有幫他們觀想，幫他們那個)

(I made contemplations for all my ancestors of these three sir names,)

(都有聖杯啊，都有一個聖杯)
(and I got an auspicious divination for each of
the three sir names.)

妳用筊杯代表就對了？(是)
Is it that you used Poe-throwing to know their
whereabout? (Yes.)

是妳的自由，(於是我就不曾拿香了)
That's up to you. (So I no longer light incense
sticks.)

妳再拿香也沒關係
It doesn't matter if you want to light incense
sticks again.

現在拿一整把的啊
You can take a whole bunch.

那無障礙。妳的意思，照妳的意思
It doesn't matter. It all goes as you wish.

妳到最後...自然就會選擇
Eventually you will come to a decision.

莊子有拿香嗎？
Did Zhuangzi light incense sticks?

沒有嘛。老子也沒有拿香拜拜
No. Neither did Laozi.

(我先生就是怎麼樣呢？夢見兩次)
(As for my husband, he dreamed of his mother
twice,)

(說半夜兩點多)
(around 2 a.m. in early morning.)

(他母親來叫他，叫他起來了)
(His mother came to wake him up.)

(他心想，咦？一看才兩點多而已)

(He looked at the clock and it was only around
1 or 2 a.m.)

(哪裡是大清早)
(Not yet daybreak.)

(她說，起來燒香啊！叫他起來燒香)
(She said, "Wake up to light incense.")

(隔天再一次，同樣是兩點多)
(It happened again next day around the same
time at 2a.m.)

(叫他、叫他，起來喔，起來燒香！)
(She woke him saying, "Get up to light
incense.")

(他心想兩點多而已，要燒什麼呢？)
(He wondered, "It was only 2 a.m., not even
daybreak. Why is there a need to light
incense?")

(我是不知道這一點)
(I had no clue either.)

(到底是怎麼樣呢？)
(What did she mean?)

妳說，有人叫他？還是有看到人？
You said someone woke him up. Did he see the
person?

(他媽媽九十八歲去世了，就逝世了嘛)
(His mother passed away at the age of 98.)

他是看到他的媽媽回來告訴他的？
Did he see his mother come back to tell him
this?

(他沒有，他是在睡覺)
(No, he didn't. He was asleep.)

睡了嗎？(在睡覺時搖他，搖他)

Was he asleep? (He sensed that someone was nudging him.)

(他心想奇怪，怎麼會這樣?)
(He thought it weird and incredible.)

(有那種感覺在搖他)
(There was a clear sense of touch that someone was nudging him.)

他知道她是他媽媽嗎?(是，知道、知道)
Did he know that was his mother? (Yes, he knew.)

(之後我就不再燒香了)
(Ever since then, I no longer light incense sticks.)

妳要問我這個問題就對了
Is this what you want to ask?

沒關係，沒關係，道這信仰
No worries. You treat the Tao as a belief...

沒有什麼好害羞的，要問就問
Don't be shy. Feel free to ask.

因為有...有實際發生而來研究嘛
These events did happen and we can study them to improve ourselves.

(我有夢見一位阿婆)
(I once dreamed of an old lady.)

(噢，笑著一直向我揮手)
(She kept smiling and waving at me)

(好像說她...她會...她有上去的意思)
(as if telling me that she has been ferried across,)

(好像再見那樣)
(and came to say farewell.)

我可以幫妳的夢再重播一次
I can help you replay the dream one more time.

她(阿婆)就會向我解釋
The old lady can then explain to me what she meant.

(我那時不知道是否清醒)
(I'm not sure if I was awake at that time.)

(不過我也不太記得，都是半夜)
(I can't recall it well because it happened around midnight.)

(我也有看到金龍，多可愛哩)
(I have also seen a golden dragon before. How gorgeous!)

(非常漂亮)
(Very beautiful.)

看到金龍就好，看到黑影子就不好
It's good to see a golden dragon. It's not so good if you see dark shadows.

(沒有)
(No dark shadows.)

(半清醒時看到金龍)
(I saw a golden dragon when I was half awake.)

半清醒的，那就不是夢了喔
It wasn't a dream if you were half awake.

半清醒時看到金龍有彩色的，那是天眼
Seeing a golden dragon in colours when you're half awake is a celestial vision.

(有喔，非常的光亮，非常漂亮的漂亮)
(Yes, the colours were splendid and of exquisite beauty.)

天眼，(這樣啊)
It was a celestial vision. (I see.)

你若是加上一句清醒，那與夢差別很大哩
It was very different from dreams since you
said seeing it when awake.

做夢是自己的意識浮現
Dreams are apparitions of your thought
fabrications.

浮現出來，它自己會運作成相
They emerge and appear in forms.

夢是抽象的，同樣有清楚
Dreams are abstract but can have a similar
degree of clarity.

人時事地物都清楚，但是夢沒有實體
People, events, time and places are all clear,
but with no real substance.

夢幻泡影嘛，那不是我們所謂的實相
Dreams are like bubbles, not what we said “the
reality realm.”

實相，妳說龍，龍就摸得到
In the reality realm, dragons are tangible,

還有彩色，並且漂亮，又有光亮
and have splendid, beautiful colours.

(還有最近不多久，又去看到...)
(Recently, I also saw...)

(那同樣是半夜)。半夜嗎？(是，半夜)
(also around midnight...) At midnight? (Yes,
midnight.)

妳怎麼都是半夜出事情？
Why did you always see things around
midnight?

(有一個小孩子非常可愛)
(I saw a child, very adorable.)

(非常光亮，非常可愛)。做夢，有清醒嗎？
(in great brightness.) Was that a dream? Were
you awake?

(好像半清醒)。半清醒的有算數
(Half awake, I think.) Then that should be a
celestial vision.

(還有一個，還有一個境相)
(There was another vision.)

(那個不知道是龍還是什麼？)
(but I'm not sure if that was a manifestation of
dragon or something.)

(我看得不太清楚，嘴巴張開)
(I couldn't see it clearly, but I saw it opened its
mouth)

(好像本尊的那種眉心放光那樣喔)
(emitting rays of light as in Ben-zun's photo
that demonstrates Ben-zun emitting lights from
the centre of eyebrows.)

(就出來，都去看到)
(I could see them all.)

妳說孩子也非常漂亮？
Did you say the child was very beautiful too?

看起來非常好？(非常可愛)
Looked wonderful? (Very adorable.)

我告訴妳一個重點，只要是實相出來的
Let me tell you a key point. Things of the
reality realm

都不會讓人嚇到、不會使人疑惑
are never ever frightening or confusing.

並且看的都是漂亮
Everything there is beautiful.

(非常漂亮，光亮得很漂亮)
(Very beautiful, with exquisite brightness.)

(感恩本尊)。至美的神容
(Thank you, Ben-zun.) Gods' countenance is of
utmost beauty.

神容——神明的容貌
Gods' countenance is the appearance of gods.

莊子在表達神容至美
Zhuangzi meant to express the utmost beauty
of gods' countenance.

凡所看到的內容啊，神明哪
All the contents you saw in the reality realm,
including gods,

神明是指這天眼的內容，都是至美、至樂
belong to the contents of the celestial vision
and are of ultimate beauty and felicity.

神明的面貌是什麼？
What is the countenance of gods?

至美、至樂
Ultimate beauty and felicity.

神容不會出現不好的，喝，看到鬼或什麼
The gods' countenance is never frightening,
unlike ghosts.

做夢才會看到鬼、不好的
Only in dreams would you see ghosts and other
bad stuff.

妳說金龍，金龍就看得非常漂亮
You mentioned seeing a beautiful golden
dragon.

(噢，都非常可愛、非常漂亮)
(Yes, it was adorable and splendid.)

自然流露出來的
Things that come of themselves

就是你本體流露出來的
are all from your Ben-ti.

都是漂亮的，也不會副作用
They are all beautiful and free of side-effects.

都看到完美的就對了
They are all perfect,

不會說看到什麼讓你嚇到
and will never ever frighten you with scenes

看到什麼或自殺，讓你嚇到，沒那回事
of suicide, for instance. Never.

(我也曾聞到，在那個協會，聞到咖啡)
(I've also smelt a celestial coffee scent in our
association centre.)

(非常香的香味)
(It smelt so nice,)

(馬上看有沒有人在泡嗎？但沒有)
(so I immediately went around to check if
anyone was making a coffee. No.)

聞到檀香、聞到香味，有聞到咖啡
When you smell the fragrance of a sandalwood,
coffee, for instance,

最好是天眼看到咖啡聞到咖啡
it's best that you also have a celestial vision of
the coffee.

天眼看到香聞到香
A celestial vision paired with a celestial scent.

若是聞到的香味
If you only smell the fragrance,

有時是剛好隔壁正在煮咖啡讓你聞到

it's possible that someone next door is making a coffee and you happen to smell it.

天眼以「眼根」為主

The celestial vision concerns the eye consciousness.

就像剛才講的，都是天眼的範圍而已

Like what we said earlier, the various contents you see belong to the celestial vision.

天眼就是人被動，自然流露出來

In celestial vision, people are in a passive state when the vision emerges of itself.

自然而然

It arises naturally.

老莊都是天眼哪

The visions of Laozi and Zhuangzi also belonged to celestial vision.

自然而然的哩

It comes of itself naturally.

若說人自己掌握的，那不是天眼了

As for visions that people can actively control, they are not celestial vision.

那是實相哩

They are visions of the reality realm.

我看，還是回頭講天眼就好

For now, I think I had better just stick to the topic of celestial vision.

所以你現在看的是天眼而已(感恩本尊)

So what you saw were merely celestial visions. (Thank you, Ben-zun.)

我剛開始一下子就從深度著手

If I start out from too deep,

喂，有人不瞭解的就覺得太高了啊

people unfamiliar with my teaching would think it too advanced.

所以現在就從天眼開始

So for the moment I start with the topic of celestial vision.

(我也曾經看到本尊的分身)

(I've also seen Ben-zun's Fen-shen before.)

(不過是看到身形較小的)

(The image was relatively small though.)

是做夢的？(眼睛看的)

Was it in your dream? (I saw it with my flesh eyes.)

眼睛看的嗎？(眼睛)

You saw it with your eyes open? (With my flesh eyes.)

「用眼睛看」，在前面啊

With your eyes opened, in front of you?

(對對對)，在前面

(Exactly.) In the front.

妳要是看到我的分身

If you see my Fen-shen,

妳即便閉眼還是看得到分身

you can still see Him with your eyes closed.

我剛才在講

As I said earlier,

葆光會投射、反應在外面的景物

your inner light can mirror and reflect external things for you to see.

所以講，不出戶能知天下事

Thus it is said, "People can know everything in the world without leaving home."

妳在那裏，葆光能照出去
Your inner light can reflect outwards while you
remain in the same place.

「大圓鏡智」，就是這個意思
Such is the notion of “the Great Mirror
Wisdom.”

你若達到靈台心的時候，祂就產生光明
If you have achieved a purified mind, it
naturally glows.

心有光，照出去——葆光
With a glowing mind, it can reflect outwards
to form the inner light.

否則剛才圓光在妳後面看得到嗎？(有有有)
Did you see the Round Light behind you earlier?
(Yes.)

是啊，圓光還能看得到在後面
Yah, that's why you can see the Round Light
behind you.

