

照見五蘊皆空

Enlightened Seeing of the Emptiness of the Five Aggregates

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咦？那位教授

你也來了

Hey, Professor, you're here too.

抱著「本心」探討，還沒有脫落真如「本心」

你們幾乎有一項至六項了

Holding onto the "Original Mind" to investigate without ever losing it, you all have realised at least one of the six sense faculties.

為什麼一定要一項、六項呢？

因為生死癥結是六根，解脫也是六根

Why is it essential to realise the six faculties? The six faculties are the key to untie the knot of life and death, to attain liberation.

從六根開發

實踐解脫生死！

Start from cultivating the six faculties to break free from the cycle of life and death!

《楞嚴經》佛陀告訴阿難：

「眾生無始以來，迷失『本心』」

In the Surangama Sutra, the Buddha told Ananda, "Sentient beings since time immemorial have long lost touch with their 'Original Mind'."

「『本心』在日常生活中顯現」

「亦不識、不知不覺」

"Even if the 'Original Mind' reveals itself in everyday living, they don't recognise or sense it."

「所以枉自輪迴六道」

「不得超脫」

"Thus their reincarnating into the six realms of existence is futile." "They cannot break free from the cycle."

為什麼人會有生死？

不能超脫輪迴？

Why do people have birth and death, unable to break free from the cycle of reincarnation?

十方如來也異口同聲說：

「阿難！俱生無明使你輪迴六道，沉淪苦海」

The Tathagatas of the ten directions also said in unison, "Ananda! Your ignorance traps you in the cycle of reincarnation, in a sea of suffering."

「這生死的癥結，就是你的六根」

「除此別無他物」

"The key to untie the knot of life and death consists right in your six faculties." "Not in anything else."

怎麼解脫？

佛陀答：「是從六根解脫」

How to attain liberation? The Buddha answered, "Attain liberation from the six faculties."

如何令你速證安樂、解脫呢？

也是你的六根，並非他物

How to make you attain sudden bliss and liberation?

The key lies in your six faculties, nothing else.

《楞嚴經》指明從六根開發，是解脫之道

最快的速度，而且最殊勝的方法

The Surangama Sutra clearly states to start from realising the six faculties, which is the way to liberation, the fastest and supreme way.

最快的方法

是從六根開發

The speediest way is

我們講「項」；《楞嚴經》講「根」啊

從六根開發

We use the term “faculty”; the Surangama Sutra calls it “root.” Start from realising the six roots.

現在在座的已開發一根至六根

六根直接與「本心」合一的關鍵

All of you here have realised at least one of the six roots.

They are the key to attain unification with the “Original Mind.”

若不覺「本心」

即是無明

Being oblivious to the “Original Mind” is being ignorant.

你把本心忽略掉了

不識本心易生客塵煩惱

Your unawareness of the Original Mind, incognisance of the Original Mind, would easily cause afflictions.

就像憍陳那，佛陀的第一個弟子啊

釋迦佛回答他，客塵煩惱阻礙顯發本心

Take Kaundinya, the Buddha Shakyamuni’s first disciple, for instance. The Buddha answered him

afflictions would obstruct the awakening of the Original Mind.

你現在已經顯發

一根至六根了

Now you’ve realised at least one of the six roots,

「看到自己」了；自見其身了

再來要怎麼「合一」？

and “seen yourself.” Having seen yourself, how are you to attain “unification” with it?

「合一」什麼意思？

簡言之；「安住」在「真如本心」的位置

What does “attaining unification” mean? Simply put, it means to “abide in” the “Original Mind.”

在經典上

「安住」在「空性」中

as scriptures put it, to “abide in “emptiness.”

《心經》講：不生不滅

不增不減、不垢不淨、不一不異……。

The Heart Sutra talks about neither coming into being nor ceasing to be, neither increased nor decreased, neither defiled nor purified, neither same nor different....

那種空無的狀態；畢竟空、中道空

是真如本心之所在

Such state of emptiness, the ultimate state of emptiness, the emptiness of the Middle Way, is where the Original Mind resides.

進入到本心的位置

安住在所謂「合一」之狀態

Enter the state of the Original Mind. Abide in the so-called “unified state.”

如何「合一」？以什麼「合一」？

意識流！以「意識流」進行合一

How to attain “unification”? By what means? The stream of consciousness! Attain unification through “consciousness stream.”

意識流深入，哇！很深很深的空性中

老子說：「窈兮冥兮」呀

Consciousness stream, wow, can enter deep into emptiness. Thus Laozi described it as “profound and obscure.”

意識流達到最深最深最深的至高意識

絕對意識……。你就見到光明了

When your consciousness stream reaches the most profound, deepest, highest consciousness, the absolute consciousness, you’ll see lights.

從光明中照見自己

即所謂的「自見其身」

In the lights you see yourself. Such is the so-called “seeing oneself.”

《心經》一開頭就「觀自在」

觀到自己存在啊；自見其身了呵！

The Heart Sutra states in the beginning, “see one’s own existence.” See one’s own being; see oneself!

但必須「行深般若波羅蜜多」

到彼岸的時候

But one must be in a state “deep in prajnaparamita.”
Reaching the Other Shore

就是「合一」的狀態

才能見到其身

is attaining the state of “unification,” and seeing one’s own being can thus ensue.

「合一」了，你就發現

意識深入接觸到至高意識、絕對意識時

In the state of “unification,” when your consciousness enters deep into the highest, absolute consciousness,

大放光明，不僅照見其身

法界大日自然自心出

you’ll see a great light shine forth and see yourself. The Great Sun of the Dharma realm arises naturally from your mind,

圓照法界，萬象畢明

山河大地，宇宙人生，圓明普照

illuminating the whole Dharma realm, making clear all myriads of phenomena. Mountains, rivers, fields, the cosmos and human life are universally shone upon.

《楞嚴經》說；富樓那問佛陀：

「為何忽然生山河大地啊……？」

To cite the Surangama Sutra, Purna once asked the Buddha, “How come mountains, rivers and fields have come into being suddenly…?”

佛陀說：

「本心覺明，寂而常照，照而常寂」

The Buddha replied, “The Original Mind has luminous awareness, lying dormant while constantly shining, shining while constantly lying dormant.”

因此；《心經》云：

「照見五蘊皆空」啊

Thus the Heart Sutra talks of “enlightened seeing of the emptiness of the five aggregates.”

照見五蘊皆空，色受想行識

照見而圓成實相

Enlightened seeing of the emptiness of the five aggregates: form, feeling, idea, action and consciousness, which can all be realised in True-Form through illumination.

想得到的、物質的、精神感受得到的……。

行，所作所為，有為法、無為法……。

Things that you can think of, be it material or spiritual...,
and acts and conducts, be it contrived or uncontrived...,

輪轉遷流、川流不息……。

all undergo rotation and change unceasingly....

識，真知或妄識都是「識」

五蘊含藏在「如來本心」的體性裏面

True knowing and conditioned knowing are both facets
of “consciousness.” The five aggregates are inherent in
the nature of the “Thus-come Original Mind.”

其體性能呈現萬象

性相一如

Its nature can manifest myriad phenomena. Nature and
form are actually one.

《心經》云：是諸法空相，能照見五蘊皆空
照見宇宙萬象圓成實相

The Heart Sutra states that all myriad Dharma
phenomena are forms of emptiness, able to reflect the
emptiness of the five aggregates, able to reflect the
myriad phenomena of the universe into True-Form.

五蘊延伸到「七大」——

地、水、火、風、空、見、識

The five aggregates can extend to the “seven elements”:
earth, water, fire, wind, space, visual awareness, and
consciousness.

七大包含在空性中

The seven elements are contained in emptiness.

所以佛陀回答富樓那：

「我沒有什麼法，也沒有什麼異術」

Thus the Buddha replied Purna, “I employ no method
and practise no special technique.”

「我祇是能合如來藏，與如來藏合為一」

「因此我圓融無礙、空有相融」

“I only unify with the Matrix of the Fundamental
Suchness of Reality and engross in union with It.”
“Thus I attain thorough penetration without obstruction.
Emptiness and existence are mutually inclusive.”

《楞嚴經》富樓那又問佛陀：

「咦？怎麼空和有可以相融呢？」

In the Surangama Sutra, Purna went on asking the
Buddha, “How can emptiness and existence mutually
include?”

「有形的地質和無形的空性」

「怎麼空有相融呢？」

“Palpable earth and formless emptiness, how can the
two mutually include?”

相融即「合一」了，佛陀與「本心」合一

「合如來藏」，本覺妙明

Mutual inclusion is the state of “unification.” The
Buddha was in one with the “Original Mind,” in one
with the Matrix of the Fundamental Suchness of
Reality.” The Original Awareness is wondrously
luminous

所以能照見宇宙萬有，圓融無礙

周遍法界，圓滿十方……。

so that it can reflect all myriad beings of the universe
and lead to thorough penetration without obstruction,
pervading all Dharma realms and filling all the ten
directions....

這些詞句

大家都懂的

You know all these statements.

佛陀「合如來藏，生般若」；般若妙用

佛陀對富樓那所說：「合如來藏」

The Buddha “unified with the Matrix of the

Fundamental Suchness of Reality, which in turn gave

rise to prajna.” Prajna contains wondrous uses.
Undertake this practice of “harmonising with the Matrix of the Fundamental Suchness of Reality,” as the Buddha told Purna,

從六根著手
從六根見「如來藏性」，當體即空
from the six faculties. From the six faculties one sees the
“nature of the Matrix of the Fundamental Suchness of Reality.” The present being is emptiness.

佛陀亦針對阿難說：
「如來藏性，無法不備」
The Buddha also said to Ananda, “The Matrix of the Fundamental Suchness of Reality is devoid of no Dharma.”

「若見一根，見性就周遍法界」
「清淨光明，無所不在」
“Once you realise one faculty and see the fundamental nature of reality, you can pervade all Dharma realms.”
“Clear luminance fills everywhere.”

所以佛陀在《楞嚴經》開示
由六根入門是最快的，沒有其他更迅速的方法了
Thus in the Surangama Sutra the Buddha expounded the speediest way to attain realisation is through the six faculties. There is no other faster way.

至於苦修啊，持戒
忍辱、禪定、誦經、唸佛、觀想……
As for the practices of asceticism, abstinence, forbearance, meditation, sutra-chanting, Buddha-invocation, contemplation....

或許三大阿僧祇劫
亦莫能成呵！
Even three asamkhyeya-kalpas of persistent practice may not lead to realisation!

《楞嚴經》又說：
「修到四禪定、四空定」
The Surangama Sutra also states, “Attaining the fourth stage of meditation in stillness, Dhyana,

「或者滅受想行定到九禪定」
「亦難於生實相」
or even extinguishing feelings, ideas and actions to attain the ninth stage of meditation in stillness can hardly lead to the realisation of True-Form.”

實相於空性中照見，實相是自然流露
融合了空性，你就生實相
True-Form is seen in emptiness; it flows forth naturally. Having unified with emptiness, you can see True-Form.

不假借於苦修
只依六根啟發實相
Rather than through practising asceticism, you can see True-Form simply by realising the six faculties.

所以六根是生死的癥結
六根亦是解脫的捷徑
Thus the six faculties are the crux of life and death, as well as the shortcut to liberation.

六根就在你當體中
從六根啟發實相，則是「當體即空」
The six faculties are inherent in your present being. Realise True-Form from the six faculties. Such is to realise “the present being is emptiness.”

《心經》講空，諸法空相
色即空，空即色的空，正是「當體即空」
The Heart Sutra talks about emptiness, about all myriad Dharma phenomena of emptiness. The statement, “form is emptiness and emptiness is form,” means exactly “the present being is emptiness.”

當體內有空性、法性、自性、靈性、神性……

與真如自性本心同義，皆是如來藏性

The present being has the nature of emptiness, Dharma nature, self-nature, spiritual nature and god nature..., which means the same as the Fundamental Nature of the Original Mind, the same as the Matrix of the Fundamental Suchness of Reality.

另外，柏拉圖的「理型」
康德的「物自身」、笛卡爾的「主體」
Besides, Plato's so-called "form," Kant's
"thing-in-itself," Descartes' "subject,"

還有宇宙學的「至高意識」
形上學的「絕對意識」
the "highest consciousness" in cosmology, the "absolute
consciousness" in metaphysics,

印度思想家的「大梵」
名詞各異；同義，都針對「真如自性本心」而說
and the so-called "Brahman" in Indian philosophy are
actually synonyms, all referring to the "Fundamental
Suchness of the Original Mind."

老子的「道」，莊子的「真君」、「真宰」……
也都含有真如本心的意味
Laozi's "Tao" and Zhuangzi's "True Master" also
connote to the Original Mind.

還有大日宗有一位證道者邱豐饒博士
他介紹中國哲學「心性」論
In our Great-Sun Group, Dr Qiu Feng-rao, who has
realised the Tao, once wrote an introduction on the
Chinese "theory of mind."

我把它摘錄下來
讓你作參考
I'll excerpt it here for your reference.

嗨、嗨
Hi, hi.

嗨、嗨，來，不用跪，不用
我們這裏沒有規定跪啊

Hi, hi. Come. No need to kneel. No need. Here we don't
require kneeling.

嗨、嗨
Hi, hi.

(感恩本尊，請本尊復位)

喔喔，復位？復位坐下嗎？

(Thank you, Ben-zun. Please resume your seat.) Oh,
resume my seat? Resume to sit down?

(感恩本尊)

(Thank you, Ben-zun.)

(依據《華嚴經·普賢行願品》)

(稱讚如來提出讚譽如下)

(I'll base my praise on the Flower Ornament Sutra, the
Vows of Bodhisattva Samantabhadra, to praise the
Fundamental Suchness of Reality.)

(今天讚譽的主題)

(本尊道之殊勝)

(My topic today is to praise the supremeness of
Ben-zun's teaching.)

(我是新進學員)

(對於本尊道之教義很陌生)

(I'm a novice here and still not so familiar with
Ben-zun's teaching.)

(偶然的機會在國家圖書館)

(看到羅副會長在輔大宗研究所的論文)

(I once in the national library came across Ms Luo's
thesis published by the graduate school of the Fu Jen
Catholic University.)

(這篇用廿二萬字深入探討)

(本尊思想的論文)

(It gives an in-depth investigation into Ben-zun's teaching in about 220,000 words.)

(由於架構嚴謹、文筆雋永)

(深深吸引我再三研讀)

(Its rigorous structure and thought-provoking arguments attracted me to read it over and over again.)

(我從中體會到本尊思想的殊勝)

(利用今天這個機會提出來讚譽)

(From it I realised the supremeness of Ben-zun's teaching. I'd like to take this opportunity today to present my praise.)

(我所讚譽的內容)

(分作三項)

(It has three parts.)

(第一項宇宙光明體的光體、光身、本尊)

(是三位一體，本尊是放光者)

(Firstly, the Universal Light Body, light body, and Ben-zun are a trinity. Ben-zun is the illuminator.)

(人的靈魂只要攝受到宇宙光明體之放光照明)

(就可點燃法性、顯發法身、恢復本來面目)

(When a person's soul gets illumined by the Universal Light Body, the person's Dharma nature can be ignited, followed by the arise of Dharma body and resumption of the original countenance.)

(這是本尊獨自創獲的獨門絕活)

(正是本尊道最殊勝之處)

(This unique, original view of Ben-zun is the superior highlight of Ben-zun's teaching.)

(讚譽的第二項，本尊本心觀所講的)

(每個人小宇宙的本心思想)

(Secondly, according to Ben-zun's view of the Original Mind, every person can be considered as a micro universe.)

(承襲自西洋的哲學思想)

(與中國哲學思想)

(This thought extends from both western and Chinese philosophy.)

(其中中國哲學思想部分)

(包括老莊本體思想、儒家道統薪傳思想)

(For the latter it concerns in particular Laozi and Zhuangzi's philosophy of the fundamental essence, Confucian Orthodoxy)

(以及中國儒學)

(大乘佛學思想)

(and Confucianism, as well as Mahayana Buddhism.)

(第三項的讚譽)

(本尊之開示一言九鼎，每一項都應驗)

(Thirdly, Ben-zun's words carry profound weight. All of them came true.)

(首先作第一項讚譽的說明)

(本尊思想最殊勝之處就是宇宙光明體與本體)

(I'll start by explaining my first praise that the supreme highlight of Ben-zun's teaching consists in the idea of the Universal Light Body and Ben-ti.)

(這是本尊思想中)

(最核心的主題)

(This is the core of Ben-zun's teaching.)

(西元兩千年)

(臺大哲學系教授楊惠南)

(In 2000, Yang Hui-nan, a philosophy professor at the National Taiwan University.)

(在中央研究院)

(第三屆國際漢學會議中發表論文)
(presented a paper in the Third International Conference on Sinology at the Academia Sinica.)

(文中提到慈恩法師告訴楊惠南)
(The paper mentions that Master Ci-en once told Yang Hui-nan)

(宋七力就是本尊、就是光、就是大日)
(就是宇宙光明體，他是放光者)
(Sung Chi-li is Ben-zun, the Light, the Great Sun and the Universal Light Body. He is an illuminator.)

(一九九三年出版的《光經》也說)
(光體、光身、本尊代表三位一體)
(The Book of Light, published in 1993, also states the Light, the light body, and Ben-zun is a trinity.)

(原來宇宙光明體是大宇宙的主體)
(宇宙光明體是人類生命的總源頭)
(The Universal Light Body is actually the host of the vast macrocosm and the primordial source of human life.)

(小宇宙，每一個人的本體)
(是由大宇宙的宇宙光明體所生)
(Each individual microcosm, everyone's Ben-ti, is originated from the Universal Light Body of the greater universe.)

(宇宙光明體布虛空、遍法界)
(穿梭流行於宇宙天地間)
(The Universal Light Body fills the whole cosmic space, pervading all Dharma realms, roaming freely in the space of the universe, heaven and earth.)

(超越時間跟空間的限制，既是無相也無不相)
(而人的本體於宇宙空間轉移換位)

(It transcends the limits of space and time. It's formless, but there is nothing it cannot form. Ben-ti, inherent in our life, can travel in this cosmic space.)

(而人內在生命的本體與宇宙光明體原為一體)
(只因為人的無明導致分離)
(and is originally one with the Universal Light Body. Ignorance makes people draw distinctions.)

(所以本尊道強調)
(人的靈魂只要攝受到宇宙光明體之放光照明)
(Thus Ben-zun's teaching stresses that once a person's soul is illumined by the Universal Light Body.)

(就可點燃法性、顯發法身)
(恢復本來面目，生實相，見如來)
(his/her Dharma nature can be ignited and lead to the realisation of Dharma body, the resumption of the original countenance, the realisation of True-Form and seeing the Fundamental Suchness of Reality.)

(這種頓見真如本性的證驗功夫)
(就是本尊道最殊勝之處)
(The supremeness of Ben-zun's teaching consists in this ability to induce instant insight into the Fundamental Suchness of Reality.)

(可見本尊思想之殊勝)
(The supremeness of Ben-zun's teaching)

(就是沒有構築龐大艱深)
(而又生澀難懂的形上理論)
(consists in that it builds no obscure, incomprehensible metaphysical theory.)

(只是一種既簡單又直接的)
(涅槃的實證的體驗)
(It teaches to directly experience Nirvana.)

(從哲學的觀點來說)

(就是一種功夫哲學的詮釋進路)

(From a philosophical point of view, it takes an empirical route.)

(它主要的特點就是從功夫證驗的觀點)

(來談形上實相理論)

(Its main characteristic is to verify metaphysical theories of True-Form through empirical evidence,)

(亦即理論是往證驗實相的功夫裏面講)

(功夫是從證驗涅槃境界上來說)

(that is, to discuss theories based on empirical evidence, i.e., direct experience of Nirvana.)

(而生實相，見如來)

(則是本體顯發證悟當中來談)

(Seeing True-Form and seeing the Fundamental Suchness of Reality are discussed in terms of the revelations of Ben-ti.)

(也就是說本尊所開示的理論)

(都是直接證入第一義諦的功夫)

(Ben-zun's teaching cuts straight to the foremost truth of empirical evidence,)

(而不是在信解行的過程當中兜圈子)

(而直接證入涅槃實相的最高境界)

(rather than flannelling in the process of believing, understanding and cultivating great conducts. It cuts straight to experiencing the highest level of True-Form Nirvana.)

(可以說就是一個道地的)

(暢演實相義的功夫理論)

(It's a true teaching that gives a comprehensive demonstration of True-Form.)

(從這個功夫理論當中)

(我們發現)

(From this empirical teaching, we realise)

(宇宙光明體的光能)

(凝聚而化身成人類的形象)

(the light of the Universal Light Body can condense into the form of man)

(並以本尊的形象作為光體的形象)

(依類現形而放光照明)

(and appear in Ben-zun's image, sending forth light according to circumstances.)

(這是本尊道獨見而創獲)

(最殊勝的獨門功夫)

(Such is the uniqueness and originality of Ben-zun's teaching. It is most supreme.)

(徵諸古今東西方人文思想)

(堪謂出於其類，拔乎其萃)

(superior to all the other humanistic thinking of the past and the present and of the East and the West. It can be crowned as the creme de la creme.)

(自有生民以來)

(未有臻於此也)

(Of all the other wisdoms since the beginning of human history, none is sounder than this.)

(本尊能於五濁惡世)

(為諸眾生說是一切世間難信之法)

(Ben-zun can expound for us this hard-to-believe teaching in such evil time of five turbidities,)

(實為甚難希有之事)

(which is truly rarest and most precious.)

(因此我們何其有幸)

(就在今生遇到本尊)

(How lucky we are that we meet Ben-zun in this life.)

(這是百千萬劫難遭遇)

(此身不向今生度，更待何生度此身?)
(This is hard to meet in hundreds of thousands of eons.
If not in this life, when?)

(以上是第一項的讚譽)
(接下來做第二項的讚譽的說明)
(The above is my first praise. Next I'll explain my
second praise.)

(本尊所講的每一個人小宇宙的本體思想)
(其中承襲自西洋哲學本心思想)
(Ben-zun's teaching of individual Ben-ti as a microcosm
extends the western theory of mind,)

(以及中國佛學大乘佛學思想)
(老子跟莊子的道家哲學思想)
(Mahayana Buddhism and Laozi and Zhuangzi's
Taoism.)

(這三部分在本尊道的第一集至九十三集當中)
(本尊已經開示得非常地充分)
(Ben-zun has given ample explications regarding these
three systems in the previous 93 videos.)

(所以今天基於時間的關係)
(我就不再贅述)
(So to save time I'll spare repeating this part here.)

(但是我今天就針對中國哲學思想部分)
(繼承儒家道統薪傳的本心思想部分)
(Today I'll focus on the part of Chinese Confucian
philosophy that concerns the Original Mind.)

(提出簡單扼要的讚譽)
(道統薪傳是出於孟子)
(and present my second praise from this perspective.
The idea of disseminating Confucian Orthodoxy came
from Mencius.)

(宋朝朱熹在《中庸章句》的序言說)

(In the prologue of the Doctrine of the Mean, Zhuxi of
the Song dynasty commented)

(認為古代道統的傳承)
(從堯舜禹湯文武周公孔子至孟子而中斷)
(the legacy of the ancient Confucian Orthodoxy was
passed down from Yao to Shun, Yu, Tang and the King
of Wei Wu of Zhou, Duke of Zhou and Mencius, but got
lost afterwards.)

(而他們所傳的核心思想都在講道心)
(也就是本尊所開示的本體和本心)
(The core idea of their legacy is the mind of Tao, which
is in fact what Ben-zun calls Ben-ti or the Original
Mind.)

(以下我引用十四本書)
(來作印證)
(Below I'll cite 14 books to support my argument.)

(第一本書《古文尚書》)
(人心惟危，道心惟微。惟精惟一，允執厥中)
(The first book is the Old Text of the Book of
Documents. "Human mind is treacherous, but the mind
of Tao is subtle and profound. Once the two are
undifferentiated as one, one truly adheres to the Mean.")

(這十六個字就是在講道心和本心)
(也就是剛剛本尊所開示的本心)
(This statement mentions the mind of Tao and the
Original Mind, which are actually the Original Mind
that Ben-zun expounded earlier.)

(那麼第二本書講《論語》)
(《論語》裏面有「道」字出現八十九次)
(The second book is the Analects, in which the word
"Tao" appears 89 times,)

(「德」字出現四十次)
(「仁」字出現一百八十九次)

(“virtue” 40 times and “humaneness” 189 times.)

(像吾道一以貫之)

(朝聞道夕死可矣)

(For instance, “My teaching is based on the one Fundamental Principle throughout.” “Having heard the Tao in the morning, one may die content in the evening.”)

(還有內具的仁德，仁者安仁、仁者不憂等等)

(都是在講本體的思想)

(As for the inherent humaneness and virtue

(第三本講《孟子》)

(The third book is Mencius.)

(孟子將孔子所言的仁)

(攝入本心，彰顯人心)

(Mencius extended Confucius’ idea of humaneness to also include the Original Mind and show the nature of human mind.)

(說仁義禮智根於心，萬物皆備於我)

(盡其心，知其性。知其性，則知天)

(He claimed that humaneness, righteousness, courtesy and wisdom are rooted in the mind. All myriad things are inherent in oneself. If you devote yourself to your mind, you’ll know your nature. If you know your nature, you’ll also know Heaven.)

(學問之道無他，求其放心而已矣)

(這正是道地的本心思想)

(The purpose of studying and inquiring is none other than searching for the lost mind. This is precisely the teaching of the Original Mind.)

(第四本《荀子》)

(The fourth book is Xunzi.)

(荀子的〈解蔽篇〉人何以知道？曰心)

(心何以知？曰虛一而靜)

(In its chapter Dispelling Obsession, it inquires how one gets to know the Tao. Through the mind. How does the mind know? By emptying itself in oneness and stillness.)

(虛一而靜，謂之大清明)

(心者，形之君也，而神明之主也)

(The state of oneness and stillness is called the Great Clarity. The mind is the master of forms, the lord of gods.)

(這大清明而神明之主的心)

(正是本心)

(This great lucid mind as the lord of gods is in fact the Original Mind.)

(第五本引用《中庸》)

(The fifth book is the Doctrine of the Mean.)

(《中庸》說)

(天命之謂性，率性之謂道)

(It claims that what Heaven confers is called Nature. Accordance with Nature is called the Tao.)

(天命就是本體)

(天所賦予人的本心叫作性)

(What Heaven confers is Ben-ti. The Original Mind that Heaven bestows on mankind is called Nature.)

(率性就是講道心)

(也就是講本心)

(Accordance with Nature is accordance with the mind for the Tao, that is, the Original Mind.)

(第六本講《大學》)

(The sixth book is the Great Learning.)

(大學之道在明明德)

(所謂大學之道就是大人之學)

(The way of great learning consists in manifesting one's brilliant virtue, and this is the learning of great men.)

(所謂大人，王陽明說)

(大人者與天地萬物為一體)

(According to Wang Yang-ming, the so-called great men are those who have attained union with heaven, earth and all myriad other things.)

(能與宇宙萬物合一就是大人)

(也就是莊子所說的至人、真人、神人)

(Those who can attain union with the universe and myriad other things are great men, who are also what Zhuangzi called Ultimate Men, True Men, Divine Men.)

(所謂明德，就是一個清淨的本心)

(光灼灼、圓陀陀的清淨本心)

(The so-called brilliant virtue means the pure, radiant, consummate Original Mind.)

(第七本引用《易傳》)

(《易傳》是一本演德的書)

(The seventh book is the Book of Changes, a book that demonstrates virtue.)

(所謂演德)

(就是展演道能大用之德，以通神明之德)

(The so-called demonstration of virtue is to demonstrate the virtue of the Tao able to make great practical application, the virtue of being able to reach gods.)

(《十翼》的每一篇都在講德)

(Every chapter of the Ten Wings is about virtue.)

(《繫辭上》講聖德)

(《文言》講君子四德元亨利貞)

(The First Commentary on the Appended Phrases talks about Divine Virtue. The Commentary on the Words talks about the four virtues of a gentleman: originative, penetrating, appropriate and steadfast.)

(《象傳》講君子以厚德載物)

(The Overall Image talks about a gentleman using great virtue to bear myriad things.)

(《說卦》講和順於道德而理於義)

(窮理盡性以至於命)

(The Explanation of the Trigrams talks about compliance with virtue and ruling with righteousness. Thorough penetration of the fundamental principle of the universe and the nature of man brings forth understanding of the meaning of life.)

(《繫辭下》講復，德之本也)

(The Second Commentary on the Appended Phrases talks about returning to the origin of virtue.)

(《象傳》說反覆其道，七日來復)

(復見天地之心)

(The Commentary on the Judgement talks of the repetition of the Tao, its 7-day cycle and returning to see the mind of heaven and earth.)

(這「復見天地之心」)

(就是本尊所經常開示的)

(This “returning to see the mind of heaven and earth” is what Ben-zun often says)

(回歸本心、抱元守一)

(就是復見天地之心)

(returning to the Original Mind and holding onto the origin in oneness. This is exactly returning to see the mind of heaven and earth.)

(第八本)

(用宋明理學家張載的《張子全書》)

(The eighth book is the Complete Writings of Master Zhang, written by the neo-Confucian scholar Zhang Zai.)

(《張子全書》說天道創生無盡)

(所以人要破太虛，合天心)

(It states the celestial Tao creates life unceasingly and thus man should plunge into the Ultimate Emptiness and unify with the Celestial Mind.)

(合天心就是本心)

(Unification with the Celestial Mind is unification with the Original Mind.)

(第九本)

(宋明理學家程明道《二程全書》)

(The ninth book is the Complete Writings of the Brothers Cheng, which contains writings by the neo-Confucian scholar Cheng Ming-dao.)

(他說聖人自公心)

(公心所以通乎天心)

(He stated that sages act on the Impartial Mind, which is linked to the Celestial Mind)

(與天地合其德，與日月合其明)

(與四時合其序，與鬼神合其吉凶)

(and also unified with the virtue of heaven and earth, the luminance of the sun and moon, the sequence of the four seasons and also the auspice/calamity of gods and ghosts.)

(公心就是本尊所講的本心)

(The Impartial Mind is what Ben-zun calls the Original Mind.)

(第十本)

(宋明理學家程伊川的《伊川之語》)

(The tenth book is the Collection of Yi-chuan's Sayings by the neo-Confucian scholar Cheng Yi-chuan.)

(稱性之善謂之道，道與性合一)

(性之本謂之命)

(It states the beneficence of Nature is called the Tao.

The Tao and Nature are one. The root of Nature is called life.)

(自有形來觀之謂之心)

(故心即性，性即理)

(From the perspective of form, it's called mind. Thus mind is Nature and Nature is the Fundamental Principle.)

(故心乃道之所在)

(本心與道渾然一體)

(Thus mind is where the Tao is. The Original Mind and the Tao are completely one.)

(第十一本)

(宋明理學家胡五峰講的《知言》)

(The eleventh book is the Knowing Speech by the neo-Confucian scholar Hu Wu-feng.)

(他說有是道則有是名)

(聖人指名其體曰性，指名其用曰心)

(He claimed the Tao is named accordingly. Sages call its substance "Nature" and its practical use "Mind.")

(聖人傳心，教天下以仁)

(性，天下之大本也)

(Sages disseminate the idea of the Mind by teaching humaneness to the world. Nature is the great origin of the world.)

(心也者，知天地宰萬物以成性)

(故能立天下之大本)

(Mind becomes Nature because it knows heaven and earth and reigns all myriad objects. Thus is the great root able to establish heaven and earth.)

(天下大本之心)

(就是本尊所開示的本心)

(The Mind of the great root of heaven and earth is what Ben-zun calls the Original Mind.)

(第十二本)

(宋明理學家朱熹講的《朱子語類》)

(The twelfth book is the Collection of Conversations of Master Zhu, by the neo-Confucian scholar Zhu Xi.)

(心有體用)

(未發之前即所謂性)

(Mind has substance and practical application. When it lays dormant, it's called Nature.)

(性是心之本體，已發之際乃心之用)

(故心與性體用同源，體用一如)

(Nature is the fundamental substance of Mind. Outward revelation is the practical application of Mind. Thus Mind and its substance and application are of the same origin. Substance and practical application are one.)

(唯心無對，心官至靈，藏往知來)

(虛靈就是心之本體，心之本體就是本心)

(Mind is non-dual and most mysterious. It stores the past and knows future. Emptiness is the fundamental substance of Mind, which is exactly the Original Mind.)

(第十三本)

(宋明理學家陸象山的《象山全集》)

(The thirteenth book is the Complete Works of Master Lu, by the neo-Confucian scholar Lu Xiang-shan.)

(說心無聲、無臭、無形、無體)

(故曰唯微)

(He claimed the mind has no sound, no odour, no form or body, and is thus said subtle.)

(道塞宇宙，在人曰仁義)

(仁義者，人之本心也)

(The Tao pervades the universe. Its worldly aspect is called humaneness and righteousness, both of which are of the Original Mind.)

(天之所以予我者，即此心也)

(人皆有是心，心皆有是理，所以說心即是理)

(What Heaven endows me with is this Mind. All people have this Mind. All minds contain this Fundamental Principle, and thus are none different from the Fundamental Principle.)

(宇宙便是吾心，吾心即是宇宙)

(這個就是本尊所講的本心)

(The universe is my mind. My mind is the universe. This mind is what Ben-zun calls the Original Mind.)

(第十四本，宋明理學家)

(王陽明的《陽明全書》裏面有說)

(The fourteenth book is the Complete Works of Yang-ming, by the neo-Confucian scholar Wang Yang-ming.)

(道心者，良知之謂也)

(人者天地萬物之心)

(The mind of the Tao is called conscience. Mankind are the mind of heaven, earth and all myriad things.)

(心者，天地萬物之主也)

(心即天，言心則天地萬物皆舉之矣)

(The mind is the master of heaven, earth and all myriad things. Mind is equal to heaven. This mind gives rise to all myriad things.)

(心者，身之主也)

(而心之虛靈明覺，即所謂本然之良知也)

(Mind is the master of body. Its emptiness and lucid awareness is the so-called original conscience.)

(良知是理之靈處，就其主宰處說，便謂之心)

(就其稟賦處說，便謂之性)

(Conscience refers to the spiritual aspect of the Fundamental Principle. Mind refers to Its aspect of being the master. Nature refers to Its aspect of being endowed.)

(良知者，心之本體)

(心之本體就是本尊所開示的本心)

(Conscience is the fundamental substance of Mind, which is exactly the Original Mind Ben-zun expounds.)

(以上我只用十四本書來印證)

(本尊的本心思想確有所本)

(Above I only cited 14 books to show that Ben-zun's teaching of the Original Mind has its origin,)

(而且也肯定本尊的本心思想)

(確實是中華道統的傳承)

(and that it truly inherits the Chinese orthodox teachings.)

(以上是第二項的讚譽)

(那麼下面就第三項的讚譽提出說明)

(Above is my second praise. Below I'll explain my third praise.)

(本尊開示一言九鼎，無不應驗)

(例如本尊曾經向大眾宣布將簽名在舍利上)

(Ben-zun's words carry profound weight. None of them ever fail. Ben-zun once proclaimed his signature would one day appear on bone relics.)

(果然高維漢先生在新疆寂滅時)

(燒出有本尊簽名的舍利)

(Indeed, Mr Gao Wei-han died in Xinjiang, and his bone relics were found to have Ben-zun's signature on them.)

(再如本尊也宣布說)

(只要是本尊道的會員，將來往生時)

(Ben-zun has also proclaimed that for all of his followers, when they die,)

(本尊分身會接他們前往法界宮)

(同時一定燒出舍利)

(his Fen-shen will come and lead them to Dharma palaces. Their body will leave bone relics after cremation,)

(而且至少兩位親人親眼目睹往生者的法身)

(迄今完全應驗)

(and their Dharma body will be witnessed by at least two relatives. These claims have all come true.)

(由於本尊的開示實在太不可思議)

(一言九鼎，每一句話都應驗)

(Ben-zun's teaching is truly amazing. His words carry profound weight, and all of them have come true.)

(所以我不得不提出)

(一點小小的請求)

(So I'd like to take this opportunity here to make a small request.)

(因為本尊在九十三集裏面)

(曾經不止一次這樣說)

(In video vol. 93, Ben-zun mentioned a few times)

(說如果小孩子，例如陳彥甫那個)

(或是不識字的阿婆，那顯發反而特別快)

(kids, namely Chen Yan-fu, and illiterate grannies are quick to attain realisation.)

(若是博士或是當官的)

(都反而慢)

(Scholars and government officials are usually slow in this.)

(報告本尊)

(我不小心剛好兩項條件都具足)

(Ben-zun, unfortunately I'm in the last two categories.)

(我是文學博士，又是簡任級公務員退休)
(所以我要特別懇請本尊赦罪開恩)
(I'm a literary scholar and also a retired public official.
So I'd like to request Ben-zun to have pity on me and
kindly purge my sin.)

(今天在現場的有輔大的名教授石教授)
(也有科技大學的好幾位教授都在現場)
(Also present here today are the famous Professor Shi
from the Fu Jen Catholic University and several other
professors from technology universities.)

(我想他們的心情跟我也一樣)
(當然我們都有認知，知道顯發要順其自然)
(I believe they also feel likewise. Of course we all have
some background knowledge and know to let awakening
take its course.)

(因為本尊的開示實在是太殊勝)
(只要本尊一句話，勝過我們一輩子皓首窮經)
(I request so because Ben-zun's teaching is above all
others. Ben-zun's one application can beat the entire
knowledge we gain by spending a whole life time
studying scriptures.)

(感恩本尊)
不敢
(Thank you, Ben-zun.) I'm flattered.

(以上讚譽如果有錯誤及不周之處)
(尚祈本尊糾正)
(Hope Ben-zun could correct me should there be any
incorrect claim in my above praises.)

(也請各位如來同道多多指教)
(感恩，謝謝)，不敢、不敢
(Hope our fellow members here could also correct me.
Thank you.) I'm flattered.

你...好，這樣，不客氣

你那麼謙卑，六項一定有啊
You... good, enough. You're welcome. You're so
humble. You must have realised the six faculties.

本身有文學基礎、又是文學博士，又有道心
那你一定認識泰戈爾吧？
You have a literary background, a doctorate degree in
literature, and also determination to pursue the Tao. You
must have heard of Rahindranath Tagore, right?

念文學的人都知道泰戈爾嘛
泰戈爾就在研究實相，他就有實相
People who study literature all know Tagore. He studied
True-Form, and he himself could see True-Form.

泰戈爾和愛因斯坦的聚會
舉世皆知的嘛，(是)
The meeting between Tagore and Einstein was well
known all over the world. (Yes.)

這個我們以前都講過
(是，我們有西洋哲學的專家在這裏)
We talked about this before. (Yes, we have an expert in
western philosophy here.)

一個西洋哲學的博士，(是是)
不管理論、哲學，就是要實踐出來，(是)
A doctor in western philosophy. (Yes.) Put aside all
theories and philosophy. The whole point is to realise
them and make practical applications. (Yes.)

哲學不是講自我的實現嗎？(是)
講「自我」是指本心的意思啊，(是是是)
Doesn't philosophy talk about self-realisation? (Yes.)
“Self” here means the Original Mind. (Right.)

一般講到「我」的話
只講到第八意識而已啊
Generally speaking, talk of “self” only touches upon the
eighth consciousness.

所以這個裏面深層的意識

就現在量子力學在研究的，(是)

The even deeper, subtler consciousness is what the current quantum physics seeks to investigate. (Yes.)

全部在我們的裏面啊，意識宇宙，(是是)

宇宙就在我們意識啊，(是)

The entire consciousness universe is within us. (Yes.)

The universe is in our consciousness. (Yes.)

泰戈爾的意思是說

我們想什麼就在面前，(是)

Tagore meant to say what we think of is right before us. (Yes.)

想什麼就出現實相；當下的實相

到「彼岸」了，「合一」了

Whatever we think of can appear in True-Form. This instant arise of True-Form means having reached the “Other Shore,” having attained “unification.”

所以到「彼岸」就「空性見」了

就「觀自在」了，就自見其身了

Having reached the “Other Shore,” one can thus “see emptiness,” “see self-existence,” that is, see one’s true self.