就不是用眼睛看的
It was not seen by your flesh eyes.

自古以來修道的哪有圓光？
Since antiquity, none of the ascetists has ever
achieved inner light.

看到光你就很困難了
It is hard enough just to see the Light.

看到光啊，以莊子，要修到有葆光
Zhuangzi's goal was to achieve the inner light,

靈台心發出去的葆光
the inner light from a purified mind.

葆光還得要安住，還要守得住
Moreover, the inner light has to be stable

可以照外在物
so that it can illumine external things.

經過多少的苦心呢
This requires a great deal of efforts.

所以圓光是幾千年以來的突破
So our achievement of the Round Light is a
breakthrough in human history over the past
thousands of years.

我針對本體來說，有圓光
I talk about the Round Light from the
perspective of Ben-ti.

圓光是我的分身幫你們帶動的，不是我
It is my Fen-shen who empowered you to
achieve the Round Light, not me.

我人肉身沒有功能
My corporeal body has no such capacity.

我本人沒有功能，是分身
I myself have no such capacity; Fen-shen does.

有圓光之後
You have achieved the Round Light,

還沒有展現「用」出來
but haven't been able to use It.

圓光可以變實體實相
The Round Light can manifest reality bodies.

可以很快就看到妳自己
You will soon see your reality body.

妳剛才一開始說，妳看到妳的臉了嘛
You said earlier that you have seen
manifestations of your own face, right?

(感恩本尊)
(Thank you, Ben-zun.)

看圓光與看分身

Seeing the Round Light, Fen-shen,

看到你自己，就是我剛才講的

and manifestatiions of yourself, as I said earlier,

莊子的目標——見獨啊，朝徹才能見獨

were all Zhuangzi's goals -- to see solitude [oneself], which according to Zhuangzi can only be achieved after attaining daybreak.

朝徹的意思就是說

“Daybreak” here means enlightenment.

有光明之後才能見獨

It is only after attaining enlightenment can one see solitude [oneself].

朝徹就如同早上的光明哪，才能見到你自己

“Daybreak” represents the light in the morning so that you can see yourself.

見獨，自己看到自己嘛

To see solitude is to see oneself.

自己看到自己就是見獨

You seeing yourself is seeing solitude.

出離也是自己看到自己

To perform mental projection is to see oneself too.

見獨之後就無生死，超越生死，不生不滅

The attainment of solitude is followed by liberation from life and death into the state of birthless and deathless.

所以看到自己

So the notion of seeing yourself,

你看

as you may see,

《維摩詰經》強調的「觀自身實相」

echoes the Buddhist notion of “seeing one’s real self” as has been noted in the Vimalakirti Sutra.

將小乘歸於大乘，《維摩詰經》代表

The Vimalakirti Sutra represents the attribution of Hinayana Buddhism to Mahayana Buddhism.

先觀自身實相，就可以當樂法身

One has to be able to see his/her own reality body to rejoice in the bliss of Dharma Body.

還有人要說嗎？

Anyone else wants to speak?

來喔，有問題、有意見的

Any question? opinion?

大宗師，(感恩本尊)

“The Great Master,” (Thank you, Ben-zun.)

莊子有一篇〈大宗師〉以大道為師

a chapter in Zhuangzi’s book, talks about seeking the Tao for guidance.

(我要來在讚譽一下)

(I'd like to make praises.)

(因為我自從來本尊的道這裏學道)

(Since I came here to study the Tao from Ben-zun,)

(我的心平靜多了)

(my mind has become much peaceful.)

(因為過去在別的地方學道學了很多年)

(I had been studying the Tao elsewhere for many years.)

(不曾有過這麼平靜的心)

(but I never experienced such peace in my mind.)

(因為這種平靜的心就是說)

(With this quietude in mind,)

(有時候我的心如果煩的時候)

(whenever I feel agitated,)

(因為我切這個，看我的法身、本體)

(I can switch to visualise my Dharma Body, my Ben-ti.)

(有時候我會觀想)，觀想就馬上出來

(I do such contemplation sometimes.)
Manifestations would appear immediately upon your contemplation.

(是，我有觀想，在前面的時候)

(Yes, I would contemplate manifestation to appear in front of me.)

(我如果心煩的時候)

(When I feel agitated,)

(噢，我的法身好像會笑)

(my Dharma Body would appear with a smiling face.)

(我觀想的時候會笑)

(I would smile too when performing such contemplation.)

(我的心也跟著祂笑那樣，煩惱就沒了)

(My mind would echo His smile, and then all my worries would vanish.)

(這種情形已經好幾次了)

(This happened several times.)

你的觀想是抽象的想像，想像的而已

Your contemplation was merely abstract imagination.

(是，觀想，我將祂觀想出來在前面)

(Yes, I imagined Him to appear in front of me,)

(我的法身好像在我前面那樣).

(and consequently He seemed to be in front of me,)

(和我的形相一樣)

(and looked exactly like me.)

(祂會笑，我也跟著祂笑)

(When He smiled, I smiled too.)

(這種情形已經好幾次了)

(This happened several times.)

(噢，我心就平靜下來。但是這種的)

(My mind would then quiet down.)

(算是因為我的太太她的個性比較烈)

(My wife has a relatively fierce temperament.)

(她如果在生氣的時候)

(When she gets angry,)

(因為我不要和她，不想言語上...)

(I tend to avoid getting into quarrels with her,)

(因為如果言語上，她個性非常烈)

(because she has a rather fierce temperament.)

(有時我就看她的個性)

(Sometimes I would react according to her mood.)

(開始在發作的時候)

(When her temper is about to burst,)

(我用這個圓光，我會觀想圓光)

(I would contemplate the Round Light,)

(就往她頭上放，好像她也平靜下來了)

(and place It on her head, and this seemed able to calm her down.)

(這種情形到現在)

(This still works.)

(我覺得我太太的個性現在已經...)

(I feel that my wife's temperament has changed a lot...)

隨著你改變？

Changed with you?

(改變很多)

(It has changed a lot.)

(我在這裡心平靜之後)

(From you, I found true peace in my mind.)

(我就感覺到真的是過去不曾有的)

(This is what I never experienced before.)

(若依學道來說，我就感覺到真真正正)

(I think this is the genuine Tao.)

(這種的稱為道)

(Such is “the Tao.”)

(因為我來我們法身宗這裏)

(I have joined this association)

(已經四個多月嘛)

(for more than four months.)

(不斷地就是說這裡的黃先生、黃小姐)

(Mr and Mrs Huang here are both very supportive.)

(來了都很有耐心地幫我們帶動)

(They patiently helped engage us to do exercises)

(我講這個帶動六項，帶動六項)

(to master the six sensory faculties.)

(不過我現在就是說有一個問題)

(But now I have a problem.)

(如果聞花，這味道比較聞不出來)

(Suppose I contemplate to smell a flower. The olfactory manifestation tends to be vague.)

(若是在演花，例如演這個茉莉花)

(Let's say jasmine flowers, for instance.)

演花，你有看到花嗎？

Do you see flowers when you contemplate them?

(有，我觀想在前面)

(Yes, I usually contemplate them to appear in front of me.)

(例如這種茉莉花，茉莉花觀想在前面)

(For example, if I contemplate jasmine flowers in front of me,)

(但是聞味道就比較...)

(the olfactory manifestation of the flowers tend to be vague.)

你學習法身，不要和人比較著

In learning how to commune with your Dharma Body, do not compare with others thinking,

「別人聞得到或是別人有實體」

“Someone has already mastered the olfactory faculty; others have already mastered the tactile faculty etc.”

不要學比較

Don't make comparison with others.

看到花清楚

Keep watching until the visual manifestation is crystal clear.

就一直看花的那種清楚度

Keep to that visual clarity.

針對你如果看清楚的這一項

Focus on the faculty that you have attained clarity.

比如說你看花清楚，就一直看花

For example, if you can see flowers clearly, then keep to envisioning flowers.

聞味道比較沒有

Suppose olfactory manifestation is relatively vague to you,

就一直要從味道著手，這樣你會失去信心

and you insist in starting out with the olfactory faculty. You could lose your confidence.

一直看花、看花，清楚、清楚

You should keep to envisioning flowers with clarity.

之後味道就自然出來(是)

The fragrance will come of itself naturally. (Yes.)

不要執著於聞不到味道

Do not cling to the idea that you cannot smell it,

就一直想聞味道

so you keep trying to master the olfactory faculty.

你如果說聞味道是比較清楚的

If olfactory manifestation is clearer to you,

就一直聞味道

you should keep to the olfactory faculty,

你就一直演清楚的那一項就對了

the faculty that you have attained clarity.

演到後來，聽就聽得到

In the end, you will also be able to hear.

看、聽、聞，都是自然的流露

The manifestations, be it of the visual, auditory or olfactory faculty, all come of themselves naturally.

自然哪，(感恩本尊)

They come autonomously. (Thank you, Ben-zun.)

「無求而得」就是這個意思

This is “obtaining without seeking.”

不用求，你本身自己就有了，本來具足啦

You don't have to seek because you are originally self-contained.

圓光有嗎？(請本尊賜圓光)

Do you have the Round Light? (I entreat Ben-zun to grant me one.)

不，不是賜的，那是自己機緣湊巧碰到光體

It is not me who grant you the Light; you happen to meet the Light yourself.

(我有時候觀想這樣...)

(Sometimes I would contemplate this way...)

你那個觀想暫且放在後面

Cast aside your obsession with performing contemplation for the time being.

你從頭至尾都有觀想

You have been using contemplation all the times.

那個「我」不要出來

Drop egoistic thinking.

「我在觀想」就是「我」了啊

The thought, “I am contemplating,” entails the concept of ‘I’.”

「我」要觀想，那個「我」
The “I” in “I want to contemplate.”

不要以「我」為主體
Don't let that concept of self control your thinking.

這個「我」要撇開
Renounce the obsession with “self.”

以本體、你的本體當主體
Let your Ben-ti be your guide.

我在講圓光
When I was talking about the Round Light,

我就看到你現在後面有一顆圓光啊
I saw that there was one behind you.

但是你會說，我就看不到！（有啦，有）
You probably would say, “I cannot see It.” (I can see It now.)

現在有圓光嗎？（有）。確定喔？（是，有）
Do you see the Round Light now? (Yes.) Are you sure? (Yes, I'm sure.)

就有了啊！（有啊，感恩本尊）
Then you got It! (Thank you, Ben-zun.)

你看，不是很快嗎？
Isn't it fast?

喂，你的眼睛可以看到後面去
You can turn your vision to the back.

這樣功夫不錯了哩
It's good enough to attain such.

清楚度是突然間出來，直指人心
The sense of clarity comes instantly right to the mind,

直接入法性

to Dharma nature.

「我要觀想」是第六意識在那裡擋著
The idea, “I want to contemplate,” lingers because your sixth consciousness doesn't let go of it.

法性要從八、七、六，就到五的前面
Dharma nature has to break through all the obstructions from the eighth consciousness, all the way to the seventh and sixth consciousnesses in order to emerge in front of the fifth consciousness.

法性瞬間要出來了
Then Dharma nature can emerge instantly.

比考大學還簡單
This is way easier than passing the university entrance exam.

（感恩本尊）
(Thank you, Ben-zun.)

我執、我的觀點拿掉（是）
Rid of any egoistic thinking. (Yes.)

佛教也是講「無我」
Buddhism also talks about “selflessness.”

莊子所謂的坐忘、喪我、心齋
Similarly, Zhuangzi's terms of “sitting in oblivion,” “self-oblivion” and “mental fasting,”

都是無我的意思（感恩本尊）
all bear a notion of selflessness. (Thank you, Ben-zun.)

你要以圓光真的看得到為準哩
The gold standard is whether you can see the Round Light.

確定喔？（確定）
Are you sure? (Yes, I'm sure.)

你若有圓光之後
After you have attained the Round Light

境界一直顯發得很好之後
and can see the reality realm very well,

你太太就不斷地改變了
your wife will naturally adjust herself
accordingly.

改天改變到使你會覺得
She might change so much

哎喲，妳有沒有吃錯藥啊？
that you would wonder whether she has taken a
wrong medicine.

讓你超乎意料之外
Completely beyond your expectation.

你如果抱著想要改變人
Suppose you hold the idea to change her.

說不定你就被她改變了
Perhaps you will be changed by her instead.

一般人認為自己最棒、最正確
People usually think that they are the best and
most correct.

我不是說你啊
I don't mean you.

有人抱著
Some people hold such ideas, for instance,

「我要改變誰、我要教導誰」
“I want to change someone; I want to teach
someone, etc.”

那種的
Men of this kind

就是我執很重、優越感
are very ego-centric and have a strong sense of
superiority.

改天你要來這裡，是你太太邀你來
Perhaps next time it is your wife who invites
you to come here.

這樣你就跌破眼鏡！（感恩本尊），好
This will make your jaw drop! (Thank you,
Ben-zun.) Good.

葉媽媽妳坐在那裡
Mrs Yeh,

坐得住嗎？(可以)
are you all right sitting there? (Yes.)

講這個如果太深了，妳看光就好了
If this is too advanced for you to understand,
you just concentrate on watching the Light.

(有啊，感恩本尊)
(Yes, I can understand. Thank you, Ben-zun.)

有，都聽得懂喔？(有)
You can understand all? (Yes.)

聽不懂沒關係，聽不懂的就是道
It's all right that you cannot understand all. The
incomprehensible is the Tao.

(感恩本尊，我兩個禮拜前)
(Thank you, Ben-zun. Two weeks ago,)

(早上差不多七、八點那時候)
(around sevenish or eightish in the morning,)

(光咻地出來給我看)
(a light suddenly manifested in front of me,)

(看到非常漂亮非常漂亮的)
(emitting rays of exquisite colours.)

(我就去告訴他，喂，我早上又看到光)
(Then I told him that I saw the Light again in the morning.)

(還有昨天又看到，四點五分那時候)
(Yesterday I saw the light again, starting from around 4.05 am)

(看到四點廿五分)
(to 4.25 am,)

(正好看廿分鐘)
(for about 20 minutes.)

(我在告訴他)
(I told him again about this.)

(我是只有一直歡喜、一直歡喜)
(I was filled with joy.)

(現在我每晚躺下去就是想本體)
(Now every night before I sleep, I only contemplate my Ben-ti.)

(光就跑出來，就看得非常漂亮)
(The Light would then appear radiating rays of exquisite colours.)

想到本體，光就跑出來了，你看
See, the light would appear whenever you think of your Ben-ti.

(每個晚上)
(Every night.)

想到本體，光就跑出來了喔？(是是是)
The Light would appear whenever you think of Ben-ti? (Yes.)

你看，她這個！(非常歡喜)
You see, what an attainment! (I'm very happy.)

沒有什麼吧，這沒什麼啦

Nothing big deal?

想到本體，光就怎樣？跑出來而已
It's just that the Light appears whenever she thinks of her Ben-ti.

(而已啊)，(非常歡喜，不是說沒什麼)
(Nothing big deal? It means a lot to me and I am very happy.)

歡喜喔？(是)?
Happy? (Yes.)

(我就聽不懂，就只是歡喜那樣)
(I don't quite understand what you said. I just feel very much blessed to be able to see It.)

(看到光就好了)
(It's good enough for me to see the Light.)

越聽不懂的越快啊，越聽不懂的越快
The more you don't bother getting yourself to understand It, the faster you can attain it.

知識越高的比較慢
Those adept at engaging in intellectual analyses are usually slow to attain It.

知識越高的或是經驗比較豐富的會擋住
Those with higher academic achievements or with abundant life experiences are more likely to hit intellectual obstacles.

但是這也不能一概而論哪
However, this cannot be generalised to all.

(可能我年紀比較多)
(Perhaps it's because I'm old.)

(我心想，再活也不久了)
(My days are numbered.)

不不不，還沒，看到光就有希望了

No, no. Your time hasn't come yet. You have hopes since you've seen the Light.

(很認真看、認真聽)

(I watched and listened with all attention.)

不，不要說歲數，歲數大了，趕緊要認真
Don't say that you have to hurry up [in the pursuit of the Tao] because you are old.

妳本來就很自然看，(感恩本尊)
Just watch It naturally. (Thank you, Ben-zun.)

看，看妳自己
Look at yourself.

妳曾看到妳自己嗎？(看過)
Have you seen yourself before? (Yes, I have.)

妳的分身哩？(是)。這樣喔？(是、是)
Your Fen-shen? (Yes.) Really? (Yes.)

妳曾看過妳葉老爹的分身嗎？(曾看過)
Have you seen Mr Yeh's Fen-shen? (Yes, I have.)

曾看過喔，你看！(昨天又看到那個...)
You have seen both! (Yesterday, I saw ...)

看到分身而已？
You only saw Fen-shen?

哎喲，看到分身是見獨哩
Seeing Fen-shen is seeing solitude.

喂，見獨哩
Such is seeing solidtude.

我現在為何要轉向淺顯的講
Now why do I return to talk about the basics?

就是要讓大家珍惜啊
The purpose is to get you to cherish your attainment.

(昨天又看到那些光)
(Yesterday I saw the light again.)

(看了看，一個感覺是我)
(I felt that the light was me,)

(怎麼會像我手指頭這麼小隻的一個)
(in a size as small as a finger tip.)

不論小隻、大隻，都是看到，不要分別
You saw it anyway, be it large or small. Don't use your discriminatory thinking.

(我心想，我怎麼會那麼小身？)
(I wondered why I appeared in such a small size.)

「我心想我怎麼會那個？」這樣...
The idea, "I wonder ..." and the like,

這樣就又被妳切掉了
would block you from seeing the vision clearly.

看什麼妳都要非常歡喜
You have to be grateful for whatever you see.

妳剛才說一句話「我想本體，光就出來」
Just now you said, "The light appears whenever I think of my Ben-ti."

(是、是)
(Yes.)

我想本體，手指頭就出來
Likewise, you can see manifestation of your fingers whenever you think of your Ben-ti.

我想本體，葉老爹就出來
You can also see manifestations of Mr Yeh when you think of your Ben-ti.

用這樣子想，看得非常有樂
This way, you will have lots of fun.

看的都是好的、都不會危險
Everything you see is good and causes no danger.

妳看，妳傻傻地看，看光
You simply watch the light without applying any discriminatory thinking.

妳現在除了看光之外
In addition to watching the light,

妳看葉老爹、看妳的家庭
you can also manifest Mr Yeh, your family,

看妳喜歡看什麼都可以
or whatever you like.

妳說看蘋果，妳也看得到嗎？(有啊，有)
Say apple for instance. Can you see it? (Yes.)

現在？現在？(有)。噢！(感恩本尊)
Now? Now? (Yes.) Oh! (Thank you, Ben-zun.)

如果葉老爹出現，他的分身
Say Mr Yeh's Fen-shen. His Fen-shen appears.

沒有就沒有(有有)
Say “no” if you don't see it. (Yes.)

沒有就沒有，有就有
Say “no” if you don't see it, “yes” if you do.

葉老爹出現？(有有有)
Has the manifestation of Mr Yeh appeared? (Yes.)

好，現在演重點，妳的分身
Now, here comes the key part -- your Fen-shen.

現在的分身？(有)
Do you see your Fen-shen now? (Yes.)

妳？確定喔？(有)，確定了喔？(有)

Are you sure? (Yes.) Definite? (Yes.)

很好、很好，(感恩本尊，賜我很多哩)
Excellent. (Thank Ben-zun for granting me so much.)

分身，自己的分身是重點
The whole point of this demonstration is to get you to see your Fen-shen.

自己的分身如果看得到
If you can see your Fen-shen,

自身、他身、眾生身、佛身、神身
you naturally can see the Fen-shen of other people, of multitude sentient beings, deities and Buddhas.

就都看得到，非常快
You can soon see them all.

你如果要靠修看到分身
If you want to achieve this by practicing asceticism,

那實在沒有五十年，也要一百年了
it takes 100 years if not 50 years.

假設讓你修一百年能看到自己的分身
Suppose you finally can see your Fen-shen after 100 years of ascetic practice.

接下來你不知要如何與分身交往
You don't know how to commune with your Fen-shen in the next step.

你若是自己修道打坐出來的分身
If you happen to see Fen-shen by practicing sitting meditation,

瞬間就又消失了
the manifestation is transient.

第二次再看見，不知要幾十年後了

Next time you see Her could be decades later.

這被光點燃的，隨時想到隨時有
For the manifestations that are ignited by the
Light, they can appear anytime as you wish.

來這裡不會有任何儀式、規矩，自然哪
Here we practice no ritual or any kinds of
routines; we act as usual, naturally.

(感恩本尊)
(Thank you, Ben-zun.)

來，還有誰要說嗎？
Who else wish to speak?

好，來來來
Good. Go ahead.

道是要學習廣大，開展
To study the Tao is to learn its vastness and
boundlessness.

思想到宇宙去，整個生活全面的改觀
Immerse your awareness in the cosmos. This
will completely overturn your attitudes of
living.

心非常廣大、非常愉快
The sphere of your mind will become vast and
filled with felicity.

如果道越規定一大堆，越束縛越狹隘
If the Tao dictated many rules, the narrower It
would become.

儀式一大堆，那怎麼會是自然道？
How could it be the natural Tao if it dictates
lots of rituals and rules?

陳董，來，你...
Mr Chen, come, you...

(我也很久沒有見到本尊了)

(I haven't seen Ben-zun for quite a while.)

很久了吧？(五十二集到現在)
For quite some time, right? (Since last time we
made the shooting for the 52nd episode for
DVD.)

(我要來讚譽本尊，今天最好)
(I want to make praises to Ben-zun. Today is
the perfect time.)

今天嗎？
Today?

(因為這次我...兩年前我媽媽過世)
(My mother passed away two years ago.)

(因為本尊這個光)
(I showed her photos of Ben-zun's lights,)

(我就那個《法身顯相集》的那些)
(those illustrated in The Photo Collection of
Dharma Body.)

(翻給我媽媽看，我說菩薩)
(I said to her,

(噢！幫妳放光)
("Bodhisatvas are empowering you with
lights.")

(我翻給她看，她說，噢！我有夠高興)
(I turned the pages for her, and she said, "Oh, I
am so delighted!")

(她這麼說哩，「我非常感謝你」)
(She also said, "I'm very grateful to you.")