到了「彼岸」就「生實相，見如來」

臻於「究竟涅槃」

Having reached the “Other Shore” gives rise to “seeing True-Form, seeing the Fundamental Suchness of Reality,” and eventually “attaining the Ultimate Nirvana.”

涅槃？生實相始於涅槃

故曰實相涅槃

Nirvana? The arise of True-Form begins from Nirvana, which is thus called True-Form Nirvana.

《心經》告訴你

「以無所得故」究竟涅槃

The Heart Sutra tells you “there is nothing to gain” to attain the Ultimate Nirvana,

達到空性狀態

「本心」本來具足，何來外得？

to attain the state of emptiness. The “Original Mind” is inherently complete. What need is there to gain from outside?

故六祖說：

「何其自性，本來具足」

Thus the Sixth Patriarch of Zen said, “Hail to the inherent self-nature. It’s originally complete.”

三世諸佛依般若波羅蜜多(到彼岸)

而得「阿耨多羅三藐三菩提」

The myriad buddhas of the three times (reach the Other Shore) attain the state of “Anuttara-Samyak-Sambodhi” through prajnaparamita.

真如本心顯發出實相

而見如來了

The Original Mind reveals in True-Form and thus you can see the Fundamental Suchness of Reality.

既然無所得，怎麼還有得呢？

「無所得而得」

Since It has nothing to gain, what gain is there? “The gain of non-gaining.”

《維摩詰經》有「無所得而得」

「真空妙有」呵

The Vimalakirti Sutra talks about “the gain of non-gaining,” “the true emptiness containing wondrous existence.”

「真空妙有」隨著緣起

起妙用

This “wondrous-existence-containing true emptiness” can give rise to practical use depending on circumstances.

宇宙萬象隨著「心念口演」而成「相」
此「心念口演」之所以能成相

Myriad phenomena of the universe can manifest in “forms” according to one’s “will and speech.” Forms can manifest in this way

「心念」屬五蘊之「識」
真如本心放光照明五蘊皆能成實相
because “will” pertains to the “consciousness” aggregate.
When the Original Mind shines upon the five aggregates, they can all manifest in True-Form.

「識」在此空性中
既然照見五蘊皆空，「識」亦必然圓成實相
“Consciousness” is in this emptiness. Since the emptiness of the five aggregates has been illumined, “consciousness” must also be able to manifest in True-Form,

例如山河大地、長城、金字塔等等
風景萬物……。
namely, mountains, rivers, fields, the Great Wall, pyramids and myriad other scenes and objects....

所顯之「空相」必出自「空性」
「性」與「相」皆是「空性」；「性相一如」
Such “forms of emptiness” must arise from “the nature of emptiness.” “Nature” and “form” are both of “emptiness.” “Nature and form are one.”

相不離性，離相就離性了
所以性相是一體的，出自真如自性
Form can’t go without nature. When form is gone, nature is also gone. Thus nature and form are one. Both arise from the Fundamental Self-Nature.

「相不離性，離性就無相」

所以「性相一如」

“Form can’t go without nature. When nature is gone, form is also gone.” Thus “nature and form are one.”

等一下我介紹顯相照片

也是「性相一如」的範圍之內了

Later I’ll show you my manifestation photos, which also show “the oneness of nature and form.”

從照片中表達真如自性的功能

隨著「心念口演」所緣起的作用

The photos show the functions of the Fundamental Self-Nature, which arise in accord with one’s “will and speech.”

現在我開始第一張

來，第一張，開始

Now I’ll start with the first photo. Come, the first one.

從來沒有人看過這一張

原版的，我找出來了

No one has seen this before. I found this original one

從廿萬張裏面找出來了

你看過的頂多幾百張

from about 200,000 photos. You’ve seen only hundreds of them at most.

送去日本檢驗的

也幾百張而已啦

Only hundreds of them were sent to Japan for verification.

透過照片，這隻手這樣...

牆壁上掛兩張照片，相片後面是牆壁

Through the photo, this hand gestured this way... Two photos were hung on the wall. Behind the photos was the wall.

金字塔怎麼能進入牆壁？

我的手怎麼能伸進金字塔，挖出它的泥土呢？

How could the pyramid enter that wall? How could my hand reach inside the pyramid and grab a handful of it mud there?

剛才引《楞嚴經》富樓那問佛陀：

「地質障礙乃屬有形」

Earlier I quoted from the Surangama Sutra a question Purna asked the Buddha: “Terrestrial obstacles pertain to the realm of form.”

「空性無形，相為虛通」

「一通一礙，怎麼能互融？」

“Emptiness is formless. The two can interpenetrate one another. One can penetrate throughout whereas the other doesn’t let through. How can the two mutually interpenetrate?”

「為何兩者，皆能周遍法界？」

「怎麼能相合？」這是富樓那所疑惑的

“How come the two can pervade the Dharma realm?”

“How can they mutually interpenetrate?” These are Purna’s questions.

佛陀回答

「當體即空，妙明性覺」

The Buddha replied, “The present being is not other than emptiness. The original awareness is wondrously lucid.”

湛明的「真如本心」圓照法界

照明一切差別

The radiant “Original Mind” shines throughout the Dharma realm, illuminating all differences.

無量差別的事相

歸於「真如本心」之圓照

All myriad different objects can be illumined and mirrored in the “Original Mind.”

小中可以現大，大中可以現小，互不相妨

「性」與「相」本不相礙

The big can manifest in the small. The small can manifest in the big. The two don’t obstruct each other. “Nature” and “form” are essentially not mutually obstructive.

佛陀又說：「如來藏性，清淨本然」

「為何忽生山河大地？」

The Buddha also said, “The nature of Thus-Come Matrix is originally pure and tranquil.” “How come it can suddenly make manifest mountains, rivers and fields?”

「性覺妙明，湛然常寂」

「隨緣妙用，朗然常照」

“The original awareness is wondrously lucid, clear and always tranquil. It reveals wondrous uses in accord with circumstances, and is always shining.”

「照而常寂，寂而常照」

這些話大家都聽過的

“It shines and is ever still. It’s still and ever shines.”

You’ve all heard of these statements before.

所展現的照片

都是「真如自性」的功能起作用而照到的

The photos captured the images when the “Fundamental Self-Nature” rose to function.

屬於佛陀所說：

「如來藏性，隨緣起作用」

This matches what the Buddha said, “The nature of Thus-Come Matrix can rise to function in accord with circumstances.”

圓融無礙，即空即有

離開兩邊，即是中道，空有相融

It penetrates throughout without obstruction. Emptiness is not other than existence. Apart from the two sides is the Middle Way. Emptiness and existence mutually interpenetrate.

空有合一，與真如「本心」合一生妙用
將手伸入金字塔的泥土

The unification of emptiness and existence, the unification with the “Original Mind,” can give rise to wondrous functions, e.g., extending one’s arm to reach the mud inside the pyramid,

伸入「狗」與金字塔的中央
我在當時不懂什麼真如、般若妙用？

or get in the middle between the pyramid and its “guard dog.” That time I knew nothing about the fundamental suchness of reality or any wondrous functions of prajna.

那時候我還沒有看過佛經
只是覺得奇怪？為什麼景物從心想生呢？

That time I hadn’t read any Buddhist scriptures, and wondered how mind could manifest various scenes and objects?

「咦？我講什麼景物就出來哩？」
心念口演啊，原來空性與我合一了
“Hey, how come the things I spoke of all manifested themselves suddenly?” They went with my will and speech because I’d attained unification with emptiness.

「真如自性」放光照出我的「識」成相
空性見！
The “Fundamental Self-Nature” shines upon my “consciousness” to form images. Such is seeing emptiness!

色受想行識的「識」——意識
「我意識到金字塔」就出現金字塔
The “consciousness” aggregate “cognised the pyramid” and then the pyramid appeared at once.

意識轉化成實相的景物
使之實體；能量物質化

Ideas solidified into True-Form scenes and objects. Such is the materialisation of energy.

如同佛陀對富樓那所說：

「合如來藏，迴光返照，照見萬象皆空」

Just like what the Buddha told Purna, “Unify with the Matrix of the Fundamental Suchness of Reality. The returning light shines inwards showing the emptiness of all myriad phenomena.”

「『本心』當體即空」

「以妙明覺照，圓照法界」

“The ‘Original Mind’ Itself is emptiness.” “It shines with wondrously lucid awareness, illumining all Dharma realms.”

「於法界中，如明鏡無塵」

「照見無量差別界的一切事相」

“In Dharma realms, it’s like a bright clear mirror free of dusts, able to reflect all myriad things of the infinite realms of difference.”

因此從小中可以現大；大中可以現小
鏡與境互不相妨；性與相本不相礙

Thus the small can manifest the big; the big can manifest the small. Mirror and its reflections don’t obstructive each other. Nature and Form essentially don’t obstruct each other.

「真如本心」不動本處
遍滿十方，照見萬象

The “Original Mind” can pervade the ten directions and reflect myriad phenomena without leaving Its original place.

「真如本心」圓照宇宙萬有

豈止金字塔、長城、宇宙萬物呢？

The “Original Mind” can shine upon all the existences in the whole universe, not just pyramids, the Great Wall, but all myriad things in the universe.

《楞嚴經》：「如來藏性含吐十方世界」

The Surangama Sutra states, “The Fundamental Thus-Come Matrix encompasses all the Dharma realms of the ten directions.”

「豎窮三際，橫遍十方，涵蓋十方虛空」

所以五蘊中的識，經由照見而生出十方法界

“It pervades throughout the three times and ten directions, encompassing the whole space of the ten directions. Thus, through illumination, the consciousness aggregate can reflect all the Dharma realms of the ten directions.

照見五蘊生實相，依其「真如自性」放光

照見五蘊皆空，都能圓成實相

Enlightened five aggregates can reflect True-Form through the illumination of “Self-nature.” Enlightened seeing of the emptiness of the five aggregates can give rise to True-Form.

因此佛陀說：

「離開法界實相，沒有其他的法」

Thus the Buddha said, “Leaving the idea of Dharma realm and True-Form, there is no true teaching.”

佛陀也說了相對照的話：

「離開法身無有別佛」

The Buddha had another analogous statement, “Without Dharma body, there is no distinctive buddha.”

昔日世尊對大迦葉說：「吾有正法眼藏」

「涅槃妙心，實相無相，微妙法門……」

The World-Honoured One once told Mahakasyapa, “I have the treasure of impartial Dharma eye.” “The wondrous mind neither comes into being nor ceases to

be. True-Form has no form, and such is the profound gateway to Dharma....”

所以實相法是正法

而實相是「法身」所變化之宇宙真相

So True-Form Dharma is the true teaching, and True-Form is the fundamental truth of the universe manifested by “Dharma body.”

《金剛經》將實相列為第一希有功德

The Diamond Sutra lists True-Form as the foremost and rarest merit and virtue.

記住啊，肯定實相

從實相中可以找到真如自性本心

Remember this: Affirm True-Form. In True-Form can one find the Fundamental Self-Nature, the Original Mind.

找到本心後得光照明

自然知道只有法身，無有別佛了

Having found the Original Mind, you’re enlightened and naturally know there is only Dharma body and no distinctive buddhas.

達摩明白佛陀「心外無佛，離心非道」的意涵

當梁武帝問達摩有佛嗎？達摩答無佛，很乾脆

Bodhidharma understood what the Buddha meant when stating, “Apart from mind there is no buddha.” When Emperor Wu of Liang asked Bodhidharma about the existence of buddha, Bodhidharma cut to the point saying there is no buddha.

佛是指自性菩提心，心顯發且六項圓滿了

真心實體化了就有佛，就有法身

“Buddha” means the inherent Bodhi Mind, the awakened mind with consummated six faculties. When the inherent True Mind is realised, there are buddha and Dharma body.

所以「佛」在實相實體中

Thus “buddha” is in solid True-Form.

《六祖壇經》說得好：

「覺者是佛，迷者是凡夫」

Well said the Platform Sutra, “The awakened is buddha, the benighted is an ordinary man.”

自性本心仍處於無動的狀態

靜者本心，動則法身，靜動自如

Self-Nature is in the state of stillness. The still one is the Original Mind. The active one is Dharma body.

Self-Nature can remain still or rise into action freely as it please.

《華嚴經》：「眾生虛妄故，是佛是世界」

「若解真實法，無佛無世界」

The Flower Ornament Sutra states, “Sentient beings are delusional, and thus buddhas and worlds are said to exist. If one truly understands True-Form, there is no buddha or world.”

佛陀所講的三世諸佛、十方如來

都是佛陀的法身所變化的

The Buddha’s so-called buddhas of the three times and the Tathagata of the ten directions are all manifested by the Buddha’s Dharma body.

因佛陀有法身、應身、化身

化身無量，出自於應身，分化身十方遍布法界

The Buddha has Dharma bodies, response bodies, and transformation bodies. Infinite transformation bodies flow forth from response bodies, filling all Dharma realms of the ten directions.

瞬間，分身出現不同的地方，稱十方如來

分身、如來皆出自真如「本心」

In an instant Fen-shen appears in different places and is thus called Tathagata of the ten directions. Fen-shen and Tathagata both come from the “Original Mind.”

好，下一張

天壇把它縮小，縮小

Good. Next one. The Temple of Heaven was shrunken.

真如「本心」的體相

以大見小，以小見大

The “Original Mind” can embody the small in the big, and the big in the small.

如同《維摩詰經》

須彌山納入芥菜子

As the Vimalakirti Sutra puts it, a mustard seed can contain Mount Sumeru.

《楞嚴經》於一根端毛，現寶王剎

以小納大、以大變小

To cite the Surangama Sutra, one hair-end can manifest infinite numbers of buddhas each turning a Dharma wheel. The small can contain the big; the big can turn small.

所以金字塔那麼大

怎麼能進入小房間呢？

The pyramid is so big. How can it enter a small room?

是茶藝館啊？

天壇怎麼能蓋住金字塔呢？

It’s a tea room. How can the Temple of Heaven cover up the pyramid?

下一張，金字塔中的電話

金字塔以大納小

Next one. A phone appeared in the pyramid. The pyramid as the big contains the small.

金字塔以「心念口演」

蓋住了電話

Based on one’s “will and speech,” the pyramid covered up the phone.

金字塔以「實相法」縮小
而且使之透明啊！

The “True-Form” pyramid was made shrunken and able
to be seen through!

能看到電話

金字塔一半在斗笠裏面

Thus the phone could be seen, and half of the
True-Form pyramid appeared inside the bamboo hat.

這也是在表達維摩詰境界了

This can also be regarded as demonstrating the realm of
Vimalakirti.

好，再來

繼續來

Good, next. Go on.

這是天冠光

天冠光

This is the Celestial Crown Light. The Celestial Crown
Light.

天冠光後面顯現無量佛像

下一張

Behind the Celestial Crown Light manifested an image
of Amitabha Buddha. Next one.

這是天冠光的分身

分身；自性法身啊

This is the emanation body of the Celestial Crown Light.
Emanation body is the Dharma body of Self-Nature.

法身、分身、化身...

分身在《金光明經》說的是「應身」

Dharma body, emanation body, transformation body....

What the Golden Light Sutra means by “emanation
body” should be “response body.”

有的經論講「報身」

報身只有一個，化身無量

Some scriptures talk about “reward body.” A person has
one reward body only but can have infinite numbers of
transformation body.

法身在不生不滅的領域

分身出自法身，取代法身成為分身

Dharma body is of the realm of neither coming into
being nor ceasing to be. Emanation body comes from
Dharma body and can replace it.

化身源自分身(應身)，依類現形，化無量相

《金光明經·分別三身品》如是說

Transformation body comes from emanation body
(response body). It changes its form according to
circumstances, and can make infinite manifestations.

The Golden Light Sutra states so in the chapter on
distinguishing three kinds of body.

好，下一張，來

兩張一組，你看

Good, next one. The two are consecutive. Look.

這個弧度

和這個弧度一樣

This curve and this curve match.

好，展現照片

是表達「本心」的功能起作用

Good. The purpose of showing these photos is to
demonstrate the functions of the “Original Mind” rising
to work.

不是在表達我自己啊

The focus is not on me,

實現人類的內在真如理體成為法身

所以真如法身，確定永恆生命的象徵

but on realising mankind's inherent Principle to establish a Dharma body. Thus Dharma body is regarded as a symbol of a confirmed eternal life.

好，下一張，是空室
後面還有吊一個畚的

Good. Next one is an empty room, where a pail was hung in the back.

空室，電話
這一間是四樓透天厝

An empty room, a phone. This building is a four-storey townhouse.

台北中山分局對面
卅年多前是「鄉下人茶藝館」

It's opposite to the Zhongshan Branch Police Department, and used to be a tea house called "Country folk" more than 30 years ago.

就在會長的餐廳
天香回味店斜對面

It's diagonally across our president's restaurant "Tiansiang."

我第一次看到分身
就在天香回味店前的路上

The first time I saw my Fen-shen was on the road in front of our president's restaurant.

咦？奇怪，那個人怎麼很像我？
我訝異著，咦？衣服都一樣耶

How weird! How come that person resembled me so much? I was in shock. Hey, even our clothes were the same.

我就追過去想看他的臉，我匆匆地跑過去
想趕到他的前面；他也跑

I turned to chase him, hoping to catch a glimpse of his face. I intended to overtake him, and he began to run too.

那時候我不知道有分身啊

That time I didn't know there is such thing as Fen-shen.

咦？他轉到天津街，就消失不見了
我追不到了，向外永遠追不到了

He disappeared after turning into Tianjin Street. I couldn't find him. He will never be found if sought externally.

我心想

我的「本心」就是那個像我的分身啊

An idea came to me that my "Original Mind" is that Fen-shen.

他早就顯現出來我不知道啊
現在我心裏我認知了

He had already revealed externally without me realising it. Now I know.

那時候我不相信人類有分身
我更不相信我自己會有「分身」啊

That time I didn't believe mankind have Fen-shen, not to mention I myself would have "Fen-shen."

什麼宗教、什麼信仰，我一點興趣都沒有
和一般販夫走卒一樣的無明概念

I had no interest in any religion or faith, and was ignorant like any non-believers.

如佛陀對憍陳那講的：

「客塵煩惱」不能顯發本心

Just like what the Buddha told Kaundinya,

"Adventitious afflictions block the Original Mind from flowing forth."

當時怎麼知道真如本心呢？

這是佛經的名詞啊

That time how did I know the Original Mind? It's a buddhist term.

我根本沒有看過佛經

我怎麼知道真如本心？

I'd never read Buddhist scriptures before. How did I know the Original Mind?

即使看了很多書的人也不知道有真如本心啊

何況那時候還沒有看過佛經

Even the well-versed don't know the existence of the Original Mind, let alone me with no prior knowledge of buddhism that time.

剛開始，我在這個斗笠前

我說長城進來，鑽進牆壁

First, I stood before this bamboo hat and called the Great Wall to move in, to enter this wall.

為什麼鑽進牆壁呢？

我不知原因，自然而然，不知其所以然

Why into the wall? I had no idea. It came naturally itself and I had no idea how it's done.

只知隨心所欲

遊戲無礙

I simply went with my heart's desire and played freely without obstruction.

長城是實相，進來，你摸它有實體

比真的還真，活生生的磚塊，硬硬的

The Great Wall that entered the room was a True-Form one. You could touch its solidity, which is more real than real. Its bricks were solid hard.

「心念口演」

就鑽進牆壁了

Based on my "will and speech," it entered the wall.

下一張

就一直一直延伸到這裏

Next one shows the Great Wall extended all the way here.

這一張鑽過我的手，它來就鑽過我的手

也可以鑽過我的掌心

This one shows it passed through my hand, through the centre of my palm.

你看，我在這裏鑽過我的手，長城，這村莊

村莊後面是山，延伸到牆壁裏面了

Look. The Great Wall and the nearby village passed through my hand. Behind the village was a mountain, which extended all the way into the wall.

牆壁裏面怎麼可以顯現呢？

這大家可以去研究的啊

How could it manifest in the wall? People can investigate this.

不能只排斥說

啊，這個是合成的，這個是什麼？

Don't just dismiss the photos as being retouched. What are these?

不會啦，我不會合成，你放心好了啦

我合成還騙人，不需要吧！

No. I have no such photo retouching skill. Don't worry. I don't need to do any retouch or deceive people!

繼續

簡單介紹

Let's move on. A brief introduction.

來，可以吧？就這兩個

本來先出現這個

Come. All right? These two. This one came first.

然後我說，來，經過我的手

我就把它移過...

I said, "Come. Move through my hand." So I moved it to....

本來在這裏嘛，再把它...

我再說，來，我伸手出來，從我這裏過去

It was initially here. Again, I said, "Come." I extended my arm and it passed through me from here.

所以這裏比較不清楚，這裏就比較清楚了

這裏比較清楚了，有沒有覺得？

So this bit here wasn't so clear. This one here was clearer. This one here was clearer, wasn't it?

這邊比較不清楚，剛開始出現

然後把它弄清楚，它就出現了

This bit wasn't so clear when it began to manifest. It appeared when it solidified.

好好好，來，來

長城穿進牆壁了，一系列的

Good. Go on. The Great Wall had entered the wall. A series of

把長城移進來

然後我的手擋在長城那邊

snapshots show the Great Wall moving in. My hand was blocking it there.

它可以一直進去

長城可以整個搬進來

It can enter straight through. The whole Great Wall can move in.

我在喊著喊著長城進來

仍然以「心念口演」的實相法

The Great Wall entered upon my call. This was also done in True-Form through the power of "will and speech."

好，你看，我請它向後轉，轉到邱博士那邊

它移到了，你看到嗎？(看到了)

Good. Look, now I turn it around and move it to Dr Qiu.

It's done. Do you see it? (I can see it.)

它轉向你，停在你前面了，確定有

你摸有實體

It turns to you and stops before you. Make sure you can truly see and touch it with solidity.

有六項者都可以摸得到長城實體

實相實體化！

Those who have realised the six faculties can all touch the True-Form Great Wall with solidity. Such is the solidification of True-Form!

實體，有六項的人都可以呀

不是天方夜譚啊，六根解脫者都可以

People who have realised the six faculties can all sense it. This is not a fantasy. People who have attained liberation of the six faculties can all sense it.

百年後沒有人照得到實相

你要照得到實相，必先看得到實相

I doubt anyone will ever capture True-Form in photos again after a hundred years. You must be able to see True-Form before you can capture it in photos.

看得到實相

也不一定照得到

Being able to see True-Form doesn't guarantee being able to capture it in photos.

我當時只是無意中

以遊戲的心境照到的

That time it was captured in photos unexpectedly, and I did it for fun.

我那時候不懂、也沒有工夫

不知什麼實相境界

I was ignorant and unskilled. I had no idea what True-Form is.

真如本心先顯發實相讓我認知啊
可是我忽略掉了

The Original Mind had been showing me True-Form to teach me, but I neglected it.

原來是《法華經》中的「心念口演」的實相法
我以暢演實相為遊戲

This is actually what the Lotus Sutra calls “True-Form Dharma by will and speech.” I play freely with True-Form like playing a game.

遊戲暢演了廿萬張的實相照片
以開玩笑的方式，實在對不起真如「本心」啊
True-Form images thus appeared in more than 200,000 of my photos during my playful demonstrations, and I felt sorry to the “Original Mind” for my playful, joking manner.

我不知道實相是佛法
如今明白佛法全部包括在實相照片裏面
I didn't know True-Form is Dharma. Now I know the entire Dharma has been demonstrated in those of my photos.

把實相實體化，長城進來，一樣進來
這兩張照片，是另外一個茶藝館啊
Through the solidification of True-Form, the Great Wall thus moved in. Similarly, these two photos show another tea house.

把它實體化，像磚塊一樣
然後一直延伸、延伸，可以進去任何地方
Solidify True-Form to the extent like a solid brick. It can keep on extending and enter any place

摸都是石頭喔，也可以搬運
就像在搬磚塊那樣啊

It's all rock solid, and can be lifted just like lifting real bricks.

我有搬過，真的搬磚塊，我自己知道啊
可以搬、可以推喔，有重量

I've done this before and really lifted the True-Form bricks. I knew it myself. It can be lifted, pushed and has weight.

自己體會，自己印證啊
我也不是要印證給別人看的啊
Experience it yourself and prove for yourself. I don't mean to prove for others.

別人也聽不下去啊
我只有自我陶醉在空性中
Others won't listen either. Only I myself revel in the bliss of emptiness.

你看，莊仔，莊瑞賢
移到你那邊去
Look, Zhuang Rui-xian. It has moved to your side.

莊太太妳摸它，磚塊，磚塊硬硬的
妳搬它，重重的，確實有，確定有，絕對有
Mrs Zhuang, touch it. Touch the True-Form brick. It's solid. Lift it and feel its weight. It really feels so. Absolutely.

邱博士搬它，重 重的？
(有，敲還硬硬的)
Dr Qiu, lift it up. Feel its weight? (Yes. It felt hard when I knocked on it.)

有質感，石頭感耶
你看，在你面前就這一堆
It has the texture of rock. Look, there is a pile of True-Form rocks before you.

這裏再可以分過去那裏，不必從這裏搬過去

馬上又移到你那邊，移到那邊

This pile can be teleported elsewhere without being moved from here, and can instantly get back to your side.

可以無限延伸，從鑽進牆壁裏面

那兩張圖畫代表是牆壁啊，掛在牆壁啦

It can extend indefinitely, for instance, into the wall.

Those two pictures were where the wall was since they were hung on it.

展示照片不是在介紹我啊

這都不是我的功能

The purpose of showing these photos is not to introduce me. All the functions shown here are not mine.

只能引用《維摩詰經》所說：

「豁然開朗，還歸本心」

To cite the Vimalakirti Sutra, “In an instant liberating clarity, all returns to the Original Mind.”

介紹每個人的本心真如自性

自性功能的妙用，自性具足萬法

The purpose is to introduce the Original Mind inherent in everyone, and its wondrous functions. Self-nature is complete with all myriad Dharma.

你與「本心」合一了

就「一心生萬法」，萬法唯心

Once you've unified with the “Original Mind,” it can “manifest all myriad Dharma.” All myriad Dharma comes from the Mind.

「合一」了，就到彼岸

生實相，見如來

Having attained “unification,” you've also reached the Other Shore and can see True-Form, see Tathagata.

因此；《心經》開宗明義

觀自在行深般若波羅蜜多時，照見五蘊皆空

Thus the Heart Sutra cuts to the chase that when coursing deep in prajnaparimita observing Self-nature, one can see the emptiness of the five aggregates.

《金光明經》亦云

五蘊生法界(實相)

The Golden Light Sutra also states the five aggregates give rise to all myriad Dharma realms. (True-Form.)

五蘊中的「識」

「本心」圓照你的意識

The consciousness aggregate, once fully illumined by the “Original Mind,”

「識」是成立實相的基礎

意識也是一種能量

is the basis of forming True-Form. Consciousness is also a kind of energy.

意識在量子力學稱為「量子的現象」

意識轉化成能量物質化，成為實相實體化

In quantum physics, consciousness is considered as a kind of “quantum phenomenon.” Consciousness materialises energy and thus forms solid True-Form.

所以「合一」仍以「意識」為主

也是「生實相，見如來」的根本

So attaining “unification” is still based on

“consciousness,” which is also the root of “attaining True-Form and seeing Tathagata.”

合一，我重複引用《楞嚴經》

佛陀對富樓那說：

To cite again the Surangama Sutra on unification, the Buddha told Purna,

「我所以能一切無礙」

「也沒什麼異術……。」

“My ability to penetrate all the way through without obstruction is not because of me having any extraordinary skills....”

「祇是『合如來藏』，迴光返照」

「照見萬象皆空.....」

but of me ‘unifying with the Matrix of the Fundamental Suchness of Reality’ and reversing the light inwards.”
“All myriad phenomena are thus illumined and seen as none other than emptiness....”

「圓照無量差別界的一切事相，互不相妨」

「性與相本不相礙」

“Comprehensive illumination upon all things of the infinite realms of difference without obstruction.”
“Nature and form are essentially not mutually obstructive.”

「因此不動道場即可遍滿十方」

「法身含藏十方虛空」

“Thus able to fill the ten directions without leaving the original place.” “Dharma body contains the space of all ten directions.”

「可於一毛端上」

「現寶王剎.....」

“On the tip of a single hair manifest wondrous Buddha lands....”

「所以能夠如此，祇是我能背塵合覺」

「息妄歸真.....顯發真如本心」

“I can see this because I can leave the corporeal and unify with the essence.” “Extinguishing wishful thinking and returning to the truth... gives rise to the Original Mind.”

「而『如來藏』實則本自妙明」

「圓滿清淨的『本心』」

“The ‘Matrix of the Fundamental Suchness of Reality’ is in fact wondrously bright.” “The Original Mind is perfect and pure.”

因此佛陀的「合如來藏」

即是我所說的；與「本心」合一

Thus what the Buddha meant by “unification with the Matrix of the Fundamental Suchness of Reality” is equal to what I meant by “unification with the Original Mind.”

我之所以強調「合一」

只因為你們在座已發一根至六根了

I stress to attain “unification” because many of you here have realised at least one of the six faculties.

六根見性周遍；「空性見」！

From the six faculties, one can see the inherent nature pervading throughout, “see emptiness!”

進而自我提昇與「本心」合一，圓滿道心完成「天人合一」的境界

Thus one can further improve oneself to unite with the “Original Mind,” fulfilling the Mind of Tao and realising the “oneness state of heaven and man.”

耶穌也有「合一」之觀念

Jesus also had such idea of “unification.”

耶穌說：「我與父原為一，我在你們面前」

「就如同你們看見了父」

Jesus said, “Father and I are originally one. You seeing me before you is equal to you seeing Father.”

「合一」；在《聖經》「三位一體」

正是「合一」之觀念

The idea of “unification” is equal to the idea of “Holy Trinity” in the Bible.

《多馬福音》耶穌說得好：

To cite the Gospel of Thomas, Jesus said,

「當你們使『兩者合一』時」

「你們就可以進入天國」

“When you ‘make the two into one,’ you shall enter the Kingdom of Heaven.”

「合一」是學道者的終極目標

印度教強調「梵我合一」

The state of “oneness” is the ultimate goal of people who set their mind on the Tao. Hinduism also stresses to “unify with Brahman.”

老子有「守元抱一」

Laozi stressed to “hold on to the origin in oneness.”

莊子書中有廣成子向黃帝說：

「守其一，處其和」

To cite Zhuangzi, Guang-cheng-zi told the Yellow Emperor, “Hold on to oneness; abide in unification.”

莊子又說：

「是一也是一，非一也是一」

Zhuangzi also said, “Being united is being in oneness; not being united is also being in oneness.”

「合一」；就是在當下與「本心」合一

當體即空，當下能合一就進入永恆

To attain “unification” is to unify with the “Original Mind” at the present moment. The present being is emptiness. Once one can immediately realise unification, one can enter the eternal.

當下即體即空、當體即空

當體「生實相，見如來」，當體真空妙有

The present being is emptiness. The present being can “give rise to True-Form and see Tathagata.” The present being is absolute emptiness that contains wondrously many,

如同量子真空一樣

粒子哪裏來的？

just like quantum vacuum. Where do particles come from?

從量子真空自然不斷地湧出「次原子粒子」

形成量子狀態、量子領域

“Subatomic particles” unceasingly flow forth from quantum vacuum, forming quantum states, quantum fields.

各種量子狀態與領域的量子理論

與愛因斯坦的狹義相對論

The various existing quantum theories as well as Einstein’s theory of special relativity

也必須整合「合一」

始有強大的「量子場論」

also have to be “consolidated” in order to establish a powerful, robust “quantum field theory.”

根據一九七〇年代，物理學家以「量子場論」

建構一個「標準模型」

In 1970s, physicists built a “standard model” based on “quantum field theory.”

二〇一二年希格拉玻色子被觀察到

而且證實指出「標準模型」符合實相

In 2012, Higgs bosons were observed, and supporting evidence suggested the “standard model” fits the observations of True-Form.

「標準模型」包含十八種粒子

其中十二種費米子，六種玻色子

The “standard model” distinguishes 18 kinds of particles, of which 12 are fermions and 6 are bosons.

次原子粒子不斷地湧出

然後又組合形成各種粒子

Subatomic particles flow forth unceasingly and then recombine to form various particles.

費米子粒子與希格拉玻色子的功能
能創造物質——能量物質化，實相實體化

Fermion and bosons have the function of creating matters – materialising energy, solidifying it into True-Form.

費米子粒子與希格拉玻色子
被喻為實質實相的起源

Fermions and bosons are compared to the actual origin of True-Form.

黑格爾，以前在 DVD 有講過「精神實體化」
實體化即有重量

Hegel, as has been discussed in my earlier videos, talked about the “materialisation of spirit.” Materialisation gives a sense of weight.

照片中的長城磚塊有重量
實體的重量，精神實體化的重量

The bricks of the True-Form Great Wall in the photos had weight, solid weight that came with the materialisation of spirit,

可以說「能量物質化」
亦可說「實相實體化」

which can also be called “the materialisation of energy,” or “the solidification of True-Form.”

因「實相」是由意識、心念能量所構成
“True-Form” is made up of consciousness, of mind energy.

尤其「意識」本身是一種量子現象
其中含有無量的光子或粒子

Especially “consciousness” itself is a kind of quantum phenomenon made up of infinite numbers of photons or particles.

所以經由意識轉換成物質

是可以建立實相實體化的

Thus through the materialisation of consciousness, solid True-Form can be established.

好，來

再來

Good. Next.

空室啊

咦？怎麼有山？有長城呢？

An empty room. How come a mountain and the Great Wall were there?

這裏是窗戶，這間茶藝館的窗戶

你看，它透明都可以看到長城在窗外

Here is the window, the tea room’s window. Look, you can see through it and see the Great Wall extend beyond it.

山移到窗外，長城和山那麼大
小房間怎麼能容納山與長城？

The mountain moved outside of the window. The Great Wall and the mountain were so huge. How could such a small room contain both of them?

剛才我不是引用佛陀說的嗎？

可以以小納大，以大入小的如來藏性嗎？

Earlier didn’t I quote a statement of the Buddha regarding the Nature of the Fundamental Thus-Come Matrix, that the small can contain the big and the big can enter the small?

真如體性

法性如是！

Such is the nature of the Fundamental Suchness, the nature of Dharma!

空有無礙，圓融無礙

類似「量子糾纏」，兩者同時並存

Emptiness and existence interpenetrates throughout without obstruction as in the state of “quantum entanglement.” Their co-existence is also

有如量子電腦裏面的「位元狀態」
可以同時兩者並存

like the “qubit state” in quantum computing. The two can co-exist simultaneously.

理事無礙，事事無礙

《華嚴經》不是有四無礙嗎？

Noumenon and phenomenon interpenetrate one another without obstruction. Phenomena interpenetrate each other without obstruction. Doesn't the Flower Ornament Sutra talk about four kinds of non-obstruction?

為什麼無礙？我還是重複引用《楞嚴經》
不得不重複，因為它是重點

How come they don't mutually obstruct? I'll recite the Surangama Sutra again here because it's a key point.

佛陀對說法第一的富樓那說：

The Buddha said to Purna, who's foremost in explaining Dharma,

「我之所以無礙，不是我有異術」

「祇是合『如來藏』」

“I get to be free of obstruction not because I have some extraordinary skills, but because I unify myself with the ‘Matrix of the Fundamental Suchness of Reality.’”

「本覺妙明，圓照法界」

「小中可以見大，大中可以見小」

“The Original Awareness is wondrously bright, shining throughout all Dharma realms.” “The small can manifest the big, and so can the big manifest the small.”

「性與相圓融無礙」

妙明指般若啊，般若妙用呵！

“Nature and form perfectly interpenetrate throughout without obstruction.” The wondrously bright here means prajna, the wondrous functions of prajna!

好，這一張，特殊在此，長城
你看，調到邱博士面前，活生生的

Good. This one. Its highlight consists in capturing the manifestation of the True-Form Great Wall. Look, now it manifests before Dr Qiu, so lively.

推它，摸它，移它

磚塊與實相的磚塊都一樣

Push it. Touch it. Move it. True-Form bricks feel equally solid as physical bricks.

硬硬的

能量物質化，實相實體化

Solid hard. Such is the materialisation of energy, the solidification of True-Form.

石教授你也推推看

一人代表全體，以一即多

Prof Shi, you can also have a go to push. One person represents the whole. One is many.

上次四十人一組大陸來的，我跟一人說
來，如何定身法，內定和外定

Last time a group of 40 people from China came, and I showed one of them how to do internal and external immobilisation practice.

他是個壯漢

He's a strong man.

我這個氣吹過很多人，颱風吹不倒你
你弓箭步，儘量抵抗

I've performed breathing for many people. Even typhoon can't blow you down. Do a forward lunge and try to resist as much as you can.

我是介紹「如是力」

弓箭步啊

I'm demonstrating the "Power-as-is." Do a forward lunge.

弓箭步沒有用

No way to do a forward lunge.

你檢到了

你也檢到了，檢到了

You've got it. You've got it too.

OK，來來，江紅瑛。好，她來，再妳

噢，他們很踴躍

Ok, come. Jiang Hong-ying. Good. She goes first and then you. Oh, they're all so keen.

(剛才看到本尊給那位同道那個就是說...)

弓箭步嘛，(嗯，弓箭步)

(Just now Ben-zun showed that fellow to....) A forward lunge. (Yes, a forward lunge.)

弓箭步，我是在介紹定身法

回去帶動定身法，這是內定？

Doing a forward lunge is for demonstrating the immobilisation practice. You can practise this again when you're back home. Such is the internal immobilisation?

「內定」成熟了

就可以發出「外定」

When you've mastered the "internal immobilisation," you naturally can do the "external immobilisation."

對，這樣，妳現在手這樣

我這個力量「如是力，如是作」

Yes, put your hands this way. This force of mine is the "power-as-is, function-as-is."

妳抵抗我，妳不要配合我

妳現在握緊

Resist me; don't comply with me. Now hold tight.

轉過來握這裏，握這樣好了

握這樣，握很緊，妳不要張開

Turn around and hold here. Hold it this way. Hold tight.

Don't let go.

張開是我的思想力量

我的思想力量就是「如是力、如是作」

The act of opening is done through my thought power.

My thought power is the "power-as-is, function-as-it."

全力抵抗住，抵抗我

不要配合我啊

Resist with all your strength. Don't comply with me.

我彈指之間

妳就開了

In an instant, your hand opens itself.

彈指之間，妳沒辦法握啊

好，再這樣，再保持這樣

In an instant, you can't clench your hand. Good. Keep it this way.

彈指之間，又握拳頭了

自己會握，這樣定身法

In the next instant, you can clench your fist again. It clenches itself. You get immobilised this way.

自己的力量遺失了

找不到自己的力量

You lose all your strength and couldn't restore it.

這樣妳手拿不下來了

就定在那裏了，妳不動了

Such that you can't put you hand down, and get stuck there.

定住，連動都不能動
像釘一樣定住
Being fixed, you can't budge at all as if being nailed there.

連動都不能動，腳也不能動
妳現在也不能走路了
You can't budge even one bit. Your feet can't move either. Now you can't walk.

眼皮也給妳定住，眼皮它自己垂下來
眼皮，妳沒辦法張開
Even your eyelids are fixed. They drooped themselves, and you can't lift them.

妳怎麼張？一直在那裏就是一直眨
紅目有一直眨，一樣
How do you lift them? Your eyes keep blinking as if being irritated and red.

妳讓我做，妳回去就會定身法
妳看，妳眼睛張不開
Let me show you how, and you know how to work it yourself when you're back home. See, you can't open your eyes.

妳舌頭伸出來，妳不要伸
但是還是伸，咬住，是如是力定住妳的舌頭
Your tongue sticks out itself. Don't command it. It'll stick out itself and pause there. It is the power of the power-as-is that freezes your tongue.

妳舌頭怎麼樣都伸不進去，如是力！
伸不進去
Your tongue can't get back in anyway. Such is the power of the power-as-is! It just can't get back in.

看起來不雅沒關係
被我做過定身法，妳就有定身法

It doesn't matter if you look funny. Once I work this immobilisation practice on you, you can work it yourself.