(她說感謝我，讓我感覺到)
(I was surprised)

(咦？就不曾這麼說哩)
(because she never said so.)

(從來不曾這麼說哩，非常感謝我)
(She never said she was grateful to me.)

(我用那個一個袋子裝著，放在旁邊)
(I placed her bone ashes in a bag and laid it aside.)

(她說，喂，收好！收好！收好！)
(She reminded me saying, “Take good care of it.”)

(那可能...我們這個軒主)
(Perhaps Xuan-zhu has already told you this before.)

(軒主他也有向本尊說過)
(He might have mentioned this to Ben-zun before,)

(本尊說這樣有攝受到光)
(and Ben-zun said that in this case she must have received the lights then,)

(並說這樣你改天來撿舍利一定有)
(and she is sure to have relics after death,)

(就吩咐說如果火化之後)
(and thus asked him [Xuan-zhu])

(他要帶幾個人來撿，撿舍利)
(to bring some men to collect her relics after cremation.)

他先告訴你就對了？(是，接著又等)
He told you this before? (Yes, so I waited for him,)

(就在那裡我就電話一直打)
(and kept phoning him to come.)

(他說好了，好了，可以來了)
(He said he's coming right away,)

(帶了兩三個人來撿)

(bringing along two or three other men.)

(我還擔心撿不到不好意思)
(I was worried that it could be a waste of time if there was no relics.)

(噢，剛好阿堯撿到)
(Fortunately, Yao found some.)

(噢！這顆金剛舍利。噢～我就歡喜得很)
(“Oh, this one is a diamond relic.” I was elated.)

(越撿越多，哇，最後撿五十多顆)
(Later we found more and more. In the end, we collected more than 50 relics in total.)

(剛好她要...那時間要入甕)
(When it was time to seal the cremation pot,)

(就沒有再撿了)
(I stopped collecting.)

(但是我的那些朋友繼續撿)
(My other friends continued collecting,)

(也撿了好幾十顆，噢！非常殊勝)
(and found dozens more. Oh, nothing compares to this!)

(看的那個...那個舍利像是淡綠色)
(The one I saw was lime green,)

(一粒就像水晶那樣)
(like a crystle.)

(後來會迸開，裡面還有好幾個小顆的)
(Later it broke open with several small buds inside,)

(像那水晶綠色的)
(like an emerald.)

(還有那個一塊，上面像鑽石般閃閃發亮)

(Another one glittered as if being embellished with diamonds on top.)

都有色彩！(色彩，閃閃發亮)

All have colours? (Yes, colourful and glittering.)

(還有一個金剛舍利十分堅硬)

(There was another diamond relic, which was very hard)

(比較黑，像是馬)

(and a bit darker, with a horse-like shape.)

(我都把祂分一分)

(I divided them in portions)

(分給我的兄弟姐妹)

(and distributed them to my siblings.)

(我的妹妹就帶去美國)

(My sister brought her portion back to the US)

(她住在美國，她就將祂供奉)

(so that she can revere them there. She lives in the US.)

(供奉時，她又用一個念佛機那個)

(She uses a chanting machine)

(念阿彌陀佛)

(to chant Amitabha Buddha song.)

(舍利子下面的紅花)

(The red flowers that embed the relics)

(噢！整個房間通通紅花的味道)

(released an aroma all over the room.)

(噢，她就說，噢！很有感應哩)

(She said that she can clearly sense my mother's presence there.)

(之後，一有什麼事)

(Ever since then,)

(都要祈求母親來幫忙我)

(she always prays to my mother to help me overcome problems.)

(每一項都幫她實現哪)

(All her prays were realised.)

(噢！她非常高興)

(She is so pleased.)

(所以我同樣要感恩本尊啊)

(So I want to thank Ben-zun.)

(且又非常殊勝)

(This is awesome.)

(另外一點就是說，認識光...)

(Since I came to Guang-xuan and...)

(來光軒到現在，不知道幾年了)

(met Ben-zun, for so many years that I've lost count of,)

(也是看得到、吃得到、摸得到，都可以)

(I have been able to attain the reality vision, reality taste, reality touch, everything.)

你都可以了？(是，不過...)

You can attain all of them? (Yes, but...)

不過沒什麼吧？

You think it's nothing big deal?

(我想要究竟，就是說可以自證自知)

(I want to attain the ultimate, to prove to myself,)

(還能清清楚楚，都可以掌握)

(and to reach crystal clarity to master them,)

(如此就顯發六項完整、完美)

(such that I can attain full mastery of the six faculties.)

(完全那樣喔，我心想這個...)

(I'm hoping to attain such state.)

你現在就已經有六項了？(有)

Have you mastered the six faculties? (Yes.)

你怎麼知道沒有完全？

How do you know you haven't attained complete mastery?

沒有演很多的內容就對了？

Is it because the contents of your perceptions are a bit monotonous?

(對對對)

(Yes, exactly.)

(有時候想要再深入、顯相更完美的)

(Sometimes I wish my vision can reveal more details and more vividly,)

(就只到那裡)

(but usually it stops at certain points.)

(甚至於說)

(In other words,)

(還沒有突破到完整、完全、完美)

(it hasn't really achieved the ultimate perfection.)

(所以我想)

(I wonder)

(這個悉達多太子過去在菩提樹下夜睹明星)

(whether Shakyamuni seeing a bright star at midnight under a Bodhi tree)

(證悟無上正等正覺)

(realising the unsurpassed ultimate right awareness)

(是不是他得要每一項都具足)

(was because he had already attained full mastery of each of his sensory faculties,)

(從四念處、六度、八正道、十二因緣)

(starting from the four noble truths to six directions, eightfold path and twelve conditions,)

(如此一直一直具足)

(and so on and so forth,)

(具足到這個大圓鏡智、妙觀察智這些)

(all the way to the Great Mirror Wisdom and the Great Wisdom of Observation.)

(都有這些作為基礎)

(With such attainments as the basis,)

(而夜睹明星的那顆明星)

(he was then able to see the star.)

(不知是不是我們所看到的星星?)

(Was that star the same one we saw?)

(還是特殊具足之後)

(Or was the star from his own primordial mind)

(屬於他自己本心?)

(after he had attained full mastery?)

不是他先證得你所講的平等性智才看到的

It's not that he saw the star because he had first realised the so called Great Wisdom of Equanimity.

不是！

No.

先看到夜睹明星，才成道

He saw the star first before realising the Tao.

他苦修六年沒有成道

He had been practicing asceticism for six years to pursue the Tao but to no avail.

他教人不要苦修，教人要走中道

Thus he taught people to renounce extreme asceticism and follow The Middle Way instead.

他看到夜睹明星之後才成道

He did not realise the Tao until he saw the star.

所以他剎那成道，而苦修六年沒有成道啊

His realisation of the Tao was achieved in an instant. The six years of ascetic practice achieved nothing.

喂，經典是記載這樣哩

These are all written in Buddhist scriptures.

(這個明星是他本心本體顯發的?)

(Does it mean that the star was emanated from his primordial mind/Ben-ti?)

(還是...)

(Or else?)

明星是客體，就像我們的光體

The star is an objective being, just like the Light we saw.

相應到本體，他瞬間就成道

When his Ben-ti met the Light, he realised the Tao instantly.

靠打坐，沒有坐成功啊

He [Shakyamuni] failed to attain the Tao by practicing sitting meditation.

悉達多打坐苦修六年沒成功，記載得清楚

It has been clearly noted in scriptures that Shakyamuni failed to realise the Tao after six years of harsh ascetic practice.

夜睹明星，於是忽然間就頓悟

Soon after seeing the star, he attained instant enlightenment.

悉達多才開始能夠講《華嚴經》

It was not until then that he started to expound his attainment of enlightenment, which his disciples later collated in the Flower Ornament Sutra.

你說顯發什麼平等性智、觀察智等等

You talked about cultivating the Great Wisdom of Equanimity, the Great Wisdom of Observation and etc.

本體顯發之後，五智全部流露了

Once your Ben-ti is awakened, the five kinds of wisdom would all reveal naturally.

即是我剛才講的，趕羊群趕最後一隻

As I said earlier, this is like herding a flock of sheep by pushing the last one.

整個就都迸出來了

The whole flock will move at once.

先夜睹明星，才有平等性智

The Great Wisdom of Equanimity came after seeing the star.

(這樣我們不就是遇上了)

(Doesn't it mean that we have met the Light)

(而不會觀夜睹明星?)

(but just don't know how to see the star?)

明星跑到哪裡了？不知道啊

Where does the star go? No idea.

經典是文字，作參考

The words of Buddhist scriptures are for your reference only.

(是)

(Right.)

那明星在多遙遠？

How far is the star?

如果在眼前，就非常大了啊

It would be enormously huge if it appears in front of your eyes.

人成道和「光」都有關係

Whether or not a person can attain the Tao depends on whether s/he can meet the Light.

例如靠光體幫我們照明的

For instance, such attainment relies on the Light illumining us.

照明你本體才會快，頓悟

With the illumination of the Light, you can attain instant enlightenment faster.

你若是靠苦修的

If you want to attain this by practicing asceticism,

你就要從五、六、七、八意識

you have to start from working with your fifth consciousness, and then the sixth, seventh,

一直到第八意識轉成大圓鏡智

and all the way to the eighth consciousness until it becomes the Great Mirror Wisdom.

才能夠看到萬物，才照得出萬物哩

As such, you can then obtain insight of myriad things.

你現在要問的是什麼？

What do you want to ask now?

(我心想，那這樣這位悉達多太子)

(I wonder)

(他就是好運看到那個才來顯發)

(whether it was sheer luck for Shakyamuni to gain the insight.)

就無意中他去夜睹明星，才因此證道的啊

He happened to see the star at midnight and thus attained the Tao.

(無意中的喔?)無意中的

(He attained this unexpectedly?) Unexpectedly.

悉達多並非故意，噢，看夜睹明星

Shakyamuni didn't expect to see the star.

(所以我們想要很清楚也要無意中?)

(Does it mean that we also need to get rid of our expectations if we want to gain clear insight?)

你若是本體顯發

If your Ben-ti is awakened,

本體幫我們帶動流露出來

Your Ben-ti will naturally reveal,

幫我們照明流露

enlighten you,

而自然產生般若智，般若智

and produce prajnaparamita [perfect transcendent wisdom].

般若智就是自然瞭解，實相，自然就知道

Prajnaparamita means autonomous apprehension of the reality realm.

你如果研究要如何夜睹明星？

If you want to study how to gain insight of the star,

要如何用觀察智？

how to use the Great Wisdom of Observation,

要如何平等性智？

how to attain the Great Wisdom of Equanimity,

實相流露就擋住了

such thinking will block the revelation of the reality realm.

你自己有本體，顯發有時候你沒注意到

You have Ben-ti, but you are not attentive to Its revelation.

你現在想要知道的是什麼？

Now what do you want to learn?

想使之更完整嗎？(對啊)

Do you want to make Its revelation complete?
(Yes.)

(就是說是不是要靠在那裡一直練六項)

(Is it that we have to keep practicing with the six faculties)

(練到非常完整、完全、完美？)

(to perfection?)

不，你若是說要練六項

No. If you hold the view to “practice,” “train” the six faculties,

這個「練」是不行的。現在你有六項

this kind of thinking doesn't work. Now you have begun to gain mastery of the six faculties.