先內定再外定，一樣弓箭步
我還是...
Start with the internal immobilisation before moving on to the external one. Likewise, do the forward lunge. I...

沒有解開啊
沒有解開就一直在那裏啊
haven't undone the working and thus it continues there.

沒有解開就不行，只要說三天不小便
三個小時就哇哇叫了
It won't cease working if it's not undone. Let alone spending three days without going to the loo, three hours are enough to make you cry for help.

馬玉龍被定得哇哇叫
定身法
Once Ma Yu-long was immobilised so long that he cried for help. This immobilisation practice

定身法包括很廣，呼吸、思想知覺.....。
眼皮張不開就張不開
has vast applications, be it on breathing, thinking, perceiving.... Your eyelids just can't lift.

力量失去了，什麼力量？
思想可以改造，聲音改造，意識紛亂
Your strength is lost. What strength? Thoughts can be changed. Voice can be changed. Altered thoughts

可以給妳改變，變成男生的
比如說妳是女人嘛，(是)
can change you, for instance, turning you, a woman, into a man. (Yes.)

妳不要配合我，妳是「女人」

可是講出來偏偏「我是男人」

Don't comply with me. You're a "woman," but you're heard saying "I'm a man."

好，開始，再來

(我是男人)

Good. Ready, go. (I'm a man.)

可以改變

It can be changed.

好，好好、好好

如是力，如是作

Good, good. Such is the power of the power-as-is, the power of the function-as-is.

來，弓箭步。妳剛才做的弓箭步

好，完全定住

Come. Do a forward lunge, the one you did earlier.

Good. You're now completely frozen.

弓箭步，她不會受傷，妳放心

妳儘量抵抗我，都不用配合我

Do a forward lunge. She won't get hurt, so don't worry.

Resist with all your strength. Don't comply with me.

一推，就會坐到椅子上

速度更快

One push will make you sit down faster.

速度也可以讓妳慢慢像打太極拳一樣

妳現在坐在那裏

It can also work in a slow, gentle speed as in practising Tai-chi. Now you're sitting there.

妳坐在那裏不動，可以叫妳馬上走過來

如是力，如是作

You're sitting there still. I can make you walk here immediately by the power of the power-as-is, the power of the function-as-is.

開始，妳可以控制

很禮貌

Go. You can control it. Be very polite.

如果定住

起不來就起不來

If you're frozen, you can't stand up in any way.

OK！起得來，起得來，起得來...

剛才講起不來，沒有解除啊

Ok! Now you can stand up.... Just now I worked immobilisation on you and it wasn't cancelled yet.

這樣可以喔

我所做過的，妳都會

All right? You can do all those I showed you above.

呼吸，如果妳不能呼吸

妳嘴巴馬上張開，嘴巴馬上呼吸

If you can't breathe, your mouth will open itself and breathe immediately.

定住呼吸，如是力

不要配合我，妳保持妳在呼吸

The power of the power-as-is can freeze your breathing. Don't comply with me. Continue breathing normally.

妳現在在吸，如是力啊

Now you're breathing in. Such is the power of the power-as-is.

不能呼吸了，趕快張開口呼吸

才知道定住妳的呼吸了

Now you can't breathe. It's only until you quickly open your mouth to breathe do you realise your act of breathing is frozen.

開始，啊，受不了喔？

想呼吸都沒辦法

Go. Ah, can't stand it anymore? You can't breathe in any way.

思想？沒有思想了，隔空

思想忘記自己了

Thinking? No thinking is involved. Your mind goes blank and forgets about yourself.

可以把妳思想和他交換

好，正常，正常，好

You can swap your thinking with him. Good. Back to normal, back to normal. Good.

OK，好好

Ok, good.

(要向本尊請求，我們今天員林有六個來)

員林六個嗎？(是)

(I'd like to make a request to Ben-zun. We have six people from Yuanlin today.) Six people from Yuanlin? (Yes.)

幾個沒關係，只要有那個

(是不是可以幫我們吹氣一下？)

The number of people doesn't matter, as long as they can get it. (Could you kindly do breathing on us?)

吹氣嗎？(是)，吹氣啊，(是)

好，妳麥克風先放下，吹氣喔

Do breathing? (Yes.) Breathe energy. (Yes.) All right, put down the microphone first. Here you go.

吹氣是六個先起來還是怎麼樣？

哪六個？你們都要吹氣嗎？

Are the six to stand up first, or how would you like to do it? Which six? Do you all want to be breathed on?

不想吹的就不要起來

你也是員林的吧？有的吹得動、吹不動

No need to stand up if you don't want to be breathed on. You're also from Yuanlin, right? Some can get it, but some can't.

不管，妳要攝受得到

吹氣的話，吹氣

Anyway, the point is you can get it through such breathing. Done.

哇！你們上面的也要喔？

順便一起攝受就對了

Wow! Those of you sitting above want it too? All together.

那無所謂、無所謂，我這個氣

如果有什麼有什麼...吹氣啊，來來來

No problem. This energy of mine excludes none....

Here you go. Come.

自然

不不不

Take it easy. No, no.

來來，這個氣看你的性能怎麼樣

祂自己會自動的

Come. This energy spontaneously adapts to your disposition.

針對六個人

噴過去的不管

I'll focus on these six people first. Never mind it spreading further onto others.

剩一個沒有而已

上面的，我再吹一次，(感恩本尊)

Only one doesn't get it. For those sitting above, I'll do it once more. (Thank you, Ben-zun.)

這樣這就一半，也是有啊，來

你，剩下你一人，(感恩本尊、感恩本尊)

This way, half of them have got it. Only you haven't.
(Thank you, Ben-zun.)

好
這樣先請坐、先請坐
Good. Take a seat first please.

(我們跟徐教授在一起這樣子)
丹道的、丹道的
(We came with Prof Xu.) From an alchemic Taoism
group.

(但是看到本尊這種六根轉性)
(然後再來諸法實相，我恍然大悟)
(When I saw Ben-zun demonstrate the transformation of
the six faculties and the myriad True-Form phenomena,
I had a sudden realisation.)

(第三點是一個請求。我們是屏東的)
(我跟徐教授還有他的太太，總共六位)
(My third point is a request. We're from Pingtung. We
have six people in total, including Prof Xu, his wife and
me.)

(我們就請說...呃...本尊幫我們...)
屏東來的，(是，我們屏東來的)
(We'd like to entreat Ben-zun to help us....) From
Pingtung. (Yes, we're from Pingtung.)

(我們不是大陸過來的)
(能幫我們做一個圓光?)
(We're not from China. Could you do a Circular Halo
for us?)

(還有那個...)
(給我們吹一口氣這樣，感恩)
(Also... could you breathe on us too? Thank you.)

要吹氣是嗎?(嗯，吹氣)
(還有現圓光，我們有圓光)，吹氣，好

You want a breathing? (Yes, a breathing, and also a
Circular Halo.) Here you go. Done.

都有境界了嘛？妳也有看到了吧？
妳有看到境界嗎？沒有？我先吹你，(好，來)
Have you all been able to see True-Form? You too? No?
I'll do you first. (Great. Ready.)

說不定你也能因散開而攝受到，這不一定
我這個吹過去，有時候到那裡就散開來
You might get it too when it spreads out. This is
possible. When I breathe it over, sometimes it will
spread out half-way there.

來！
Come!

(感恩本尊)
(感恩本尊，感恩本尊)
(Thank you, Ben-zun. Thank you.)

(感恩、感恩，感恩本尊)
這樣就進去了，(是是)
(Thank you. Thank you, Ben-zun.) In it goes as such.
(Yes.)

看到人世間就是這些啊，就是這些
實相這些是人世間沒有的啊，(是)
The mundane things you see are just these stuff. In
True-Form you see things that are beyond this mundane
world. (Yes.)

人家不知道要求的，你們聰明知道要探討
不是求啊，(是是)
You're clever so that you know to investigate this that
other people don't know to seek. (Yes.)

自己就有了啊，(是的)
剛好有大日光明可以照，(是)

You have it yourself (Yes.), and the Great Sun happened to have illumined it. (Yes.)

很好很好，不會有問題，(感恩本尊，謝謝)
涅槃即世間，(是)

Very good. You're assured. (Thank you, Ben-zun.) The Nirvana is not other than the mundane world. (Yes.)

而且祂都很主動
(是)

It always acts on its own initiative. (Yes.)

你不要用人間的方法和祂交往
祂會主動告訴你，(是)

Dump the human way when interacting with It. It'll tell you on its own initiative. (Yes.)

祂會和人間都不一樣，(感恩本尊)
千變萬化，(是)

It works in a way completely different from the human way (Thank you, Ben-zun), and can make myriad variations. (Yes.)

(那恭請本尊幫我吹口一氣，謝謝)

吹氣喔？好，來啊，(是)

(May I entreat Ben-zun to also breathe on me? Thank you.) Breathe on you? Fine, come. (Yes.)

(哎唷，反應好大)

對對對，很大，好

(Wow, you have a strong reaction.) Yes, it's so powerful. Good.

你看，他們都退，奇怪

See, they all drew back. How odd.

這位旁邊所有學員全都往後退

All the people next to the person drew back.

只有記者依舊沒感覺

Only the journalist still felt nothing.

他也宣稱每個禮拜演講

He also claims to give a speech every week.

定身術影片到底有沒有這麼神？

Is this video of immobilisation truly so powerful?

儘管外界抱持懷疑眼光

Despite that many outsiders hold a skeptical view,

但是數萬信徒始終深信不疑

tens of thousands of his followers have unwavering faith throughout.

東森新聞鍾珮芸在桃園採訪報導

ET Today News, Zhong Pei-yun in Taoyuan.

觀眾朋友晚安，我是阿娟陳斐娟

Good evening, I'm Ah-juan, Chen Pei-juan.

歡迎收看 54 新觀點，我是新觀點

Welcome to watch 54 Viewpoint. This is Viewpoint.

今天要帶您來關心的是

Today we're going to talk about

說到聲量爆高

an internet sensation:

宋七力的聲量也爆高

Sung Chi-li.

大家以為宋七力已經銷聲匿跡了

Many think Sung Chi-li has disappeared.

沒有想到難道他又重出江湖了嗎？

Unexpectedly he has returned?

因為在今天他嗆柯 P 說

Today he dissed Ko P.

哈？YouTube 的訂閱數突破十萬
Huh? His YouTube channel has over
one-hundred-thousand subscriptions,

剛頒了白銀的一個獎牌
and was awarded a Silver Creator Plaque

YouTube 會頒獎牌
by YouTube.

柯 P 有什麼厲害的
Ko P is nothing.

我那個金牌放在我家裏好久都沒有拿出來
I keep the plaque at home and never show it to anyone.

我超過百萬
I have over one million subscriptions.

甚至於他的影片點閱率超過兩億
His videos have over 200 million views.

到底宋七力怎麼做到？
How did Sung Chi-li achieve this?

他現在已經變成了網路上的宗教網紅了嗎？
Has he become an internet religious influencer?

這支影片擁有兩億一千多萬觀看人次
This video alone has over 200 million views.

相較之下，宋七力觀看人數明顯勝出
Obviously Sung Chi-li has more viewers.

想不到宋七力
Unexpectedly, Sung Chi-li,

我們以為消聲匿跡的這號人物

whom we assumed to have disappeared,

竟然變成網紅，仁俊
has now become an internet influencer. Ren-jun,

他現在他說他的夯的程度超過柯 P
he claims his popularity way surpasses that of Ko P.

對啊，因為其實在我們那個跑
That's right. In fact, in the early years

還在跑新聞的那個年代裏面
when we were still beat reporters,

宋七力真的是紅極一時
Sung Chi-li was truly a sensation.

你記不記得那個時候
Do you remember that time

他的那個整個的分身大法
he demonstrated his Fen-shen,

而且很多相片上面通通都有
and his Fen-shen manifested in many photos.

還有信徒出來見證講說
His followers also testified

在同一個時間裏面
seeing his Fen-shen at the same time

確實在不同地點，都看到宋七力
but at different places.

好，我們來問一下傑克
Well, let's ask Jack

那個被點閱兩億的那個影片
about the video that has attracted 200 million views.

你看過了嗎？我看過

Have you watched it? I have.

哇，大家都看過，難怪他會紅

Wow, you all have. No wonder he's become a sensation

難怪他會 YouTube 頒金牌給他

and YouTube awarded him a plaque.

那其實說，就一般人的眼光來看

From a common-sense view,

人怎麼可能說出現在那個地方

how could a human being appear in that place,

而且好幾個都在空中這樣

not just one but many in the sky.

很多人都覺得是合成的

Many think the images were forged.

可是我告訴你，你不要小看他

Let me tell you something. Don't belittle him.

妳剛剛講說

You said earlier

他現在成為網路紅人，對不對？

he has become an internet sensation, right?

他整個與時俱進

He keeps abreast with the times.

你現在所看到的

What you see now,

以前我們只能看照片

previously we could only see photos,

但現在網路上面看到的是動態的

are his online videos.

你有沒有看他其實因為在網路上面

He has attracted

說真的你說兩百萬人有人看

more than 2 million online viewers.

有人說好、有人不相信

Some are convinced and some remain skeptical.

但是做媒體我們都知道

However, since we work in the business of media distribution, we all know

有人說棒、有人罵，都代表有人看

this means viewership, in spite of praises or criticism.

而且兩億點閱

200 million views.

對啊，所以你想想看那個

That's right. Imagine

兩億點閱，那個聲量有多大

the publicity the 200 million views have made.

好，接下來，今天的發爐大人物

Good. Who's the next internet sensation

我們要來看到的是誰呢？

we're going to talk about today?

好，這位在過去真的是無人不知、無人不曉

Well, this person was really a household name in the past.

好，那麼提到他這個名字三個字

When his name is mentioned,

大家都說這個人有這個不同的評價
people have divided views on him.

有的人覺得說他真的很厲害
Some say he is truly awesome,

是宗教界的上師
a true religious master.

也有人覺得說他是不是個神棍呢？
Some suspect he is a scammer.

好，現在他已經變成了網紅
Well, he's now become an internet sensation.

在 YouTube 的當中
On YouTube

他訂閱的人數高達了一百零六萬人次
he has as many as one million and sixty thousand
subscribers.

我們來看看他究竟是誰？
Let's find out who he is exactly.

但宋七力的這部影片更厲害
This video of Sung Chi-li is even more amazing.

來，體會內在的如是力
It demonstrates how to experience the inherent
power-as-is.

兩人相距三公尺左右
The two were about three meters apart.

信徒被宋七力再吹一下
When Sung Chi-li breathed on them,

更是硬生生跌在椅子上

it made them collapse into the chairs.

這支影片擁有兩億一千多萬觀看人次
This video has attracted more than 210 million views.

相較之下，宋七力觀看人數明顯勝出
Sung Chi-li has substantially more viewers.

好，我們也給大家看看另外一段影片
Good. Let's watch another video,

是最近在 YouTube 上面才 PO 上去的，對不對？
which was uploaded to YouTube recently, right?

這是所謂的啟動靈魂，是不是？
This is the so-called activation of soul, right?

不是，那像我...
No, take me for example....

都會留一個(坐不下的)啦
There is always someone.... (No more space to sit.)

你看看
Look.

你看
Look.

好多人都往後倒
So many people were collapsing backward,

都會留下一個啦
and there was always someone seemingly unaffected.

這些是從外國來，第一次見面
These people were from abroad and came for the first
time.

外國來的

From abroad.

他們都是從國外來的？

They were all from abroad?

這都是從國外來的

All from abroad.

所以沒有套好說大家要這樣子坐下來

They didn't plot to collapse together this way.

沒有，這都網友

No. They were merely his online viewers.

喔，你看看

Oh, look.

啟動靈魂的意思

To activate soul

你先看他的靈性如何

is to inspect one's spirit first.

一吹的話

After one such breathing,

就很容易他自己能分身

one can easily attain a Fen-shen of one's own.

所以這個比較快

It's faster this way.

如果靠修煉，就比較慢

It's slower through cultivating practices.

好，接下來我們就來介紹

Good. Now we're going to welcome

今天發爐大人物

our big shot today:

大日宗協會創辦人宋七力

Sung Chi-li, the founder of the Great-Sun Group.

好，來，創辦人

Welcome, founder.

好，請坐、請坐

Please take a seat.

據說您現在已經變成了超級網紅了

It's said you've now become a viral internet sensation,

因為 YouTube 上面您的這個訂閱的人數

because your YouTube channel

已經是有超過了一百零六萬人次，對不對？

has more than one million and sixty thousand subscribers, right?

柯 P 也才十萬人次

Ko P has only one hundred thousand subscribers.

所以 YouTube 還頒給你一片金牌

YouTube thus awarded you a plaque.

是的，給我一個金牌

Yes, I was awarded a plaque.

是，你覺得為什麼會這麼紅？

Yes. What do you think that made you become such a hit?

我沒有想說我會紅

I didn't expect I'd become a hit.

我就覺得我的片子很好

I think my videos are great,

講的我覺得很有自信

and am confident in my speeches.

(我的心中有這樣子的認為)

(in my heart,)

我就把它放進網路

So I uploaded them to the internet.

(但是我的肉身思想中)

(in my worldly consciousness)

是

Right.

(不時會流露出人性的一種自然流露)

(my worldly nature still flows forth from time to time)

沒有想到其他的

That's all.

(無形中用人來侍宋老師、本尊)

(so that I sometimes serve Master Sung, Ben-zun, in a worldly way unawares.)

主要是不是因為你在這個片子裏面

Is it mainly because your videos

(這樣子的話就犯了罪)

(This way I commit a sin)

就是秀出了你有很多的分身

show you have many Fen-shens,

(但是我自己不知道)

(without realising it.)

或是你吹一口氣，大家會跌倒之類的

or because your one breathing could knock so many people down.

(尤其經過不斷的檢討、反省)

(By constantly reflecting on myself,)

這些特異功能

These supernatural powers

(然後才知道自己所施、自己所受)

(I realise what I've been giving and receiving.)

那是隨機性的

were demonstrated arbitrarily.

(因為在無上光明前所有一切所施的)

(Before the supreme light, all I give)

隨機性的

By chance.

(到最後一定會回過來)

(will return eventually.)

(但是我感覺我犯了無量的罪惡)

(I feel I've committed infinite sins)

(所以自己所受的所有的罪惡)

(So I've been suffering all sorts of sins,)

(因為我在修道的過程中)

(because during the process of studying the Tao,)

(包括細微的、包括最細微的)

(including subtle ones and even the subtlest,)

(我雖然把宋七力本尊當成非常偉大的佛陀)

(although I regard Ben-zun Sung Chi-li as a great Buddha)

(包括無量細微都不斷地流露)

(the infinitely subtle ones. They all flow forth unceasingly.)

(希望都宋七力本尊能夠無量大慈悲)

(I hope Ben-zun Sung Chi-li could be so infinitely merciful)

(能夠加持這個愚笨)

(to empower me this fool)

(能夠讓愚笨的人能夠成就無量的大道)

(so that I could realise the infinite Great Tao)

(能夠立無量種子)

(and plant the seed of infinity.)

聰明人能靜觀，只有愚笨的劣根者

Clever people can observe in silence. Only fools

才在本尊面前顯示自己的能力

would brag about their own abilities before Ben-zun.

無意間，鈍根者自性流露出無明與私慾

Ignorance and desire inadvertently flow forth from the nature of the obtuse.

自大的狂妄心促使自己走進歧途

Arrogance makes one go astray.

但本尊考量其本體之向道心

Considering their Ben-ti's yearn for the Tao,

重新給予悟道機會

Ben-zun gives them another chance to realise the Tao.

天道本無善惡是非

The heavenly Tao is originally free of the dichotomy of good and evil, right and wrong.

因此即使逆十惡者，都有機會向道

Thus even those who committed the Ten Evils in the past still have a chance to return to the Tao.

既然懺悔了，原諒了，既往不咎

Having repented, you're forgiven. Bygones are bygones.

有錯自己打嘴做個結束

One ends one's folly by slapping oneself in the face.

自打嘴巴是宋七力思想控制

The slapping was controlled by Sung Chi-li's thought.

張工程師事事求是，一絲不苟

The engineer Mr Zhang did everything with unsparing demands for perfection.

做起事來有他的誠信原則、是個很鐵齒的硬漢

He did things based on his principle of honesty and trust, and was an adamant man.

宋七力說：能拔得起我眼前的花

Sung Chi-li said that anyone who could lift the flowers before him

就可以談天論道

would be able to discuss the celestial and the Tao.

他很好奇地上來、這正好符合他的心意

He was very curious and thus volunteered to test it out, which suited him

因為他喜歡有憑有證，事事求實證

because he was in the habit of seeking evidence for facts

必須親自驗證才相信

and wouldn't believe until he proved it himself.

即使求道也不例外

Even pursuing the Tao is no exception.

他卯足力道全力以赴

He held nothing back.

否則就要默默地「靜觀」了
Otherwise he would have to “observe in silence.”

這不是大衛魔術
This is not David Copperfield’s magic trick

也不是中國的戲法
or a Chinese trick.

看來是雕蟲小技、微不足道
It seems insignificant

卻是本體功能之一
but is actually a function of Ben-ti.

宋七力要張乃仁拔花的目的
The purpose of Sung Chi-li asking Zhang Nai-ren to lift
the flowers

為了印證本體的存有
was to prove the existence of Ben-ti,

而且體會本體比人的力量還大
and to experience Ben-ti being more powerful than
human.

張乃仁再掙扎，已經放雙手一搏
No matter how hard Zhang Nai-ren strived, having taken
a plunge

耗盡全力仍然拔不起宋七力眼前的花
and exhausted all his strength, he still failed to lift the
flowers before Sung Chi-li.

最後承認失敗了
Eventually he admitted defeat.

張乃仁回座位途中
While Zhang Nai-ren was walking back to his seat,

宋七力再以定身法鎖住他全身力氣
Sung Chi-li then used immobilisation to lock all his
strength.

又被定著無法動彈，雙腳有如樁柱
Completely frozen, his legs were

就跟他所做的工程一樣堅固
as stiff as building columns.

奇怪！這腳是我的
How odd! How come

怎麼不聽我使喚？
my legs were unresponsive?

再掙扎還是不聽指揮
No matter how hard he strived, his legs remained
unresponsive.

人定勝天還是天定勝人呢？
Man is sure to conquer Heaven, or vice versa?

釋迦佛就是憑這兩招
Shakyamuni Buddha used these two tricks

擊破魔兵與六術士
to defeat an army of demons and six warlocks.

根據佛經曰
According to Buddhist scriptures,

釋迦佛初成道，坐在菩提樹下時
soon after Shakyamuni Buddha attained Buddhahood
under a Bodhi tree,

魔王波旬特地趕來向釋迦佛挑戰
the demon king Papiyas came all the way to challenge
Shakyamuni Buddha.

魔王宣稱要將釋迦佛拋向大海去

The demon king threatened to throw Shakyamuni Buddha into the sea.

釋迦佛對魔王說

The Buddha then told the demon king that

我身邊有一個小小的淨瓶

he had a little water vessel with him,

如果你能拿得起這個淨瓶

and that if he could lift this vessel,

你就可以把我丟進大海裏

he would be able to throw him into the sea.

魔王既然被稱魔王，當然自恃法力高強

Being the king of all demons and assured of his great power,

豈料動彈不得

the demon king never expected he would get completely frozen.

魔王急得滿頭大汗、費盡九牛二虎之力

The king was terribly distraught, striving with all his strength,

絲毫未動淨瓶，魔兵們嚇得落荒而散

but the vessel remained unmoved. On seeing this, the demon soldiers all scattered and fled in fear.

但是此一招「拿不動」

This “immobilisation” trick

輕易擊退了魔王與眾兵將

easily defeated the demon king and his vast army.

經又曰：有六個著名的術士

Scriptures also write that there were six famous warlocks

仇視釋迦成道了，向釋迦佛挑戰

who grudged Shakyamuni Buddha's realisation of buddhahood and thus set to challenge him.

釋迦佛等他們坐定後

Shakyamuni Buddha waited until they had all settled into their seats

比量之下，便分高下

before he competed with them to settle the argument.

六術士發覺自己再也無能力站起來

The six warlocks then realised they had lost all their strength to stand up

沒有辦法離開他們的座位

and couldn't leave their seats.

術士被定住了

The warlocks were all frozen,

當代名術士就這樣落敗了

and thus lost the competition.

宋七力說他不是佛，不會這麼做

Sung Chi-li said he's not the Buddha and thus wouldn't do likewise.

他會保留這些大師們的權威尊嚴

He will save the authority and dignity for such masters,

不忍心讓人難堪，因此產生埋怨

as he can't bear embarrassing people and seeing them begrudge.

寧願自己落敗

He'd rather himself to lose.

等到大師們回到家後
After the masters get back home,

才發現自己定住自己
they will then realise it's they themselves who froze
themselves,

自然會明白
and understand

什麼是「人外有人，天外有天」了
“there is always someone beyond someone, sky beyond
sky.”

所謂定身法
依個人的根性與所知量而定
The so-called immobilisation works according to one's
nature and knowledge.

如果以量子物理學家
哥本哈根的波耳之說法
To cite the Copenhagen quantum physicist Bohr,

人類的「意識」足以讓量子系統
「塌縮」到某種固定狀態
human “consciousness” suffices to collapse the quantum
wave function into a certain fixed state.

使之固定、使之塌縮
以念力崩縮縮小、定住，這樣就定身法了啊
Such using of will power to freeze, collapse or fixate is
immobilisation.

哇，那次只有帶動一人
其餘人怎麼想呢？偏心啊？分別心？
That time only one person was engaged. How did others
feel? Unfair? Discrimination?

不是！我的觀念是一人代表全體

「一即一切，一切即一」

No! My idea is one person represents all. “One is all; all
is one.”

《華嚴經》如是說
只怕你能否攝受得到，來，這一張
The Flower Ornament Sutra states so. My only concern
is whether you can truly get it. Come, this one.

同樣原理，也是這一組，長城
這是牆壁
This one is of the same photo series. The Great Wall.
This was the wall.

這塊匾額後面也是牆壁
景物都顯現在牆壁裏面
Behind this plaque was also a wall. There were scenes
and objects manifest in the wall.

小小的透天四樓當茶藝館
五、六張桌子而已
This small 4th-floor tea house had only five or six
tables.

好，下一張
Good. Next one.

這兩張情形一樣，重點一樣
都在這裏面……。好，再來
These two show the same thing. Their highlights are
both in this.... Good, next one.

這是清真寺
清真寺就在牆壁內外
This was a mosque, which extended beyond the wall.

劃分內外界限很清楚，其實無內外
清真寺與牆壁一體，無內無外

The border between inside and outside was pretty clear, but there was actually no inside or outside. The mosque was one with the wall, neither inside nor outside.

這樣看，找一個角度看
這樣看下去就是

Look from this angle. Keep on looking.

牆壁是硬的，怎麼能在裏面呢？
還是佛陀所說「合如來藏」，「合一」啦！

The wall is solid hard. How could it get in? This is what the Buddha said “the unification with the Matrix of the Fundamental Suchness of Reality.” “Unification”!

真如本心的功能，你也有本心
為什麼還沒有迴光返照？照見五蘊皆空呢？
Such is the function of the Original Mind. You also have the Original Mind. Why hasn't the light shone inward to show the emptiness of the five aggregates?

因為你沒有注意到內在的「如來藏」啊
只重視外在
This is because you didn't pay attention to the inner “Matrix of the Fundamental Suchness of Reality.” You only paid attention to the external.

不覺「本心」就是無明呵
佛陀說的，息妄歸真吧！
Being unaware of the “Original Mind” is ignorance. To cite the Buddha, let go all vain thoughts and return to the truth!

那時候我也不在乎
我也不知有「本心」
That time neither did I care nor know the existence of the “Original Mind.”

無明是我啦？你現在也和我以前一樣嗎？
不是吧！

I was ignorant? Now you're like the old me? Hopefully not!

因為你現在已經有六項了
不會再無明了

You've attained realisation of the six faculties and thus are no longer ignorant.

以前的觀念
「實相有什麼用呢？」

You had doubts like “What's the use of True-Form?”

「可是我不知道那是實相啊」
「這對世間沒有什麼好處啊」

“I have no idea that is True-Form.” “It brings no benefit to the world.”

有！好處多多
我現在告訴你

It does have plenty benefits! Now let me show you.

佛陀在《楞嚴經》講的
證得真如本心，得無上安樂

To cite the Surangama Sutra, the Buddha claimed the realisation of the Original Mind can bring forth utmost peace and joy.

無上安樂喔!?馬玉龍注意聽啊
來啊，好、來，繼續

Utmost peace and joy!? Ma Yu-long, listen carefully. Come, good. Let's continue.

牆壁上，一頂斗笠
同理啊，把這頂斗笠轉下來

On the wall is a bamboo hat. You can likewise teleport this hat

移到石教授和莊仔你們三人那裏
一頂斗笠，你摸它，同時有

to the place before Prof Shi, Zhuang and you, the three of you. You all can touch it simultaneously.

三個人同時可以摸得到，你也一直點頭
一音演眾法，正是以一即多

The three of you can feel it simultaneously. You're also nodding in agreement. One voice can demonstrate myriad Dharma. Such is one equal to many.

別人有，你就有，三人同時觸摸到
量子糾纏狀態呵！

When others get it, you get it too. The three of you can feel it simultaneously. Such is quantum entanglement!

只要你開啟六根
你就自然有

As long as your six faculties are activated, you naturally would get it.

不知道什麼原因，就自然有
因為你也有本心啊

Somehow you get it naturally. This is because you also have the Original Mind.

要找原因
就找真如本心哪

If you want to find out the cause, look for the Original Mind.

《心經》云：「三世諸佛亦是如此『實相法』」
「而得阿耨多羅三藐三菩提」

The Mind Sutra states, "The myriad buddhas of the three periods also realised Anuttara-Samyak-Sambodhi through this 'True-Form Method.'"

這一張把它一樣融入
實相合一

This one also shows True-Form blending in, the unification with True-Form.

這個是實相
由意識能量所構成的「實相」

This one is a "True-Form," a construct of consciousness energy.

同樣空有相融的量子糾纏問題
物質怎麼能和能量合一呢？

Quantum entanglement also concerns the interfusion of emptiness and existence. How can matter and energy unite with each other?

金字塔和人面獸身是物體、物質嘛

根據愛因斯坦 $E = mc^2$ 之理論淬煉出來的

The pyramid and the Sphinx of Giza are objects formed on the basis of Einstein's $E=MC^2$ theory.

大自然的定律沒有固定的實體
也沒有固定的液體

According to the Law of Nature there is no constant solid or liquid state.

例如冰塊，可以溶化成水

水再去灌溉、去澆花……。無窮的變化

For instance, ice can melt into water, which can be used for growing plants, flowers.... There are endless changes.

能量亦可轉化成實體

意識能量轉化成實體實相，亦能成無止盡的變化

Energy can also emerge as something solid.

Consciousness energy can emerge as a solid True-Form and also make endless changes.

實相同時具有實體與能量

A True-Form is both a solid thing and energy.

金字塔是物體

經由意識轉化其形相而成能量

This pyramid is an object manifested by consciousness

能量使之實相實體化

condensing energy into a solid form.

把金字塔放在牆壁裏面、融入在斗笠裏面

能量物質互換，質能互換

The pyramid was manifested in the wall and blended into the bamboo hat. Energy and matter are interchangeable.

物質和能量可以互換

能量可以轉變成物質

Matter and energy are interchangeable. Energy can appear as matter.

物質與能量融合，空有相融

只有在空性中的實相存在？

The unification of matter and energy is the unification of emptiness and existence. Is there only the existence of True-Form in emptiness?

愛因斯坦集畢生之力

研究「大統一場理論」

Einstein devoted all his life in investigating the “Grand Unified Theory.”

在實相裏面

不是已顯示出「大統一場」了嗎？

Isn't such “Grand Unification” demonstrated in True-Form already?

物體可以經過能量

而無窮的變化

Objects can make infinite changes by changing their energy make-up.

比如金字塔、清真寺、長城等物體

變化轉換在斗笠裏面、變化在牆壁裏面

Objects such as pyramids, mosques, the Great Wall and so on can all be manifested in the bamboo hat, in the wall,

變化大、變化小、變化...

無窮的變化轉換

or made big or small, or altered... in endless ways.

物質能量互換或能量等於物質

是愛因斯坦的 $E = mc^2$ 理論提煉出來的

The theory of the interchangeability of matter and energy, or alternatively the equivalence of matter and energy, comes from Einstein's equation $E = MC^2$.

C 是光速，光速的平方倍以上

物質才會產生能量

C refers to the speed of light squared. It's when in a speed faster than the speed of light squared matter can generate energy.

從實相照片中顯示

空性見實相、見性周遍，空性所展露的

From these True-Form photos, one can see True-Form in emptiness and see the fundamental nature filling everywhere. Emptiness shows

實相沒有空間、沒有時間

瞬間就到

True-Form is beyond space and time, able to arrive in an instant.

你現在直接可以照見埃及

埃及在那一邊

Now you can directly cast your vision to Egypt. The real Egypt over there.

你照見過去埃及大金字塔

實況的啊，非識變！

You cast your vision to the great pyramid in Egypt. It's a live streaming, not your thourgh formation!

大金字塔、沙漠，還有駱駝在走

有一種直接照見，有一種從實相空間表達出來

The great pyramid, desert and the camels walking there can all be reflected and seen in the True-Form dimension.

沙漠、金字塔、那隻狗，人面獸身……。

天地萬物皆可依「如來藏」性，瞬間照明

The desert, the pyramid, the dog, the Sphinx of Giza....

Myriad objects of heaven and earth can all be instantly reflected by the nature of the “Fundamental Thus-Come Matrix.”

瞬間照見，「瞬間」；跳脫時間與空間

瞬間在這裏與那裏，同時存在的量子糾纏

Such “instant” enlightened seeing is beyond space and

time. It can reach here and there in an instant. This

discovery of simultaneous quantum entanglement

衝擊了愛因斯坦的光速理論

光速每秒卅萬公里，是「宇宙基本速率」呀

clashes with Einstein’s theory of light speed, which

claims that light travels at a speed 300,000km per

second, which is considered to be the “basic speed of the universe.”

怎麼瞬間應念而至？

真的氣昏了地球的大科學家

How is such instant arrival possible? This has annoyed many great scientists.

難怪愛因斯坦嘲笑「瞬間」

或同時出現是「幽靈」的顯現。怎麼可能瞬間？

No wonder Einstein mock such “instant, simultaneous

arrival” as the apparition of “ghost.” How can instant

arrival be possible?

時間，空間，物體，是三位一體的

瞬間消失時間，弭平空間

Space, time and matter are a unity. How is it possible that space and time can disappear instantly?

轉換物質怎麼可能呢？

只能說：「法性如是」啊！

How can matter be transformed? “Dharma nature is as such!”

真如「本心」放光照見

埃及金字塔、人面獸身……。

The “Original Mind” can shine light upon the Egyptian pyramids, the Sphinx of Giza....

迴光返照瞬間轉移

進入牆壁裏面

The returning inner light can instantly teleport it into a wall.

柏拉圖哲學稱為複製，摹仿，搬運宇宙萬物

落在眼前的空間

Plato’s philosophy describes this as copying, imitating and transporting myriad objects of the universe to the space before eyes.

物質經過能量轉化而落在照片裏面

質能互換！

Matter can manifest in photos through the condensation of energy. Such is the interchange of matter and energy!

質能互換，無所不在！

信不信由你啊

The interchange of matter and energy is ubiquitous!

Believe it or not.

好，來

繼續

Good. Let’s move on.

勝利女神也是心念口演的實相法完成

「勝利女神出現」

This Winged Nike was also manifested through the True-Form method of will and speech. “Here comes the Winged Nike.”

勝利女神隨著放光出現

「照見」必先放光

The Winged Nike manifests along with light illumination. “Enlightened seeing” must be preceded by light illumination.

勝利女神偶像從牆壁顯現出來

透過放光，萬物皆可以隨光照見

The Winged Nike Statue can thus manifest in the wall. Through illumination, all myriad things can be seen.

放光是意識與「本心」合一之現象

Illumination is a phenomenon when consciousness and the “Original Mind” attain unification.

《心經》所云：照見五蘊皆空

「五蘊」經由「觀自在」放光都可以照見成實相

The Heart Sutra speaks of enlightened seeing of the emptiness of the five aggregates. The “five aggregates” can be illumined and seen in True-Form by “observing self-existence.”

「觀自在」行般若波羅蜜多時

到「彼岸」的時候

When practising prajnaparamita “seeing self-existence,” one reaches the “Other Shore.”

彼岸即「本心」之所在

剛才說過了

The Other Shore is where the “Original Mind” is located. Earlier we talked of

人的意識與「本心」合一之際

立即性地迴光返照，萬象畢明，照見五蘊生實相

the moment when a person’s consciousness unifies with the “Original Mind,” the person’s inner light shines inward, allowing one to see clearly all myriad phenomena and see the five aggregates giving rise to True-Form.

例如金字塔、人面獸身

長城、天壇……。

For instance, the pyramids, the Sphinx of Giza, the Great Wall, the Temple of Heaven....

放光照見萬物無法遁形

而且瞬間出現在眼前

Through illumination, all myriad things have nowhere to hide and can instantly appear before eyes.

此「照見」類似量子力學的瞬間移動

移動力比光速還快

Such “enlightened seeing” resembles quantum teleportation, faster than light speed.

宇宙間任何速度皆不能超過「光速」

Nothing in the universe can travel faster than “light speed.”

此放光「照見」，不通過其中空間

因為它沒有空間

Such “enlightened seeing” is attained without travelling through space because it’s beyond space.

從金字塔等萬物經由「照見」之際

並無時間流逝，因為它沒有時間

“Enlightened seeing” of things like pyramids and other myriad things takes no time because it’s beyond time.

「照見」超越時間和空間

其超越現象與「光速」無關！

“Enlightened seeing” is beyond space and time. Its transcendence is irrelevant to “light speed”!

「本心」存在於零次元，無時間、無空間

所以——超越

The “Original Mind” exists in the zero dimension that has no time or space, and is thus transcendent.

超越空間成無限

超越時間成永恆

It's beyond space and thus infinite; it's beyond time and thus eternal.

永恆與無限

成立了無所不在的理由

Its eternity and infinity make it omnipresent.

因此；金字塔與長城……。

能在牆壁內顯現，不受時空障礙與侷限！

Thus the pyramid and the Great Wall... could manifest in the wall, free from the limitations of space and time!

好，繼續

來

Good, next.

好，這是以前劉明的朋友

《時代雜誌》報導的

Good. This person was Liu Ming's friend. The Time Magazine reported

這位是社長

他要來求證顯相？

he was a company president and came with the intention to witness True-Form manifestations?

我就順勢以意識變現「耶穌來」

因他信仰耶穌教嘛

I complied with his wish and used consciousness to manifest "Jesus" since he believed in Jesus.

耶穌顯相？耶穌顯相在牆壁上？

這個不是真正的耶穌啊

Jesus appeared? Jesus appeared on the wall? This wasn't the real, historical Jesus.

這個記住啊，這個是意識變現喔

耶穌的眼睛很清楚吧？(有)

Bear in mind this Jesus was manifested by consciousness. The image of Jesus' eyes is clear, right?

(Yes.)

誒，你們從那邊看得清楚嗎？

(有)

Hey, can you see clearly from there? (Yes.)

誒，你看，透過牆壁為背景

好，縮小一些

Hey, look, with the wall as the background, good, shrink the image a bit.

來，好，來來

耶穌來了

Come, good, now here comes Jesus.

我的手從耶穌的眉毛切入

分身在後面

My hand cut through Jesus' eyebrow, and Fen-shen was in the back,

就好像剛才切入

人面獸身和金字塔的中央

just like my hand previously cutting through the middle of the Sphinx of Giza and the pyramid

取到金字塔的泥土一樣

眉毛在我手掌上了

to grab the sand on the pyramid. Jesus' eyebrows appeared on my palm,

耶穌的臉在我的手背後面

手插入他的眉毛與臉之間啊

and his face on the back of my hand. My hand cut through between his eyebrows and the rest of his face.

怎麼進去的？我也不知道！

臉與眉毛沒有空間，如何插入眉毛？

How did this happen? I had no clue! There was no free space between the eyebrows and face. How did my hand cut through them?

就像剛才手掌伸入金字塔和狗的空間
原理一樣啊

This is like me previously extending my hand in the space between the pyramid and the sphinx. The underlying principle is the same.

此時；空間消失

Now the space dimension is gone.

真如「本心」放光可以投入空間任何一點
包括無空間也可以投入

The “Original Mind” can radiate lights, able to reach any point in space, even in an occupied space.

例如耶穌的眉毛與臉部的肌膚沒有空間
遁入無空間！

For example, there was no free space between Jesus’ eyebrows and his facial skin. Such is an instant entry into an occupied space!

依據愛因斯坦的理論 ——

時間、空間、物質是一體的

According to Einstein’s theory, space, time and matter are one.

沒有物質即無空間

無空間即無時間與物體

Without matter, there is no space. Without space, there is no time or objects.

耶穌的臉容與眉毛是物質

理論上應有空間，為何說無空間呢？

Jesus’ face and eyebrows were matter. So, theoretically speaking, they should take space. Why are they said to take no space?

因意識流顯相耶穌是能量，非物質
意識能量形成的實相法無空間！

Because this Jesus, which arose from consciousness stream, was energy, not matter. True-Form as a construct of consciousness energy takes no space!

好，這張你不曾看過，指地

指地，喻「本心」如大地，含藏萬有

You’ve never seen this one before. Pointing to the ground implies the “Original Mind” is like the ground containing all myriad things.

經論記載佛陀出生就一手指天，一手指地
經論記載是虛或實？非佛陀所說吧？

Scriptures note that when the Buddha was born, he pointed one hand to the sky and the other hand to the ground. Is this anecdote true or false? The Buddha doesn’t seem to have said this.

佛陀出生，一手指天，一手指地，走七步
說「天上天下，唯我獨尊」

It’s said that when the Buddha was born, he pointed one hand to the sky and the other to the ground, and walked seven steps saying, “Across Heaven and Earth, I revere only myself.”

這個你聽過

你在經論上也看過

You might have heard or read of this in scriptures before.

耶穌也說「除了我之外，都是魔鬼」

不考慮真假虛實，針對「我」而說

Jesus also claimed, “Except the Self, all others are demons.” He pointed straight to the “Self,” drawing no distinction between real and illusory.

這個「我」

有「真我」與「假我」

This “Self” contains both a “true self” and an “illusory self.”

莊子言「真人」、「真君」、「真宰」
就是所謂「真我」

Zhuangzi talked about “True Man,” “True Master” and “True Lord,” which are all the so-called “True Self.”

西洋哲學常常說「實現真我」
就是那個真我

Western philosophy often advocates to “realise one’s true self,” which is exactly that True Self.

「假我」指「肉體」，肉體會變化
生、老、病、死，所以算「假我」

The “illusory self” means one’s “physical body” that will change. It comes into being, grows old, gets ill and eventually dies, and is thus considered “illusory.”

「我」是「本心」，永恆不變的
耶穌講的話即可作參考

This “Self” is the “Original Mind,” which is eternal and constant. Take Jesus’ words for your reference.

耶穌說：「我是道路、真理、生命」
「沒有我不能到父的家」

Jesus once said, “I’m the Way, the Truth, the Life.” “No one comes to the Father except through Me.”

這個「我」就是指「本心」

若沒有透過本心，你不能去到天國，那個意思

This “Me” means the “Original Mind.” It means you can’t enter the Kingdom of Heaven except through the Original Mind.

佛陀的我

「天上天下，唯我獨尊」

This echoes the Buddha’s notion of “Self” in his statement “Across Heaven and Earth I revere only myself.”

佛陀就以本心為主、為尊

始能發阿耨多羅三藐三菩提心

The Buddha revered and treated the Original Mind as the Lord, and thus could realise the mind of Anuttara-Samyak-Sambodhi.

沒有本心的觀念

無法顯發阿耨多羅三藐三菩提心

Without knowing the Original Mind, one cannot realise the mind of Anuttara-Samyak-Sambodhi.

所以「天上天下，唯我獨尊」

Thus it is said “Across Heaven and Earth I revere only myself.”

這個法界大日，夕陽西下時拍的

所以暗暗的，這裏暗暗的

This Great Sun of Dharma was shot during sunset, so the photo looks a bit dark here.

我心念口演：

「後面的太陽轉化成法界大日弄到胸口來」

There I commanded, “Turn the setting sun into the Great Dharma Sun and move it to before my chest.”

它變得很小顆，現在隨即變得原來的

視覺中的太陽那麼大，(有)

It looks tiny in the photo. Now it expands to the size as big as you initially imagine. (Yes.)

從這裏放光成為一個法界大日

From here it shines forth light and turns into the Great Dharma Sun.

我這些照片要學學莊子所說

或許萬世之後會出現聖者能瞭解

These photos of mine are to demonstrate Zhuangzi’s teaching. Perhaps after tens of thousands of years there will be sages who can understand this.

顯相照片出現卅多年了

只是表達人人有「本心」，以「本心」為尊

These apparition photos have been around for more than 30 years, and meant to show the “Original Mind” is inherent in everyone and should be revered.

至今未遇到聖者明之

卻引來了陣陣嘲笑、冷笑、譏笑

So far I haven't seen any sage able to understand this, and have instead encountered endless ridicules.

真是老子所說：

下士聞道，哈哈大笑……。

As Laozi put it, when the dull-witted hear the Tao, they laugh it off....

不必拖到萬世

有聖者瞭解了

No need to wait tens of thousands of years until there is some sage finally able to understand.

自己瞭解，自得其樂

自我陶醉在實相涅槃中，得無上安樂了

You can understand and take delight in this yourself, rejoicing in the bliss of the True-Form Nirvana and thus gaining the unsurpassed peace and joy.

大道是自證、自悟、自覺、自行解脫

何須待萬世之後使人瞭解呢？

The Great Tao is to be witnessed, realised and experienced by oneself, and one may thus attain self-liberation. Why worry about making people to understand this after thousands of years?

莊子以寓言、卮言、重言

在表達真人、神人、至人的境界

Zhuangzi used fables, arbitrary stories and authoritative quotes to show the realms of True Man, God Man and Ultimate Man.

如今有人瞭解，逍遙自在啊

超越時間、空間就是逍遙自在

Now there are people who can understand this and thus attain liberation. Transcending space and time is attaining liberation.

還是自覺、自證，自解脫吧

Resort to experience and witness this yourself. Attain liberation yourself.

與「真如本心」合一

你就逍遙自在，圓融無礙，與天地渾然一體

Once “in oneness with the Original Mind,” you can roam freely and connect all the way through without obstruction, blending into a harmonious unity with heaven and earth.

這個稱為「項背圓光」

This one is called a “Nape Halo.”

項背圓光

若有般若智起妙用時，圓光自然擴張

When the Perfect Wisdom of Prajna rises to function, the Circular Halo will naturally expand to form a Nape Halo.

項背圓光融合了圓光

表示真如與般若

The Nape Halo contains the Circular Halo, which represents the Fundamental Suchness of Reality and Prajna.

佛陀將所有的佛法

歸納為「真如與般若」

The Buddha concluded that all Dharma phenomena are essentially “the Fundamental Suchness of Reality and Prajna.”

生般若

就有項背圓光

The arise of prajna gives rise to a Nape Halo.

項背圓光；簡言之「真如般若光」

你們的圓光，可以成為項背圓光擴張

The Nape Halo, simply put, is the “light of the Fundamental Suchness of Reality and Prajna.” Your Circular Halo can expand into a Nape Halo.

你們有圓光了

瞬間轉化成項背圓光，(有)

Your Circular Halo can instantly transform into a Nape Halo. (Yes.)

今天來者都是有心者

All of you here today are determined people.

有了，(有)

好好好

You’ve all got it. (Yes.) Good.

好，這張「宇宙流浪漢」啊

原版的

Good. This one is the original “universal wanderer.”

這個是卅多年前的我？

拍攝分身，我不在場

This was me more than 30 years ago. An image of Fen-shen was captured in the photo at my absence.

如果是在比手勢的，景物進入牆壁的

是我本人在場

If a photo shows me gesturing and objects or scenes entering a wall, it means I was on the spot.

景物隨我的聲音顯現，進入牆壁

《法華經》所謂：「心念口演」

Objects and scenes manifested at my command and entered into the wall. This is what the Lotus Sutra calls “manifestation by will and speech.”

文殊菩薩說「龍女」

龍女就出現

When the Bodhisattva Manjusri spoke of “Dragon Girl,” she appeared immediately.

心念與聲音必透過「真如本心」

放光照見成實相

Your will and voice have to be illumined by the “Original Mind” to form True-Form.

「照見五蘊皆空」

「照見色受想行識都成為實相」

“Enlightened seeing of the emptiness of the five aggregates.” “The aggregates of form, sense-perception, cognition, mental formations and consciousness can all be illumined and seen in True-Form.”

這兩隻皮鞋呀

This pair of leather shoes.

皮鞋啊，左腳，右腳

(有)

Leather shoes. Left foot, right foot. (Yes.)

是不是皮鞋？

(有，有啊)

Aren’t those leather shoes? (Yes, yes.)

在走路

從天空走下來，在路上！

Walking down from the sky, now on the road!

妳有看到嗎？

皮鞋啊

Do you see them? The shoes.

與天地大小無關

就是祂出現分身

Irrespective of the size of heaven and earth, He manifested a Fen-shen there.

還有另外一張是皮鞋很清楚的
擦得亮晶晶的，(有)

There is another photo clearly showing the shoes being polished shiny clean. (Yes.)

這裏亮亮的，(有)，大家都有看到喔
只有一個人沒有看到，馬玉龍！

Here is the shiny bit. (Yes.) Everyone can see it, except Ma Yu-long!

馬玉龍講到死
都看不到

Ma Yu-long is doomed to see nothing.

他看不到就是看不到
我說你是想睡了還是「中邪」了？

He can't see it, no matter what. I wonder if you're just feeling sleepy or have been "possessed"?

真的看不到
到現在來到這裏之前，他也說沒有皮鞋啊
He really can't see it. Even before coming here, he still maintained seeing no such shoes.

說皮鞋
怎麼說都看不到？
He just can't see them, no matter what.

好，來
換一張
Good. Next one.

分身被日光燈...與萬物合一啊
那是觀世音的偶像，也是合一，與偶像合一
Fen-shen and the fluorescent light... merged into one.
That was a Guanshiyin sculpture, also merged into one with Fen-shen.

日光燈、偶像是物體；分身是實相
空有相融、量子糾纏

The fluorescent light and the sculpture are physical objects; Fen-shen is of the True-Form. Emptiness and existence contain each other as in quantum entanglement.

空有同時存在，相融互入
所以「與萬物合一」

Emptiness and existence co-exist and interpenetrate each other, and thus can attain "unification with all myriad things."

剛才那一張宇宙流浪漢
是「與天地同流」

The previous photo of the universal wanderer shows "flowing along with heaven and earth."

這都是真如本心的體性成相，「性相一如」
性與相歸於真如本心，非我所為啊

This can all be attributed to the nature of the Original Mind manifesting in forms. "Nature and form are one." Both nature and form are originated from the Original Mind, not from me.

《聖經》有一句話；耶穌說：
「神蹟是『父』的行為，與人無關」

The Bible has this statement from Jesus, "All miracles are done by the 'Father,' not by humans."

本心與我合一
藉著我「與天地同流」，「與萬物合一」啊！
The Original Mind and I attain unification through "flowing along with heaven and earth," through "unifying with all myriad things"!

好，來
這一張顯現在大甲媽祖鎮瀾宮，卅多年前

Good, next. This one shows manifestation at the Dajia Jenn Lann Temple over 30 years ago.

好，來，更換
還有呢？

Good, change this one. More?

兩張相同的原理
空性見！理事無礙

These two are based on the same principle. See emptiness! There is no obstruction between principle and phenomena.

理；宋明理學
朱熹、王陽明、陸象山、邵康節……。

Principle. Neo-Confucian scholars like Zhu Xi, Wang Yang-ming, Lu Xiang-shan and Shao Kang-jie...,

為了這個「理」，齊鳴了兩個朝代
理，理體啊，真如本心啊

all strived to advocate this “Principle” for over two dynasties. The entity of this Principle is in fact the Original Mind.

好，來
再來...
Good, next....

那裏都看得到吧？(有)

魂，往生的人

Can you see it from there? (Yes.) The soul of the deceased.

喂，這個、這個
這裏一個，(有)，(有)

Hey, this one. This one here. (Yes, yes.)

這裏有嗎？
(有)，(有)

Is there one here? (Yes, yes.)

這裏也有一個哩

(有)，(有)

There is another one (Yes, yes.)

飄於樹上，「阿飄」

孤魂飄游在樹上

floating about the trees. Wandering “ghosts” were floating about the trees.

往生者...死後當孤魂野鬼

茫茫然，何處是歸程？

The deceased... became wandering ghosts, at a loss to where to return.

有彩色就不是孤魂

然後再調過來，妳有看到了吧？(有，有)

Apparition in colours means they are not wandering ghosts. Now they're teleported here. Do you see them? (Yes, yes.)

喔，這個...這個

就這個，這個得要正面

Oh, this one... this one. This has to be seen in the front.

這裏啊，(有)，這個啊

躺在樹上是阿飄，飄在樹上，(有)

Here, (Yes.) this one lying in the trees is a ghost, floating about the trees. (Yes.)

如果放光照見

孤魂野鬼都看得很清楚

Through illumination, all wandering ghosts can be clearly seen.

有的臉孔很難看，很像馬玉龍

還餓肚子

Some look grotesque, like Ma Yu-long, and are even starving.

這個阿飄，你看

比如說，我把馬玉龍的靈魂照見出來就變這樣

This ghost, look. For instance, I project Ma Yu-long's soul onto here and it turns out like this.

這個位置，馬玉龍躺在這裏

像人又像鬼

His soul lies down here, appearing like man and also ghost.

馬玉龍躺在這裏，也是透明的，(有)

靈魂，好

His soul lies down here and can be seen through. (Yes.) Soul. Good.

靈魂可以照見

有看到嗎？(有)

Soul can be illumined and see. Do you see it? (Yes.)

放光照見，孤魂野鬼就現形，有的驚慌失措

有的掩面而泣，有的乞求食物……。

Through illumination, wandering ghosts show their forms. Some appear panicking, some weeping in their hands, some begging for food....

還是那句話「照見五蘊皆空」

照見往生者為五蘊中的「行」

I'll still cite the statement "enlightened seeing of the emptiness of the five aggregates." Enlightened seeing of the deceased pertains to the "mental formation/activity" aggregate of the five aggregates.

色受想行識中的「行」

「行」，遷流、變轉、移動、作為……。

The "mental formation/activity" aggregate is concerned with migration, transformation, movement, action....

正在遷流嘛，不知有輪迴嘛

不知何處是歸程啊？

In the migrating state, they don't know the existence of reincarnation, where to return,

或往哪裏去？

唉呀！明日天涯啊!?

or where to go? Tomorrow they could be at the world's end!?

往生者在哪裏？往生者在那裏！

照見出，不是識變喔

Where are the deceased? They are there! They appear when being illumined; they are not thought formations.

仍是符合佛陀所說：

「合如來藏，迴光返照，照見宇宙萬有皆空」

This fits what the Buddha said, "By unifying with the Matrix of the Fundamental Suchness of Reality and reversing lights inwards, one can see the emptiness of the entire universe and myriad beings."

相應《心經》

「照見五蘊皆空」

This also echoes the Heart Sutra's saying of "enlightened seeing of the emptiness of the five aggregates."

對照《楞嚴經》這一句話

照見宇宙萬有皆空，是同意思

This matches what the Surangama Sutra means by "enlightened seeing into the emptiness of the universe and myriad beings."

猶如《金光明經》佛陀告天女

五蘊現法界

As in the Golden Light Sutra, the Buddha told celestial maids that Dharma realms arise from the five aggregates.

五蘊現法界即是五蘊皆空

法界即實相

The five aggregates giving rise to Dharma realms represents the five aggregates themselves are of emptiness. Dharma realms are of True-Form.

您今天有帶照片，對不對？

Today you've brought along some photos, right?

對

Yes.

這個是全新的

This is a brand new one,

完全沒有給大家看過的，對不對？

and hasn't been shown to anyone, right?

給我們看一下，好不好？

Could you let us have a look?

可以

Sure.

好，來

Good. Ok.

所以這是您新的照片？這新的

So this is your new photo? A new one.

您最有名的就是

You're most famous for

有很多分身，對不對？

being able to emanate many Fen-shens, right?

這一張我在三立電視台

《54 新觀點》展示的

I showed this one on the TV show "54 Viewpoint" at the Sanlih TV station.

你看，金字塔隨「心念口演」

照見而入牆壁，就在這裏

Look, the True-Form pyramid was cast into the wall here at my "will and speech."

我想把匾額的角

插入金字塔

I intended to insert a corner of the plaque into the pyramid

就在這裏，這個牆壁不動本處，亦不迫礙

如《維摩詰經》須彌山入室

right here. This wall neither changed its original place nor caused any obstruction. Like the Mount Sumeru being teleported into a room as described in the Vimalakirti Sutra,

勝利女神將要出現

這一張比較不清楚

the Winged Nike was about to manifest. This one is a bit blurry.

好，來，繼續

這一張勝利女神比較清楚了

Good, go on. The Winged Nike is clearer in this one,

可以清楚到像人那樣的實體

as clear as seeing a solid, corporeal person.

伸到這裏而已

現在伸入到這裏

It initially reached there only, but now it extends further to here,

渾然一體、相融無礙、空有相融

即空即有、不著兩邊，正是中道實相

integrating perfectly in oneness without obstruction.

Emptiness and existence contain each other. Emptiness is none other than existence. Not clinging to either side is exactly the Middle Way of True-Form.

好，繼續

來

Good, go on.

天冠光自動變色，白色的、藍色的

與色彩無關緊要

The Celestial Crown Light changed colours itself, be it white, blue or whatever. Colour doesn't matter.

天冠光搬運，落在你眼前的空間

柏拉圖的型相論

The Celestial Crown Light can draw teleportation in the space before your eyes. To cite Plato's theory of forms,

柏拉圖的神能把宇宙萬物

摹仿搬運落在你眼前的空間

God can manifest copies of the universe and myriad other things and cast them in the space before your eyes.

哎呀，柏拉圖

誼，替我們解釋了

Hey, Plato has already explained this for us.

愛因斯坦也替我們解釋質能互換

佛陀也替我們解釋「五蘊現法界」了

Einstein has also explained for us the interchangeability of matter and energy, and the Buddha has explained "the five aggregates giving rise to Dharma realms."

在牆壁裏的金字塔等景物

已經由物體轉換成能量了

Those manifested pyramid and scenes in the wall have been transformed from matter into energy.

量子力學說，意識是量子的現象

意識經由照見而成實相

Quantum physics claims that consciousness is a kind of quantum phenomenon. Consciousness can manifest in True-Form through illumination.

所以在牆壁裏的金字塔等景物

皆從實體物質摹仿其型相而落在牆壁裏

So those manifested pyramid and scenes in the wall were actually copies of their worldly physical counterparts, and were casted into the wall.

這正是愛因斯坦的「質能互換」呵！

也是柏拉圖的「理型」與「形式」互換

This is exactly what Einstein called the "interchange of matter and energy," as well as what Plato called the "interchange of idea and form."

馬玉龍聽不懂我也沒辦法了

好了，換這一張

There's nothing I can do if Ma Yu-long still can't understand this. Good, next one.

站在虛空表示虛空無礙

十方虛空，一切山河大地

Standing in the sky means the sky has no obstruction. All the ten directions of the sky, all myriad mountains, rivers, lands,

一切法界，分身都可以存在

無所不在

and all myriad Dharma realms, there's nowhere Fen-shen cannot reach -- omnipresent.

剛才說過，「分身」(本心)

可以投入空間任何一點，成為無限

As has been said earlier, "Fen-shen" (the Original Mind) can enter any point of space and become infinite,

超越無限空間

站在虛空表達無所不在

beyond infinite space. Its standing in the sky represents its omnipresence.

好，來，長城進來

我的手插入隧道裏

Good, next one. In came the Great Wall. My hand cut into the tunnel.

長城雖是物體，已經經由放光轉化成能量
此能量亦可形成實體實相

Although the Great Wall is a physical thing, it was illumined and an energetic copy of it was thus formed. Such energetic copy can also form a solid True-Form.

這一張，小分身在長城上
這個小分身啊

This photo shows a small Fen-shen on the Great Wall. This Fen-shen is a miniature one.

我說在那裏要插腰，(喔～)

I intended him to stand there with arms akimbo (Oh.),

要朝著我在那裏揮手，有揮手啊，那時候
and waved toward me. So he did that time.

我「心念口演」請分身站在長城上
所以遠遠看去很小

By “thinking and saying it out,” I requested Fen-shen to stand on the Great Wall. So he looked small from afar.

這兩張就是這個意思

顯相照片是表達「真如本心」的妙用

Such is the point of these two photos. These manifestation photos are to show the wondrous functions of the “Original Mind.”

已有六項的人

進一步融入「空性」為一

People who have realised the six faculties can further attain oneness with “emptiness.”

「合一」了就生妙用
妙用即般若！

Having attained “oneness” gives rise to wondrous functions, which are actually prajna!

所以佛陀講了：

「真如和般若即是一切佛法的全部啊」

Thus the Buddha said, “The fundamental suchness of reality and prajna constitute the whole Dharma.”

沒有其他什麼佛法，「真如和般若」如此而已
佛陀感言

There is no other kind of Dharma, only the “fundamental suchness of reality and prajna.” Thus the Buddha said

有了般若，即是妙用

顯體發用

Prajna contains wondrous functions. Realising the fundamental reality gives rise to wondrous functions.

中國哲學開宗明義：

「顯諸仁，藏諸用」

Chinese philosophy also makes it clear that “It reveals in humaneness and underlies practical applications.”

這一張同樣地，你看，斗笠突出來

還有影子；你看，還有影子

Likewise, this one, look, this bamboo hat was sticking out here and also formed a shadow. Look at the shadow.

實體才有影子

影子，腳突出在這裏，(有)

Only solid objects form shadows. The feet were sticking out here. (Yes.)

爪子突出在這裏，斗笠...

眼睛相當地清楚

The claws were sticking out here, the bamboo hat....

The eyes were pretty clear.

是法老王嗎？

Is this a pharaoh?

這頂斗笠，你看，沒有變形
不動本處，亦不迫礙

This bamboo hat, look, wasn't squashed. It's didn't
change its place, nor did it obstruct.

這頂斗笠可以演天地萬物
皆成為實體

This bamboo hat can contain myriad things of heaven
and earth, all manifesting in a solid form.

我的手比二、比五
現場拍照的都有比七

My hands gestured two and five. Photos that were taken
with me on the spot all have me gesturing seven.

因拍照的人看不到啊
我比七，要他趕緊按快門啦

Because the camera man couldn't see the manifestations,
so I gestured seven for him to quickly press the shutter.

景物來了來了，我手比七，他就趕快按下去
因為他看不到啊

When the scenes manifested, I gestured seven so that he
could quickly press the shutter since he couldn't see
them.

就是這樣
我比七

That's how it's done. I gestured seven.

好好好，再來聽你們講
來來...

Good. Next, your turn to speak. Come....

喔，等一下你啊
你來

Oh, you're next. You go ahead.

不用跪、不用跪

心禮就好...心禮就好

No need to kneel, no need. Just a mind salute will do...,
a mind salute.

來來

請起來、請起來

Come. Please stand up.

(感恩本尊大光體，感恩本尊，感恩法身)

(我是洪明哲)

(Thank you, Ben-zun the Great Light. Thank you,
Ben-zun. Also thanks to Dharma body. I'm Hung
Ming-zhe.)

(第一次跟本尊讚譽)

第一次啊，(是是是)

(This is my first time to offer praises to Ben-zun.) First
time. (Yes.)

(我是去年五月十七日加入本尊道)

(我加入本尊道的緣由非常特殊)

(I joined Ben-zun's group on the 17th of May last year
for a very special reason.)

(因為我來本尊道之前，參加過很多的宗教)

(卅多年了，卅四年)，卅多年喔？

(Before joining this group, I had been in many religions
for more than 30 years, 34 years.) More than 30 years?

(從基督教、道教)

(靈修、坐禪、內觀，一貫道)

(From Christianity to Taoism, spiritualism, meditations,
introspection and I-Kuan Tao.)

(最後我在一貫道是點傳師)，密宗呢？

(密宗也去過，一貫道當點傳師)

(Eventually I became a transmitter of I-Kuan Tao.)

Tantric Buddhism? (I'd been in Tantric Buddhism too,
but eventually became a transmitter in I-Kuan Tao.)

(有一位一貫道的點傳師一直跟我講)

(他說他每次在看視頻)

(One fellow transmitter kept asking me that every time when he watched online videos,)

(看了什麼昴宿星、大角星、什麼開天眼)

(他覺得那個好像不錯)

(namely videos about Pleiades, Arcturus, or about initiating clairvoyance and so on, which he found pretty good,)

(後來他問我，他說他怎麼每次看到一半)

(就跳出本尊道九十三集?)

(how come Ben-zun's video episode 93 always popped up during his watching?)

(九十三集他跟我講說他從頭到尾看了三次)

就那個點傳師嗎?(對)

(He said he'd watched the whole episode 93 three times.)
That transmitter? (Yes.)

(他也是點傳師)

(他跟我講說我們要不要去瞭解看看?)

(He was also a transmitter. He then suggested us to come and have a look.)

(我當下馬上拒絕)

(我說廿多年前那個報章雜誌刊得那麼嚴重)

(I declined right away, given the negative news more than 20 years ago.)

(你還叫我去?我是點傳師，那我去了)

(如果被人家看到，那我回來面子掃地)

(He asked me to go with him? I was a transmitter, and would surely lose face had I been spotted coming here.)

(那會被人家譏諷)

(說怎麼點傳師怎麼還到處去學邪魔歪道?)

(People would taunt me and wonder why I go for crooked ways.)

(他講了三次)

(最後一次他跟我講說)

(He asked me three times. Eventually he asked)

(你有沒有親自去訪道過?)

(親自去本尊道、大日宗去瞭解看看)

(if I had ever visited this place, the Great-Sun Group, in person and tried to understand Ben-zun's teaching.)

(你只看報章雜誌，你就認為那個是邪魔歪道?)

(你就跟我拒絕)

(You only read the negative news and believed it to be a crooked, evil way, and thus rejected me right away?)

(那他說他要親自來訪道看看)

(再做比較)

(He said he would come and listen to the Tao first before drawing any conclusion or comparison.)

(然後他說他要來，那我說好啦)

(既然你要來，我就跟你去嘛)

(Since he insisted to come, I agreed to come along.)

(但是他還打電話來台北協會)

(他說，請問我們台北協會什麼時候)

(So he phoned the Taipei office, asking its opening hours,)

(哪個時段有開，然後人最少?)

(都沒有人看，我偷偷摸摸可以來)

(and what time is least busy so that we can come secretly during that time,)

(以免被認識的人看到)

(因為我們認識很多人)

(for fear that we might be spot by people who know us.
We know quite many people.)

(一貫道很多、佛教、道教都認識很多人)

(萬一被看到，面子掛不住)

(Many are in the I-Kuan Tao, Buddhism, and Taoism. We would surely lose face if we're spotted.)

(結果他問了)

(說是五月十七號那天星期四人比較少)

(We're told that it's less busy on Thursday, 17th of May.)

(禮拜天人都很多、都爆滿)

(那我們就星期四來大日宗總會看看)

(It's usually full on Sundays, so we decided to visit the head office that Thursday.)

(我跟他一到我們協會的電梯十樓門口)

(電梯一打開，正中央有天冠光)

(As soon as the lift door opened when we arrived at the office on the 10th floor, I saw the Celestial Crown Light right before us in the centre.)

(我從頭到腳就像被電打到一樣)

(整個麻，麻到不行，那正能量，清的能量)

(I felt like being struck by electricity and felt tingling and numbness all over my body. It had great positive, clear energy.)

就被那一張照片電到嗎？

(對，電了，然後整個就下來了)

Were you struck by that photo? (Yes, it struck me and then dawned on me.)

(我發現說，哎唷)

(這個跟以前報章雜誌刊的不一樣，剛好顛倒)

(I found this place was quite the opposite of what the previous news said.)

(怎麼會這樣子呢？)

(然後他，另外一位點傳師他進去裏面)

(How could this be? The other transmitter went inside)

(禮拜以後就打坐)

(看他眼睛閉起來開始打坐)

(to pay respects and then settled to practise sitting meditation with his eyes closed.)

(我就趕快跑到櫃檯加入會員)

(那一貫道不去了)

(I quickly walked to the counter to join membership. I decided to quit the I-Kuan Tao)

(因為我知道這裏是最後一里路)

(行萬里路，所以這個最後一里這裏)

(because I knew this was the one last mile after having gone thousands of miles.)

一步到家，(對)，一步到家

(一步到位，辦手續辦完以後)

One step straight to home. (Yes.) One step straight to home. (Just one step indeed. After the application procedure was done.)

(然後就跟他講說我加入會員)

(他說怎麼？)

(I told him I had joined the membership. He questioned)

(你怎麼都沒有感應一下、覺察一下)

(這裏對不對，你就去加入會員？)

(why I had bluntly joined without first inspecting whether this was the right place.)

(我說不用講了，我學道那麼久，那會感應)

(我自己本身很有信心)

(I told him no need to inspect because I'd been studying the Tao for so long and could sense it at once. I trust myself.)

(我自己知道哪裏是好、哪裏是壞)

直覺啊，直覺可以知道，(有)

(and can tell which place is good, and which bad.)

That's intuition. Your intuition knows it. (Yes.)

(那他就跟我講說跟我加入)

(他也加入了)

(He then told me he'd like to join too. So he did.)

(但是他很煩惱)

(他說他家是一貫道的佛堂)

(He got worried though because his home was a worship place for I-Kuan Tao.)

(一貫道佛堂都是他布施的)

(每個禮拜天都有仙佛臨壇、借竅臨壇)

(He had offered his place for I-Kuan Tao worship. There he ran sessions of Buddha invocation and seance every Sunday.)

(那幾百個人在他家在學習)

這樣喔，(那他跑不掉)

(Hundreds of people were in his place studying and practising.) I see. (He had no way out.)

(後來我們加入之後呢，他做了一個動作)

(他就請光、請本尊大光體)

(After we joined the membership, he made a request to the Light, the Great Light of Ben-zun,)

(化解他家跟以前的這些一貫道的因緣)

(他家已經布施十多年)

(for resolving the tie between his place and I-Kuan Tao. His place had been holding almsgiving ceremony for more than ten years.)

(然後所有費用通通他出，地他出)

(吃住什麼一切所有通通他出，花了很多錢)

(He paid all the bills and offered his place. All the costs of food and accommodation were on him, and he had thus spent a great fortune.)

(但是他認為不可能啦)

(所有人幾百個人看他吃住啊)

(He thought it was impossible to resolve because hundreds of people relied on him to live.)

(而且他又是點傳師，他也是壇主)

(那他只有跟光請求，奇蹟出現)

(As a transmitter and also the keeper of the worship place, he could only plead to the Light for a miracle to happen.)

(就忽然他家就跟佛堂出了一些 Trouble)

(佛堂的所有人就說那我們搬走)

(Soon some troubles occurred between him and those working in his place, and they all decided to move out.)

(他很高興，高興得要命)

(說以後我們要改成光堂)

(He was so pleased and claimed to change his place into a hall for worshipping the Light.)

(這一點我跟本尊大光體讚譽)

(有光，一切都是圓滿的)

(My point here is to praise to Ben-zun the Great Light that everything will turn out well under the illumination of the Light.)

(我個人因為前年我到厄瓜多南美洲)

(在那邊有一個因緣)

(The year before last year, I went to Ecuador in South America and, because of some connections there,)

(接下了厄瓜多跟台灣)

(整個中南美共同市場)

(I was given a job to deal with the whole common market between Taiwan, Ecuador and South American.)

(跟台灣之間的)

(經貿代表處的主任的職位)

(I was appointed as the Director of the Taipei Economic and Cultural Representative Office in Ecuador.)

(本來我是想說)

(那我以後就是要去移民厄瓜多了)

(Thus I thought I would need to emigrate to Ecuador.)

(但是，在去年的二月，我去了厄瓜多之前)

(我摔倒了，都坐輪椅)

(However, something happened last February before my planned date of departure. I had a bad fall and was left wheelchair-bound.)

(因為到五月之間兩三個月嘛)

(我腰都受傷，都要坐輪椅，也很痛)

(During the two to three months till May I had to sit in a wheelchair because my back was aching so much.)

(到了厄瓜多回來)

(我本來已經在辦手續想要移民了)

(After returning from Ecuador, that time I was already in the process of immigration application.)

(結果我遇見了本尊道)

(是我一生最幸運的時刻)

(I came across Ben-zun's teaching, and that was the luckiest period of my life.)

(那也是三大阿僧祇劫難遭遇的)

(我就當下決定以本尊道為主)

(It was hard to meet in three great asamkhyeya-kalpas. At once I decided to put Ben-zun's teaching before everything else.)

(加入本尊道大日宗會員之後呢)

(我的腰痛很快就奇蹟式地就好了)

(After joining Ben-zun's Great-Sun Group, my back ache soon disappeared miraculously.)

(醫生本來跟我講說這個沒有半年、一年)

(是不可能好的，因為摔得那麼嚴重)

(My doctor initially told me it could take at least half, or one, year to recover since I fell so badly.)

(我發現一件事情，當有光之後)

(我們肉體的毛病跟心靈的毛病)

(I found that after meeting the Light, the problems of our body and mind can all be solved.)

(身心靈都會馬上得到提升)，自然會好，自然

(我也不知道為什麼那麼快?)

(and that body and mind can be elevated at once.) It heals naturally. (I had no clue how it healed so fast.)

(後來我就看到我們協會)

(有在希望大家看能不能報名當接待組)

(When I saw a poster in the office calling for volunteers to join the reception team.)

(那我就當下決定趕快加入接待組)

(也蒙光的照明)

(I decided at once to join. By the grace of the Light.)

(然後，會長、祕書長也同意讓我當接待組)

(來服務更多的大日宗的會員)

(the president and the secretary-general both agreed to let me join for serving more members.)

(有一天上次認識的一些同道)

(他們就跟我講說)

(One day a fellow member whom I'd met previously told me)

(在他家，他看到他自己的分身以外)

(然後呢，他也看到我)

(he had seen my Fen-shen manifest in his place alongside his own Fen-shen.)

(我也跑到他那裏去，我有圓光)

(我說，咦？我怎麼自己沒有看到我圓光跑...)

(My Fen-shen manifested in his place and came with a Circular Halo. I wondered how come I didn't see my Circular Halo move...)

(我的分身跑到你家？你看到我的圓光)

(我問他說圓光什麼顏色？)

(My Fen-shen went to your place? You saw my Circular Halo. I asked him what colour it was.)

(我問他說你看到什麼顏色？)

(他說，噢！金黃色的，很大一個)

(I asked about its colour, and he said it was a huge, golden one.)

(啊！後來也有一些同道就跟我講說)

(他看到我忽然一道光從我頭上射出去)

(Later some other fellow members also claimed to see a light shoot out from my head)

(在天空中有我的分身在那裏)

(我說我不可能啊)

(and see my Fen-shen in the sky. I said it's impossible.)

(那個是...分身是本尊宋七力才有分身)

(我不應該在那裏)

(Only... Ben-zun, Sung Chi-li, has Fen-shen. It can't be me there.)

(但是我今天看到本尊賜給我們大圓光)

有沒有看到？

(But today I saw Ben-zun bestow a Circular Halo on all of us.) Did you see It?

(剛剛有看到)，有看到就好，(謝謝)

(我就知道我們這裏是所有宗教最後的歸宿)

(I did just now.) It's good that you saw It. (Thank you. I know this school is the final destination of all religions.)

(所有宗教、所有修行人...)，最後一步

(如果沒有來、沒有光、沒有本尊)

(All religions, all spiritual practitioners....) The final step. (Suppose they don't meet the Light, don't meet Ben-zun,)

(沒有本尊道，他不可能成就法身)

(不可能圓滿)

(don't get Ben-zun's teaching, it's hard for them to achieve a Dharma body of their own. Attaining full realisation is thus impossible.)

(那是我對本尊道個人的體認)

(那也是對本尊的讚譽)

(These are my views on Ben-zun's teaching, and are also my praises to Ben-zun.)

(另外呢，我想跟本尊請求)

(我的媽媽已經在署立新營醫院臥病十幾年)

(In addition, I'd like to make a request to Ben-zun. My mum has been bedridden in the Sinying Hospital for more than ten years)

(因為她為了要晾衣服)

(爬到椅子上結果跌到，七十幾歲的時候)

(after she had a bad fall from a chair while trying to hang dry washing in her 70s.)

(跌倒之後她粉碎性骨折就一直躺在醫院了)

(那我個人非常地不捨)

(The fall caused her comminuted fractures and has thus been bedridden in hospital since then. I can't bear seeing her suffer like this.)

(也想說是不是請求本尊)

(給我的媽媽一個圓光，讓她...)

(so I wonder if Ben-zun could also bestow a Circular Halo on my mum so that she....)

先把你媽媽的靈魂照見，(是，謝謝本尊)

你媽媽的靈魂照見，(是)

Envision your mum's soul first. (Yes. Thank you, Ben-zun.) Envision your mum's soul. (Yes.)

你媽媽啊，(嗯)，在你後面了，(有看到)
在你後面，(嗯)

Your mum (Yes.) is behind you. (I can see her.) Behind you. (Right.)

後面沒有眼睛，怎麼看得到？
你的「靈性」迴光返照，(謝謝本尊)

You have no eyes on your back. How do you see her?
By your "spirit" reflecting lights. (Thank you, Ben-zun.)

就在後面了，(感恩本尊)
帶著笑容，(嗯)

She's behind you, (Thank you, Ben-zun.) beaming.
(Yes.)

還叫你的名字，(有，感恩本尊)
這個是你媽媽吧？(是)

She also calls your name. (Yes. Thank you, Ben-zun.)
This is your mum, right? (Yes.)

靈魂先攝受到光，你就安心了
(好，是)

Her soul has got the light. You can have peace in mind now. (Great. Yes.)

靈魂請回去
回到你媽媽的肉身，(有)

Ask her soul to return to her flesh body. (Yes.)

你有看到媽媽回到她的肉身嗎？
(有，她進去)

Do you see her return to her flesh body? (Yes, she's returned.)

(但是她的頭後面也有一個圓光)
(There's a Circular Halo behind her head.)

已經有圓光了，(謝謝)
你媽媽的圓光是法性光

She's got a Circular Halo. (Thank you.) Your mum's Circular Halo is the light from her Dharma nature.

如來藏識攝受到大日放光
圓照而成的法性圓光，(嗯)

When the thus-come repository consciousness gets fully enlightened by the Great Sun, it forms a Circular Halo of Dharma nature. (Right.)

你剛才講說同道看到你的分身與圓光
你要相信！(嗯)

Earlier you said some members had seen your Fen-shen and Circular Halo. Believe it! (Yes.)

有時候自己看不到，先沿著同道表達出來
因為你的分身可以獨立存在於外面，(是)

Sometimes you don't see your Fen-shen but others see it first, because it can exist on its own outside. (Right.)

你的分身可以獨立存在
不須經過你同意

Your Fen-shen can exist on its own without your permission.

你的分身相不離你的法性

Your Fen-shen is not separate from your Dharma nature.

相不離性、性不離相，性相一如
這些詞句大家都懂，(是)

Form is not separate from nature; nature is not separate from form. Nature and form are one. You all know these phrases. (Yes.)

他們看到你的分身相，看到你的分身圓光
正是自性法身相，自性法身的圓光

They saw your Fen-shen and your Circular Halo, which are actually the Dharma body and Circular Halo of your self-nature.

我剛開始的情形和你一樣

以前很多人看到我的分身，我也不相信啊

I was like you in the beginning. Many people had claimed to have seen my Fen-shen, and I didn't believe it

因我自己沒看到啊

我不知道分身可以獨立存在於無所不在！

because I hadn't seen it before. I didn't know Fen-shen could exist on its own everywhere!