你就自然享受、自然用

You should just enjoy and let them reveal naturally.

比如說你喜歡看花，變出來欣賞

For example, if you like to see flowers, you can manifest flowers to entertain yourself.

你說有六項，你可以變咖啡，變出來喝

Since you said you've mastered the six faculties, you can manifest a cup of coffee to drink.

這樣用 (對)

You can use them this way. (Right.)

不能說那咖啡有什麼好喝的？

You shouldn't think, “There is nothing special about the coffee.”

花有什麼好看的？這樣就都不必了

What is there to see in the flowers?” If so, there is no point talking about this.

「我要把祂練得究竟」

“I want to train them to the full.”

自然之道不是靠人的知識去運作的

The Tao is not operated by human intellect.

這是靠祂自己流露的

It reveals of Itself.

(所以不就要先破除無我而生淨？)

(Does it mean that one has to break through the attachment of “self” before purification can be attained?)

那是佛教的說法，佛教說不要我執、要無我

That is buddhist preaching of non-attachment and selflessness.

就是我所講的這個意思

This is also what I mean.

「我要來把祂練得怎麼樣」

“I want to train them to the full.”

那就是有我了啊，我執

This kind of thinking entails self-attachment.

說「我要怎麼樣」

Statements as such, “I want to do such and such,”

這樣就是有我啦

are egoistic.

你就讓祂自然流露

Let the Tao reveal naturally.

認你的本體，祂就一直流露

Pay attention to your Ben-ti and It will reveal to you ceaselessly.

要如何看本體自然...要如何流露？

How to pay attention to Ben-ti? In what way will It appear?

比如說你在看花、看咖啡...即是在流露了

For example, your seeing a celestial flower, a cup of coffee or whatever is exactly a revelation of your Ben-ti.

不要思想加入

Suspend all your thinking.

自然六項就齊全了

Then the six faculties can reveal themselves to the full.

自然用得到，齊全，自然就圓滿

You naturally can apply them to the full, to perfection.

你剛才說

You said earlier,

「我六項都有，看得到、吃得到」

“I have attained mastery of the six faculties, including vision, taste and etc.”

接著是要怎麼用？

How are you to apply such attainment in the next step?

顯發本體就是要「用」

The purpose of getting your Ben-ti awakened is to put Its functions to use.

「體用不二」就是「天人合一」的意思

“Non-differentiation of substance and function” means to attain “the unification of the heaven and man.”

體與用，顯體就是要發用

Substance and function -- the purpose of awakening your Ben-ti is to put Its functions to use.

你顯實相做什麼？要用

What's the purpose of attaining the reality realm? To put it to use.

要如何用？用於生活、用於逍遙遊

How to use it? Use it in daily living, in attaining emancipation,

用於生命的展現

and in revealing the beauty of life.

體用不二啊

Such is non-differentiation of substance and function,

天人合一

the unification of the celestial and man.

自然——自動會流露出來

Nature reveals itself autonomously.

你媽媽的舍利

It's no surprise that your mother has achieved relics.

廿幾年前我在濱江街，這些老的都知道

As many of you might have heard before about 20 years ago when we were at Bin-jian Street,

當場宣布，每一位往生者有舍利

I announced that every member of our association would achieve relics after death,

而且有兩個以上都看到法身

and that more than two would see Dharma Bodies.

(我太太和我妹妹都有看到)
(My wife and sister both have seen them before.)

到現在，你看，也是看得到啊
Even now our members still can see Dharma Bodies.

因為是發五色珠出去。雖然時空廿多年了
This is because I issued a Five-colour Light at that time. Even after more than 20 years,

到現在往生者會員都有舍利
that announcement still applies to all our deceased members to date.

往生者的家族一定要有兩個以上
For each of our members, more than two of their family members must also achieve relics after death,

看到往生者的法身
and their Dharma Bodies will be seen by their relatives.

(雖然這樣?)
(That being said,)

(他們都說我又沒有修，不太相信)
(my relatives and friends don't quite believe me because I practice no asceticism.)

那是人的觀念，沒關係，我要表達...
That is the conventional thinking. What I mean is...

一般人會想
Ordinary people would think,

媽媽沒有修，怎麼會有舍利?(對)

“Your mother practiced no ascetic austerity. How could she achieve relics?” (Yah.)

有修的怎麼沒有？有修的怎麼沒有？
Why do those who practice asceticism achieve none? Why is it so?

比如說，有的人問我
For example, some people asked me,

你沒有吃素怎麼會有分身？
“You are no vegan. How can you achieve a Fen-shen?”

你有吃素，怎麼沒有？
You are a vegan, but why do you achieve nothing?

那就是人的觀念
This is the conventional thinking.

莊子講的成心、去知、絕聖棄知
Zhuangzi talked about establishing the mind, suspending knowledge, and relinquishing attachment to attaining sainthood.

知識都要放棄，暫時，暫時擱置
Suspend knowledge temporarily.

知識是用於上班、工作，這與知識都無關
Knowledge is to be used in work. The achievement of Fen-shen has nothing to do with knowledge.

去知，去知，因此才要喪我
Suspend knowledge. Thus it is said to relinquish egoism.

喪我，坐忘
With egoism relinquished, one can then attain sitting in oblivion.

包括知識也都忘記了，因此才看到本體

With knowledge being suspended, one can then
see one's Ben-ti.

我們如今不必喪我，也不須坐忘
To date we don't have to renounce our ego,
practice sitting in oblivion

也不用心齋
or practice mental fasting.

直接，而且不必修也有
We can achieve such attainment directly
without practicing any asceticism,

就是靠這光體嘛
simply by the Light.

靠這光體，感覺到疑惑
People may doubt how this can be attained by
the Light

沒有修怎麼會有？
without practicing asceticism.

所以有自然流露，要說有自然流露
That's why we say Nature arises of Itself.

自然太超越了
Nature is too surpassing

超越到使你不相信
and too transcendent to believe.

那一陣子我都喜歡展現...
There was a time I preferred demonstrating

化舍利！化照片！
relics and manifestation [of my Fen-shen] in
photos.

照片，我要顯在空中
The photos captured my Fen-shen manifesting
in the sky.

喝，那位照相的不斷地拍、不斷地拍
That photographer kept shooting

照了廿幾萬張哩
and had about 200,000 photos in total that
captured the manifestation of my Fen-shen.

我要顯舍利！顯到現在還沒有停止
I announced that people can achieve relics, and
this announcement still works even now,

沒人注意到啊
albeit that few people noticed this.

即使後面的人經常有舍利
People of the future generation likewise can
achieve relics,

還能看到法身
and see their Dharma Bodies too.

大家看到法身，大家有舍利，就是有光體啊
People can see their Dharma Bodies and
achieve relics because of the Light.

光體會一直照明你
The Light will always illumine you.

你說六項都有或是看得到
You said that you have mastered the six
faculties, or even just the visual faculty.

也是有照到光了啊
This likewise is because you have been
illuminated by the Light.

你的思想稍為放鬆一點，一直顯發出來
As long as you can loosen up a bit your
conventional thinking, your Ben-ti can reveal
Itself to you unceasingly,

到最後要顯得更廣大
and eventually become greater than ever
before.

他們所讚譽的境界你都攝受過來
You can apprehend all the perceptions that
were praised by others before.

都攝受過來
You can apprehend them all,

只有偶像和如來明妃不要
except that you might not want to have the
same celestial idols and Buddha Partners as
theirs.

其餘的都攝受過來
You can apprehend the rest of them all,

都攝受過來
Apprehend them all.

噢，美麗的世界都在你心中
All beautiful worlds are in your mind,

接下來，再留給你的兒子
which you can pass down to your sons and
daughters,

留給你的子孫
grandsons and granddaughters.

留法身給子孫才是最完美的
Nothing compares to leaving your offsprings
with Dharma Bodies.

因為法身永遠真善美啊
Dharma Bodies are of eternal truth, goodness
and beauty.

古代幾千年來要追求的法身
Since antiquity, people have been searching to
achieve Dharma Bodies.

真的有法身
There really are Dharma Bodies.

從老莊會開始
Starting with the philosophy of Laozi and
Zhuangzi,

整套的中國哲學來銜接法身
I relate the whole set of Chinese philosophy to
the idea of Dharma Body in Buddhism,

不在乎人家信不信
irrespective of whether people believe it or not.

相信法身是你的福氣
It's your fortune if you can believe in the
existence of Dharma Bodies.

到後來有一次上去
One day I was surprised to find out myself
actually being there [in the reality realm].

我沒有在練，也沒有在想、也沒有在什麼
I wondered, "I engage no practice of asceticism
and meditation.

咦，怎麼就佇立在那裡？我沒有做反而為
How come I can stand there without doing
anything?"

這樣稱為「無為而為」
Such is called "acting with non-contrivance."

「我要練、我要如何、要如何」
"I want to practice and do such and such."

就是我剛才簡單對你說的一句話
As I told you earlier,

你的思想儘量退一些，就是這句意
"Relax your thoughts." This is what I meant.

我的分身要站在那裡，練了三千次
I practiced manifesting my Fen-shen to stand
there for about 3000 times,

練啊、努力啊，沒有啊！

putting lots of efforts but to no avail.

咦，就常常看到分身出來、出來
Strangely enough, I often saw my Fen-shen
appear,

咦，有一天祂真的就站立於空中
and one day He finally manifested in the sky.

那是祂在運作的，而不是我在運作的
It was all operated by Him, not me.

這不是靠練的
This wasn't achieved by practice,

這不是靠做事業、努力打拚，不是啊
or by hard working.

讀書、要考什麼、考什麼，要靠努力
Studying, taking exams and the like depend on
human efforts.

這個和那個不同
Attaining the reality realm is different from
studying and taking exams.

越努力越退步，進道若退
The more efforts you put in, the more likely
you're to recede. In the pursuit of the Tao, you
progress by regressing.

(不是，我們都會想要有一個努力的目標)
(We all want to have a goal to strive for.)

目標，你先把努力的目標掌握住就對了
Just hold firm to your goal first.

方式由你的本體替你解決
Let your Ben-ti decide the way for you.

我的目標例如要怎麼樣？
“What goal should I set?”

六項究竟，你講的就是目標掌握住

To attain ultimate mastery of the six faculties is
your goal.

你的潛意識掌握住
Hold firm to your subconsciousness.

喂，結果你的目標你的本體知道
Your Ben-ti knows your goal.

突然間，咦，目標成了，「無事而功」
Then one day when your goal suddenly
achieved, such is “obtaining merits without
contriving.”

老莊所謂的「無事而功，無為而為」
Such is what Laozi and Zhuangzi said,
“Obtaining merits without contriving; acting
without contrivance.”

無為而為，無事而功
“Acting without contrivance; obtaining merits
without contriving to obtain merits.”

就是這個意思
Such is the notion.

你現在算是
Your obsession that

「我要如何、我要如何」就是有為
“I want to do such and such” is an act of
contrivance.

為則敗，執則失
“Contrivance yields failure; attachment yields
loss.”

喂，這是老子講的，為則敗
These are Laozi's words, “Contrivance yields
failure.”

聖人處無為，所以不敗、不失
Saints practiced non-contrivance and thus were
free of failure and loss.

「我要如何、如何」，針對道來說
You pursue the Tao with the idea, "I want to do such and such."

針對道，和做事業無關啊
However, the attaining of the Tao has nothing to do with business.

做事業要努力、要打拚啊，道與這個不同
Running a business requires human efforts, but the attaining of the Tao doesn't.

所以說「反為道之動」。祂都走反勢
Thus it is said, "Reversion is the movement of the Tao." It runs counter to the convention.

你看老子，走反的動作，顛倒，虛啊
Take Laozi for example. He lived in a way contrary to conventional values.

他形容谷，山谷的谷，空的
He described valleys as empty,

他以碗來形容，碗空空的才能裝東西
like a bowl, such that it can contain things.

谷深才能裝...碗空空的才能裝東西
A bowl has to be empty so that it can contain.

風箱空空的，裡面才能出很多東西
A bellow has to be empty so that it can produce music.

他用虛、空、柔、弱
He preached humbleness, emptiness, softness and versatility.

天下最柔軟的就是水
The softest and most versatile thing in the world is water.

可以破最硬、最金剛、最堅硬
However, it can break through the the hardest.

水可以破至堅
Water can penetrate the hardest.

最硬的，水可以破。無間破有間
The hardest can be penetrated by water. The formless can penetrate forms.

例如我們的遙控器
Take remote controllers for example.

你看，它沒看見啊，無形的破你有形的
The signals are invisible and formless but able to penetrate solid things.

無形的可以開啟電動門，那鐵門那麼重
The invisible signals can trigger a heavy mechanical iron gate to open.

你用人在那裡搬得哀哀叫
Were you to ask men to open that heavy gate by hands, they would need to exhaust all their strength.

按一下它就自動開啟了，你看
You can open it simply by pressing the button.

無堅破有堅，最柔的破最強的
Such is using the intangible to control the tangible, using the softest to break the hardest.

道就是都走反勢
The Tao runs counter to human conventions.

你...目標，「要六項究竟、要法身完整」
[You said] your goal is to attain mastery of the six faculties and achieve a Dharma Body in full,

「但是現在還未達到這個境界」
and you said you haven't reached such state

「只有看六項而已」
and are merely in the beginning to attain it.

稍微注意、稍微看光
Just pay attention to the Light.

都不要想這些問題
Forget about these questions.

噢，有一天你自然流露就有，「無事而功」
One day the six faculties will naturally reveal
to the full without contrivance.

如今你會思考起來
Now you would reflect that

既然你說出悉達多怎麼樣
Shakyamuni, for instance,

喂，悉達多拋妻兒、棄家庭、拋下父母親
abandoned his wife, children, parents and
family

你看為了道哩
for the purpose of attaining the Tao,

為了本體啊，為了永恆
for the purpose of Ben-ti, the eternal.

悉達多捨得放下
Shakyamuni was willing to renounce all these.

我們現在不必放下什麼
To date, we don't have to renounce anything.

我們如今照常擁有什麼
We can live as usual,

因為遇到光體就都不必放棄什麼
because we have met the Light.

照常完成
We can likewise have Shakyamuni's
attainments

和悉達多相同的法身！不必那麼累

and achieve Dharma Bodies equal to
Shakyamuni's without following his practice.

悉達多非常嚴肅哩
Shakyamuni was very serious about attaining
the Tao.

道是自由輕鬆，心放出去
However, the Tao operates in a free and
relaxed manner. It is only when your mind is
unleashed,

逍遙自在
liberated,

生命顯出永恆意義出來
can the meaning of life emerge.

無拘無束，與宇宙彌合成一體
You can then be free of bondage and attain
unification with the universe.

老莊就是這個意思啊
Such is what Laozi and Zhuangzi meant.

莊子的逍遙遊可以變莊子喜歡的世界
In the book Zhuangzi, the chapter on The Great
Emancipation talked about Zhuangzi
manifesting a world that he admired,

莊子說四海之外
for instance, the realm beyond the four seas,

還是無垠的曠野塵垢世界之外
the boundless land beyond the secular world,

以及我剛才講的，太極之上，六極之下
and even the realms I talked about earlier: the
realms beyond the highest pole [Tai-ji] of the
cosmos and underneath the six directions
[Liu-ji] of the universe,

莊子都能逍遙

There is nowhere Zhuangzi couldn't roam freely.

心有放出去了，就是逍遙

Once your mind is unleashed, you can attain the great emancipation.

所以你剛才說六項完整

You said you wish to attain full mastery of the six faculties.

六項完整的目標就是要與宇宙連絡在一起

Such goal is to attain unification with the universe,

然後，完成與道彌合

and then to complete unification with the Tao.

(因為佛教說，到了阿羅漢就不必來輪迴)

(According to the Buddhist teaching, those who have attained the state of Arhat are freed from incarnation.)

(而阿羅漢還有微細惑)

(Arhats are not yet completely free of doubts.)

(微細惑就是還有不清楚的地方)

(They have doubts because they haven't attained thorough clarity.)

那是苦修的部份

That part is about practicing asceticism.

苦修不是直接進入法性

However, ascetic practice gives no direct entry to Dharma nature;

它那是經過意識分解

it involves the use of intellectual analysis,

分解成好幾個識

to distinguish consciousness into many folds.

是漸悟

Such is gradual apprehension.

《阿含經》，講阿羅漢

The Agamas talks about Arhats.

它的程度最高是到阿羅漢

The highest rank of those on the path of enlightenment is the rank of Arhat.

三果阿那含就不用輪迴了

Those in the rank of Anagami are already freed from incarnation.

阿羅漢就很高級了

Arhats are of a very high rank.

苦修，阿羅漢很困難了

Practicing asceticism is difficult, even for Arhats.

阿羅漢的思想是漸修、漸悟啊

Arhats believed that asceticism and enlightenment can only be attained gradually.

《阿含經》的傳統只有悉達多可以成佛

According to the convention of Agamas, only Shakyamuni can attain Buddhahood.

其餘的只能成阿羅漢，一佛而已

The rest can at most attain Arhathood. There is only one Buddha.

小乘佛教

Such is the teaching of Theravada.

到大乘，每個人都可以成佛

However, according to Mahayana, everyone can attain Buddhahood.

得要三大阿僧祇劫？

Is it necessary to practice the three great Asamkhyeya Kalpas?

到了密宗、無上瑜伽，即身即佛

When it comes to Vajrayana [Tantric Buddhism] and Anuttarayoga Tantra [Unexcelled YogaTantra], it is said that Buddhahood can be attained in this life,

當下就可以成佛
immediately.

當下什麼意思？
Why “immediately”?

靠你的本體就可以成佛了
Because you attain Buddhahood by your Ben-ti.

阿羅漢，則是靠肉身修
Arhats, in contrast, relied on using the physical bodies to practice asceticism.

修修修
Practice, practice and practice.

如果靠自己修的，例如阿羅漢
For those who practice asceticism solely on their own, like Arhats,

很久才能成阿羅漢哪
it takes long to attain Arhathood.

目標亦是不要再輪迴啊
The goal is also to be freed from the cycle of incarnation.

你認識的大師等
The masters you know and the like,

一定都從《阿含經》基本的在研究、在修
all of them must have started from the basics of Agamas.

正經的法師都針對理論
Rigorous Buddhist masters all tend to focus on theories.

否則十大弟子怎麼在《維摩詰經》中
Otherwise, why is it noted in the Vimalakirti Sutra that

被維摩詰抨擊？
Vimalakirti criticised the ten disciples of Shakyamuni?

《維摩詰經》
The Vimalakirti Sutra

是佛教重要的經典啊
is a key scripture in Buddhism.

先觀自身實相，看自己的法身成就阿羅漢
One has to see one's own reality body, i.e. Dharma Body, in order to attain Arhathood.

修修修...斷去意識、細微意識
If you pursue this by practicing asceticism to cut off all your mental activities,

再斷到阿賴耶識，喂，修、修、修
and then to cut off the receptacle consciousness.

在那裡打坐，坐到第七意識
You sit there practicing sitting meditation, and when you begin to gain mastery of the seventh consciousness,

第六意識就在胡思亂想了
it's likely that your sixth consciousness has resumed its activity to generate various thought fabrications.

雜念你能去掉就很困難了哩
It's hard enough to root out your thought fabrications.

去掉進入第七意識
To rid off thought fabrications and enter the seventh consciousness

就約略是第三禪了哩
is almost the attainment of “the third Zen.”

再進入到阿賴耶識——靈魂那裡
The next step is to enter the receptacle
consciousness - the abode of soul,

已經第四禪了
which belongs to the fourth Zen.

第四禪正好要轉成大圓鏡智了
After the attainment of the fourth Zen, the
Great Mirror Wisdom can then emerge.

雜染意識揮掉，成大圓鏡智的時候
It is only when your thought fabrications have
been extirpated and the Great Mirror Wisdom
has emerged that

你才能看到自己的天身哪
you can see your celestial body.

到第七意識就困難了
It's difficult enough to attain mastery of the
seventh consciousness,

還想看到天身？
not to mention seeing a celestial body.

為何還要分小乘、大乘？
Why is there such distinction between
Theravada and Mahayana?

就是經過改良改良
This is because the teachings has gone through
modification several times.

喂，大乘直接！看...拜佛
Mahayana preaches direct enlightenment!
Worship Buddha, for example,

看佛會不會放光照明渡一下？

and see if the Buddha can enlighten people and
ferry them across [to Nirvana].

拜阿彌陀佛——無量光，幫忙放光照明
To worship Amitabha -- the Infinite Light -- is
to seek its enlightenment.

沒遇到阿彌陀佛啊
Without meeting Amitabha,

所以無量光沒有照明你
you are not yet illumined by the Infinite Light.

你就繼續在修啊
You have to continue practicing.

修、修、修，就漸漸...漸漸走上別條路去
Practice, practice, and practice. But in the end
you go astray gradually,

走上其它的宗教儀式
pursuing other religious rituals,

走上蓋廟、走上...
e.g., building temples, shrines and etc.

所以變得法身不重要了
It becomes unimportant for you to achieve a
Dharma Body.

走到後來，穿袈裟的在講儒學
In the end, you put on monk robes and preach
Confucianism.

穿袈裟就要講佛經，怎麼講儒學？
Those in monk robes are supposed to teach
Buddhism. How do they come to teach
Confucianism?

變成最後不符合釋迦佛的意思
Eventually that goes against Shakyamuni
Buddha's original intent.

所以釋迦佛早就預料到「末法時期」

Shakyamuni Buddha had predicted the coming of the era of strife.

如今就是末法的時期了
Nowadays is the era of strife.

你媽媽有法身，不必修，太快卻感到疑惑啦
Your mother has achieved a Dharma Body in such a short time without practicing asceticism so that you have doubts.

(不，那是一種現象，不是疑惑啊)
(I have no doubt in what you said. It's just that I was overwhelmed by the phenomena.)

有時候在路邊撿到寶
Sometimes you happen to discover a treasure at roadside,

真正的寶，你要當成寶
a genuine treasure. You should cherish it.

如果你在很大的店鋪，賣你一個藝品是假的
If someone sells you a counterfeit art piece in a big shop,

騙你值五十億，你當成是真的
at a price of five billion dollars, and you regard it as a genuine treasure

就擺在金庫裡
and store it in a vault.