噢！看到我分身的

必得救了

Oh! Those who have seen my Fen-shen are saved.

怎麼看到我分身的人？我都不認識

見分身的，一個接一個來禮敬我？

How come I knew none of those who claimed to have seen my Fen-shen, and they all came to pay respects to me?

我才開始相信有分身了

連續一百零多個哩

I then started to believe the existence of Fen-shen. More than a hundred people

見分身的人向我感恩，細訴故事內容時

我聽得瞠目結舌，嘖嘖稱奇啊！

came to thank me and told me their stories. I was so amazed!

因為我自己不知所以然

更難相信自己的分身已經在外與人交流活動了

Since I had no clue what's going on, it was even harder for me to believe my Fen-shen had revealed externally and been interacting with people.

凡見到我分身的，各種疾病無醫而癒

很是神奇

For those who had seen my Fen-shen, all their various illness were miraculously cured without treatments.

我恍然大悟

分身行神蹟連續一百零多個

I thus realised Fen-shen had continuously done miracles for more than 100 people.

我永遠記得

分身對災患者的關懷

I will always remember Fen-shen's care for victims and patients.

於民國七十七年

很多人已看到我的分身

In 1988 there were already many people who had seen my Fen-shen.

如今我相信分身了

可以獨立存在於肉體之外

Now I believe in the existence of Fen-shen; it can exist independently of flesh body.

這個問題也是愛因斯坦

會見泰戈爾的第一個問題

This was also the first question Einstein asked Tagore in their meeting.

「你相信孤立於世界之外的神性嗎？」

“Do you believe in the divine isolated from the world?”

印度聖哲泰戈爾

於一九三〇年七月十四日

On the 14th of July, 1930, the Indian philosopher, Tagore,

在德國卡帕斯拜訪愛因斯坦

所問的對話

visited Einstein in Caputh, Germany, and this question was raised in their conversation.

分身解答：

「神性可以孤立於世界之外而存在」

Fen-shen's reply to this question is: "The divine can exist independently of the world."

所以你要相信你的分身獨立於外

(是)

So believe that your Fen-shen can exist independently outside. (Yes.)

《聖經》有一句話

上帝透過孩童的口舌來表達聖言

The Bible has a saying that the God speaks through children.

而你呢？透過你的親友來表達

你有分身與圓光了

In your case, It spoke through your family and friends that you had got a Fen-shen and a Circular Halo,

顯發「阿耨多羅三藐三菩提心」了

and had realised the "Anuttara- Samyak-Sambodhi Mind."

同時也回答了愛因斯坦的問題

(是是是，謝謝，感恩本尊)

This has also answered Einstein's question. (Yes. Thank you, Ben-zun.)

你媽媽沒問題了

(謝謝，能不能再請求本尊)

Your mum is assured. (Thank you. May I also entreat Ben-zun)

(讓我的爸爸，還有我的祖父)

(他們也一樣可以有)

(to also bless my dad and granddad so that they could attain the same.)

(他們是已經往生的，是)

好，就在你家門口，(有)，你家門口

(They both were dead. Yes.) Ok. Now in front of your place (Yes.), at your door

兩個哩，(有)，兩個一起

兩者各自存在於不同的空間，放光照見

stand the two of them (Yes.), the two together. The two were initially in different dimensions of space, but through illumination

瞬間會合在你家門口，時間、空間同時消失

超越時空，瞬間攝受到放光而照見

they are instantly casted in the space before your house. Time and space both disappear simultaneously and are transcended. They receive the Light instantly and are thus reflected.

你家門口就這樣嘛？(是)

鄰居就這樣，(嗯)，左右鄰居就這樣，(嗯)

This is the door of your house, right? (Yes.) Your neighbours, right? (Yes.) Next door neighbours, right? (Yes.)

從空中看，你沒有從空中看過的經驗，(是)

然後你家門口，(有)

A bird-eye view from the sky. You've never had such visual experience. (No.) There at the door (Yes.)

你爸爸媽媽，(嗯)，他在那裏

你爸爸在那裏叫你的名字，多遠呢？

stand your mum and dad. (Yes.) Your dad is calling your name. How far are they?

你這裏聽得到，(有，有聽到)

千里傳音，同時相應，量子糾纏呵！?(是)

You can hear him from here. (Yes, I can hear him.) His voice can travel thousands of miles and you can receive it simultaneously because of quantum entanglement!?(Yes.)

為什麼聽得到聲音？

水要經過水波才能聽到聲音啊

How can you hear his voice? In water, sound waves transmit through water vibration.

沒有介質

怎麼聽得到？

How can voice be heard without a medium?

實相的特色；無空間，無時間

無媒介、無遠近、無始終、無內外……。

True-Form has the characteristics of requiring no medium, being beyond space, beyond time, and beyond the distinctions of far and near, of beginning and end and of inside and outside....

甚至也無速率(光速).....。

It's even beyond speed (The speed of light.)....

怎麼瞬間在你家門口呢？聲音超越遠近？

突破時空！空間呢？時間呢？

How come it can instantly reach your home, and its voice beyond the distinction of far and near? Beyond space and time! Space? Time?

孤魂野鬼怎麼來的!? 什麼方式來的!?

答：「照見」

How do ghosts appear? In what way!? Through “illumination.”

放光照明，宇宙萬有畢露

這就是「實相」！沒有理由，法性如是！

Through illumination, all myriad beings of the universe are shown. Such is “True-Form”! Dharma nature is originally so without a cause!

怎麼瞬間出現？瞬間移動？

瞬間!? 時間、空間怎麼不見了

How's instant manifestation done? Instant teleportation?

In an instant!? How do space and time disappear?

為什麼？就是實相啊！

照見五蘊皆空啊！

How? Such is True-Form! Enlightened seeing of the emptiness of the five aggregates!

這就是行深般若波羅密多時

這就是合一時，這就是合如來藏時

This is when one fares deep in prajnaparamita, i.e., in the state of unification with the Matrix of the Fundamental Suchness of Reality,

能圓照宇宙萬有皆空啊

one can fully see the emptiness of the myriad objects of the universe.

這就是佛陀成道的理由

—— 體悟「宇宙人生的實相」

This is how the Buddha attained Buddhahood – through realising the “True-Form of the universe and life.”

佛陀廣宣流布，宇宙人生皆可轉移進入實相

所以五蘊生法界、生實相

The Buddha propagated that the whole universe and life can be transferred into True-Form. Thus it's said the five aggregates can give rise to Dharma realms, to True-Form objects.

現在的人看《心經》會說

人生的一切就是空啊

People nowadays who read the Heart Sutra would say everything in life is emptiness.

這個「空」是指「實相」(空相、非相)

人生的一切皆可轉入實相，那個意思

The “emptiness” here means “True-Form.” (Form of emptiness, form of non-form.) Everything in life can be transferred into True-Form. That's what it means.)

轉入實相就是佛陀的「諸法皆空」意思啦

Transferring into True-Form is in line with what the Buddha meant by “all Dharma phenomena being emptiness.”

與印度聖哲泰戈爾的

「人類宇宙」、「意識宇宙」不謀而合

This also chimes with Tagore’s view of the “human universe,” the “consciousness universe.”

愛因斯坦終其一生探討的「大統一場論」

法界、實相豈非不可迎刃而解？

This way, isn’t it that the “Grand Unified Theory,” the theory that Einstein devoted all his life to investigate, and the mystery of Dharma realms and True-Form can all be resolved?

另外你還有一個阿公？

(阿公，祖父)

Your granddad? (Granddad.)

阿公叫你的名字，(有)

有圓光了，(有)

He’s calling your name. (Yes.) He’s got a Circular Halo. (Yes.)

有圓光以後，就是有法身了

(是)

Having obtained a Circular Halo, one also gets a Dharma body. (Yes.)

法身無所不在，可以破空而立，站在虛空

就像同道看到你的分身在天空

Dharma body can reach any place, can stand in the sky, in a way like your Fen-shen being spotted in the sky by others.

就是因為太容易、簡單了

(是)

This sounds all too easy. (Yes.)

你自己為什麼不相信分身呢？

而以自己的「肉身」這個「我執」為主

Why don’t you believe the existence of your Fen-shen?

You’re “preoccupied” with your “flesh body,”

你沒有以本心為主

沒有看到你的靈魂真知為主

and thus fail to put your Original Mind before everything else, not seeing that your soul, your true intellect, is in fact the master.

你考慮到的就這個「我」，「我執」的「我」

所以你不相信自己的分身在在外啊

All you think about is this “self,” your “ego,” so you don’t believe the existence of your Fen-shen independent of you.

易行道啊！

Easy-way Tao!

兩者都站在虛空，你看，(有)

站在你家門口的虛空

Both of them are standing in the sky, look (Yes.), in the sky above your house.

破虛空，佔法界而立，像剛才我的照片一樣

破空而立，無所不在的意思

Emerging from the sky, they are standing in the Dharma realm, just like what my photos showed earlier.

Standing in the sky entails omnipresence,

自由自在穿梭宇宙時空

得「照見」了！(感恩本尊)

able to roam freely in any space and time of the universe because of having been “enlightened”! (Thank you, Ben-zun.)

用他的詞句，叫你的名字

消失了，(嗯)

He calls your name using his own words and then disappears. (Yes.)

他消失的時候，(有)

藍色的圓光在遠遠的天邊旋轉著

When he disappears (Yes.), there is a blue Circular Halo spinning in the distant sky,

似乎在等著他來投入光中

seemingly waiting for him to return.

像人間看太陽那麼大

投入藍色的圓光，兩者就消失了，(有有有)

It seems as big as the worldly sun. After he returns to the blue Circular Halo, they both disappear. (Yes.)

很清楚，那就安心了啊

(是，最後一個讚譽)

Having seen this clearly, you can rest assured now. (Yes. One last praise.)

(我剛加入本尊道)

(大概一兩個禮拜的時候)

(About one or two weeks after joining Ben-zun's group.)

(我就有看到一個白色的圓光很大)

(然後祂從我的前面打到我的眉頭、眉心)

(I saw a great white Circular Halo appear before me and knock my forehead, in between my eyebrows.)

(砰！轟然一聲，我都震動起來)

(之後沒多久就出現一個藍色的圓光)

(Bang, it went. I was shaken up. Soon after that a blue Circular Halo appeared.)

(那個藍色的圓光是整個中央是藍色的)

(而旁邊是白光)

(That blue Circular Halo had a blue centre surrounded by white light.)

(所以我就知道說這裏是究竟)

(最後一步，究竟法門了，感恩本尊)

(So I knew this was the last step, the ultimate gateway to Dharma. Thank you, Ben-zun.)

(能不能請求本尊吹氣放光?)

吹氣嗎?(嗯，永生珠)

(May I entreat Ben-zun to breathe light on me?) Breathe light? (Yes, the Jewel of Eternal Life.)

永生珠是藍色的圓光，(藍色)

你有看到了啊，(有)

The Jewel of Eternal Life is a blue Circular Halo. (Blue.) You've seen it. (Yes.)

你穿現在的服裝

在藍色珠子裏面出現，(是，有)

You, wearing your present outfit, appear in the blue jewel light. (Yes.)

就現在服裝，(是，有)

好，消失，吹氣

Your present outfit. (Yes.) Good, disappear. Here comes the breathing.

有吧?(有)

可以了吧?(感恩本尊)

Do you see it? (Yes.) Enough? (Thank you, Ben-zun.)

實相圓滿啊

(是是是)

You've attained full realisation of True-Form (Yes, yes.)

因為你今天看到你的項背圓光了

(感恩本尊，最後一個讚譽)

because you've seen your Nape Circular Halo. (Thank you, Ben-zun. One last praise.)

(剛剛本尊在放光、吹氣的時候)
(整個前面所有的花都像本尊的分身，活活的)
(Just now when Ben-zun was breathing light on me, I saw all the flowers in the front come alive, like Ben-zun's Fen-shen.)

(本尊的分身全部都是滿滿的)
你看到我的分身滿滿的啊？(對，整個都是)
(Ben-zun's Fen-shen fills the entire room.) You saw my Fen-shen filling the whole room? (Yes, the whole room.)

分身都滿滿的
我的分身現在變成你們所認知的佛菩薩偶像
My Fen-shen fills everywhere, and now transforms into the images of the buddhas and bodhisattvas you know,

端坐在十方的空間
(有)
sitting solemnly in the space of all ten directions. (Yes.)

你看的分身不見了，變佛菩薩圍在我旁邊
遍布虛空，(整個會場都是，對)
The Fen-shen you saw just now is gone, and has transformed into buddhas and bodhisattvas surrounding me filling the whole sky. (Filling the entire hall. Yes.)

都是你所認識的佛菩薩偶像，(是)
在虛空上
These are all the buddhas and bodhisattvas you know (Yes.) In the sky,

佛陀放光
光中出無量佛菩薩、天龍八部，無量大眾！
the Buddha shines forth light, from which emerge infinite numbers of buddhas, bodhisattvas, the Eight Legions and multitudes of beings!

開示大乘佛經的時候，無數佛菩薩

與無量大眾、天龍八部……從光中出現，(有)
During the explication of Mahayana Sutras, infinite numbers of buddhas, bodhisattvas, multitudes of beings and the Eight Legions... all emerge from the light (Yes.)

圍在佛陀身邊
就是這種「光景」
surrounding the Buddha. It's this sort of "scene of light,"

佛菩薩圍繞，其中有觀世音、文殊菩薩……
全部有！(有)
where multitudes of buddhas and bodhisattvas surround, including Avalokitesvara, Manjushri..., all of them! (Yes.)

我們把光中的景象，加入太上李老君
元始天尊、通天教主，(都有，都有、都有)
Let's also include in our scene Taishang Laojun, Yuanshi Tianzun, and Tongtian Jiaozhu. (They're all here.)

馬玉龍也湊熱鬧在光景中了……。
Ma Yu-long also tags along in this scene....

《華嚴經》；「心佛及眾生，是三無差別」
The Flower Ornament Sutra claims, "There is no difference among mind, buddhas and sentient beings."

淨土經；
佛告阿難：「人天無差別」
To cite the Pure Land Sutra, the Buddha once told Ananda, "There is no difference between the human and the celestial."

佛經所描述的佛光普照
皆能放光「照見」宇宙萬有
The permeating light of the Buddha as described in the Buddhist scriptures can shine upon and "reflect" all myriad beings of the universe.

無古今、無遠近.....

放光照見五蘊皆空呵！

Beyond space and time..., it can reflect the emptiness of the five aggregates!

瞬間佛菩薩的形相全部變成分身

遍布虛空十方法界.....。

The buddhas and bodhisattvas you're seeing now can all instantly transform into my Fen-shen, filling the Dharma realm in all ten directions....

如此是《楞嚴經》所說的見性周遍

含吐十方法界

Such is what the Surangama Sutra calls seeing the fundamental nature permeating the Dharma realm in all ten directions.

無量變化，應眾生所喜而變化種種身

萬有從光中出呵！

It can draw infinite sorts of manifestations according to one's liking. From the Light flow forth myriad beings!

好，請坐

(感恩本尊，感恩本尊)

Good. Please take your seat. (Thank you, Ben-zun.)

好，剛才那個，好好

等一下你啊，等一下你

Good. That one first, good. Next one is you. You next.

咦？在跪喔？

我怎麼沒有看到？怎麼一團黑黑的在那裏？好

Hey? Kneeling? How come I don't see you? I see something black over there. Good.

來，(感恩本尊)，嗨

(我是高雄分會的王保忠)

Go ahead. (Thank you, Ben-zun.) Hi. (I'm Wang Bao-zhong from the Kaohsiung branch.)

(我加入會員已經一年八個月)

(過去我一直是在其他宗教)

(I've been in this group for a year and eight months. I used to be in other religious groups)

(也跑了很多，來這邊之前)

(我是佛教如來宗)

(and had been to various places. I was in the Buddhist Thus-Come School before joining here.)

(就是妙禪師父那邊)，如來宗

(我在那邊待了四年)

(I was in Master Miao-chan's school.) Thus-Come School. (I had been in that group for four years.)

(可是呢，有一天突然間老是在網路上面)

(就是會看到本尊道的 DVD 出現)

(However, one day Ben-zun's video links somehow kept being pushed to my screen.)

(剛開始的時候想說)

(咦，不知道為什麼出現？也就沒有理它)

(In the beginning I had no idea why this happened and I just ignored them.)

(過兩天，看臉書也看到)

(本尊道的 DVD 的那個訊息在上面)

(Two days later, Ben-zun's video links were also pushed to my facebook page.)

(咦？奇怪)

(還是不理它)

(What? How odd. Still I ignored them.)

(看到第三天)

(怎麼又出現 DVD 的訊息在臉書上面？)

(This continued for a third day. The video links again popped up on my facebook?)

(想說進去給它看一下)

(好，一看呢，不得了，看就不會停了)

(Thinking just to have a quick look, I clicked the links to watch, and surprisingly got hooked.)

(就一直看下去)

(覺得，哇！深深地被吸引了)

(I kept watching and was deeply drawn to it.)

(就從那時候開始)

(我就再也沒有回去妙禪那邊了)

(From then on, I've never returned to the Mia-chan group.)

(那邊就是打坐)

(就坐禪坐)

(There they practise sitting meditation, that is, Zazen.)

(從那天開始，我再也沒打坐了)

(什麼都沒了)

(From that day on, I've never practised sitting meditation again. No more.)

(我就直接到高雄找那個劉先生)

(I went straight to Kaohsiung to look for Mr Liu.)

(就是很遺憾的是到目前為止)

(可能有，應該算是有一項吧)

(It's a shame so far I only managed to realise one faculty, I suppose.)

(看得到杯子)

(可是摸沒有溫度)，可以看得到？

(I can see True-Form cups but can't sense temperature.)
Can you see it?

杯子，可以看得到？(杯子，可以看得到)

你家門口，看得到嗎？(看得到)

Can you see True-Form cups? (I can see them.) Can you see your home in True-Form? (I can.)

看得到嗎？(看得到)

你現在的服裝，站在你家門口

Can you see it? (I can.) You, in your present outfit, standing in front of your house.

看得到嗎？

(看得到)

Can you see yourself there? (I can.)

看得到自己就是自見其身 —— 分身

所謂第一項，(是)

Being able to see oneself is seeing one's own Fen-shen, which is the so-called first True-Form percept. (Yes.)

你在那裏吃東西，(有，出現了)

有味道嗎？(沒有)

You're eating something there. (Yes, it appears.) Can you taste it? (No.)

分身在那裏叫你的名字，(有)

好像在喊你，(有，有了)

Your Fen-shen is calling your name there (Yes.), seemingly calling out to you. (Yes. Got it.)

大聲一點了，(對)，這個重點喔

你自見其身，能自見其身就有變化身

In a louder voice. (Yes.) The key point is that once you can see your Fen-shen, you can draw varied transformation bodies.

你馬上變成一個女生

很漂亮的，(有)

You can immediately transform into a girl, a gorgeous one (Yes.),

女生很漂亮，你欣賞的

(知道的明星)，知道的

a beautiful one you adore. (A known female celebrity.)
Someone you know.

《多馬福音》耶穌回答如何進入天國？

「能把男女合一」

The Gospel of Thomas writes that Jesus once explained how to enter the Kingdom of Heaven. “When you can make the male and the female a single one,

「男人看成女人；女人看成男人」

「就能進入天國」……。

so that the male is seen as female and the female as male, you shall enter the Kingdom....”

兩者為一；內外為一，遠近為一

「不二」之意！

Make the two one; make the inside and the outside one; make the far and the near one. This is what “non-duality” means!

例如；你的分身啦

你家門口，分身與你為一體

For example, your Fen-shen -- the one in front of your home now -- is one with you.

無分別；無分遠近、內外，就在眼前

你「當下」就是「目睹者」、「觀察者」

There is no difference between far and near, between inside and outside. It’s right before your eyes. You “at the present moment” are the “witness,” the “observer.”

女明星喊你的名字

有沒有？(有，可是比較慢幾秒)

The True-Form celebrity is calling your name? Got it? (Yes, there is a lag for a few seconds though.)

喊你的名字是女明星的聲音

與你的男聲音不一樣

The voice is the female celebrity’s voice, not your masculine voice.

但女明星是你的變化身

你與女明星視為一體

That True-Form celebrity is your transformation body. You and she are one.

不同的聲音也視為一體

女生的聲音在遠方的你家門口

The distinct voices of you and her are also one. Her voice is heard far away in front of your house.

怎麼聽得到呢？

無遠近！內外合一……。兩者合一

How do you hear it? No difference between far and near!

The inside and outside are one.... The two are one,

而且你馬上聽得到，(有)

直接重播，(是)

so you can hear it immediately (Yes.). It replays straightaway. (Yes.)

你可以進入實相世界；進入「天國」了

耶穌所說的「天國」指實相世界

You can thus enter the True-Form world, enter “the Kingdom of Heaven.” What Jesus meant by “the Kingdom of Heaven” is actually the True-Form world.

當彼拉多問耶穌：「你是國王？……」

耶穌回答：「我的國不屬於這個世界」

When Pilate asked Jesus, “Are you a king...?” Jesus replied, “My kingdom is not of this world.”

你第一個境界，自見其身

(是)

Your first True-Form experience is seeing your own Fen-shen. (Yes.)

如果吃東西吃得到，而且色、香、味齊全

天食是第二個境界，(是)

If you can taste True-Form food and get all its colour, scent and flavour, eating celestial food is your second True-Form experience. (Yes.)

好，來，你繼續講

(我就是網路上看到 DVD 來的啊)

Good. Go on. (I came here because of having watched your online videos.)

(在別的宗教晃得那麼久)

(竹籃提水一場空)

(I'd been in other religious groups for so long but all in vain like drawing water with a sieve.)

(過去，我曾經在天帝教)

(那邊修得好辛苦喔)

(I'd been in the Tian Di group before. It was really hard following their practices.)

(每天跪叩拜、跪叩拜)

(子時、午時都還要修法技)

(Everyday I had to constantly perform kneeling and kowtow and practise their Dharma techniques at midnight and noon respectively.)

(修得真的是每天都滿頭包)

(回家身心非常地疲憊)

(I got bumps all over my head and felt so drained both physically and mentally after getting home.)

(可是到頭來什麼都沒有啊)

(也沒有見到任何...?)

(But eventually all the toil was in vain. I saw nothing....?)

(要供養師父、師母)

(那師尊也要供養、師娘也要供養)

(I had to provide offerings for my teacher and his wife.)

(我就離開那邊了，後來又晃到道教去)

(又晃到妙禪那邊去了)

(so I quit there and later joined a Taoist group, and then the Miao-chan group.)

(我都覺得說奇怪，怎麼弄來弄去)

(我都找不到自己要的東西?)

(I always had this odd feeling: how come I still can't find what I'm looking for after all this hustle and bustle?)

(可是也不知道自己要的是什麼?)

(一直都不知道)

(I didn't know what I was looking for either. I had always been clueless)

(直看到本尊的 DVD 的時候才知道說)

(噢，原來真正的要找自己)

(until I watched Ben-zun's videos. I then realised what I truly need to look for is myself.)

(找自己，要自見其身)

(每一集的 DVD 在我看來，怎麼都這麼地珍貴)

(Find myself, and see my Fen-shen. Every one of Ben-zun's videos is so precious)

(像寶貝一樣)

(像寶藏一樣)

(like a gem, a treasure.)

(所以在很短的時間，我就把那一到九十三集)

(我就看了兩遍)

(So I watched all the 93 videos twice in a short time.)

噢！一到九十三集都看了

(看了兩遍，我覺得非常地榮幸)

Oh! You watched all the 93 videos. (I watched them all twice. It's a great honour.)

(雖然我沒有像大家有這麼好的境界)

(看到什麼、看到什麼)

(Although I don't have as splendid True-Form experiences as many others do.)

(可是我覺得說本尊給的)
(我應該都有收到)
(I believe I've got everything Ben-zun gave us.)

你所聽到的你都有，(是，我都有)
你所聽到的，不要分別說...(我相信我都有)
You've got everything you heard. (Yes. I've got them all.) Everything you heard. Don't draw distinctions.... (I believe I've got them all.)

你剛才那一句說
「我沒有像其他人那種境界」
Just now you said, "I don't have splendid True-Form experience as others do."

分別的概念，分別即分裂為二
要抱著和別人的境界相同，(是)
Such is drawing distinctions, splitting one into two. You should aim to attain the same as others. (Yes.)

各人顯發實相的進階各異，分別心阻擋實相
所以，同道境界是一體的觀念
The progress of True-Form realisation differs from person to person. Drawing distinctions would block the seeing of True-Form. So the various True-Form experiences of others should be treated as one undifferentiated whole.

也不須要給光什麼？
光只要你的向道心
The Light requires nothing from you, just your faith.

光雖然「一無所有」
但莊子說：「至無而供其求」
The Light has "nothing," but Zhuangzi said It is "farthest from having anything and yet able to provide what is sought."

《金光明經·依空滿願品》天女問佛：
云何菩提正行？云何平等行？

To cite the Golden Light Sutra, chapter on Wish-fulfilling Emptiness, a celestial maid once asked the Buddha how to practise Bodhi righteousness and equality.

從實相菩提正行，從實相平等行
依實相而滿足你的願望，依空滿願之意啊！
Practise Bodhi righteousness in True-Form. Practise equality in True-Form. Fulfil your wishes in True-Form. Such is what wish-fulfilling emptiness means!

就是我常說：
「實相可以滿足你的一切願望」
This is what I often say, "True-Form can fulfil all your wishes."

所以我才說，比秦始皇還秦始皇
比武則天還武則天，正是「依空滿願」啊！
Thus I say you're better off than King of Qin, better off than Empress regnant of Zhou, all because of this "wish-fulfilling emptiness"!

菩提行包含著平等行，菩提正行與平等行
皆以空、以實相，空性見來展現
The practice of Bodhi righteousness includes the practice of equality. Both these practices reveal through emptiness, through True-Form, through seeing emptiness.

如此亦證實
依實相就是菩提正行、就是平等行
This also shows that acting in accord with True-Form is practising Bodhi righteousness and equality.

就是「依空滿願」
Such is "wish-fulfilling emptiness."

光不在乎你給祂什麼
但是光給你的是生命，永恆的生命

The Light cares not what you give It. What It gives you is life, eternal life.

光不捨棄人，是人捨棄光

(是)

The Light abandons no one. It's human beings who abandon the Light. (Yes.)

光無分別心，光與你、我是一體的，(是)

是你、我有分別心

The Light draws no discrimination. The Light, you and me are one unity. (Yes.) It's you and me who have a discriminating mind.

只因人的根性與所知量大小，(是)

而決定對光的看法

Our root characters and knowledge (Yes.) determine our view on the Light.

你應該知道光的神聖性、超越性

與廣大性、永恆性.....。

You should know the divinity, the transcendence, the vastness and the eternity of the Light....

在咱大日宗從來沒有規定要供養啊

(是)

Our Great-Sun Group never ever requires anyone to provide offerings. (Yes.)

我認識「光」已經六十幾年了

「光」從來沒有要我供養，(是)

I've known the "Light" for more than 60 years, and It never asks me to make offerings. (Right.)

反而「光」養育我成長

從「無明」到「頓悟」，(是)

On the contrary the "Light" nurtured me, making me grow from "ignorance" to "sudden realisation," (Right.)

從「頓悟」到「合一」

由合一而放光

from "sudden realisation" to "unification," and then from unification to light emission.

放光出分身，(是)

分化無量身與人交流.....。

From light emission flows forth Fen-shen (Yes.), infinite numbers of Fen-shen to interact with people....

我終於瞭解了「光」，光不需要我供養

卻賜我「無求而得」、「無所得而得」

I finally came to understand the "Light," which needs no offerings and grants me "gaining without seeking," "gaining by not gaining."

於是我希望「光」照明會員的心

結果媒體的假新聞，使我.....。

So I wish the "Light" can also enlighten people's minds.

The false news made me....

(我非常清楚)

(我看了 DVD，我就相信本尊的一切)

(I have no doubt. After watching Ben-zun's videos, I believe in all of Ben-zun's teaching.)

(本尊都不用告訴我，我只看了 DVD 一集)

(我就相信本尊是真的)

(I don't need Ben-zun to clarify this. I believe in Ben-zun at once after watching just one video.)

(本尊是真金不怕火煉，本尊是真的)

(所以我一直...進了大日宗之後)

(Ben-zun is like real gold, able to stand fire. Ben-zun's teaching is all true. So... ever since I joined this Great-Sun Group,)

(我再也沒有辦法離開這個地方)

(因為來這邊實在是真實不虛的)

(I've never had the idea to leave because all the teachings here are solid truth.)

(一切都是真實不虛的)，進一步
你把所聽到的境界回歸於？

(All the teachings here are solid truth.) In the next step,
you should direct back to yourself all the True-Form
experiences you heard from others.

攝受平等，法性平等

The equality of apprehension, the equality of Dharma
nature.

堅定你的向道心，以「本心」為尊
邁向「永恆」之路

Strengthen your determination to pursue the Tao. Treat
the “Original Mind” as the Master and set out on the
path to “eternity.”

《金光明經》如意寶耀天女
就以「平等行」、「菩提行」開示出五蘊生法界
The Golden Light Sutra records an episode when the
Glorious Wish-fulfilling Celestial Maid demonstrated
Dharma realms flowing forth from the five aggregates
by practising “equality” and “Bodhi.”

所謂「平等行」
就是實相世界

The so-called “practice of equality” is a practise of the
True-Form world

依六根顯發的實相進入菩提行
以「自性」「平等行」

based on the realisation of the six faculties in order to
enter the practice of Bodhi. Through “self-nature,”
“practice of equality,”

歸向「本心」，與「本心」合一
是謂「菩提正行」

one returns to the “Original Mind” and attains
unification with it. Such is called the “practice of Bodhi
righteousness.”

平等行、菩提行是從實相
與「本心」合一，實現平等，安住

The practices of equality and Bodhi are to undertake
from True-Form to facilitate unification with the
“Original mind,” and to realise equality and dwell in
peace.

安住正是老子：
「守元抱一」

Dwelling in peace is what Laozi called “holding onto
the origin in oneness.”

守元抱一了，法界大日就在你心中升起
放出光芒

After you’ve attained oneness with the origin, the Great
Dharma Sun will naturally arise from your mind
radiating light.

投射在額頭上，成為「額頭放光」
所謂「合一」之際的放光啊，(是)

It projects onto your forehead, resulting in “forehead
light-emission,” which is the so-called light-emission at
the moment of “unification.” (Yes.)

(所以我第一次看到本尊的 DVD)
(我真的就回不去妙禪師父那邊了)
(That’s why the first time I watched Ben-zun’s videos I
knew at once that I would never go back to the
Miao-chan group.)

你能從第一集看到九十三集
又看了近三遍了，(兩遍多)

You managed to watch all the 93 videos for nearly three
times. (More than twice.)

在馬來西亞有一個看了 DVD
竟然帶動親友圓滿六項

Someone in Malaysia watched the videos and managed to engage his family and friends to realise the six faculties.

只聽到聲音，看到 DVD

六根同時開啟，親友全部顯發

Only by listening and watching the videos, his six faculties were all opened up simultaneously and his family and friends have all attained realisation.

如果用觀念、經驗、知識去分別、判斷其自大、狂妄的妄識，阻礙了六項的開展

If you use preconception, experience or knowledge to discriminate or judge, such arrogance would block the revelation of the six faculties.

因此；除妄顯真，合如來藏是佛陀在《楞嚴經》所強調又強調的

Thus to reveal the truth by eliminating arrogance and to accord with the Matrix of the Fundamental Suchness of Reality are what the Buddha reiterated in the Surangama Sutra.

要珍惜喔，(是，非常珍貴，感恩本尊)
(感恩本尊)

You should cherish this. (Yes, this is most precious. Thank you, Ben-zun.)

(我有這個機會來到大日宗)
(我常在想任何的本尊的開示)
(I'm so lucky to have this opportunity to come to the Great-Sun Group. So I often think)

(只要我有被邀請到)
(有一個讓我站的地方，我就要很感恩)
(should I ever be invited to attend Ben-zun's lecture, even if I have only a place to stand, I should be very grateful.)

(只要有一個站的地方，沒有坐沒有關係)

(只要能夠讓我有一個地方能站)

(Just a place to stand will do. It doesn't matter if I get a seat or not. As long as I could have a place to stand)

(能跪在那邊，我都要很感恩)

(因為我覺得這真是非常非常難能可貴的機會)

(or kneel down there, I should be very grateful since this is such a rare and precious opportunity.)

(我不曉得歷經多少輪迴)

(才能夠出現在本尊眼前，讓本尊看到一眼)

(I have no idea how many reincarnations I've been through in order to get this chance to meet Ben-zun.)

你很謙卑，對道的謙虛

老子說：「弱其小，壯其大」

You're so humble, so humble before the Tao. Laozi said, "Weaken the small; strengthen the big."

耶穌在《登山寶訓》八大訓詞中有：

「虛心的人有福了……。」大道之門為你開了
To cite the Beatitudes in the Sermon on the Mount, Jesus claimed that "Blessed are the poor in spirit...."
The gate of the great Tao has opened for you.

所以你很容易看到自己；自見其身，(是)
在《金剛經》自見其身即生實相，見如來
So it's easy for you to see yourself. (Yes.) To cite the Diamond Sutra, seeing oneself is seeing True-Form, seeing the Fundamental Suchness of Reality.

既然生實相，見如來法身了

即發「阿耨多羅三藐三菩提心」了

Seeing True-Form and the Dharma body of Fundamental Suchness means having attained realisation of the "Anuttara- Samyak-Sambodhi Mind."

《心經》三世諸佛依到彼岸(實相)
而得「阿耨多羅三藐三菩提心」

To cite the Mind Sutra, it's on this basis (True-Form) that myriad buddhas of the three times reached the Other Shore and realised the “Anuttara-Samyak-Sambodhi Mind.”

自見其身關鍵決定於「靈性」
不是靠時間苦修……。

The key to seeing oneself consists in one's “psyche,” rather than the time you spent on practising asceticism....

你很容易自見其身，絕非打坐、苦修
而是大日「照見」

Your ability to see yourself easily is by no means because of your practising sitting meditation or asceticism, but because of the “illumination” of the Great Sun

瞬間開啟眼根，所以 —— 自見其身
此「瞬間」啟發難於令人相信
instantly opening up your eye faculty, and thus you can see yourself. Such “instant” realisation is hard to believe.

甚至連自己疑惑：
「怎麼如此迅速？」

Even I myself wonder in disbelief, “How could this be attained so fast?”

佛經提到修道要三大阿僧祇劫
是針對迷失「本心」的無明者而說
Buddhist scriptures write that it takes three great asamkhyeya-kalpas to realise the Tao. This claim aims at the benighted who have lost their “Original Mind.”

那麼；《法華經》
龍女怎麼一念間成道呢？(是)

That said, to cite the Lotus Sutra, how did the Dragon Girl realise the Tao in an instant of thought? (Yes.)

一念間成道，有如「照見」

一念間生實相，見如來

Realisation of the Tao in an instant of thought is like “enlightened seeing.” True-Form arises in an instant of thought, and thus one sees the Fundamental Suchness of Reality.

直言之；一念間成道與三大阿僧祇劫成道
繫於「本心」之顯發與無明

Plainly speaking, the difference between realising the Tao in an instant of thought and realising it in three asamkhyeya-kalpas consists in whether one's “Original Mind” has been awakened.

經「靈性」攝受到大日而照見

Through the “psyche” receiving the Great Sun, one gets enlightened seeing.

發阿耨多羅三藐三菩提心與「照見」

在於一念間、瞬間

The realisation of Anuttara-Samyak-Sambodhi Mind and “enlightened seeing” both happen in an instant of thought.

三大阿僧祇劫與「一念」之際

都在當下照見

Three great asamkhyeya-kalpas and an “instant of thought” can all be illumined and seen in the present moment.

本心處於真空狀態，零次元空間

無時間、無空間

The Original Mind is in the state of absolute void, in zero-dimensional space beyond space and time,

與人間的時間概念，顯然不同

既然當下本心無時空限制

apparently beyond the worldly concept of space and time. Since the Original Mind is beyond the limitations of worldly space and time,

那麼生實相即可見到在實相中的菩提行
而菩提行也可以見到實相

one can see the practice of Bodhi in True-Form and,
vice versa, see True-Form in the practice of Bodhi.

當下，「劫」與一念間平等行
平等行也是菩提行

The present moment, “kalpa” and an instant of thought
are actually equal. The practice of equality is also the
practice of Bodhi.

《無量壽經》阿彌陀佛思考
與《法華經》佛陀的「打坐」

To cite the Infinite Life Sutra and the Lotus Sutra,
Amitabha Buddha’s contemplation and the Buddha’s
“sitting meditation” are described

以「劫」來闡述

「劫」只是時間的錯覺
in terms of “kalpa.” “Kalpa” is only an illusion of time.

如愛因斯坦的時間觀念：

「時間是人類的錯覺」
According to Einstein’s view of time, “Time is an
illusion.”

過去、未來都是現在
——「當下」！

The past and the future are both the present – “the
present moment”!

《華嚴經·入法界品》善財說：
「能知覺億萬年存在於一剎那間」

To cite the Avatamsaka Sutra on Entering the Dharma
Realm, Sudhana stated, “If one can perceive billions of
years in one instant

「三世存在於『當下』」
「人就住入實相中」

and all the three periods of time in the ‘present moment’,
one can abide in True-Form.”

因此；《華嚴經·入法界品》

安住實相，具有永恆在「當下」了

Thus the Avatamsaka Sutra on Entering the Dharma
Realm speaks of dwelling in True-Form and entering
eternity in the “present moment.”

一剎那即永恆，一剎那等於永恆

一念間等於三大阿僧祇劫

One instant is eterninty. One instant is equal to eternity.

One instant of thought is equal to three

asamkhyeya-kalpas.

這就是《金光明經》

所謂「平等行」；「菩提行」呵！

This is what the Golden Light Sutra calls “the practice
of equality,” “the practice of Bodhi.”

(最後我想請本尊為我往生的父親安圓光)

(還有我在生的母親安圓光)

(Lastly I’d like to entreat Ben-zun to bestow a Circular
Halo on my late father and my living mother each.)

在生的母親啊？(是，在新竹的家的門口)

她走出來了，你家門口，(有)

Your living mother? (Yes, now at the door of my home
in Hsinchu.) She is walking out of the door (Yes.)

笑容嘻嘻地，(對)

後面圓光出現了，(有有)

grinning (Yes.) A Circular Halo appears behind her.
(Yes.)

還向你揮手

(有)

She’s waving at you. (Yes.)

(噢？我媽媽有拿拐杖)

(怎麼現在沒有看到拐杖?)

(Hey, my mum always walks with a walking stick but now she doesn't.)

有圓光不用拐杖，(是)

法身不用拐杖

With the Circular Halo, she needs no walking stick.
(Yes.) Dharma body needs no walking stick.

你的五官意識「要拿拐杖」

好，那就拿拐杖好了

If you insist she “uses a walking stick,” then so she does.

拐杖，過來

你媽媽拿拐杖了，(有，出現了)

A walking stick appears and your mum is holding it.
(Yes, it's appeared.)

你要她拿拐杖？

(是)

You want her to use the stick? (Yes.)

圓光、法身、拐杖

借用《心經》的話「真實不虛」

The Circular Halo, Dharma body and stick, as the Mind Sutra puts it, are “genuinely non-void.”

以上是照見五蘊皆空的「識」

識；你所認識的「拐杖」，(是)

The above is enlightened seeing of the “consciousness” aggregate, which manifests in the form of the “walking stick” you know. (Yes.)

你的本心救到你媽媽了

Your Original Mind has saved your mum.

你媽媽攝受到大日的光芒

在生就有了照見，百益無一害啊

Your mum has received the light of the Great Sun.

Being enlightened during one's life time brings all good and no harm.

你看，你媽媽拐杖一丟

沒有拐杖了，(對)

Look, your mum throws away the stick. It's gone. (Yes.)

法身拿拐杖

好像不大對啊

It's odd that her Dharma body holds a walking stick.