結果翻出來鑑定是假的，才五元而已
Ironically, when you bring it for assessment, you find out that it is merely a counterfeit and worth no more than five dollars.

而擺在路邊，全是泥土
However, a genuine treasure at roadside covered in mud

丟給你，你卻不要
is passed on to you but you reject it.

一個乞丐說，哎喲，我肚子痛
A beggar exchanges it with you

和你換一個饅頭
for a bun.

你換給他那顆饅頭，那顆饅頭...
You exchange your bun with him,

結果那寶價值五十億
and in return obtain a treasure worth five billion dollars.

那寶回去亂丟啊
You don't know to cherish it and cast it aside.

那寶是真的哩
That is a genuine treasure!

我們這是路邊攤，沒錯啊
We are like a roadside stall.

我們是路邊攤
That being said,

但是路邊攤有時也賣好的東西，不錯啊
sometimes roadside stalls also sell excellent stuff,

沒包裝啦
just without fancy packaging.

我們沒在賣，你就儘管顯發
We sell nothing. Just go ahead to [let your Ben-ti] reveal.

看到他們每一位的讚譽
The praises they made

即證明了路邊攤真的
proved that our roadside stall do have genuine treasures.

(真的，那些讚譽都很好)
(Yes, all those praises are excellent!)

你媽媽真的有就好了
It's great that your mother has achieved relics.

你媽媽的舍利是發五色珠出去
Your mother's relics were achieved by the empowerment of my Five-colour Light.

大家就有舍利
Every one of you can all achieve relics.

至今我們會員沒有一個沒有舍利的
To date, none of our members achieve no relics.

(剛才讚譽的那些，噢！那個都真的...)
(What I praised just now are all true...)

道不是靠努力，靠注意
To attain the Tao is not through hard working, but attention.

你的法身替你完成
Your Dharma Body will accomplish it for you.

所以說「無事而功，無為而為」
Thus it is said, "Obtaining merits without contriving, acting with non-contrivance."

道就要用無為，自然的方法
The Tao has to be attained in a non-contriving, natural way.

若是還在苦修、又在儀式練莊嚴
If you insist in carrying out ascetic practice and cultivating serenity by performing rituals,

很困難啊
you are likely to fail.

悉達多也是要學法身

Shakyamuni too had to learn how to achieve a Dharma Body.

(他最後也是那幾天才得道的嘛)
(He didn't attain the Tao until the last few days.)

(開始那些都是苦修，都不對)
(His initial engagement of asceticism in early years proved to be useless.)

夜睹明星之後
It was not until he saw the star that

悉達多才可以分身千百億
he could emanate hundreds of thousands of billions of Fen-shens.

(所以他最後那些)
(So what he achieved in the end)

(就是都水到渠成)
(was a natural fruition of that vision of the star.)

到了大乘佛教出來的經典
In Mahayana scriptures,

例如《觀無量壽經》
such as the Infinite Life Sutra,

你看，釋迦佛教韋提希夫人觀落日
Shakyamuni taught Queen Vaidehi how to envision a sunset,

看夕陽西下、觀落日
envision how the sun sets in the west below the horizon.

證明了我們觀落日
This demonstrates that we too can achieve such vision.

大家現在也都能看到落日

To date every one of you can envision the scene of sunset too.

觀落日到最後，就是要讓你自見其身
The final aim is to get you to see yourself,

才能去極樂世界
so that you can enter Nirvana.

第十四觀就講「自見其身」啊
The 14th insight is exactly about “seeing oneself.”

(有啊)
(Yes.)

(噢，黃素卿常常幫我們演觀落日)
(Huang Su-qing often helps engage us to envision sunset,)

(還有海風吹來，有那鹹鹹的味道)
(feel the sea breeze with a slight taste of salt.)

(噢，真好)，她和先生以前常約我去他家
(How wonderful!) She and her husband often invited me to their house.

她當時沒興趣，在旁邊只是搓手指而已
She wasn't quite interested initially and merely sat with us playing with her fingers.

也不知道她會說話
She didn't speak at all.

我一開始以為是啞巴哩
Initially, I thought she was mute.

道是在追求天人合一
To pursue the Tao is to seek the unification of the heaven and man,

天人合一
the unification of the celestial and the secular.

天就包括宇宙，人就包括所有的人事地物，彌合

The celestial includes the entire cosmos, whereas the secular includes all things, places, events and human activities.

彌合，人生的生命與意義就擴充出來
When the unification is attained, the meaning of life is realised likewise.

廣度就拉出來
The vastness of life is likewise consolidated.

現在到一百歲之後
Even after you pass away,

都繼續的哩
your such attainment sustains.

不講到一百歲以後嗎？
Let's not talk about life after death.

我們先講在世，當下生活
Let's talk about the current life, the current living.

人生真的能達到天人合一
The unification of the celestial and secular can really be attained in the current life,

悉達多太子也如此
Shakyamuni has achieved this.

喂，佛教就是要學習如同悉達多有法身
The moral of Buddhism is to encourage people to achieve their own Dharma Bodies as did Shakyamuni.

悉達多能分身千百億啊
Shakyamuni can emanate hundreds of thousands of billions of reality bodies.

佛教的目的就是要「離苦得樂」

The purpose of Buddhist teaching is to get people to “detach from sufferings and rejoice in felicity,”

與「超脫輪迴」
and to “be freed from the cycle of incarnation.”

如何超脫輪迴與離苦得樂？
How are we to break the cycle of incarnation and detach from suffering and rejoice in felicity?

法身！
By the attainment of Dharma Bodies!

「破一分無明，證一分法身」
“One less ignorance, one step closer to achieve a Dharma Body.”

淨空的話給你聽
This is a statement of Jing-kong.

「破一分無明，證一分法身」
“One less ignorance, one step closer to achieve a Dharma body.”

曾聽過啊
As you might have heard of it before,

一個一個學的不同，目標亦是法身哪
although the things we learn are different, our shared goal is to achieve a Dharma Body.

不然佛教要學什麼？
Otherwise, what's the use of studying the buddhist teaching?

若無法身，釋迦佛就沒有毘盧遮那佛
Were there no Dharma Body, Shakyamuni would not have the emanation of Vairocana Buddha.

沒有華嚴境界

There would be no such realms as the Flower Ornament Realm,

沒有阿彌陀佛
and no Amitabha Buddha.

都是釋迦佛變的哩
These were all emanations of Shakyamuni Buddha.

人的心可以變化
Human mind can produce all such manifestations.

萬法唯心，一心生萬法
The myriad Dharma realms are from the mind. The mind can produce myriad Dharma realms.

佛的心和眾生的心無差別
There is no difference between the mind of Buddha and the mind of myriad beings.

因為一切眾生都有如來德性
This is because multitudes of beings all inherit the virtue of Buddha.

德性與我們剛才講到的...
the same Virtue as we said earlier,

老莊的德性一樣
the virtues that Laozi and Zhuangzi talked about.

拜你的心，顯發出來就有德性了
Revere your mind. When it is awakened, virtue will naturally emerge.

極樂世界，我還在 DVD 有講過
In my earlier DVDs, I've mentioned the realm of Ultimate Bliss,

《觀無量壽經》講的
as has been noted in the Infinite Life Sutra,

「極樂世界自心出」，從心出來的
“The realm of Ultimate Bliss comes from the mind.”

從釋迦佛的心流露出來的
It was originated from Shakyamuni Buddha's mind.

釋迦佛可以，我們也可以
Shakyamuni Buddha can achieve this, and so can we.

一切眾生都有如來德性
All multitudes of beings inherit the Buddha virtue.

儒學說人人可以聖人，所以，滿街都是聖人
Confucianism advocates that everyone can become a saint; thus it is said that saint are everywhere.

在王陽明時代就這麼說
This was a popular saying in the time of Wang Yang-ming.

老子說
Laozi once said,

我所講的非常簡單且易知易行
“My teaching is easy to understand and carry out,

但是天下莫能知、莫能行
but the world fails to understand and put it into practice.”

老莊沒有強調人人可以
However, Laozi and Zhuangzi didn't highlight that everyone can achieve this.

《涅槃經》也有講，人人可以成佛
Nonetheless, according to the Nirvana Sutra, everyone can become a Buddha,

因為人人有法性、有如來藏心
because we all have Dharma nature, Buddha mind.

來！(感恩本尊)
Come! (Thank you, Ben-zun.)

好像在賣膏藥
This sounds as if I'm selling you some kind of medicine.

(本尊我請問您)
(Ben-zun, I have a question to entreat you for explication.)

好，方國禎你聽得下去嗎？方國禎？(能)
Sure, Fang Guo-zhen, are you still with us? Fang Guo-zhen? (Yes.)

你有看過分身嗎？(有)
Have you seen Fen-shen before? (Yes.)

確定啊？(有)。確定喔
Are you sure? (Yes.) Sure?

此時推出老莊
I talk about the philosophy of Laozi and Zhuangzi now

就是要讓你跟著老莊逍遙遊進入
because I want to lead you into the realm of liberation with with Laozi and Zhuangzi,

要學習老莊逍遙遊進入
to get you learn the great emancipation of Loazi and Zhuangzi.

用的第一步
This is the first step of putting the Tao into use.

(感恩本尊)。哇，是要哪一個？
(Thank you, Ben-zun.) Which one?

(我要請教您一個問題就是說)
(I have one question to plead for your
explication.)

(我媽媽是四月底往生了)
(My mother passed away last April.)

(我回去看她的時候，她已經往生了)
(When I finally arrived at her bedside, she had
already passed away.)

(我拿這本簽字的書回去，就貼在她的心上)
(I placed one of your signed books on her
chest,)

(幫她貼著。我一直幫她唸《讚光篇》)
(and kept reading the chapter Extolling the
Light for her,)

(並說媽媽妳不要害怕)
(telling her not to be afraid,)

(妳要跟著光去，要跟著本尊的分身去)
(and to follow the Light, follow Ben-zun's
Fen-shen.)

(這樣，我一直對她這麼講)
(I repeated this to her in this way.)

(結果說要撿舍利)
(We had initially requested to collect relics,)

(不知去到新營火葬場...)
(but when we reached the Xin-ying cremation
centre,)

(我們還沒去，就整個甕都封起來了)
(the pot had already been sealed.)

(都沒半點東西了，撿不到)
(Nothing left. There was no way for us to
collect relics.)

(我一直擔心、擔心著，不知有沒有渡到)

(I have been worrying whether she had been
ferried across...)

(我就是到了她四十...)。且慢，妳...
(It was not until the 40th day after she passed
away...) Hold on, you...

(往生四十三天的時候，我有這樣...)
(On the 43rd day, I...)

(不怎麼睡，有看到她的舍利子)
(I saw her relics when I was half-awake.)

有看到舍利子？(舍利子用盒子裝著)
Did you see the relics? (The relics were
contained in a box.)

(就像這個.....那樣)。妳是實相的嗎？
(Like...?) Did you see the relics in your reality
vision?

是實相的嗎？(是)
In your reality vision? (Yes.)

妳現在不知道妳媽媽有沒有渡到？(是)
Is it that you are unsure whether your mother
has been ferried across? (Yes.)

妳有圓光嗎？(有)
Have you seen the Round Light before? (Yes.)