就是因為你的觀念啊，(是)

照見你的「識」！(是)

It appears so because of you thinking so. (Yes.) It reflects your “thought”! (Yes.)

《維摩詰經》表達得很清楚

法身沒有病啦

The Vimalakirti Sutra clearly states that Dharma body has no ailment.

媽媽有生病才拿拐杖

已照見成法身了，無需拿拐杖

Your mum is sick and thus needs a walking stick. Since she has been enlightened and gained a Dharma body, her Dharma body needs no walking stick.

和《維摩詰經》的阿難為佛陀找藥

如出一轍

This is like the story in the Vimalakirti Sutra that Ananda went looking for medicine for the Buddha.

佛陀生病了，阿難出去找藥

維摩詰說：「法身怎麼會有病呢？」

The Buddha fell ill and Ananda went looking for medicine. Vimalakirti asked, “How come Dharma body would fall ill?”

「有啊，佛叫我出來找藥啊」，(是)

法身無病啦！

“It’s true. The Buddha asked me to look for medicine.”
(Right.) Dharma body has no ailment!

維摩詰針對法身而說
而阿難還沒有法身觀

Vimalakirti was talking about Dharma body. However,
Ananda hadn’t got the idea of Dharma body,

以「肉身」看佛陀生病而找藥
and sought medicine for the Buddha’s illness from the
perspective of “flesh body.”

維摩詰以法身觀佛
阿難以肉身見佛

Vimalakirti saw the Buddha from the perspective of
Dharma body; Ananda saw the Buddha from the
perspective of flesh body.

《金剛經》偈語：
「若以色見我，以音聲取我」
The Diamond Sutra states, “Those who see me in form,
or seek me through sound,

「是人行邪見，不能見如來」
(瞭解，還有我父親)
are on a false path, unable to see the Fundamental
Suchness of Reality.” (Got it. Also my dad....)

照見往生者的「行」啊
「行」啊，照見為實相
It shines upon the “mental formation” of the deceased
and reflects it in True-Form.

我不認識你的父親，如何找出往生者？
直接放光照見或透過你的分身
I don’t know your dad. How to find him? Through direct
illumination or your Fen-shen.

你父親直接就站在你家門口了

你的父親，(有)，服裝你從來沒有看過
Now your dad is standing in front of your home. He
(Yes.) wears clothes you’ve never seen before.

在生之年
你沒有看過父親穿這種服裝，(沒有)
Did you ever see him wear this kind of clothes when he
was alive? (No.)

沒有看過這種服裝
表示不是你識變
Seeing him appear in clothes you’ve never seen before
means this is not your thought formation.

如果說想念父親，父親就出現
那是以六項為根性的「識變」
If you miss your dad and he appears, such is “thought
formation” based on your six faculties.

不是你父親的法身
是你的「識變身」
It’s not your dad’s Dharma body but a “thought
formation body” from you.

放光照見「行」
與「識變」顯然不同喔
Enlightened seeing of the “mental formation” of your
dad and your own “thought formation” are apparently
different.

你的父親出現了，圓光有了，(有)
已獲得照見了
Now your dad has appeared and got a Circular Halo.
(Yes.) Whether he’s truly been enlightened
必由你見到為準，眼見為憑，目睹為確定
(感恩本尊，感恩本尊)，OK OK
has to be confirmed by you witnessing so. (Thank you,
Ben-zun.) Ok, ok.

還有，好，來來，好好好

好，這樣就可以，好

Another one. Good. Come. Fair enough, good.

教授、教授

Professor, professor.

(感恩宇宙大光體)

(感恩本尊，感恩法身)

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

(今天要向本尊讚譽的內容有)

(個人在學習丹道多年)

(What I'm going to praise to Ben-zun today includes my experience of practising Chinese alchemy for many years.)

(今年加入大日宗之後)

(仍維持每天一個小時的靜坐)

(I still practise sitting meditation every day for an hour after joining the Great-Sun Group.)

(看遍所有本尊道的錄影集)

(I've watched all of Ben-zun's videos)

(儘可能每周星期日到高雄分會)

(參加上下午的這個活動，讓本體攝受光)

(and have been participating in the weekly Sunday morning/afternoon sessions at the Kaohsiung office for my Ben-ti to receive the Light.)

(以及同道們的各種境界)

(也加入林碧惠同道的網路帶動，收穫良多)

(I've benefitted a lot from fellow members' story sharing and also Lin Bi-hui's online exercises.)

(逐漸認知向內尋找本體、內觀本體的重要)

(於是最近一周以來，靜坐的時候)

(Gradually I realised the importance of seeking inwards for Ben-ti, and the importance of introspecting Ben-ti.

Last week when I was practising sitting meditation,)

(這個先天氣的運轉，就跳脫了丹道的方法)

(也不數息，直接內觀腹部及胸部)

(first I dropped the alchemist way of operating the ethe

(之後就看到本體在肉體之內)

(隨著內觀的深入，本體會逐漸變小)

(I saw my Ben-ti inside my flesh body. The deeper I introspected, the smaller my Ben-ti grew.)

(之後逐漸變大，我請本體移出體外)

(並請祂操作氣的運行)

(Then it grew big and I requested it to move out of my body and operate the ethereal air flow.)

(全身以及手、腳的腳趾)

(都感應到氣的充滿與跳動，身體非常輕盈)

(My whole body, including arms, legs and even toes, felt being filled with air and could sense its vibration. My body felt so light,)

(處在氣重則輕的境界)

(之後分身變成巨大身，高達數層樓高)

(because it was in a state filled with air. My Fen-shen then grew so big to the height of a multi-storey building.)

(回復之後，大鵬鳥載著我到法界宮)

(建築非常華麗宏偉)

(After my Fen-shen returned to its original size, a giant bird carried me to a Dharma palace so opulent and grand.)

(看到阿彌陀佛、毘盧遮那佛)

(大勢至菩薩以及觀世音菩薩等)

(There I saw Amitabha Buddha, Vairocana Buddha, Mahasthamaprapta, Avolokitesvara and so on.)

(也看到我父母親)
(以及我內人的父母親和三位姊姊)
(I also saw my parents, my wife and my three sisters.)

(他們的頭的後面)
(都有圓光)
(They each had a Circular Halo behind their head)

(因為上次本尊幫他們加過圓光)
(感恩本尊)
(because last time Ben-zun had bestowed one on them before. Thank you, Ben-zun.)

(離開法界宮之後)
(一條金色的龍帶我去觀賞山河大地)
(After I left the Dharma palace, a golden dragon carried me to see mountains, rivers and fields.)

(青翠的山巒、清澈的河流)
(河流旁邊種滿各色的花)
(I saw lush green mountains, clear rivers with flowers of various colours growing on the banks.)

(還有綠茵草坪非常漂亮)
(回到家之後，本尊分身從相片中走下來)
(The lush green meadows were magnificent. After I returned home, Ben-zun's Fen-shen walked out from a photo,)

(於是請分身一起到客廳喝茶)
(因為設定的時間聲響，本尊分身就離開了)
(and I offered him tea in the living room. He left when my alarm clock went off.)

(那我起身感恩本尊，也感謝法身)
(回臥室躺下的時候，又聽到天樂)
(Then I stood up to thank Ben-zun and Dharma body. I returned to my bedroom to have a lie-down and then heard celestial music sounding)

(因為天女飄逸下來)
(我就再度地合掌感謝本尊、感謝法身)
(along with some celestial maids floating down. Again I joined my palms to thank Ben-zun and Dharma body.)

(請天女回去，我好就寢)
天女下來了，你就請天女回去啊？
(Then I requested the celestial maids to return so that I could sleep.) You requested them to return when they just came?

(因為那個時候很睏、很想睡覺)
(接著下來，每天的靜坐繼續內觀)
(Because I was so sleepy that time. But I continued to introspect during my sitting meditation practice every day,)

(上面的境相幾乎每天都會出現，隨想隨有)
(有一天紫色龍帶著我去法界宮)
(and the above visions came almost every day at whim. A purple dragon once carried me to a Dharma palace.)

(再度聽到琵琶、古箏演奏的天樂)
(一群天女飄逸下來)
(There I again heard lutes and zithers sounding celestial music, and saw a group of celestial maids floating down.)

(回家之後，穿著薄紗的如來明妃也出現)
(於是我就合掌感恩本尊、感謝法身)
(Moreover, after I returned home, a Thus-Come Consort wearing a fine silk gown manifested before me, so I joined palms to thank Ben-zun and Dharma body.)

(稍後又是因為我設定的時間已經響了)
(天女又才消失)
(Later my alarm went off again and the maid disappeared.)

(這兩天清晨靜坐的時候)

(看到本尊分身的光身，感恩本尊，感謝法身)

(The past two mornings when I was practising sitting meditation, I saw Ben-zun Fen-shen's light body. Thank you, Ben-zun. Thanks to Dharma body.)

(再來我想向本尊讚譽的是)

(因為我參加了大日宗，使我視野打開)

(Next, I'd like to praise to Ben-zun that being part of this Great-Sun Group has broadened my horizons.)

(接觸到其他國家華人世界的多項活動)

(也深為感佩我們大日宗同道)

(I got to participate in various activities in other Chinese speaking countries. I greatly admire our fellow members)

(同心齊力、再接再厲，終於眾志成城)

(令我真的是非常佩服)

(working together in unison and persistently to achieve the goal. I'm very impressed.)

(我今天的讚譽就到此)

(感恩本尊)

(The above are all my praises today. Thank you, Ben-zun.)

上次我隨順說

大家都有如來明妃，(是)

Last time I claimed that you all would get a Thus-Come Consort. (Yes.)

天女下來了，你就請天女回去喔？

(後來還是再出現了)

A celestial maid came and you asked her to return? (She appeared again another time.)

出現是「看到如來明妃」？

還是「你經驗如來明妃了」？

Did you "see" the Thus-Come Consort or "experience unification" with her?

(反正她就出來，也是西方的臉孔)

(然後...)

(Anyway, she appeared and looked like a westerner, and....)

天女出來先有天樂，(有)

隨著天樂出現天女，(是)

The manifestation of celestial maids is preceded by the sounding of celestial music. (Yes.) Celestial maids come along with celestial music. (Right.)

記住喔，天女出現，先聽到天樂

(是)

Remember, the appearance of celestial maid is preceded by the sounding of celestial music. (Right.)

有時候她還沒有出現，先聽到天樂

天樂什麼情形呢？

Sometimes, she hasn't appeared but you've already heard celestial music sounding. What does the celestial music sound like?

天樂聲量帶有磁性，音韻柔雅

飄飄欲仙，與你的心共鳴

It's charming and the melody is soft, gentle, breezy and airy, able to resonate with your mind.

有時候在耳邊迴盪於心

有時在十方齊鳴共響，(是)，忽遠忽近

Sometimes it sounds in your ear and echoes in your mind. Sometimes it sounds from all ten directions (Yes.), suddenly far, suddenly close.

有如瀑布宣洩

或轉而潺潺的流水聲，扣人心弦哪

Sometimes it sounds vehement like a waterfall gushing down, and sometimes gentle like a burbling stream. It strums on heartstrings,

來自靈魂深處的音符婉婉飄來
迴旋蕩漾不已啊，(是)

and music flows forth softly from the depth of soul, echoing about unceasingly. (Yes.)

有時候出現天樂在牆壁裏面
在你四周，彷彿與你唱吟

Sometimes celestial music arises from the walls around you as if it's singing to you.

或在你睡的枕頭裏低吟著
有如西施伏在夫差的懷中

Sometimes it murmurs in your pillow as if Xi Shi cuddles in Fuchai's arms

泣聲綿綿……。(是，感恩本尊)
悅耳動聽呵！

weeping.... (Yes. Thank you, Ben-zun.) How amazing!

洗滌了你心靈的沉悶、煩惱

It can wash away all the gloom and afflictions in your mind.

天樂流露了優美的誘惑
輕輕地撥起你的心弦

Celestial music draws your attention by strumming beautiful melodies on your heartstrings.

這個時候當你陶醉在和雅的樂聲中

天女已駕著天樂婀娜多姿地來到你眼前，(是)

While you're engrossed in the beautiful music, a celestial maid has come with the music before you. (Yes.)

景物也隨著天樂解脫轉化成仙境

天女知道你要去授課，祂體貼到你的精神

Along with the celestial music, your surroundings are transformed into a celestial realm. The celestial maid knows you have lectures to do, so she looks after your spirit

有另一種難於啟口的表達方式

(是，感恩本尊)，甚難可得呵！

in a way hard to express. (Yes. Thank you, Ben-zun.)

This is most hard to get!

(當我看到本尊的分身)

(光身的時候)

(I once saw Ben-zun's Fen-shen, light body,)

(我也曾經說想把我的分身也投住進去)

(看看是不是我自己?)

(and an idea came to me that I could plunge my Fen-shen into the light body to see if it was me.)

(結果一下子出來之後)

(那個投住進去的時候，光會比較暗淡)

(I got out shortly. When I entered it, its light turned dim.)

(等我離開，那個又是非常亮麗的光身)

(所以那個恐怕還是本尊分身的光身)

(Soon after I left, it resumed to its original brilliance. So I bet that must be the light body of Ben-zun's Fen-shen.)

你看到我的光身嘛

分身像人？又像光？

You saw my light body? Fen-shen appeared like human and also light?

(就是有人模的樣子，但是那個光非常亮麗)

那個是光身，光身，(是)，光身

(It showed a human shape and its light was exuberant.)

That was a light body (Right.), light body.

光成我的樣子

(是)

The light manifested in the form of me. (Yes.)

初期以光身出現

現在以「凡夫身」的分身出現，(有)

In the earlier days it manifested in the form of light body, and now it manifests in the form of Fen-shen like an “ordinary man.” (Yes.)

你看到了光身，比「凡夫身」更神奇，(是)

你看到的光身具有神祕莫測的感覺啊？

Seeing a light body is more amazing than seeing an “ordinary-man” body. (Yes.) The light body you saw exuded an enigmatic, mysterious air, right?

光身，就光的樣子

就是我的樣子，分身就是光的化身，(是)

Light body appears in the form of light, in the form of me. Fen-shen is an emanation body of the light (Yes.),

你剛才聲稱「宇宙大光體」

所以能見「光身」

of the “Universal Light Body” you mentioned earlier. As such you can see my “light body.”

光凝聚成形，成我凡夫身的樣子了，光身
(有，現在是)，我就這個樣子

Light condenses into a shape, into the shape of my ordinary-man image, into a light body. (Yes. It's so now.) It has my present look,

變成我的分身，(是)

退下，退，就剩下光，在閃爍著，(有)

and becomes my Fen-shen. (Yes.) It's gone now; only the light remains there flashing. (Yes.)

光身是這樣，像光亦像我

消失由光來消失，噢，消失了

A light body is like that, like light and also like me. It disappears with the light. Oh, it's gone.

你現在看到了光身？(現在有)

你程度很好哩，見三次而已我記得，(感恩本尊)

Do you see the light body now? (Yes, I do.) You have fine True-Form vision. I remember we only met three times. (Thank you, Ben-zun.)

以後天女出現不用孔子的禮儀，(是)

也不須像老子或佛陀那麼道貌岸然，(是)

Next time when celestial maids appear again (Yes.), drop all those Confucian etiquettes. No need to act so solemnly like Laozi or the Buddha. (Yes.)

更不要憂心忡忡，恐怕英雄無用武之力
順勢而動，自將得心應手

Moreover, don't worry about having no chance to show your abilities. Act accordingly. You naturally will get the hang of it.

總之；要懷著成吉思汗、亞歷山大
凱撒的戰力，面向天女

Anyway, keep calm and bear a keen fighting strength like Genhis Khan, Alexander the Great or Caesar when you interact with celestial maids.

但不要像馬玉龍那樣，看到天女就衝過去
使得天女大喊救命啊！

Don't act like Ma Yu-long, who ran after celestial maids making them cry for help!

我的意思是說「順其自然」

體會進入與自性「本心」合一啊

I mean to “go along with nature” and experience entering unification with one's own “Original Mind.”

天女來，你就進入「空性見」

最迅速與你合為一體的方法，(是)

When celestial maids come, you enter the state of “seeing emptiness,” which is the fastest way to attain unification. (Yes.)

若對天女沒有興趣...不！不！

對天女一舉一動都要有興趣！（是，感恩本尊）

If you're not interested in celestial maids.... No! No!

You should be interested in their every act and move!

(Yes. Thank you, Ben-zun.)

因天女是大道的化身

你的自性「本心」所化身，（是）

Celestial maids are an embodiment of the Great Tao, an embodiment of your “Original Mind.” (Yes.)

有時天女是自性攝受來的

通常是你的自性變化出來的，（是，感恩本尊）

Sometimes your self-nature would experience a true visit from celestial maids. Usually they are embodiments of your self-nature. (Yes. Thank you,

Ben-zun.)

保持興致勃勃

與空性結合的最佳良機不要錯過，（是）

Stay passionate. Don't miss the best opportunity to unite with emptiness. (Yes.)

合一以後，你讚譽出來就不一樣了

（是，感恩本尊）

After having attained unification, your praises will be all different. (Yes. Thank you, Ben-zun.)

《楞嚴經》；

「證得真如本心，得無上安樂」

The Surangama Sutra states, “Once one realises the Original Mind, one gains unsurpassed bliss.”

《維摩詰經》；「當樂法身」

依法身自得其樂，其樂有自受用、他受用

The Vimalakirti Sutra states to “delight in Dharma body.” Enjoy oneself through Dharma body, and such bliss can benefit oneself and also others.

《易經》；

「顯諸仁，藏諸用」

The Book of Change states, “It shows in benevolence and hides in practical application.”

用；享用、妙用，顯體發用，體用不二
不二即合一啊

Enjoy its wondrous application. It embodies its substance to reveal its functions. Substance and function are non-dual. Non-duality is oneness.

法身「四德」；常樂我淨

樂者；涅槃之樂、無上安樂

Dharma body has “four virtues”: permanence, bliss, self and purity. Such bliss is the bliss of Nirvana, unsurpassed bliss.

這個安樂就是享受道啊

Such bliss is the bliss of enjoying the Tao.

請記住！

和空性的天女結合以後；「合一」！

Remember this: After you unite with the celestial maid of emptiness, you've attained “unification”!

你心中會出現

像人間看太陽那樣

An image will appear in your mind as if you're beholding the earthly sun.

法界大日將從心中出，轉移到額頭上

由大變小形成「額頭放光」

The Great Sun of Dharma will arise from your mind and move to your forehead. It condenses into a beam and thus forms “forehead light emission.”

放光形成「照見」

所謂「放光照見」！

Such light emission gives rise to “enlightened seeing,” the so-called “enlightened seeing by illumination”!

法界大日從「本心」出，不是從外面出來
《大日經》亦如是說

The Great Sun of Dharma shines forth from the
“Original Mind,” not from outside. The Mahavairocana
Tantra also states so.

你與大日同在
大日、本心與你成為三位一體

The Great Sun is with you. The Great Sun, the Original
Mind and you become a trinity.

我又要重複
《楞嚴經》佛陀所謂的「合如來藏」

Let me repeat this. This is what in the Surangama Sutra
the Buddha called “unification with the Matrix of the
Fundamental Suchness of Reality.”

迴光返照
圓照萬物的大道理如是呵！
This is the whole point of reversing light to shine
inwards and upon all myriad things!

你立刻、馬上體會到
「宇宙在吾心，吾心是宇宙」
You’ll realise at once “The universe is in my mind; my
mind is the universe.”

瞬間到「彼岸」，以實證《心經》所謂的
「觀自在」行深般若波羅蜜多時……
You’ll reach the “Other Shore” in an instant and realise
what the Heart Sutra calls “seeing self-existence” when
practising deep in prajnaparamita....

究竟涅槃
得阿耨多羅三藐三菩提心
You’ll attain the ultimate Nirvana and realise the
Anuttara- Samyak-Sambodhi Mind,

實現《心經》、《金剛經》……等大乘佛法

(是)
and realise the various Mahayana teachings expounded
in the Heart Sutra, the Diamond Sutra and so on....

(Yes.)

好，請坐、請坐

(好，感恩本尊)

Good. Please take your seat. (Yes. Thank you, Ben-zun.)

還有沒有？來來，來，(感恩本尊)

(我叫賴月娥，今天自我介紹一下)

Any more? Go ahead. (Thank you, Ben-zun. I’m Lai
Yue-er. Allow me to introduce myself.)

賴月娥，(我非常感恩本尊)

(我今天為什麼想舉手?)

Lai Yue-er. (I’m most grateful to Ben-zun. Why would I
raise my hand today?)

(因為剛剛分身就在我前面，分身)

(巨大分身，本尊剛剛介紹的)

(Because just now Fen-shen manifested before me, a
gigantic Fen-shen like the one Ben-zun described
earlier.)

(最原始的那個分身，梳頭髮)

(下面旁邊有一個摩托車的那個分身)

(like the very first one with hair combed to the back and
a motorbike next to him.)

就那一個，我稱為祂「宇宙流浪漢」

(那個禮拜，對)

I call that one “the universal wanderer.” (That week.
Yes.)

(祂現在就在我的前面)，現在啊？

(非常感恩本尊，對)

(He is now before me.) Now? (Thank you so much,
Ben-zun. Yes.)

(禮拜四的早上一大早)

(我在頂禮感恩天冠光的時候)

(One Thursday morning when I was performing prostration to thank the Celestial Crown Light.)

(從天冠光的本尊分身出來)

(就是這個分身)

(out from the Light emerged this Fen-shen.)

(我就在頂禮，我頂禮天冠光)

頂禮的時候看到那一個？(對)

(This happened when I was performing prostration before the Celestial Crown Light.) You saw that one while performing prostration? (Yes.)

(天冠光的那個分身就這樣出來)

(從裏面這樣出來)

(That Fen-shen came forth from the Celestial Crown Light in this way.)

祂第一次出來，(對，我看到了，然後祂...)

(我出去，祂就一直我的前面)

He came forth for the first time. (Yes. I saw Him..., and he remained in front of me even when I went outside.)

(因為...)

就像真人那樣嗎？(對)

(Because....) As solid as a corporeal man? (Yes.)

(就像真人一樣，就在我的前面)

祂和妳同行，(對)

((As solid as a corporeal man standing before me.) He came along with you. (Yes.)

(祂就一直我的前面)，祂就在妳面前

(對對，祂就在我前面)

(He remained before me all along.) He was right before you. (Exactly. He was right before me.)

妳要去哪裏，再遠祂就在妳面前

(祂現在又在我的前面)

No matter how far you go, He comes along and appears before you. (Now He appears before me again.)

就在妳家門口，(有，我看到了)

現在在妳家門口，(對)

In front of your home. (Yes. I saw Him.) Now at the door. (Yes.)

(在虛空)，也在虛空，(對，非常感恩本尊)

很好很好，(我很感動)

(In the sky.) Also in the sky. (Yes. Thank you so much, Ben-zun.) Very good. (I'm so touched.)

就這個嘛？(對，就這個)

祂無所不在，(對)，就這個，(感恩本尊)

This one? (Yes. This one.) He is omnipresent. (Yes.)

This one. (Thank you, Ben-zun.)

(那我今天要讚譽)

(很感恩我今天有這個機會跟本尊讚譽)

(I'm very grateful that today I've got this opportunity to present praises to Ben-zun.)

(我先讚譽我孫子，我那個三歲的孫子)

(最近我不曉得，因為他常常大舌頭)

(First I'd like to present praises about my 3-year-old grandson. For some reason, recently he often speaks with a lisp.)

(大舌頭就是一段時間他就會口吃)

(最近有一天晚上，我在跟他互動的時候)

(He stutters after talking for a while. One recent night when I was looking after him,)

(睡覺我都有陪他、跟他講講話這樣子)

(那我會問他說鄭名宸的法身在嗎？)

(we chatted while I put him to bed. I asked him if Zhen Ming-chen's Dharma body was there.)

(他馬上舉手，在，就講得好大聲)
(那他都要跟光爺爺頂禮晚安)
(He raised his hand immediately saying yes in a loud voice. He always performs prostration to Grandpa Light to say goodnight.)

(那天他就跟光爺爺說他要彈珠)
是指...光爺爺是指大日嗎?
(That day he asked Grandpa Light for marbles.) Does “Grandpa Light” refers to the Great Sun?

(光爺爺是本尊的分身)
我的分身叫光爺爺?(對，他叫光爺爺)
(He calls Ben-zun’s Fen-shen “Grandpa Light.”) My Fen-shen is called “Grandpa Light”? (Yes. He calls Him “Grandpa Light.”)

(然後他說要跟光爺爺要彈珠)
(他所謂的彈珠就是光珠，他不知道)
(He asked Grandpa Light for marbles, which he actually meant jewel lights.)

(但是他說光爺爺給他一顆金色的彈珠)
(他拿了以後，他就說要分享給光爺爺)
(He said Grandpa Light gave him a golden marble. Having got it, he said he wanted to share it with Grandpa Light.)

(從這一點我就非常地感恩就是說)
(我們都是在得，我們不知道要捨)
(From this I realise that we’ve all been taking so much but don’t know to give.)

(從我的孫子身上，讓我體會到我孫子是在捨)
(因為光爺爺給他的光珠是金色的)
(From my grandson, I learned that he knew to give. The jewel light he got from Grandpa Light was a golden one.)

(結果他是要分享給光爺爺)

(光爺爺給他，他應該收起來)
(and as a result he wanted to share it back with Grandpa Light. He should have taken and saved it,)

(可是他卻是分享給光爺爺)
(but he decided to share it with Grandpa Light.)

(請本尊坐下，謝謝，感恩本尊)
(請您坐下)，站著比較自然，站著也沒關係
(Please take a seat, Ben-zun. Thank you, Ben-zun. Please take a seat.) It feels more at ease to stand. No worries.

(本尊，對不起，沒有請您坐下)
站著也沒關係，(請本尊坐下，謝謝您)
(Sorry, Ben-zun. I should have asked you to sit down.) It’s all right to stand. (Please take a seat, Ben-zun. Thank you.)

(本尊請您坐下，謝謝，感恩本尊)
好好
(Please take a seat, Ben-zun. Thank you.) Good, ok.

(再來就是說我非常地感恩大光體本尊分身)
(然後祂藉由我孫子來告訴我)
(Next, I’d like to thank the Great Light, Ben-zun Fen-shen, for teaching me through my grandson)

(讓我去體會到這個道)
(and letting me experience the Tao.)

(那我孫子在前幾天，陪他的時候)
(我在擦桌子，我孫子突然迸出了一句話)
(A few days ago when I was looking after him, he suddenly uttered something while I was wiping the table.)

(他就說用法身，我當下很錯愕)
(因為我不知道從我一個三歲的小孫子)

(He said to use Dharma body. I was stunned because I'd never thought my 3-year-old grandson,)

三歲而已？(三歲小孫子竟然會講出這句話)

(錯愕，我很錯愕)

Only 3 years old? (a 3-year-old would say so. I was stunned.)

(我跟我先生都很錯愕他)

(然後他竟然講了用法身)

(My husband and I were both in shock hearing him say to use Dharma body.)

(後來我就問他說怎麼樣...)

(怎麼叫用法身？怎麼用呢？)

(Then I asked him how to use Dharma body.)

(我孫子跟我講，跟光爺爺一樣)

(這句話也讓我...)

(and he told me to be like Grandpa Light, which made me....)

(今天本尊在開示當中就說了)

(我們都跟本尊都可以一樣)

(Today Ben-zun has expounded that we can all be like Ben-zun)

(所以我們都有本心，從我孫子身上)

(讓我真的體悟到說這個道不是只有...)

(because we all have the Original Mind. From my grandson I realised that the Tao reveals not just to...)

(從小、從不認識字的人)

(每一個人都可以)

(but even the young, the illiterate, everyone.)

(只要他的本心顯發出來)

(尤其經過大光體本尊的放光照見都可以)

(as long as the person's Original Mind is awakened, especially those who have been illumined by the Great Light of Ben-zun.)

只要妳的意識流融入本心不生不滅空無狀態
並安住在空性中

As long as your stream of consciousness can immerse and settle in the state of non-arising and non-ceasing emptiness,

妳就與廣成子的「守其一，處其和」

活在當下了，(感恩本尊)

you live in the state of “holding onto oneness, abiding in harmony” as Guang Cheng-zi put it. You live in the present being. (Thank you, Ben-zun.)

所謂「當下」指「目擊者」、「觀察者」

與「真如本心」同義

The so-called “present being” indicates the “witness,” the “observer,” which is synonymous with the “Original Mind.”

(所以我那時候不曉得說用法身)

(因為我在學道七年多、快八年了)

(That time I didn't know how to use Dharma body. I've been studying the Tao for about seven, almost eight years.)

(我都一直在摸索，我不知道...)

(如何就像本尊說的去用法身，如何去用？)

(I've been exploring all along, but still don't know how to use Dharma body as Ben-zun said.)

「用法身」的這個「用」

不是用法身，而是被法身用啊

The “use” here doesn't mean to use Dharma body, but to be used by Dharma body.

順勢、靜觀

能相應法身的靜動

Going along with circumstances and observing in silence can make one correspond with the move of Dharma body

而且能生般若妙用
妳才能「用法身」啊，(感恩本尊)
and produce wondrous prajna functions. This way you may then “use Dharma body.” (Thank you, Ben-zun.)

若是自大，自以為是、自滿、自傲
作繭自縛、目中無人，如何用法身啊？
Suppose you’re arrogant, self-conceited, and wrap yourself up in a cocoon despising others. How are you to use Dharma body?

法身在實相中
可以圓滿完成一切，(感恩本尊)
Dharma body can realise everything in True-Form to the full (Thank you, Ben-zun.),

但必須依據你的根性與所知量大小而論
《楞嚴經》如是說
but must depend on your root nature and the amount of your knowledge. The Surangama Sutra

首先要合一，「合如來藏」
合即是平等、不二、無差別
teaches to attain unification first, to “unify with the Matrix of the Fundamental Suchness of Reality.”
Unification is equality, non-duality, non-difference.

合了才來說「用」
(感恩本尊)
You can only make “practical application” after having attained unification. (Thank you, Ben-zun.)

「用」表示已生般若了
妳就是法身，不二
Making “practical application” means you’ve realised prajna. You’re Dharma body, non-dual.

法身一動一靜與妳互應感通，(感恩本尊)
相同步調，才說「用」法身

Any actions or movements of your Dharma body, you can sense them all simultaneously (Thank you, Ben-zun.). Such is called “using” Dharma body.

如果法身一動一靜，妳沒有注意
不知不覺；無明，反而怪法身無用，(感恩本尊)
Suppose you pay no attention to your Dharma body’s action and movement. Being ignorant, you might blame your Dharma body for being useless. (Thank you, Ben-zun.)

你還是以無用為大用吧！
You had better treat the useless as having a great use!

妳懷疑，不知所以然
法身就無用啊
You have doubts and don’t know how it’s so. Thus Dharma body is useless.

所以佛陀說：「合如來藏」
迴光返照，就圓融無礙
So the Buddha taught to “unify with the Matrix of the Fundamental Suchness of Reality.” Reverse light to shine inward; you can connect throughout without obstruction.

妳那個三歲孫子
三歲也有本心啊，(嗯，對)
Your 3-year-old grandson also has the Original Mind. (Right.)

(好，感恩本尊)
(Yes. Thank you, Ben-zun.)

(再來就是我要跟本尊讚譽)
(我在上禮拜天在協會)

(Next I'd like to praise to Ben-zun that last Sunday at the office)

(祕書長說開始網路道場要分享)
(大家來研讀本尊的 DVD)

(the Chief Secretary announced the launch of an online group to study Ben-zun's videos.)

(我就想說我要抓時間念)
(就在協會一心在看本尊的 DVD 的文字稿)
(I thought to myself I should take time to read. While I was engrossed in reading the transcripts of Ben-zun's videos,)

(我看到從這張的法界大日)
(迸出一顆金色的像高爾夫球這麼大的珠子)
(I saw a golf-ball sized golden jewel light shot out from this photo of Great Dharma Sun.)

(這樣咚咚咚就掉下來，掉到我的前面)
(我也不清楚)
(It shot out bouncing and landed before me. I had no idea how.)

(第二次祂又迸出來)
(祂又這樣咚咚咚又跑到前面來了)
(It shot out a second time and again landed before me this way.)

(我對於自然流露都是靜觀、順勢)
(包括我看到了一直在我前面的這個本尊分身)
(For such kind of natural revelation, I always behold in silence and go along with it. Even when I behold this Fen-shen, who is ever present before me,)

(我也還是一樣靜觀順勢)
(然後守住我的本心，以本心為主)
(I also observe in silence and act accordingly, holding onto my Original Mind and putting It before everything else.)

(我請教本尊這顆金色智珠)
(祂是...?)

(May I ask Ben-zun what this golden jewel light is about?)

有什麼涵意嗎？(是)
還是學學維摩詰的「回歸本心」而論吧！(喔)
What does it mean? (Yes.) Take Vimalakirti's advice to "return to the Original Mind"! (Oh.)

金色珠非以言說，必以實證
否則越解釋越疑惑.....。(好)

The golden jewel light is inexplicable and can only be verified through direct experience. Otherwise, the more you try to explain, the more confused you get.... (Right.)

靜觀順勢取代疑問
妳能順勢就好，(好)

Replace doubts with silent observation and compliance. Just go with it. (Ok.)

妳已有圓光，(有)
出現，(有)

You've got a Circular Halo. (Yes.) It appears. (Yes.)

圓光加大，轉化成項背圓光，(有，很大)
開始以後圓光就這個代表，(感恩本尊)

It looms large and turns into a Nape Circular Halo. (Yes. It's huge.) From now on this one represents the Circular Halo. (Thank you, Ben-zun.)

生般若始有項背圓光
妳尚未生般若妙用，(好)，先安項背圓光
Realisation of prajna gives rise to a Nape Circular Halo. You haven't realised the wondrous functions of prajna (Right.), but have been imparted a Nape Halo first.

此為佛經所說的「授記」！

(好)

Such is the so-called “assured prediction” in Buddhism!

(Right.)

般若生不用請教本尊，妳就自然知道

(好，感恩本尊)

You don't need to ask Ben-zun to confirm your realisation of prajna. You know it yourself naturally.

(Right. Thank you, Ben-zun.)

妳請教別人反而越疑惑

別人未生般若，如何解答妳？滿足妳？

Asking others might instead make you more confused. If the person you ask hasn't realised prajna, how is he or she to answer and satisfy your question?

所以才說「依空滿願」

自證、自悟、自覺，自然知道

Thus it is said to “fulfil wishes on the basis of emptiness.” You witness it yourself, realise it yourself, perceive it yourself. You naturally know it yourself.

自知自明即是般若

不藉學習，學習即知識了，非般若

This kind of self-awareness and self-knowing is prajna, which comes without learning. What is learned is knowledge, not prajna.

何謂「用」？真如本心生般若妙用了！

般若妙用有何意義和目的啊？

What does “use” mean? It means the Original Mind has produced wondrous functions! What are the meaning and purpose of realising prajna functions?

那麼大乘佛法為何強調六度萬行呢？

又為何提到實相般若呢？

Why does Mahayana Buddhism stress the importance of practising paramitas and various other practices? Why does it talk about True-Form prajna?

因為般若度你到彼岸

(感恩本尊)

Because prajna can ferry you across to the Other Shore.

(Thank you, Ben-zun.)

人世間有一天老了、生病了、死了

Flesh body will one day grow old, get ill and eventually die.

歷代古今帝王將相，商賈、名流、望士……。

功名利益一切灰燼了……。

This is no exception to all the emperors, kings, generals and ministers in the past or present.... All the fame and fortune will eventually vanish....

就如莊子所說：

「終生碌碌，不得其功」

This is like what Zhuangzi said, “Constantly toil throughout one's lifetime without seeing the fruit of one's labour.”

因妳有法身、有圓光，永遠存在！

妳該安心了吧？(感恩本尊)

You can exist forever because you've got a Dharma body and a Circular Halo! You can rest in peace right?

(Thank you, Ben-zun.)

《楞嚴經》波斯匿王疑惑人死後就斷滅了

請教佛陀「斷滅」？

The Surangama Sutra writes that King Pasenadi once inquired the Buddha about “annihilation” fearing that one would cease to exist after death.

佛陀反問他

你相信裏面有一個不斷滅的存在嗎？

The Buddha answered by asking if he believed in an unceasing existence within.

佛陀解釋裏面的識、靈魂啦

波斯匿王明白了：「噢，裏面還有一存在」

The Buddha explained the consciousness, the soul within. King Pasenadi thus realised, “Oh, there is actually another existence within.”

肉身斷滅；「識」繼續

「識」就是靈魂

The flesh body would cease to be, but “consciousness” continues to exist. “Consciousness” is soul.

捨棄這裏、生那裏；死在這裏、在那裏生

如果那裏沒有生，才是死了

Renounce here and arise from there. Die here and arise from there. Not arising from there is true death.

所以佛陀告訴波斯匿王

你裏面不斷滅的存在是永恆啊

Thus the Buddha replied King Pasenadi that the non-ceasing existence inside him is eternal.

波斯匿王聽了

很高興、很安慰了

King Pasenadi was happy and relieved on hearing this.

若和「本心」合一

涵蓋與「識」合一

The unification with the “Original Mind” includes the unification with “consciousness”

因「識」在如來藏性中

透過「識」而合一，不斷滅

because “consciousness” lies in the Matrix of the Fundamental Thus-Come Nature. Through “consciousness” one attains unification and becomes non-ceasing.

佛教以「識」取代靈魂

Buddhism uses the term “consciousness” instead of “soul.”

如果佛教用「靈魂」來取代識

就與當時的婆羅門教、與耶穌教相同了

Otherwise, if Buddhism uses the term “soul” instead of “consciousness,” it would sound like the Brahmanism and Christianity of that era.

針對真如自性而言，不論耶穌教或婆羅門教

皆以合一「至高存在」為目標

These religions, be it Christianity or Brahmanism, all focus on the Fundamental Self-Nature and teach to attain unification with the “highest existence” as their goal.

婆羅門教(印度教)有梵我合一

「不二思想」啊，不二就是合一啊

Brahmanism (Hinduism) talks about “moksha,” “non-duality.” Non-duality is unification.

像奧羅賓多、黑格爾、柏克森、商羯羅……。

都有不二的思想

Philosophers like Aurobindo, Hegel, Bergson, and Shankara... all held the view of non-duality.

《維摩詰經》不二法門；不二

中道的意思，中道義

The Vimalakirti Sutra expounds the Dharma gateway to non-duality. Non-duality means the Middle Way.

佛教亦以「中道」為宗旨

(感恩本尊)

Buddhism also takes the “Middle Way” as its purpose.

(Thank you, Ben-zun.)

把本心當成客體了，彼此就分裂為二了

所以，汝即彼，彼即汝

Treating the Original Mind as an object is dualism. Here is there; there is here.

彼岸就在你這邊，你這邊就是彼岸

那個意思啊

The Other Shore is here on your side. Your side here is the Other Shore. This is what it means.

你的思想、觀念、生活

人生的一切種種與「本心」瓦解撕裂成為二了

Your thoughts, ideas, living and various other things of life are separated from the “Original Mind” into two.

是你把它「分二」當「客體」了

主客二分，分道揚鑣，各奔前程

It's you who draw such “distinction into two” and treat it as an “object.” The observer and the observed are split into two, going separate ways.

如何「用」法身呢？

你把他分二了，要如何用法身？

How to “use” Dharma body? If you distinguish it from yourself, how are you to use it?

你要與法身合一，隨時感覺到你有本心存在

(感恩本尊、謝謝、感恩本尊)

You should unify with your Dharma body and always attend to the Original Mind within you. (Thank you, Ben-zun. Thank you.)

好，來，柏仔

好，等一下，等一下

Good. Come, Po. Good. Wait a minute.

(感恩本尊)

(剛剛本尊您說的話，分身會實現)

(Thank you, Ben-zun. Fen-shen will realise all you said just now.)

(我就想到四十多年前，我見本尊的時候)

四十年前喔？(對)

(I remember more than 40 years ago when I met Ben-zun....) 40 years ago? (Yes.)

妳乾脆說日本時代

(沒有啦)

You might as well say the Japanese colonial period instead. (Not that long ago.)

(喔，說錯了)

(我進入本尊道有廿多年了，廿年了)

(Oh, I got it wrong. I joined this group more than 20 years ago.)

我心想，妳認識我差不多廿多年而已

(對，抱歉)

I thought you've known me for just about 20 years. (Yes. Sorry.)

可別記憶力減退了

(對)，不會吧

Hope your memory is not failing. (Yes.) No.

(我那個時候來見本尊的時候)

(我好高興)

(That time I was overjoyed to be able to meet Ben-zun,)

(於是我把本尊道傳回去)

那時候妳住美國哩，(對呀)

(and I brought back with me Ben-zun's teaching.) That time you lived in the US. (Yes.)

(我把本尊的資料帶回去)

(給我們那邊的台大的校友會知道)

(I disseminated Ben-zun's works to the NTU alumni association there.)

(我好困難地把本尊道傳過去)

(It was really hard.)

(現在我要跟本尊請求)

(我的婆婆已經一百零八歲了)

(Now I'd like to plead Ben-zun for the sake of my mother-in-law, who is now 108 years old.)

噢！一百零八歲

(對，請求本尊安圓光)

Oh! 108 years old. (Yes. May Ben-zun secure a Circular Halo for her.)

(給她安圓光，因為她現在...)

救靈魂！

(May Ben-zun secure a Circular Halo for her because now she....) Save her soul!

因為光是針對靈魂，(對)

靈魂先攝受光，(是的)

Because the Light aims at souls. (Yes.) Make her soul receive the Light first. (Yes.)

我重複引用佛陀反問波斯匿王

你相信裏面有一個不斷滅的存在嗎？

I'll restate the Buddha's reply to King Pasenadi. Do you believe there is a non-ceasing existence within?

靈魂是「識」

如來藏識，五蘊之一

Souls is "consciousness," the thus-come repository consciousness, one of the five aggregates.

不斷滅的存在就是靈魂

就是「識」，如來藏識

The non-ceasing existence is soul, that is, consciousness, the thus-come repository consciousness.

妳婆婆的靈魂可以照見

凡是人的靈魂皆可照見

Your mother-in-law's soul can be illumined and seen.

All people's souls can likewise be illumined and seen.

一百零八歲了，先拯救靈魂

(是)

She's 108 years old. Save her soul first. (Yes.)

耶穌臨終在十字架上說：

「父呵！我的靈魂已經交在?手上了」

Jesus uttered his final words on the Cross saying, "Father, into Your Hands I commit my soul."

耶穌相信自己的靈魂獲得拯救了？

(對)

Jesus believed his soul had been saved. (Yes.)

司提反也是、耶穌也好

耶穌後面的殉道者都強調拯救靈魂哪，(是)

Be it Stephen or Jesus, all martyrs after Jesus stressed the importance of saving souls. (Yes.)

他們講靈魂，重視靈魂

沒有靈魂就不能永生

They talked about soul, and esteemed soul. Without soul, one cannot attain eternity,

因為靈魂和真如本心是一體的

(是)

because soul and the Original Mind are one. (Yes.)

佛陀講識、意識、識精、識神，(是)

《唯識論》講阿賴耶識，與「靈魂」同義

The Buddha talked about consciousness, conscious spirit. (Yes.) The Discourse on the Perfection of Consciousness-only talks about repository consciousness, which is actually synonymous with "soul."

耶穌教重視靈魂

(是)

Christianity esteems soul. (Yes.)

印度聖哲泰戈爾對於靈魂

更深入地感受

The Indian philosopher Tagore had a deeper insight into soul.

泰戈爾的詩句如是說：「我感到內在的震盪」

「—— 是我的靈魂想要脫離？」

In his poem he wrote, “I felt the inner throbbing – is it my soul trying to come out in the open,

「還是我的靈魂想要鑽入呢？」

or the soul of the world knocking at my heart for its entrance?”

「我的生命開心地與萬物」

「一同飄浮進入藍色的空間與黑色的時間中」

“My life is glad to be floating with all things into the blue of space, into the dark of time.”

這是泰戈爾的詩所描述的

These are the words in Tagore’s poem.

蘇格拉底的名言：「認識自己」

自己即「真我」

There is a famous saying by Socrates: “Know thyself.” “Thyself” means one’s “true self,”

是「如來藏識」

是真如本心與靈魂

that is, the “thus-come repository consciousness,” the Original Mind and soul.

柏拉圖、亞里斯多德與其先後的古今哲學家

亦有大力展開靈魂學說

Plato, Aristotle and many other philosophers before or after them exhorted the idea of soul.

柏拉圖的靈魂觀

有三個靈魂

Plato distinguished soul into three parts.

理性靈魂，指「理型」

理型；至高意識、至高的神性，(是)

The logos refers to “nous,” reason, the highest consciousness, the highest divinity. (Yes.)

至高的真如自性

是至真、至善、至美的靈魂

The supreme Fundamental Self-Nature is the part of soul that is of utmost truth, virtue and beauty.

另有真知的靈魂與慾望的靈魂

或許奠定後世基督教「三位一體」的宗教理論

The other two are thymos and eros. This trichotomy might have laid the ground for the later Christian idea of “Holy Trinity.”

所以妳為婆婆請求「安圓光」

是明智的選擇啊，(是)

So your request to “secure a Circular Halo” for your mother-in-law is a wise decision. (Yes.)

「圓光」亦是針對「靈性」

先攝受圓光，靈魂自然得救！

The “Circular Halo” also aims at one’s “spirit.” Receive the Circular Halo first, and your soul will naturally be saved!

耶穌與司提反及殉道者的靈魂得救，(是)

也是遇到上帝之光

The souls of Jesus, Stephen and other martyrs were saved (Yes.) because they had also received the Light of God.

提到靈魂，靈魂與人有直接的關係

人生；生、老、病、死與靈魂息息相關

Soul and human has a direct relationship. Human life, birth, old age, illness and death are all closely related to soul.

疾病、癌症……

實在沒有辦法急救了，先救靈魂哪！

When one’s disease or cancer no longer responds to medical treatments, save the person’s soul first!

圓光是法身的符號

圓光也是宣告安頓靈魂得救的象徵，(嗯)

The Circular Halo represents Dharma body. It also represents soul having been saved. (Right.)

先有圓光，爾後有法身
史無前例啊；授記！

Getting a Circular Halo first before getting a Dharma body. This is unprecedented. Assured prediction!

應該先有六項很圓滿，生實相，見如來
才能自燃圓光啊

Usually one should fully realise the six faculties and True-Form before one can see the Fundamental Suchness of Reality and the Circular Halo can ignite Itself.

簡言之；六項圓滿了，自己燃起法身啊
圓光隨法身而出現

Simply put, when the six faculties are fully realised, one's Dharma body would arise on its own along with a Circular Halo.

《楞嚴經》的「合如來藏，迴光返照」

Thus the Surangama Sutra teaches to “unify with the Fundamental Thus-Come Matrix and reverse light to shine inwards.”

與《金光明經》的五蘊能現萬法之根本
——法界含藏著「識」，靈魂的性質

The Golden Light Sutra claims that the five aggregates can reveal the origin of myriad Dharma – the realm of Dharma contains “consciousness,” the nature of soul.

《金光明經》是最早的大乘經典
它講法界，法界即實相

This Golden Light Sutra is one of the earliest Mahayana scriptures that talk about Dharma realm, which is actually True-Form.

在西洋哲學

第一個開發實相的是柏拉圖

In western philosophy, Plato was the first person who discovered True-Form.

德國哲學家謝林第一個講實相

第一個講法界的是古希臘畢達哥拉斯

German philosopher Schelling was the first to elaborate on True-Form, and Pythagoras of the ancient Greek was the first to talk about Dharma realm.

《金光明經》講法界；法界當體即是五蘊
所以「五蘊能顯法界」

The Golden Light Sutra also expounds Dharma realm. Dharma realm itself is actually the five aggregates. Thus it is said that “the five aggregates can give rise to Dharma realm.”

五蘊屬「如來藏性」，不從因緣生，早已存在
現在、未來仍存在

The five aggregates pertain to the “fundamental thus-come nature,” and are independent of causal origination. They have existed for long and will also continue to exist in the future.

本來即空，從「空性中」彰顯實相
所以五蘊能顯法界

They are originally of emptiness. From “emptiness” emerges True-Form. Thus the five aggregates can give rise to Dharma realm.

你們有六項實相者

亦是從當體「自性本心」所顯現

Your experiencing True-Form in the six faculties also arises from your own inherent “Original-Mind.”

西洋哲學未深入探討法界
實相沒有發揮出來

Western philosophy has scarcely any in-depth investigation into Dharma realm, so True-Form remains little known.

佛教提倡法界，宣揚實相，(是)

全力推廣大乘佛教經典，開展實相，(嗯)

Buddhism advocates Dharma realm and propagates True-Form (Yes.), sparing no effort to disseminate its Mahayana scriptures and demonstrate True-Form. (Right.)

(我最後一個讚譽)

(就是看到很大的圓光)

(I have one last praise to make. I once saw an enormous Circular Halo.)

(兩個我走出來，我都在光中)

(最後是本尊分身，都有圓光)

(From the Light two of me emerged, followed by Ben-zun's Fen-shen. All came with a Circular Halo.)

項背圓光啊，擴大的般若光，(對呀)

全身的、全身的，(很大，就是全身的)

That was a Nape Circular Halo, an expanded prajna light (Yes.) surrounding the whole body. (It was massive, covering the whole body.)

般若光，般若光是妙用的，(是的)

所以就是「實相般若」！

The light of prajna has wondrous functions. (Yes.) Thus it's called "True-Form prajna"!

實相只針對自己回應

不是要接受別人的檢驗才算數

True-Form responds only to seers themselves, and needs no verification by others.

實相不接受「未證謂證」者評論

True-Form accepts no critiques from those who "allege to have attained realisation without true realisation."

所謂「未證謂證」

出自於《法華經》

The so-called "alleged realisation without true realisation" comes from the Lotus Sutra.

意思是說自己不相信的、也沒有境界的
把自己境界講得很高

It refers to those who disbelieve and have no True-Form vision but allege themselves to have attained otherwise.

哇，還會分析、判斷，自大...

那一種的稱「未證謂證」

They make analyses, critiques, and are arrogant.... Such is called "alleged realisation without true realisation."

所以當下就是實相與「靈性」是一體兩面
而靈魂立於其中，(是)

The present being is a two-sided unity comprising a True-Form side and a "spiritual" side, and soul lies between them. (Right.)

「靈性」在「當下」的空無中

"Spirit" is in the emptiness of the "present being."

意識流與「本心」合一

即「生實相，見如來」

The unification of consciousness stream and the "Original Mind" gives rise to "True-Form and seeing the Fundamental Suchness of Reality."

《心經》稱「本心」為「觀自在」

「觀自在」合一了

The Heart Sutra calls the "Original Mind" the "one who observes self-existence." When unified with the "self-existence observer"

「觀自在」行深般若波羅蜜多時，(是)

照見五蘊皆空

deep in practising prajnaparamita (Yes.), one sees the emptiness of the five aggregates.

「觀自在」

《維摩詰經》所謂不二法門；「觀自身實相」
“Observe self-existence.” Vimalakirti Sutra’s so-called
non-dual Dharma gateway -- “observe one’s own
True-Form” --

兩者異曲同工。當體即空，當體即觀自在
當體即本心，當體迴光返照
also means the same. The present being is emptiness.
The present being is the observation of self-existence.
The present being is the Original Mind. It reverses light
to shine inwards.

當體放光始能言：
「照見五蘊皆空」
When the present being shines forth light, one may thus
“see the emptiness of the five aggregates.”

因此；照見五蘊皆空，真空妙有呵
(是，感恩本尊，謝謝你，感恩)
That said, the emptiness of the five aggregates actually
contains wondrous existence. (Yes. Thank you, Ben-zun.
Thank you.)

(感恩本尊)
(我要感恩本尊救了我的靈魂)
(Thank you, Ben-zun. Thank you, Ben-zun, for saving
my soul.)

救妳靈魂？(對，因為我在小的時候)
(差不多懂、認識注音的時候)
For saving your soul? (Yes. When I was little, around
the time when I started to learn phonics,)

(我姑姑她就給我看一貫道的那種故事書)
(我那時候就知道什麼叫輪迴)
(my aunt showed me storybooks about I-Kuan Tao, so I
knew what reincarnation is.)

(可是我晚上都不敢睡覺)
(然後我爸爸說妳沒做壞事，妳在怕什麼？)

(This made me afraid of going to bed at night. My dad
asked me what I was scared of since I had committed no
crime.)

(我說我不知道前世有做壞事嗎？)
(然後我就晚上都睡不好)
(I told him I wasn’t sure if I had committed no crime in
my previous lives. So I always slept poorly at night.)

(我大概四年級的時候)
(就在想輪迴的事情)
(The idea of reincarnation troubled me a lot when I was
in primary 4.)

(覺得好像一直輪迴、一直輪迴)
(不知道要幹嘛？)
(What’s the point of such endless reincarnations?)

(想到我有一點快要瘋掉)
(我就叫自己先停)
(I’d been thinking about this so much, almost to the
point of getting crazy. I had to call myself to stop
thinking about it.)

(之後就是有一個因緣際會)
(就是碰到一些事情)
(A while ago I encountered some problems,)

(然後朋友叫我去他們家開的宮廟問神)
(那時候就燒了一些金紙就解決)
(and a friend of mine suggested me to seek divine
guidance from the temple run by his family. I burned
some joss paper and the problems were somehow
solved.)

(然後那一年冬天的時候)
(他們那個廟說要找人去打坐)
(That winter they were looking for people to practise
sitting meditation in their temple.)

(之後在那邊有一些靈動)

(然後我曾經在打坐的時候看過自己)

(During the meditation, I experienced some spiritual activities and saw myself)

(就是在一個大蓮花的花心裏面)

(後來才發現說是個蓮花)

(appear in the centre of an enormous flower, which I later found out was actually a lotus.)

(那一陣子其實我晚上還是睡不好)

(我曾經有一次就是...)

(I still didn't sleep well during that time. I once....)

(看到我們家的樓梯口)

(有一個白光往我身上衝過來)

(saw at the staircase of my house a white light dashing towards me.)

(我嚇到，我以為是鬼)

(就是那時候都沒有認知)

(I was shocked, and thought it was a ghost. That time I was ignorant.)

(然後我也曾經聽到一些拖鞋的聲音)

(然後走路，然後燈一開就...)

(I also heard footsteps in slippers, but when I switched on light....)

(後來我就去淡水緣道觀音廟)

(有一個大佛，去求籤)

(Afterwards, I went to the Yuan-Dao Guanyin Temple in Tamsui to seek divine guidance from the huge Buddha statue there.)

(那時候我就把我的夢境說一遍)

(問說是什麼意思?)

(There I told the entire dream and inquired for its meaning.)

(結果我求了一支籤上面寫)

(I got an oracle that writes:)

(終身不習上，在世卻枉然)

(輪迴總難免，永落深坑塹)

(Without ever striving for ascension, this life in the world is futile. Reincarnation is inevitable, and one is thus forever trapped in an abyss.)

(那時候解籤人意思就說)

(妳這一輩子不修，妳就是要一直輪迴)

(The oracle interpreter told me if I don't cultivate practices in this life, I'm doomed to be always trapped in the cycle of reincarnation.)

(我那個時候心裏第一個想法就是說)

(難道我這一輩子修，我就可以不用輪迴嗎?)

(That time the first thought came to my mind was: Is it true I can really break free from the cycle of reincarnation if I devote my whole life to cultivating practices?)

(我現在連和尚都不是)

(而且我不知道看到哪一本書)

(Now I'm not even a monk. Besides, some books

(好像有寫說)

(女人不容易成佛)

(women are hard to attain Buddhahood.)

(然後我想說我可能還要修好多世、好多世)

(才有可能成佛)

(So I thought I would need to cultivate practices for many more lives in order to attain Buddhahood.)

(我怎麼可能這一輩子修就成佛?)

(然後我就斷輪迴啊?)

(How is it possible for me to attain Buddhahood in this life and instantly break free from reincarnation?)

(然後我那時候也不以為意)

(後來又跟同學他爸爸剛好又開了一間宮)

(I didn't take the advice seriously. After that my friend's dad opened another temple.)

(我又被拖去)

(and I was called to join them again.)

(其實我其實很無奈)

(我也很痛苦)

(Honestly I felt helpless and miserable.)

(我常常會想說)

(為什麼人家就是廿幾歲可以去玩?)

(I often thought why other people, in their 20s, can go have fun)

(然後可以去幹嘛)

(為什麼我要修行?)

(and do whatever they like. Why do I have to cultivate practices?)

現在還要修嗎?(修嗎?)

現在還在修?(現在沒有,我現在沒有)

Do you still do so? (Cultivate practices?) Do you still do so nowadays? (Not any more now.)

(總之到最後)

(我是離開那邊)

(Anyway I left there eventually.)

(反正我後來走出來,走出來以後)

(我有一次夢到黑白無常)

(After leaving there, I once dreamed of the black and white ghosts of impermanence.)

(然後又來一個慈濟的師兄跟我講說)

(One of the seniors in Tzu Chi told me)

(他說,妳這個逃不了,妳就是要回去修)

(然後我走到慈濟,至少它是佛教)

(I had nowhere to escape and I must continue my cultivation. So I turned to Tzu Chi, which is at least a Buddhist group.)

(後來我又走到基督教去了)

(到基督教,因為它說不用輪迴嘛)

(Later I changed my faith to Christianity because it speaks no reincarnation.)

(我也覺得很開心)

(只是我心裏有一個疑惑在)

(I was happy, but still had a doubt in my mind.)

(那一天我們同道跟我聊到中道思想)

(我馬上就覺得不屬於任何宗教)

(One day a fellow member mentioned to me the idea of the Middle Way, and I knew immediately the idea is beyond all religions.)

(那時候同道有介紹我看 YouTube)

(本尊的本尊道 DVD)

(Some fellow members recommended me to watch Ben-zun's videos on YouTube.)

(我回去我就看)

(在講《直接攝受》)

(So I did. I watched one that talks about "direct apprehension.")

(講到「攝受」這兩個字的時候)

(我突然看到一個佛像立體的)

(When hearing the two words "direct apprehension," I suddenly saw a 3D Buddha image appear.)

(然後背後是綠色的葉子很漂亮)

(那時候我有一點震驚)

(Behind it were beautiful fresh green leaves. I was a bit shocked at the sight of it.)

(後來我就看了三集之後)

(我就決定我要到本尊道，我就去協會)

(After having watched three videos, I decided to visit Ben-zun's group and went to the association office.)

(然後有簡增全先生)，簡增全

(幫我帶動)

(There Mr Jian Zeng-quan) Jian Zeng-quan (helped engage me in some exercises.)

(我有看到我小孩跟我沒有想到的)

(我小孩後面有一個小沙彌)

(I saw my kid and someone I didn't expect. Behind my kid was a little novice monk.)

(然後他們兩個合為一體)

(然後轉過來對我笑)

(The two then unified into one and turned around grinning at me.)

(回去之後，有一集好像在講《心經》)

(那時候我是在走路運動)

(After I got back, I watched one video that explains the Heart Sutra while I was doing a brisk-walk exercise.)

(突然就聽到本尊說)

(「你的本體還會出來和你握手」)

(Suddenly I heard Ben-zun say, "Your Ben-ti would even come out and shake hands with you.")

(那個時候我就突然看到一隻手立體的)

(到我的眼前)

(At that moment a 3D hand indeed manifested before my eyes.)

(那是我從小帶我帶到大阿嬤的手)

(她往生廿年了，我很想念她)

(That was my grandma's hand. She passed away 20 years ago, and I missed her dearly.)

(可是其實我根本忘記她的樣子)

(然後那個時候那隻手有一支玉手環)

(Honestly I forgot what she looked like. That manifested hand wore a jade bangle.)

(我也忘記她有戴玉手環，那時候一出來)

(我一看就知道那個是我阿嬤)

(I also forgot she used to wear a jade bangle. But when the hand appeared, I knew at once it was my grandma's hand.)

(我在聽 DVD 的時候)

(本尊你講說「本體會出來和你握手」)

(In that video, Ben-zun said "Ben-ti would come out and shake hands with you.")

(我聽到這一句話的時候)

(我阿嬤的手就出來，她的臉就出來)

(On hearing this, my grandma's hand and face appeared at once.)

(然後我很激動、很...)

(就是不知道...很感動)

(I got so emotional... and so greatly moved.)

(可是我後來著於那個相)

(我就是到處說，一講我就流眼淚)

(I was obsessed with the vision and told many people about it. My eyes welled up with tears every time I talked about it.)

(然後剛好那次去協會)

(會長他叫我說請我阿嬤跟大日走)

(One day I visited the office, and there the president advised me to guide my grandma to go with the Great Sun.)

(結果我還跟會長說我阿嬤她走不掉)

(因為我不讓她走)

(I told the president that my grandma couldn't leave because I didn't let her go.)

(因為我心裏我很想念她)

(我實在捨不得她走，所以她沒走掉)

(I missed her so much and was loath to let her go. That's why she didn't leave.)

(後來在帶動的時候，那個林世弘同道)

(他跟我說，我想她的時候她還是可以出來啊)

(Later when Lin Shi-hong engaged me in some exercises, he told me she would still come when I miss her.)

(結果我就看到我阿嬤從上面在看我)

(其實第一個那個手出來的時候)

(Then I saw my grandma watching me from above. Actually when the hand first appeared,)

(我知道那個是我的本體變的)

(只是我那時候還不通)

(I knew it was manifested by my Ben-ti, although I was still quite ignorant that time.)

(後來因為我看 DVD)

(我一直看到很多人都有很好的境界)

(I learned from the videos that many people have fine True-Form visions.)

(然後變成換我急了)

(就越著急就越沒有)

(So I got hasty. But the hastier I got, the less I saw.)

(然後第一次見本尊，我一直要讚譽)

(結果都沒有機會)

(The first time I met Ben-zun, I was hoping to present my praises but got no chance.)

(可是那一次讓我學習到說真的不要急)

(However, that time I learned to be patient.)

(因為雖然我沒有讚譽到)

(可是我聽到很多人的讚譽都很精彩)

(Although I didn't get to present my praises, I heard many remarkable praises from others.)

先聽進去就好，(對)

(那時候才真的開始就是放下，比較冷靜)

Listen and accept them first. (Yes. That time I truly learned to let go and was much calmer.)

(我現在要來讚譽我的本體)

(我現在稱祂法身，因為我有看過祂)

(Now I'd like to praise my Ben-ti. I call It "Dharma body" because I've seen It already.)

(我現在覺得我有六項)

(可是我還沒有實體)

(I believe I've realised the six faculties but not yet attained solidity.)

(所以我希望本尊)

(可不可以幫我再提升一下?)

(So I wonder if Ben-zun could edify me further.)

「我覺得我有六項，可是沒有實體」

(對)

"I think I've realised the six faculties, but haven't attained solidity." (Yes.)

(就是我看不到實體)

(然後都是在腦子裏)

(My True-Form visions lack solidity and are all in my head merely.)

(說要摸什麼東西)

(其實腦子裏都是有感覺的)

(When it comes to touch, I can feel it in my head.)

思想摸啊?

(對，思想摸)，思想摸都有

Use your thought to touch? (Yes. Touch with my thought.) You can feel the touch by thinking.

思想摸是初顯的「觸」啦，(喔)

手摸就摸不到吧？(對，思想摸有)

Touching by thinking is the initial realisation of the “touch” faculty. (Oh.) Your hands can’t feel True-Form yet, right? (Yes, only in thought.)

我先給你講

你不要低估「在腦中」的影像

Listen, don’t under-estimate the images “in your head.”

愛因斯坦也是「在腦中」出現影像喔

稱之為「心之眼」

Einstein also saw images “in his head,” which is called “seeing with the mind’s eye.”

在想像中出現「實相」，可以將困難的問題

以影像顯現在愛因斯坦的頭腦裏

“True-Form” appeared in his imagination, turning hard, abstract questions into visual images in Einstein’s head.

革新的引力(重力)，啟發了「狹義相對論」

使腦中的視覺影像化

His revolutionised theory of attraction (gravity) inspired the development of the “special theory of relativity.” By visualising in his head,

破解了時間、空間、物質

能量、引力的方式

he broke through the conventional understanding of space, time, matter, energy and gravity.

在「心之眼」所看到的影像

推翻了時間、空間

The images seen “in the mind’s eye” are beyond space and time.

所以愛因斯坦說出了有關時間的名言：

「過去、未來都存在於現在」

So Einstein made a famous remark on time, claiming “the past and future are in the present.”

無時間、無空間豈非愛因斯坦的實相觀!?

因此；妳必須重視腦中的初顯影像

Space and time are merely an illusion. Isn’t this Einstein’s view of True-Form? So you must esteem those initial images that appear in your head.

我先給你講，剛才妳的輪迴說，(對)

還有什麼要修啊，妳讚譽的主題呀，(對)

Let me first answer your questions about reincarnation (Yes.) and cultivating practices, which are the subjects of your praise. (Yes.)

我引用《楞嚴經》剛才佛陀講的

本覺妙性，不假修持

I’ll quote the Buddha’s statement in the Surangama Sutra: The original awareness is wondrously omniscient and needs no cultivation.

《六祖壇經》：「何其自性？本來具足。」

「何其自性？能生萬法。」

The Platform Sutra of the Sixth Patriarch states, “Who would have thought the self-nature is originally complete and perfect in itself?” “Who would have thought the self-nature can manifest myriads of Dharma?”

這個大家都會背的啊！越修越執著

若修三、五十年，眼前還是一片漆黑啊

You all can recite this well! The more you cultivate practices, the more obsessed you get. You might still see nothing after 30 or 50 years of cultivation.

阿難問釋迦佛

人怎麼會無明？會輪迴？

Ananda once asked Shakyamuni Buddha why human beings are ignorant and trapped in the cycle of reincarnation.

剛才我一開始就有引用佛陀說：
「不覺即無明，無明則輪迴！」

In the beginning I quoted the Buddha's statement, "The unenlightened state is ignorance, and ignorance leads to reincarnation!"

所以本覺妙明
以六根破無明得解脫
The original awareness is wondrously omniscient. Break ignorance through the six faculties to attain liberation.

破無明得解脫最快的方法，剛才說過了
重複！解開六根的癥結，啟發六根
The fastest way to break ignorance and attain liberation, as has been said earlier, let me repeat this, is by untying the knot of the six faculties, by realising the six faculties.

妳有六項了
就如天臺宗智者大師所說：「無法可修」了
Once you've realised them, you "have no Dharma to cultivate" as Master Zongzhizhe of the Tian Tai School put it.

六項不是妳修的啊，(嗯)
相應到光，自然而然顯的啊，(對)
The six faculties aren't realised by your cultivation. (Right.) They flow forth naturally on receiving the Light. (Right.)

光針對靈性
馬上攝受到，就立刻顯六項
The Light aims at one's spirit. When spirit receives the Light, the six faculties attain realisation at once.

有時候聽到我的聲音

就可以顯六項
Sometimes simply hearing my voice can prompt such realisation.

腦中有一項是初顯
有六項就不是在腦中了
Perceiving one kind of sensory imagery in your head is an initial form of realisation. The imageries are not just in your head when the six faculties are fully realised.

若有實體，六項圓滿，圓成實相了
《唯識論》中「圓成實相」
If the imageries have solidity, this means you've fully realised the six faculties and True-Form. The Discourse on Consciousness-Only talks about the "consummate realisation of True-Form."

《唯識論》不是有依他起性、遍計所執
最後是圓成實相？(嗯)
Doesn't it talk about the three nature of things: the dependent nature, the imaginary nature and lastly the consummate, perfect nature of True-Form? (Right.)

如果還在腦中，是妳的觀念卡住
實相停滯在腦中，不能外顯，(嗯)
If the images still appear only in your head, it's because your thoughts block them from flowing forth. (Right.)

比如說妳現在看到妳家門口
可以嗎？(可以)
For example, can you now look over to your house? Can you? (Yes.)

現在妳站在家門口，直接看過去
不要再想到腦中
You're now standing in front of your house. Look straight over there. Drop the idea whether it's in your head.

直接看過去，腦中沒有

現在直接看妳家的門口站著妳，(有)

Look straight over, not in your head. Now look straight over to your house and you standing in front of it. (Yes.)

妳站在外面了，(對啊)

妳頭腦中的實相移出到外面

You're standing outside. (Yes.) The True-Form images have been moved outside from your head.

妳的分身在外面了，以後都在外面了

實相在外面，稱為六項

Now your Fen-shen is outside, and will always manifest outside from now on. Experiencing True-Form externally is called realising the six faculties.

《無量壽經》講五項！菩提樹...

看到菩提樹、照到菩提樹的影子，嚐到菩提果

The Infinite Life Sutra talks about realising the five faculties! It talks about seeing a bodhi tree and its shadows, tasting its fruits,

聽得到菩提樹葉子沙沙的聲音

聞到它的香味

hearing the rustling of its leaves and smelling its scent.

淨土宗只講到五項而已，五項得無生法忍

六項是我加下去的，(對啊)

The Pure Land School talks about five faculties only and their link to gaining the wisdom of the non-arising of all phenomena. I added the sixth one. (Right.)

什麼叫無生法忍？

處於不生不滅的狀態中了

What is the wisdom of the non-arising of all phenomena? It means being in the state of neither coming into being nor ceasing to be.

已經在外面的實相，可以成為實體

稱為實相實體化

True-Form images that manifest outside can solidify into concrete forms. Such is called True-Form solidification.

妳的分身現在的服裝

站在妳家門口，(有)

Your Fen-shen in your present clothes is standing in front of you house. (Yes.)

摸妳家的牆壁，門口的牆壁，(有)

硬硬的.....。(有了)

Touch the wall of your house, the wall around the entrance. (Yes.) It's solid... (Yes.)

那邊牆壁硬硬的，妳這裏同時就硬硬的

也是量子糾纏呵!?(對啊)

The wall there is solid and you simultaneously feel the solidity here. Such is quantum entanglement!?(Right.)

是相同的

同時發生的，(對啊)

They are the same and happen simultaneously. (Right.)

六項實相中

意識隨心所欲駕駛實相內容

In the True-Form realm of the six faculties, consciousness can change any True-Form contents on a whim.

宇宙人生萬象與三世十方

在實相中歷歷在目，(對)

Myriads of phenomena of the universe and life, the three times and ten directions can all be mirrored in True-Form and appear vividly before your eyes. (Right.)

莊子的逍遙自在也只有實相中能實現.....

佛陀說：「得無上安樂」

The freedom Zhuangzi talked about can only be realised in True-Form.... The Buddha talked about "obtaining the unsurpassed bliss."

當然這個無上安樂包括很廣啊
看你怎麼安樂法啊

Of course this unsurpassed bliss has a wide coverage,
depending on how you use it.

瞬間到那裏、瞬間回這裏

彼即此；此即彼……。含吐十方，無所不在！

You can reach other places in an instant and return in an
instant. There is here; here is there.... You pervade the
ten directions and reside everywhere!

瞬間到海洋，妳的分身站在海上

妳看，有如耶穌站在海上，行走海面……。

In an instant you arrive at the sea. Your Fen-shen is
standing on the sea, look, like Jesus walking on the
sea....

妳的分身摸海水，(對啊)

低頭摸海水，(嗯)

Your Fen-shen is touching the sea water (Yes.), bending
over to touch it. (Yes.)

海水鹹鹹的，(你還沒說，我就鹹鹹的了)

境界實相突破了宇宙時空的限制

The sea water tastes salty. (I already tasted it before you
said so.) The True-Form realm is beyond the limitation
of space and time.

因此；泰戈爾與愛因斯坦

探討「實相的本質」時

Thus in Tagore and Einstein's conversation "on the
nature of Reality,"

泰戈爾說：「整個宇宙是以相同的個別方式」

「與我們連結，那就是『人類宇宙』」

Tagore said, "The entire universe is linked up with us
[as individuals] in a similar manner, it is a human
universe."

「人類宇宙」即「意識宇宙」，亦即實相世界
如佛陀體證的「宇宙人生的實相」

A "human universe" is a "consciousness universe," that
is, a True-Form world, just like what the Buddha
realised to be the "fundamental Reality of the universe
and life."

人生一切現象皆可轉換成實相

不一不異；色即空，空即色之意

All the various phenomena of human life can be
transformed into True-Form. The corporeal and
True-Form are neither same nor different. In other
words, form is emptiness; emptiness is form.

也正是符合泰戈爾的「意識宇宙」

This also matches what Tagore called "the
consciousness universe."

泰戈爾說了：「這是個相對的世界」

「其實相當仰賴我們的『意識』」

Tagore said, "This relative world depends for its reality
upon our 'consciousness.'"

泰戈爾所言「意識宇宙」

仍是意識沿著「本心」放光照明而成實相世界

Tagore's so-called "consciousness universe" is actually
a True-Form world that arises from consciousness
through the illumination of the "Original Mind."

人生一切現象皆可在實相中顯現

所以說「照見」。故稱：「諸法實相」

All the various phenomena of human life can appear in
True-Form. Such is called "enlightened seeing," and the
things seen are called "myriad Dharma phenomena of
True-Form."

諸法，一切法的實相

有為法、無為法……皆能圓成實相

All myriad Dharma phenomena, contrived or
uncontrived, can all be fully realised in True-Form.

所以泰戈爾才說這是「相對的世界」

Thus Tagore called this world a “relative world,”

而色即空，空即色的世界

色指物質，空指實相

a world where form is emptiness and emptiness is form.

Form refers to matter, and emptiness refers to

True-Form.

宇宙萬物皆可成實相

不一不異

All myriad things in the universe can be realised in

True-Form, beyond the distinction of sameness and difference.

色等於空，空等於色

進一步亦可相輝互映愛因斯坦的 $E = mc^2$!?

Form is emptiness; emptiness is form. This statement could be taken further as mutually reflecting Einstein’s theory of mass-energy equivalence, $E = mc^2$!?

宇宙萬有皆空，萬有等於空

宇宙萬有皆可等於實相世界

All myriad existences of the universe are of emptiness.

All myriad existences are equal to emptiness, equal to the True-Form world.

摸到宇宙萬有

不只海水鹹鹹的……。

Touch the myriad existences of the universe, not just taste the saltiness of sea water....

海水鹹鹹的可以代表宇宙萬有的「物」

「物」由妳的意識相應成實相之海水

The saltiness of sea water represents an “object” of the myriad existences of the universe. Your consciousness senses this “object” and manifests it as sea water in True-Form.

所以意識告訴妳鹹鹹的

因此；從海水鹹鹹的得知：

Your consciousness tells you it tastes salty. Thus, from this tasting of True-Form sea water, we know

泰戈爾的「意識宇宙」

就是「這相對的世界」

Tagore’s so-called “consciousness universe” is actually “this relative world.”

不就是「整個宇宙以相同個別的方式」

仰賴我們的「六項合一以後的意識」嗎？

Doesn’t this show that “the whole universe” depends for its reality on our “individual six-faculties-unified consciousness”?

咱本尊道就在「當下」

活在水鹹鹹的實相中

Our teaching stresses to live in “the present moment,” for instance, in the moment of tasting salty True-Form sea water.

活在實相生活化，實相理想化

「當下」即海水鹹鹹的

Live in the daily life True-Form; live in the idealised True-Form. You can “instantly” taste the saltiness of sea water.

剛才妳被「修」所修了

「修」？修什麼？

You were tied up by the idea of “cultivating practices”? “Cultivate”? What to cultivate?

本體本來具足，還要修什麼？

修就能超脫輪迴嗎？

Ben-ti is originally complete. What to cultivate? Can practising cultivation break the cycle of reincarnation?

千古多少「修」道者

幾個修出實相的？

Among all those in the past who dedicated themselves to “cultivating practices,” how many of them truly realised True-Form?

五祖弘忍說得好：

不識「本心」，學法無益

The Fifth Patriarch Hongren said it well, “Practising Dharma brings no benefit if the ‘Original Mind’ is unrecognised.”

若無「本心觀」

何來生實相，見如來？(嗯)

Without knowing the “Original Mind,” how are you to realise True-Form and see the Fundamental Suchness of Reality? (Right.)

又如何發「阿耨多羅三藐三菩提心」呢？

How to realise the “Anuttara-Samyak-Sambodhi Mind”?

《楞嚴經》云

若修四禪、四空定、滅想定，進而滅盡定...

To cite the Surangama Sutra, the practices of four meditations, four formless concentrations, concentration on the cessation of thoughts, concentration on total cessation...

修到九禪定

還沒有實相

and all the way to nine meditations, all these practices haven't touched upon realisation of True-Form.

因此佛陀才強調最速證的方法：

「從六根解脫」

Thus the Buddha stressed the fastest way is to “attain liberation through the six faculties.”

以修持而言

修到阿賴耶識，你就無法突破了

If you practise cultivation, you'll hit a bottleneck when you reach the repository consciousness.

宮廟要叫妳修？妳如果要修，繼續修吧!?

(我不要)，繼續去修

Those temple people told you to cultivate practices? Go on cultivating practices if you want to!?! (I would rather not.) Go on with your cultivation.

(我剛剛特別講那個前世)

(就是因為當我看 DVD 的時候說攝受)

(Just now I especially mentioned previous incarnations because your videos talked about apprehension.)

(我馬上想到這件事)

(which reminded me of this thing.)

(噢！我這一世就可以斷)

妳的本心移到外面了

(Wow! I can finally end the cycle in this life.) Your Original Mind has flowed forth externally

可以分身自由自在

看妳的思想到哪裏

and can manifest Fen-shen roaming freely anywhere as you wish.

妳從頭開始的讚譽是修啦、是煩惱輪迴啊

The beginning of your praise concerns cultivating practices and your worries about reincarnation.

現在已破無明，得解脫，(嗯，感恩本尊)

好，請坐、請坐，(感恩本尊)

Now you've broken ignorance and attained liberation.

(Right. Thank you, Ben-zun.) Good. Take your seat please. (Thank you, Ben-zun.)

來來，現在你

妳，下一個妳，下一個妳，香港的吧？

Come. Now your turn. Next one is you. You're from Hong Kong, right?

來，你...

(感恩本尊，恭請本尊喝茶)，好

Come, you.... (Thank you, Ben-zun. Please have some tea.) Ok.

我喝茶是習慣

是潤喉嚨

I'm in the habit of having tea to smooth my throat.

(我是嘉義會員)

(剛才本尊在介紹那個相片)

(I'm a member from Chiayi. Earlier when Ben-zun was talking about the photos,)

(我剛才那個萬里長城在推的時候)

(我就法身上去)

(I experienced my Dharma body was on the Great Wall touching it.)

噢！你也有看到長城？(有，上去搬那個磚塊)

也是重重的嗎？(對對對)

Oh! Did you see the Great Wall too? (Yes. I got up and tried to lift a brick there.) Was it heavy? (Yes.)

(再來，本尊在介紹室內那一頂斗笠)

(那一頂斗笠啊)

(Next, when Ben-zun was talking about the bamboo hat in the room, that bamboo hat,)

(我就法身也是戴著它，很可愛哩)

來，你現在看到斗笠戴在你頭上，(對呀)

(I experienced my Dharma body putting it on. So cute.)

Now, you see the bamboo hat on your head. (Right.)

現在...我變斗笠，旋轉出來

在你頭上，戴上去了，(有有有)

Now...I'll make appear a bamboo hat. It spins out and lands on your head. (Yes, yes.)

現在你戴著斗笠，戴著斗笠

(是，很可愛)

Now you're wearing the bamboo hat. (Yes. It's so cute.)

(要感恩本尊，今天又幫我們加那個光)

般若光，(是)

(Thank you, Ben-zun, for bestowing light on us again today.) The light of prajna. (Yes.)

你突然要禮敬我？這樣就好，好，來來來

就這樣就好，好，來來來，這樣就好...

So suddenly you want to salute me? Good enough, good enough....

噢！你斗笠看得到，而且長城的磚塊

摸了有重量，實體就圓成實相了，(感恩)

Oh! You could see the True-Form bamboo hat and also feel the weight when lifting the True-Form bricks on the Great Wall. Sensing True-Form with solidity means having attained full realisation of True-Form. (Thank you.)