有圓光？(嗯)
The Round Light? (Yes.)

妳曾看過妳的分身嗎？
Have you seen your Fen-shen before?

(我沒有看到我的分身)
(I've never seen my Fen-shen,)

(我有看過你的分身)
(but I have seen yours before.)

曾看過我的分身？

You have seen my Fen-shen?

(都出在虛空，看在虛空)

(He appeared in the sky.)

(以及有你的分身出來)

(Your Fen-shen manifested in the sky.)

妳現在...我的分身帶妳媽媽去見妳了

Now, my Fen-shen brings your mother to see you.

妳在那裡等待沒關係，這可以等待

It's all right; take your time.

等不到，不要罵我就好了

Don't blame me if she doesn't show up.

有渡到，我分身會幫妳渡到

My Fen-shen will help you ferry her across.

渡是我的分身去渡，不是我，我不會渡人

It's my Fen-shen who ferries people across, not me.

我不要被人渡走就好

It's good enough I'm not ferried away by others.

(我現在就是...心中就是罣礙著)

(I have this concern all the time...)

(這樣不知有渡到嗎?)

(I'm not sure whether she has been ferried across.)

現在沒有查出來不知道

I can't answer you now

我不能隨便回答妳

without further inspection.

要以妳真正看到作標準

It has to be based on whether you actually see her come back.

沒有看到妳光是說渡到，哪有算數?

It doesn't count if you don't see her.

(要帶我媽媽給我看這樣就對了?)

(Do you mean that Fen-shen will bring my mother to see me?)

得要親眼，帶到在妳面前給妳看

You have to see her manifest in front of your eyes

甚至於和妳說話

and even talk to you,

不能和妳生活在一起

although she can't live with you

因為不是「識變」，不是妳本體變的

This is because she is not a "transfiguration" of you consciousness by your Ben-ti.

是我的分身幫妳找出來

It is my Fen-shen who helps you find her out,

並且帶去見妳，這樣表示渡到

and brings her to see you, which means that she has been ferried across.

(說要感恩本尊，自從去新加坡...)

(Thank you, Ben-zun. Since last time...)

(去新加坡見你回來，我看到非常多的境界)

(I visited you in Singapore, I experienced a lot,)

(也有看到...去新加坡根本...我三天...)

(and saw a lot. Those three days in Singapore,)

(到第三天才聽得懂而已)

(it was not until the last day that I started to understand what you said.)

(我都聽不...聽不懂...)

(It was beyond my understanding.)

聽不懂的就是道，我講話人聽不懂的
The incomprehensible is the Tao. Few people
can really understand my words.

妳就把聽不懂的當成道
Then treat the incomprehensible as the Tao.

(到最後的第三天的那個晚上)
(It was not until the last night)

(隔天要回去的那一晚上，就看到境界了)
(that I had a vision of the reality realm,)

(看到像是蓮花的葉子)
(such as the lotus leaves)

(在水面這樣冒著，洋溢飄曳著那樣)
(floating on the water dancing with the wind.)

(還有那花是紫色的，我看了看歡喜得很)
(The petals were purple. I enjoyed watching
them,)

(晚上三點多看了看，歡喜得很)
(and stayed up until around 3 a.m.)

(就回來了，回來還有看到天冠光)
(After I returned home, I also saw a Crown
Light,)

(也有看到漩渦光)
(and a Spin Light.)

妳回來後都有看到了？(是)。我在那裏演的
Did you see them all after you came back from
Singapore? The things that I demonstrated
there? (Yes.)

(看到漩渦光都會旋轉喔)
(The Spin Lights were all spinning.)

漩渦光啊，(是，漩渦光都會旋轉)
They were Spin Lights. (Yes, they were all
spinning.)

漩渦啊 (是)
Spin like a whirl. (Yes.)

(不太會講)
(I am bad at describing things.)

沒關係，看得到就好
That's all right. It's fair enough that you can see
them.

(不太懂，我也不太瞭解)
(I don't quite understand either.)

看得到最重要，不是會講啊
The most important thing is that you can see it,
not whether you can describe it well.

(都...穿...牆壁上都出現虛空)
(The sky penetrated superimposing on the
entire wall of my house.)

(虛空就看到您分身)
(In the mid-air there I saw your Fen-shen.)

(有一次出現您的分身，算算剛好七個)
(There was another time I saw seven of your
Fen-shens)

(這麼排列著，排列在牆壁裏)
(manifest in an array on the wall.)

七個都很清楚？(是，旁邊還那個五色珠)
Were the seven of them all clear? (Yes, next to
them was a sphere of Five-colour Light.)

(五色珠也有看到，還有看到龍)
(I saw a sphere of Five-colour Light as well as
a dragon)

(又看到天冠光)。這樣而已喔？
(and a Crown Light.) Only these?

(我早上還有看到天冠光)
(I also saw a Crown Light this morning.)

好好好，好好好，噢，這樣就很好了
Good, this is good enough.

(我每天都有看到光啊)
(I saw Lights everyday,)

(但是那個光沒有什麼形狀)。有清楚嗎？
(but most of them don't have a particular shape.) Were they clear?

(有清楚，光起初出來像一片雲那樣)
(They were clear and looked like clouds initially,)

(旁邊鑲著那個...這種青草色的邊)
(with a green lining.)

(現在就是一直變、一直變)
(Then they continued to change the shape.)

(變成像一隻馬的形相)
(One changed into a shape of horse.)

(現在祂又變剩下差不多一半)
(It continued to change until only half of it remained.)

(馬形相的上方還有一棵樹)
(Above the horse-like cloud was a tree)

(像玉蘭花的葉子那樣)
(with leaves resembling those of a white sandalwood.)

(今天早上還有看到那些)
(I saw these this morning.)

(沒有在睡覺時看的)。妳繼續看
(I saw them when I was awake.) Keep watching.

妳繼續
Keep watching.

改天就看到我分身帶妳母親去見妳
One day you will eventually see my Fen-shen bring your mother to see you.

看一面，她會帶著笑容啊！(帶著笑容)
You will see her full of smiles. (Full of smiles.)

頭髮會梳理得很好，這樣才算是渡到
Her hair will be well tidied up. Only this way can we say she has been ferried across.

沒有看到不能講渡到啊！
We can simply claim that she has been ferried across without seeing her.

(我在這裡，就是一個心在這裏難過那樣)
(This is what concerns me a lot.)

妳是孝順，孝順的人絕對有
You have sincere filial piety to your parents. People like you are sure to attain this,

得要有看到
provided that you can see for yourself.

我不能說沒看到就講渡到了
I can't claim that she has been ferried across without you seeing her.

這樣是要講給鬼聽？(感恩本尊，感恩本尊)
Otherwise, it's like making empty promises. (Thank you, Ben-zun. Thank you.)

方國禎...
Fang Guo-zhen...

恭喜妳，妳這樣境界很好哩。(感恩)
Congratulations to you. You have marvellous perceptions. (Thank you.)

境界比較重要
Nothing compares to being able to see the reality realm.

台灣的佛教不注重境界

However, the Buddhism in Taiwan pays no attention to such perceptions.

妳若無境界...(我不懂，我也不瞭解)

Suppose you have no such perceptions... (It's beyond my understanding.)

沒有境界，比如說明心見性

For instance, "Purify the mind to see one's true nature,"

你打坐就是想「明心見性」嘛

the purpose of practicing sitting meditation is to attain "the purification of the mind and seeing one's true nature."

見性就是見法性——天眼的意思

To see one's nature is to see the Dharma nature--to attain celestial vision.

「見」字就是「天眼」了

"To see" is to achieve "celestial vision."

天眼是神通的第一個哩，天眼哩

Celestial vision is the first of all the superknowledges according to the Buddhist tradition.

不能講神通，哇，就都不必看了啊

If we can't talk about superknowledges, what's the point of achieving celestial vision?

就坐在那裏長坐不臥

We can simply sit there like a stone.

(感恩本尊)

(Thank you, Ben-zun.)

(剛才本尊講的我都聽得懂，看也都看得到)

(I can understand all the things Ben-zun expounded just now and can see them too.)

(主要我想讚譽一件，我在工作上)

(I'd like to share a story about my work.)

(我做那工作，講到查線)

(My work involves wire-arranging.)

(有發現四條線要怎麼樣拉?)

(One day I found out that there were four wires entangled and I had no idea how they were pulled together.)

(頭尾不知道)

(I had no idea where their source and the ending place were.)

(有一天在那裡想不通的時候)

(I tried to figure it out all day long but to no avail.)

(要下班的時候)

(When I was about to get off work,)

(突然浮現這四條線)

(an image suddenly surfaced in my head)

(是幾十年前人家拉的)

(showing how the previous workers pulled the wires together decades ago.)

(拉的人當時就是管線配錯)

(They made a mistake then.)

(沒有辦法拉，才這樣拉)

(They had no other solution and can only arrange the wires this way.)

(那條線的來龍去脈，我都不知道)

(Previously I had no clue how the wires were routed.)

(突然浮現那境相給我)

(The sudden manifestation of the image)

(還浮出那個管線)

(showed me the route)

(拉線那人他的聲音給我聽)

(and also broadcasted the workers' conversations)

(讓我瞭解到那四條?是這樣演、這樣演)

(so that I can understand how the four wires were routed,)

(它演變來路也都瞭解)

(and how their route changed over time.)

你這個是實相看到的嗎?(是)

Did you see them in your reality vision? (Yes.)

你的生活就是這樣嗎?(是)

Did they manifest in your living like this? (Yes.)

你的工作就是這樣嗎?(對、對)

In your work too? (Yes.)

和它完全對上嗎?(我正要去查那條線)

Did the manifestation exactly match the situation of your problem? (Just when I was about to check the wires...)

從實相來告訴你?(對)

The answer appeared in your reality vision? (Yes.)

你是要讚譽說，所看到的有準確?(對)

So are you saying that the manifestation you saw was all correct? (Yes.)

這樣不錯了，有保佑了

This is excellent. You are blessed.

好了，好了，恭喜你，你的境界真的很好

Good, good, congratulations to you. You have marvellous perceptions.

來，我做一個動作

Now, watch my gesture.

好，你有就有，沒有就沒有

Say "yes" if you see anything, and "no" if you don't.

若是沒有，我要幫你加到有

If no, I'll help you until you can see it.

你的分身、你現在的服裝有嗎?(有)

Your Fen-shen manifests in the same clothes as yours now. (Yes.)

確定?(是，有)。有吧?(是)

Are you sure? (Yes.) Yes? (Yes.)

確定喔?(有)。都有清楚喔?(有)

Are you sure? (Yes.) Clear? (Yes.)

你的分身，頭後有圓光?(有)

Is there a Round Light behind your Fen-shen's head? (Yes.)

圓光飛到你頭的後面?(有)。有

The Round Light now moves to behind your head. (Yes.) Yes?

分身向後轉，和你合在一起

Your Fen-shen turns around and enters your body to unify with you.

你有進入的感覺嗎?(有)

Do you feel a sense of entrance? (Yes.)

確定了?(有)。哎唷!(感恩本尊)

Are you sure? (Yes.) Aiyo! (Thank you, Ben-zun.)

好，來...

Good.

(感恩本尊)

(Thank you, Ben-zun.)