(會常常在家裏都有在推演啊)

(萬里長城都把它拉進來我那個守衛室的室內)

(I practise a lot at home, for instance, drawing the True-Form Great Wall into the security office.)

(我有在演練，平常有在演啊)

(所以感恩本尊)

(I practise this regularly. Thank you, Ben-zun.)

你剛才說般若光

你有了吧？(有有，我心眼看的)

The prajna light you mentioned just now, have you got it? (Yes. I saw it with my mind's eye.)

看到的般若光，是對你們的回應

(感恩、感恩，我心眼有看到)

Your seeing the prajna light is its response to you all. (Thank you. I saw it with my mind's eye.)

親眼看到為準

當下再出現你的分身，(是)

It counts by you seeing it yourself and meanwhile seeing your own Fen-shen. (Yes.)

後面有般若光

(有)

The prajna light shines forth from behind. (Yes.)

圓光在般若光裏面，(有)

稱為「項背圓光」

The Circular Halo is inside the prajna light (Right.), and the whole is called the “Nape Circular Halo.”

項背圓光啊

(感恩本尊)，好好

The Nape Circular Halo. (Thank you, Ben-zun.) Good, good.

剛才說要哪一位？

好好好，來，妳，下個妳啊、下個妳

Who is said to be the next? Good. Come, you. You're next.

來，妳，下個你

(感恩本尊大光體，感恩本體法身)

Come. Next one is you. (Thank you, Ben-zun the Great Light. Thanks to Ben-ti, Dharma body.)

(感恩一切一切的緣起)

(讓我這生有緣能夠來到本尊道)

(Thanks to all the causes that led me to Ben-zun's teaching in this life.)

(尋尋覓覓多生累世，一直一直在尋找)

(我的法身一直一直在催促我、在尋找)

(I'd been searching life after life. My Dharma body had been urging me to search.)

尋找？妳是在香港就在尋找了嗎？

(對)

Search? You'd started searching when you were in Hong Kong? (Yes.)

(那時候因為...)，香港也有學道的習慣嗎？

(對，我以前就是在佛教十幾年)

(Because that time....) Were you also in the habit of studying the Tao when in Hong Kong? (Yes. I'd been in Buddhism for more than ten years.)

(然後再去一貫道這樣子，就是在一貫道)

(緣起的時候，就是已經有那些天眼)

(Then I moved to I-Kuan Tao. That time I'd already experienced some celestial visions)

(就是偶爾偶發的啦)

(那時候還不知道，以為是作夢嘛)

(but only occasionally. I thought they were just dreams.)

(因為天空響雷，白天響雷)

(然後就催促我，祂再三催促妳趕快去找)

(I heard thunders roaring in the sky in bright daylight, repeatedly urging me to search.)

(我也不知道找什麼啊?)

(那時候就是很喜歡拜拜，而且很喜歡台灣)

(I didn't know what to search. I just love to worship and like Taiwan very much.)

(因為我從來沒有來過台灣)

(非常地感恩，感恩本尊，也謝謝我的法身)

(I had never come to Taiwan before. I'm very grateful to Ben-zun, my Dharma body.)

(非常地感恩一切大光體)

(緣起的時候，就是有這個機緣能夠來到台灣)

(and the Great Light for this opportunity to come to Taiwan.)

(就是一個多月的時候)

(就是我上網看第三眼的時候，就是點進去)

(About a month ago I read about the third eye on the internet.)

(然後就看到好多的第三眼，心裏也很害怕)

(但是又很想看，就是很想瞭解這樣子)

(I read a lot about it, feeling scared but still very curious and keen to learn more about it.)

(後來呢，我有看到就是本尊道)

(咦？這裏好多好多人喔)

(Later I came across Ben-zun's teaching and noticed there are lots of followers here.)

(我就覺得這個是不是比較正派？)

(我心裏是這樣想)

(I had a feeling this is the right way to go. This is what I thought.)

(那時候我們找時間來看看這樣子)

(後來呢，我看片子看了一個左右)

(So we took time to watch the videos for about a month.)

(然後就跟我先生)

(就是來到本尊道，就是來瞭解)

(Then my husband and I decided to come here to learn more about Ben-zun's teaching.)

(當我進入本尊道的時候)

(就是有同道就介紹本尊道給我們認識)

(When we came here, one of the fellow members introduced Ben-zun's teaching to us.)

(然後叫我去觀看那顆大日)

(後來呢，我就站在大日的旁邊)

(and suggested me to behold the Great Sun in one of the photos there. So I moved to stand next to a photo)

(然後直直地看著那顆大日)

(and gazed straight at the Great Sun in it.)

(不到一分鐘，那顆大日)

(整個大日都在旋轉、旋轉)

(In less than a minute, the whole Great Sun started to spin.)

(然後旁邊呢)

(藍色的旁邊就慢慢慢慢就變成粉紅色的顏色)

(and Its blue edge gradually turned pink.)

(白光慢慢慢慢就凸出來)

(變成閃爍的光)

(It shone forth white light, flashing intermittently.)

(然後那個閃爍的光的表面)

(再變又有一層金色的金絲)

(Its glowing surface showed a layer of golden sheen)

(蓋著那顆大日這樣子)

(我那一刻我就愣住了)

(covering the whole Great Sun. At that moment I was transfixed.)

(噢！非常地喜悅、非常地感恩)

(我從來沒有見過這樣子的狀況)

(Oh! I was overjoyed and most grateful. I'd never seen anything like this.)

(所以我馬上我就加入了)

「得未曾有」啊，(對)

(So I joined the membership right away.) You've "got something you had never had before." (Yes.)

(感恩本尊讓我們進入本尊道)

(體悟大道的精華)

(Thanks to Ben-zun for edifying and guiding us to realise the essence of the Great Tao.)

(我們現在也是一直一直地再去體悟這樣子)

(We'll keep on studying it.)

(在前一段時間呢)

(就是說我有看到一顆大日)

(A while ago I saw the Great Sun manifest.)

(大日其實我已經看過三次了)

(第一次就是大日祂在那裏閃爍)

(Actually I've seen It three times. It was flashing the first time I saw It.)

(還有新加坡的那個林聰華)

(我是跟她在豐樂公園一起看到的)

(I saw It at the Fongle Sculpture Park with Lin Cong-hua, who is from Singapore.)

(我們還把祂錄影下來，非常地喜悅)

(那一次就是已經緣起)

(We're glad we managed to film It. Its revelation had started back then.)

(而且看到那光珠)

(黃色的)

(We also saw a yellow gem light with It.)

大日像夕陽西下的太陽那麼大哩

(對對對)

The Great Sun should appear as big as the setting sun. (Yes, exactly.)

(就是夕陽西下的時候)，要那麼大

(對，祂一直...)

(It appeared during sunset.) The size should be as big. (Yes, It kept....)

有時候妳看到比較小一點的

是妳的圓光；又名「頭光」，(嗯)

Sometimes you might see a smaller light, which is your Circular Halo, also called "Head Halo." (Right.)

(祂是大大的，好大的，就像...)

就像...大日出現像太陽，(對)

(It was big, as big as....) As big as the sun. (Yes.)

(就是太陽一樣)

(而且祂是活活的)

(It's like the sun, so lively.)

我剛才講合一時，首先妳內部有一個太陽

從心中發出光亮照射出來，(對，非常地感恩)

As I said earlier about unification, firstly inside you arises a sun shining forth from you mind. (Yes, most grateful.)

然後此光亮離開心中化成亮點

停頓在額頭上

This light then leaves your mind and condenses into a light spot and lands on your forehead.

不是眉心放光，而是額頭光

看到時很自然，但很震撼，(對)

This isn't light-emission from the centre of eyebrows but a forehead light. It's natural to see it but you still feel awestruck when seeing it. (Yes.)

(祂真的一直在那裏閃爍、跳動閃爍)

(而且還轉變顏色)

(It indeed kept flashing and twinkling there. It even changed colours.)

(你越是讚歎祂)

(祂的顏色越是跳動、越是閃爍)

(The more you praise it, the more it changes colour and twinkles.)

(到最後就是好像閃電一樣)

(那顆大日一直在那裏閃爍)

(Eventually the Great Sun was like lightening and kept on flashing.)

大日可以照明世界上所有人的靈性

(對啊，非常地感恩)

The Great Sun can illumine the spirits of all people.

(Yes. Most grateful.)

所有人的靈性啊，只是人不知道啊

(對對，謝謝)

All people's spirits. But people don't know this. (Yes,

right. Thank you.)

(那一刻我跟林聰華小姐)

(就是一直很喜悅、很喜悅)

(Ms Lin Cong-hua and I were overjoyed the moment we saw It.)

(一直在那裏攝受)

(一直在那裏感恩)

(and we kept beholding and giving thanks to It.)

永恆之源啊，(對對)

(從那一次見到大日之後)

It's the source of eternity. (Yes. Ever since that encounter of the Great Sun,)

(就是開始見到那些光珠啊，還有藍色的光珠)

萬象就畢明，(對對，對)

(I started to see various jewel lights. Some are blue.) All phenomena become crystal clear. (Yes, exactly.)

(那兩顆藍珠)

(就一直在我房間那裏跑來跑去)

(Two blue jewel lights once appeared in my room and kept floating about.)

(因為那時候我們也沒有認知)

(見到也不知道怎麼樣用?)

(We were pretty ignorant that time and had no idea how to use them.)

(就靜觀順勢這樣子)

(有時候祂又出現五顆紅色的智珠)

(We just beheld in silence and went with them.

Sometimes five red wisdom jewels would also come along.)

(有三顆是連在一起，有兩顆是隔開這樣子)

(就在那裏晃來晃去)

(Three of them were joined together and the other two were separate. They were floating about there.)

妳若有般若圓光之後

在發用的時候，智珠就產生功能了，(對對)

After you've secured a Circular Halo of prajna and it reveals outwardly, the wisdom jewels will also rise to function. (Yes, right.)

智珠與智光是一體性的

珠啊，即智慧的智，般若智慧

Wisdom jewels and wisdom light are one. This kind of jewel is wisdom, prajna wisdom.

般若智是針對實相表達

不經過妳的五官知識、經驗判斷

Prajna wisdom reveals True-Form without going through the judgements of your five-sense knowledge or past experience.

龍樹的《大智度論》是在解說實相

實相內容一目了然，馬上知道——般若智！

Nagarjuna's Treatise on the Great Prajnaparamita expounds True-Form. True-Form contents can be fully grasped at one glance immediately – prajna wisdom!

如果還要分析、判斷等等，就知識了

所以，般若是面對著天部

The knowing through drawing analyses and inferences is knowledge. Prajna concerns the celestial.

一閃一動、一靜一動……

取代「靈性」的語言

A single flash, a movement, or absence of movement...
are the language of “spirit.”

中國哲學說：

「一動一靜謂之道」

Thus goes a saying in the Chinese philosophy, “Any
movement or absence of movement can be considered
an expression of the Tao.”

(就是當智珠出來之後)

(那個境相就一直一直地流露出來)

(After I saw the wisdom jewels, True-Form visions kept
flowing forth.)

(有一天我看那個水)

(祂出現一湖水，我看了五個禮拜)

(I once saw a True-Form lake and it remained manifest
for five weeks.)

(我也是靜觀順勢啊)

(這樣子一直看看，看了五個禮拜)

(I just beheld in silence and went with it for five weeks.)

(只是清清的，只是停留在那裏)

(後來第六個禮拜，祂的湖面就出現泡泡)

(The lake water was so still, but when it came to the
sixth week, bubbles started to emerge on the lake
surface.)

(我也是靜觀，那個泡泡就在湖面)

(一直一直這樣慢慢慢慢地流過)

(I still beheld it in silence, watching the bubbles slowly
flow past.)

(然後呢，我的意識馬上就有一種念頭)

(我就把自己的法身變下去)

(Suddenly an idea came to me that I can manifest my
Dharma body to dive in.)

(然後我就看到我的法身睡在水上昂著頭)

(我的肉身是這樣看著水下面的我)

(Then I saw my Dharma body lie on her back with her
chin tilting up, sleeping in the water. My flesh body
watched my Dharma body lying in the water this way.)

(祂對著我微笑這樣子，我也對著祂微笑)

(然後默默地感恩祂)

(She grinned at me, and I grinned back, thanking her in
silence.)

(祂一直一直在那裏笑)

(後來我再把祂變成一個巨大身)

(She kept grinning at me. Then I magnified her body
into an enormous one.)

(整個湖水，整潭的湖水都沒有了)

(變成一個好大好大的巨大身)

(The entire lake water was replaced by her enormous
body.)

(然後呢，就再變成一條金龍)

(再上天盤旋旋轉、旋轉這樣子)

(It then turned into a golden dragon, hovering and
whirling in the sky.)

(然後再進入光中，再來呢，就是連續喔)

(祂再過一天，好像第二天吧)

(Eventually it plunged into the light. The vision
continued for another day. On the second day.)

(祂又出現一個火，但是是很大、很大的)

(一把紅紅的火，它是光形成的火)

(a huge red bonfire appeared, a bonfire formed by light.)

(然後呢，一直在那裏飄動、飄動)

(我心想，咦？這個火給我看是為什麼呢？)

(It kept flickering there, and I wondered why this
bonfire appeared before me.)

(後來我馬上又把我的法身投入進去)

(Again, I quickly plunged my Dharma body in it.)

(噢，我就看到我的法身在火裏面形成了我)

(也無礙喔)

(and saw my Dharma body in the fire unhurt.)

(祂輕輕地、微微地對著我笑)

(我也直直地看著祂、一直感恩祂)

(She grinned at me, and I kept watching and thanking her.)

(突然間呢，它就衝出來喔)

(那個火衝向天空，變成一隻火鳳凰)

(Suddenly the fire soared into the sky and transformed into a phoenix.)

(一直在那裏大叫，哇！哇！這樣叫)

(然後一直盤旋、一直盤旋這樣子)

(It kept squawking and wheeling in the sky.)

像妳看到湖、看到水

或看到實相中的貝加爾湖

Suppose you see a lake, water, or the Lake Baikal in True-Form,

妳怎麼生活在實相世界

達到究竟涅槃？

how are you to live in the True-Form world and attain ultimate Nirvana?

《心經》「觀自在行深般若波羅蜜多時」

就是臻於究竟涅槃

The Heart Sutra states, “Contemplating self-existence when practising deep absorption in prajnaparamita” is ultimate realisation of Nirvana.

與分身在實相中生活

分身在那裏，就等於妳在這裏

Live with Fen-shen in the True-Form world. Fen-shen being there is equal to you being here.

不一不異

人天無差別

Neither same nor different. The earthly and the celestial are not different.

實相中，一切煩惱寂滅、圓滿

「守其一，處其和」……。

In True-Form, all worries are extinguished, and all is in perfect consummation. “Hold on to oneness, abide in harmony....”

融入實相「守元抱一」，活在實相生活中

實現龍樹的《中論》：「涅槃即世間」，(是)

“Hold on to the origin in oneness” to live in True-Form. Realise what Nagarjuna claimed in the Discourse on the Middle Way: “Nirvana is not different from the mundane world.” (Yes.)

也實踐了《心經》：「究竟涅槃」

This also realises what the Heart Sutra calls the “Ultimate Nirvana.”

究竟涅槃，涅槃即世間，唯有法身者能達到所以「佛入涅槃」了，表示成道了

The Ultimate Nirvana is not different from the mundane world, and can only be attained by those with a Dharma body. Thus “having entered the Nirvana” means having realised Buddhahood.

妳剛才所講的讚譽

就是般若波羅蜜多時(到彼岸)，已經到彼岸了

The visions you described just now mean you have realised prajnaparamita (the Other Shore) and reached the Other Shore.

本心顯給妳看的實相世界

依實相世界達到究竟涅槃，以無所得故

The True-Form world your Original Mind manifested for you to see, and the attaining of the Ultimate Nirvana

through the True-Form world, all depend on gaining nothing.

因本心本來具足了，非外來而得
本來具足，故無所得

Because the Original Mind is originally complete, not derived externally, and thus has nothing to gain.

即使三世諸佛

亦依般若波羅蜜多時(到彼岸)

Even the buddhas of the past, present and future have to rely on the realisation of prajnaparamita (to reach the Other Shore),

《心經》所云，而「得阿耨多羅三藐三菩提心」
與「本心」合一之意

as the Heart Sutra puts it, to “realise the Anuttara-Samyak-Sambodhi mind,” that is, to attain unification with the “Original Mind.”

妳還有何求？

What else do you request?

(我恭請本尊賜我就是法身圓滿，就是...)

是妳的「本心」賜妳圓滿，(感恩本尊)

(May I entreat Ben-zun to grant me consummation of Dharma body....) It's your “Original Mind” who grants you consummation. (Thank you, Ben-zun.)

我只是提供妳認知與體證

自覺、自悟、自證、自知、自明.....。

I only serve to provide you some knowledge and encourage you to realise, witness and know for yourself...

實證足夠，妳就活在涅槃即世間

臻於究竟涅槃

Given enough experience, you live in a world where the mundane is equal to the Nirvana, and thus you attain the Ultimate Nirvana.

簡言之；不分彼此；不二！

不二！

Simply put, you draw no distinction between what's one's own and what's other's own. Non-duality!

Non-duality!

好，請坐、請坐

(我讚譽完畢，感恩)

Good. Take your seat please. (I've finished my praise. Thank you.)

來，(感恩本尊大光體)

(我是新竹陳秀鳳)

Come. (Thank you, Ben-zun the Great Light. I'm Chen Xiu-Feng from Hsinchu.)

(誒，以前我是常常會出離啊)

出離喔？(出離，是，出離到虛空)

(Em, I often experienced astral projection in the past.)

Astral projection? (Astral projection, yes, to the sky.)

(我是出離到虛空玩)

(I left my body to roam in the sky.)

(有一天，法身就出來了)

(直接把我帶到虛空去)

(One day my Dharma body appeared and took me straight to the sky.)

(那時候我就很感動，啊！)，都瞬間哩

(瞬間，我都是瞬間就到了，我知道)

(I was so touched and grateful!) In an instant. (In an instant. I always arrived in an instant. I knew it.)

太空梭要到月亮

每小時四萬公里啊，(是)

A space shuttle travels in a speed around 40,000 km per hour to get to the moon. (Yes.)

太空科學家，以物理世界而論
若到銀河系外要多少年呢？(對)

According to astronomers' estimation based on the
physical world, how many years would it take to reach
beyond the Milky Way? (Yes.)

妳的「瞬間」就是剛才我講的「瞬間」...

實相時間消除，空間消除

Your so-called “instant” is the “instant” I explained
earlier.... True-Form is beyond space and time.

實相世界與物理世界的時間定義
是不同的

The True-Form world and the physical world have
different definitions of time.

實相可以把物理世界縮小或放大
以大變小，以小變大，或消失時間、空間

True-Form can magnify or shrink the physical world. It
can make the big small, or the small big. It transcends
space and time.

從宇宙時空

展現「靈性」的功能

It reveals the functions of “spirit” in the space-time of
the universe.

相應愛因斯坦的時間、空間、物體
重力(引力)、能量等等觀念

This echoes Einstein's theory of time, space, matter,
gravity (gravitation), energy and so on.

實相空間的宇宙另名「意識宇宙」

柏拉圖稱為「精神宇宙」

Another name for the True-Form world is
“consciousness universe,” which Plato called
“spiritual universe.”

意識宇宙與精神宇宙
皆以意識為背景

Consciousness universe and spiritual universe are both
based on consciousness.

為何印度聖哲泰戈爾說「人類的宇宙」？

指的是人類的「意識」能量為駕駛

Why did Tagore call it “human universe”? Because it's
driven by the energy of human “consciousness,”

穿梭於十方時空

隨時可以瞬間移動宇宙星球在身邊

which roams freely in any direction of space and time
and can instantly draw any planet to one's side.

宇宙隨著心念而變動

所以是人類的宇宙

The universe changes with one's will, and thus is a
human universe.

所以量子物理學先驅；如普朗克、波耳
詹姆斯、海森堡、薛丁格.....。

So pioneer quantum physicist such as Max Planck, Niel
Bohr, James Jeans, Werner Heisenberg, Erwin
Schroedinger....

量子物理學家也必肯定「實相」

是未來量子力學的核心.....。

Quantum physicist must also acknowledge that the
fundamental “True-Form” is the core theme of future
quantum physics....

因此；量子物理學先驅同樣也肯定

「人類宇宙」、「意識宇宙」或「實相世界」

Those early pioneer quantum physics also
acknowledged the existence of “human universe,”
“consciousness universe,” or “True-Form world.”

現代思想家、量子學家

量子物理學家、量子實相家

Modern philosophers, quantum physicists and quantum
fundamentalists

也異口同聲說：

「你就是宇宙，宇宙就是你」
also agree that “You are the universe; the universe is you.”

如同中國哲學：「宇宙在吾心，吾心是宇宙」
印度哲學家的「汝即彼，彼即汝」
Chinese philosophy claims, “The whole universe is in my mind; my mind is the universe.” Indian philosophy claims, “Thou art That; I am Brahman.”

至於科學家所謂的物理宇宙
似乎與人類無關
Scientists’ so-called physical universe seems irrelevant to human.

人類對物理宇宙顯得陌生、無感
例如八大行星與你有何關係？
People seem foreign, insensible to the physical universe.
What relation have you with the eight solar planets?

你會去關心冥王星或海王星嗎？
Would you care about Pluto or Neptune?

無量星系各自存在
所以不是人類的宇宙
Infinite numbers of galaxies exist on their own and thus aren’t a human universe.

以前亞里斯多德說以地球為中心
哥白尼把它推翻，應說以太陽為中心
In the past Aristotle claimed the earth was the centre of the universe. Copernicus overturned this idea and claimed the sun instead should be the centre.

地球繞著太陽公轉
而公轉，太陽還不是中心
The earth orbits the sun, but the sun is still not the centre

太陽也要繞著銀河系公轉
銀河系也是要繞著其他更遙遠的星系公轉
because it also revolves around the Milky Way, which also orbits other further distant galaxies

無量星系這樣一直延續下去
無量星系互相牽引著
and so on ad infinitum. Infinite numbers of galaxies are drawing each other in this way.

這是物理世界
對人類是陌生的
This physical world is foreign to human.

「實相」可以輕而易舉地瞬間見到各類星球
就在眼前的空間
In “True-Form” you can easily reach any planets in an instant, and they can appear before your eyes

猶如金字塔、長城等山河大地
瞬間轉移進入牆壁裏？

like the True-Form pyramid, the Great Wall, rivers and fields being instantly teleported into a wall.

這種量子狀態
以愛因斯坦的理解
This sort of quantum state, according to Einstein’s theory,

時間、空間、物體、能量...
是可以互相轉換的原理類同
reflects that time, space, matter and energy... are interchangeable.

物理世界要到冥王星的話，要九年
實相世界都是瞬間
It takes about nine years to physically reach Pluto, but True-Form teleportation is instant.

實相瞬間到達任何星系

超越光速

True-Form teleportation can reach any galaxy in an instant, beyond light speed.

這是愛因斯坦忍無可忍的
因實相無空間、無時間

This is what Einstein couldn't bear because True-Form is beyond space and time.

妳剛才讚譽了妳的法身
帶妳到虛空去

Earlier you praised about your Dharma body bringing you to the sky

都是「瞬間」；「一念間」「一剎那」
「一眨眼」……。

all in an “instant,” in a “single thought,” in the “blink of an eye”....

既然法身帶妳到虛空

必定進入《華嚴經》所謂「法界宮」

Since your Dharma body brought you to the sky, you must have been to what the Flower Ornament Sutra calls the “Dharma palace.”

於虛空中隨空而立「法界宮」

以使「出離」時，法身提供給肉身感官的安息所

The “Dharma palace” erects in the sky, providing an abode for your senses to rest during “astral projection.”

當妳「出離」入法界

進住法界宮時

When you “leave your body” to enter the Dharma palace,

虛空廣大無邊，沒有看到土地，無立足之地
怎麼可以置身於太空中？

you'll see the sky so vast and boundless and there is no land to rest your feet. How to settle yourself in the sky?

好像透明又好像不透明

向著沒有窗戶的窗外

It seems clear but also opaque. It's like you looking out of a window without a window

竟然看到外面的無量龐大星系
外太空景象

and surprisingly seeing infinite numbers of galaxies, the scene of outer space.

觀望無窮光怪陸離的奇異星系

感慨人類生命的渺小，(嗯嗯，是)

Beholding infinite numbers of aweinspiring galaxies makes you feel how insignificant human life is. (Yes, exactly.)

出離進入虛空銀河等外星系

妳所說的我都相信，(謝謝)

I believe all you said about astral projection into the Milky Way and other galaxies (Thank you.)

因為妳有說是法身帶妳上去虛空

是妳的法身功能，(是，感恩感恩)

because you said your Dharma body brought you there. This is your Dharma body's function. (Yes. Thank you.)

(我有時候跟人家在聊天的時候)

(就會出離了)

(Sometimes I experienced astral projection even while chatting with others.)

是意識出離？還是看到妳的分身出離？

(我看到我自己的法身出去)

Was the projection consciousness-based without seeing your Fen-shen? Or, did you see your Fen-shen during the projection? (I saw my Dharma body travel there.)

看到分身？

(呃...看到應該是屬於分身啊)

You saw Fen-shen? (Em... should be Fen-shen.)

因法身不動本處

而遍布十方虛空法界，(是)

Dharma body can pervade all ten directions of the Dharma realm without leaving its original place (Yes.),

到任何星系了

(對對對，我都可以)

and can thus reach any galaxy. (Yes, I can reach them all.)

我廿幾歲的時候

曾經把木星當枕頭、冥王星當擱腳的

When I was 20-something, I once took Jupiter as my pillow, Uranus my footrest,

扶手則是天王星，宇宙天地是我的大廳

無量星光的閃爍是大廳的裝飾燈

Neptune my armrest, the whole universe my living room, and the infinite twinkling stars the decoration lights of my living room.

很過癮耶，(對對對，我在宇宙)

妳也可以這樣，(對)

It was epic. (Yes, I'm in the universe.) You can do this too (Yes.)

而且瞬間到銀河系，(對、對)

(你現在講我就已經到了啊)

and reach any galaxy instantly. (Yes. I've reached one already while you're talking.)

到仙女星系，(對)

仙女星系要多少萬年才能到達呢？

You can reach the Andromeda Galaxy for instance.

(Yes.) How many hundreds of thousands of years does it take to reach that galaxy?

仙女星系

(在那個地方就看不到銀河系了啦)

The Andromeda Galaxy. (There the Milky Way is no longer in sight.)

那我相信，我相信，是意識出離，(嗯)

它就是「意識宇宙」

I believe you. Your astral projection is consciousness-based. (Right.) It's a "consciousness universe."

泰戈爾說：

「人類的宇宙」不是科學家的物理世界

According to Tagore, the "human universe" is not the physical universe scientists talk about.

先玩地球，不亦樂乎？

地球比外星球更親切感啊！(對啦，對)

Play with the earth first. Isn't it fun? The earth feels more familiar than other planets! (Yes, that's right.)

再引用佛陀所講的

依據所知量之大小來決定相信否？(嗯嗯)

Moreover, to quote the Buddha, whether or not one believes in this depends on how much the person knows. (Right.)

先進思想家早就體證

「宇宙在吾心，吾心是宇宙」，相信嗎？

Many pioneer thinkers have already experienced "the univers

我相信，(感恩、感恩)

我遊過，所以我相信！分身帶我上去的

I do. (Thank you.) I've been there, so I believe it!

Fen-shen brought me up there.

老子講得好

道啊，先天地之先

Laozi said it well: The Tao comes prior to the coming of heaven and earth.

現代先進的量子物理學家也認為：

目睹者、觀察者早於天地生

Many modern pioneer quantum physicists also believe that observers exist prior to the coming of heaven and earth.

來來，好，繼續

(感恩本尊，能不能幫我公公婆婆安圓光?)

Good. Go on. (Thank you, Ben-zun. I wonder if you could bless my in-laws each with a Circular Halo?)

(我公公婆婆已經往生廿年了)

(公公本來就是楊梅人，往生廿年了)

(They died more than 20 years ago. My father-in-law was from Yangmei and died more than 20 years ago.)

(還有我那個大伯父)

(我大伯、二伯、三伯都往生)

(My first, second and third uncles were all dead too.)

(還一個，我先生是...)，好

放光照見你們的古厝前面集合，(好，有)

(One more, my husband....) Fine. A light now shines upon your old family house. (Good. Yes.)

往生者自己隨光照見出來的

The deceased all manifest themselves in the light.

親戚朋友，若是妳忘記的往生者

他們都照見出來了，(有有有)

All your deceased family and friends, even those you've forgotten, all appear in the light. (Yes, yes.)

圓照法界，從法界圓照往生者

所以妳的親友照見了，(是，有)

It shines upon the whole Dharma realm and illumines all the deceased there. Your deceased relatives and friends are all shone upon. (Yes.)

同學等等的，那些也都出來了

(有有，是)

Even your deceased classmates all appear. (Yes.)

妳沒想到的都出來

(好好，有有，都出來了)

Even those you didn't think of also appear. (Yes. They all appear.)

都妳沒看過的穿著，(是，有)

全體都有圓光了，(有有)

They wear clothes you've never seen before. (Yes, right.)

They each have got a Circular Halo. (Yes.)

誰聽得下去？聽得下去的就不是人了

好，(好好，感恩感恩，謝謝)

Who can accept this? Those who can accept this are not human. Good. (Good. Thank you.)

好，最後一個

來，(感恩本尊)

Good. Only one more. Go ahead. (Thank you, Ben-zun.)

(我剛回越南，回來兩個月)

妳越南人嗎？妳越南人嗎？(對對，本尊)

(I've been back from Vietnam for two months.) Are you a Vietnamese? (Yes, Ben-zun.)

(感謝你，你知道我)

(因為這次我回越南)

(Thank you. You know, this time I went back to Vietnam.)

(馬玉龍有拿一本本尊的那個分身)

(本尊幫我加持，光太強了)

(Ma Yu-long gave me a copy of your book that had been empowered by you. The light in it is so powerful.)

(我去那邊每個地方、每個人)

(我帶動他們都看到分身與我同在)

(Everywhere I went, I tried to engage everyone I met to see Fen-shen together with me.)

妳在越南帶動的時候，他們都看到分身了？

(對)

When you engaged them in Vietnam, did they all see Fen-shen? (Yes.)

(例如我今天晚上我想到哪裏)

(晚上他們在那邊都看到我跟分身先來了)

(For instance, I once planned to visit some place in the evening, that evening people there reported to have seen Fen-shen and me before I got there.)

(好，我感恩本尊，本尊加持裏面太強)

(我去推書)

(Good. Thank you, Ben-zun. With Ben-zun's empowerment, the book is even more powerful. I went to promote the book.)

(每個人都說一股力量太大了)

(然後他看到本尊都穿西裝)

(and everyone I met during the journey reported sensing a strong flow of energy and seeing Ben-zun's Fen-shen in a suit.)

(我去北越、我去南越、我去中越)

(我去四個地方)

(I went to northern Vietnam, southern Vietnam, middle Vietnam... four places in total.)

(我都帶動每個人、小孩子)

(他們都看見本尊)

(I tried to engage everyone, including kids, and they all could see Ben-zun's Fen-shen.)

都可以看見喔？(是)，很好

(我非常感恩)

They all could see? (Yes.) Brilliant. (I'm most grateful.)

(我今天晚上我想到一個寺廟)

(我的甥女她帶我去裏面拜佛)

(Tonight I thought of a temple my niece had once took me to for worshipping.)

(拜很多的宗教什麼都有)

(他們就晚上有聽到今天有兩個人來)

(It provides for many different religions. One night people there heard the two of us were coming to visit.)

(我跟本尊來，告訴他，她在那邊打坐)

(她看到光，一模一樣)

(I told them Ben-zun's Fen-shen and I were coming to visit, while a girl was practising sitting meditation over there. She reported seeing lights, exactly like)

(這個五色珠這樣，她拍照起來)

(她說我看到有一個男生很...)

(the five-coloured jewel light, and she took a picture of them. She also reported seeing a man...)

(穿西裝黑色的本尊這個分身)

(然後我穿白色衣服，對，我來)

(in a black suit like Ben-zun's Fen-shen. I wore white clothes.)

(然後早上我來，他們嚇，驚訝)

(她說昨天我看到妳跟分身來了)

(Next day morning when I came, they were so surprised. The girl said she had seen Fen-shen and I come yesterday.)

(因為我拿照片出來，我說這個是我的本尊)

(她說我昨天看到你們來了，對)

(I showed her a photo, telling her this is Ben-zun. She said she had seen us come yesterday.)

(我看妳剛進來，我跟分身進來，她在驚訝)

(她說啥？妳？為什麼妳修這麼好？)

(She was surprised seeing Fen-shen and me enter the door. She asked how I got to do so well.)

(我看妳的頭上有光，有一顆大日，一樣)

(跟本尊分身一模一樣顏色)

(because she saw a light on my head, a Great Sun, which had the same colour as the one on Ben-zun's Fen-shen.)

(她嚇一跳，她說，我看到妳不是在越南)

(妳哪邊來？我說我是越南人)

(She was so surprised and asked where I came from, thinking I wasn't from Vietnam. I told her I'm a Vietnamese)

(我在台灣，我認識我的本尊)

(我現在我的希望可以去越南傳這個光給每個人)

(and live in Taiwan, where I met Ben-zun. Now I wish to transmit this light to everyone in Vietnam.)

(然後我進來了，他們都看到)

(他說他很驚訝)

(After I got in, she said she was surprised that they all saw)

(他說本尊都跟我在那邊聊天，跟他們聊天)

(我跟本尊分身還有他們在那邊聊天)

(Ben-zun's Fen-shen and I are chatting with them there.)

(然後有人不知道來坐，他叫你起來)

(這個那邊有人坐，你不能坐)

(Then someone came in and asked you to give some space. He was then told that the space was occupied so he couldn't sit there.)

(然後他們起來，然後我跟分身)

(還有跟他們在溝通聊天，對)

(He then moved to somewhere else. Fen-shen and I stayed there chatting with them. Yah.)

(我有一個體質)

(我可以跟分身溝通)

(I'm in the habit of consulting Fen-shen.)

(我可以懂分身跟我講)

妳就可以和我分身對話了？

(I could understand what Fen-shen told me.) You can converse with my Fen-shen?

(對話，我用我這個天的語言溝通)

(然後我明白一些的分身告訴我怎麼樣)

(I communicated in the language of heaven, and I could understand what Fen-shen told me.)

(很多事情我不能講)

(因為有很多的天的，我不能講，對)

(There are many things I can't disclose because they concern the celestial.)

(然後我在那邊溝通)

(他們說「本尊，你辛苦了，你廿年了冤枉」)

(While I was chatting with them there, they all said, "Ben-zun, we're so sorry you've been wronged for the past 20 years.)

(「今年你終於你可以走出來了」)

(他這樣講講，我說啥？)

(This year you can finally leave this matter behind." They said so, which made me wonder)

(為什麼他們都知道本尊一切的？)

(然後我很感恩祂)

(how come they knew all the things about Ben-zun. I'm very grateful to Fen-shen.)

(不管我去哪裏，本尊分身跟我坐旁邊)

(我吃飯、我做什麼，分身坐我旁邊)

(because He is always with me wherever I go, be it when I'm eating or doing whatever.)

(然後他們...)，妳放心，分身不會辛苦啊

分身也不用睡覺、分身也不用吃飯……。

(Then they....) Don't worry. Fen-shen won't feel tired. He needn't sleep or eat....

分身隨時出現，隨時消失化成「光」
而不見蹤跡，來無影，去無蹤

Fen-shen can appear or disappear anytime into a "light," coming and going without leaving a trace.

逍遙自在，通達無礙，來去自如
比莊子的逍遙自在更逍遙自在

Fen-shen roams freely and pervades everywhere without obstruction, freer than the freedom Zhuangzi talked about.

(然後我很開心)

(我吃飯，分身坐在我旁邊)

(I'm so glad that once when I was eating, Fen-shen sat next to me)

(一個小朋友七歲)

(他說，阿姨，我看到分身了)

(and then a seven-year-old kid told me he saw Fen-shen.)

(因為我有拿照片給他看，他說我看到分身了)

(本尊坐妳旁邊耶，還有兩位天使)

(I had shown him Ben-zun's photos before, so he knew he saw Fen-shen. He said Fen-shen was sitting next to me along with two angels.)

(兩位天使有金翅膀啊)，天使

(祂坐妳的後面，祂保護妳)

(The two angels had golden wings.) Angels. (They were sitting behind you protecting you.)

(然後我若去哪裏，我都想到光包住)

(因為我去過很多地方，因為我都...)

(Wherever I go, I always imagine myself being surrounded by light. I've been to many places and since I....)

(因為我的甥女她拍照，她說阿姨)

(我拍照妳，我看到都藍色的光)

(My niece once took photos of me and found that there were blue lights around me.)

(剛才本尊都講到藍光嘛，藍光都包住我)

(我去哪裏，我都想到光)

(Earlier Ben-zun also talked about blue lights. I was surrounded by blue lights. I always think of light wherever I go.)

(因為我有時候我可以聽到，我聽祂告訴我)

(比如分身都告訴我)

(Sometimes I heard Fen-shen tell me)

(我去哪裏都想到光包住)

(我還要保護我的這個肉體)

(to imagine light surrounding me wherever I go for protecting this flesh body.)

(因為我去很多地方啊)

(我去很多到哪裏都我有想到光)

(I've been to many places and always think of light with me wherever I go.)

妳是在越南長大，是嗎？(對，我來台灣)

妳越南語都講得很好吧？

Did you grow up in Vietnam? (Yes. Then I came to Taiwan.) You speak Vietnamese well, right?

(我是越南人，我來台灣...)

妳也可以和分身講越南話

(I'm a Vietnamese, and then came to Taiwan....) You can also speak Vietnamese with Fen-shen.

分身什麼話都會講

(有有，我跟分身講越南話)

Fen-shen speaks all languages. (Yes. I speak Vietnamese with Fen-shen.)

妳有講過嗎？(對，有)，祂都會講，(是)

分身接觸妳，祂什麼都瞭解

Have you ever spoken it with Him? (Yes, I have.) He can speak all languages. (Yes.) He knows all about you when He interacts with you.

德語、土番話、東西南北方言

任何語言……。分身都可以應對

German, local dialects, dialects of the north, south, east or west. Any language.... Fen-shen can speak them all,

越南語，妳講什麼語都可以，(是)

不一定要講國語，(對)

including Vietnamese, or whatever language you speak. (Yes.) It doesn't have to be Mandarin. (Right.)

和我的話，要講國語，(我去越南...)

(我都跟分身講越南話)，對，講越南語嘛，對

But if you talk with me, you have to speak Mandarin.

(When I was in Vietnam, I spoke Vietnamese with Fen-shen.) Yah, you spoke Vietnamese with Him.

(我講越南語，讓他們...)

所以妳不要以為祂是台灣人就講...

(I spoke Vietnamese so they....) Don't think He is Taiwanese so you have to speak....

妳儘管講越南語

分身都懂！

Feel free to speak Vietnamese. Fen-shen understands it all!

妳還未說出口

分身的「他心通」就知道妳的意思了，(是的)

Fen-shen can “read your mind” before you say it out. (Right.)

(然後我帶動嘛)

(他們都看到本尊來了)

(I engaged them to see Fen-shen, and they all saw Him.)

不知道妳在越南也帶動起來了

(我帶動，每個人都看見本尊)，這樣喔

I don't know you've started to engage people in Vietnam. (Everyone I engaged saw Ben-zun's Fen-shen.) Really.

現在般若光，妳看到嗎？

(有，感恩本尊)

Now can you see the prajna light? (Yes. Thank you, Ben-zun.)

吹過去，在妳的頭後面了，(有)

項背圓光，(有)，有了，(有)

It's been blown over to behind your head (Yes.), and has turned into a Nape Circular Halo. (Yes.) Got it. (Yes.)

好，OK，再見，(好，感恩本尊)

好好好

Good, ok. See you next time. (Yes. Thank you, Ben-zun.) Good.

好

(感恩本尊)

Good. (Thank you, Ben-zun.)