

真如法身

The Dharma Body from the Original Consciousness

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來、來

Ok!Ok!

面熟、面熟

You look so familiar

吳董，吳董

Mr. Wu, Mr. Wu.

你...我認識

I remember you...

陳董你也來了！

You are here, too, Mr. Chen!

我在講理論

Although I am talking about the theories,

我是借用理論

I am taking advantage of those theories to help everyone understand,

借用佛教的也好、哲學的也好，種種理論

I cite Buddhism, Philosophy and many kinds of theories

就是要來印證真如本體、印證六項

to prove the Original Consciousness and the Inner Six Senses.

透過語言，然後來了解自己

With language, we can understand ourselves.

哲學本身就是這樣，反省、反觀自己嘛

Philosophy is all about introspection and thinking about ourselves.

哲學不是要讓人信仰，哲學是要讓你追究

Philosophy is not to make people worship, but to help us deeply investigate things.

為什麼這樣、為什麼這樣？

Why this? Why that?

釋迦佛剛開始觀宇宙、觀人生

At beginning, the Buddha attempted to observe the Universe and lives.

觀到最後還是要找到你的真如本體

Eventually, he realized that people must find their Original Consciousness.

本體是斯賓諾塞的語言

The Original Consciousness (noumenon) is a term said by Spinoza,
是孔子、老子的語言
and also expounded by Confucius and Lao-Zi (Chinese philosophers).
本體，宇宙的本體

Noumenon (The Original Consciousness) is the origination of the Universe
人生的本體
and also the origination of our lives.

我們的真如本體，認真講是回歸於如來藏

In Buddhism, our Original Consciousness is the so-called tathāgatagarbha (Dharma-hidden),
如來藏著

Which means our Original Consciousness is completely hidden.

針對心中有這個如來呀！

All the Buddhist topics indicated this Original Consciousness in our mind.

你若沒有如來，就沒有法身哪！

If the Original Consciousness is not found, you cannot achieve the Dharma Body.

《不增不減經》講

Neither Increasing nor Decreasing Sutra states

法身就是如來藏、就是眾生界

“Dharma Body is tathāgatagarbha and also this mortal world.”

眾生有如來、有法身

All living beings have the Original Consciousness and Dharma Body,
但是不知道呀，就將祂...

but nobody knows that.

煩惱覆蓋，『我怎麼會有？』

“How could I have it but I never knew it?”

疑惑把你給蓋住了啊！

Because life's daily vexations and burdens have covered it for a long time.

你的煩惱、你沒有認知

Not only your vexations, but also the lack of understanding

所以蓋住了

covers your mind.

釋迦佛為你開示出來

However, the Buddha Shakyamuni explained the Original Consciousness for us.

釋迦佛的思想從哪來的？

Where did the Buddha Shakyamuni's thoughts come from?

從《奧義書》？《古奧義書》？

Was it from “*Upanishad*”, “*Old Upanishad*”,

《梵書》？《吠陀經》？

”*Brahmana*” or “*Vedas*”?

佛教的三十三天、三界觀念

The concepts of Trayastrimsa heaven and three realms introduced in Buddhism

是從《梵書》來的

were derived from the *Brahmana*.

「阿特曼」在《梵書》的末期就有了
Actually, the term “Atman” has appeared in the end of the *Brahmana* epoch (1000-500 B.C.),
就是講你的如來在裡面
which indicated that one’s divinity is inside the mind.
到釋迦佛才成熟
These thoughts matured when the Buddha Shakyamuni advocated them.
將梵天回歸於你的自性
The concept of Brahma should be guided to one’s inner Divinity.
重點呢！
This is important!
至今自性永恆不變，稱為真理
The inner Divinity is immutable, called “Reality.”
剛開始古希臘的哲學家
At beginning, the ancient Greek philosophers
或是吠陀時代的思索家
or the Thinkers in Vedas period...
他們講思索家，也是屬於哲學家
Thinkers were what they called to philosophers,
都在釋迦佛出世之前
all before the Buddha Shakyamuni.
他們崇拜的就是
What these philosophers worshiped was
天神、天體、日月星辰
Indian Gods, celestial bodies and the stars.
若是天就是日月星辰
The sky includes the Sun, the moon and stars.
空就是風雨雷電，都是神呢！
The air includes Wind, Rain, Lightning and Thunder. All of those were considered as Gods;
中國也如此
Same thing happened in Chinese.
整體的哲學系統和宗教就是如此
Generally, the entire philosophic system and religions have similar beliefs.
地呢，任由你取名
People can also deify the earth.
土地公也可以，地母、天公...
Tu Di Gong (土地公) is a God that dominates the earth in Chinese religion.
那些神是人想出來的！
All the Gods are created by people!
神是你認為的啊！
You think there is God, so there is. This doesn’t mean the God really exists.
好啊，雷公，現在來看
OK, let’s thing about the God of Thunder.
那是氣候引起，形成雷電

The formation of thunder and lightning is because of the climates, not Gods.

在吠陀時代，雷公——因陀羅

In the Vedas period (Before 1500 B.C.), the God of Thunder – Indra.

就是現在的玉皇大帝

Indra somehow became the Jade Emperor, the ruler of the heaven in Taoist mythology,

演變到台灣變成玉皇大帝

so most Taiwanese worship this Jade Emperor now.

還有天公廟哩！

As a result, people build temples for the Jade Emperor.

六合路後面有一間天公廟

One of the Jade Emperor Temple is in Southern Taiwan.

所以神是人想出來的

Therefore, the God is a product from people's thoughts.

不然你怎麼知道有神？

Otherwise, how can we know there was God.

以「因陀羅」來說

For example, let's look at "Indra."

佛教稱為「釋提桓因」

He had another name in Buddhist sutra, called "Sakna Devanam"

《維摩詰經》有、法華經也有...

"Sakna Devanam" was also stated in *the Vimalakirti-Nirdesa sutra* and *the Lotus sutra*.

大乘替釋迦佛護法，都有「釋提桓因」

In Mahayana, "Sakna Devanam" was the guardian of the Buddha,

尤其《維摩詰經》後面

Especially in the end of *the Vimalakirti-Nirdesa sutra*,

也與「釋提桓因」對話

the Buddha Shakyamuni has a conversation with Sakna Devanam.

「釋提桓因」原來名為「因陀羅」

"Sakna Devanam" was originally named Indra,

是雷電神

who is the God of Thunder.

吠陀時代看到雷電，將它當成神

People saw lightning and thunder and take these phenomena as Gods.

喔～很崇拜天體的神！太陽也是神

People worshiped celestial Gods! Therefore, the Sun was God too.

像蘇利耶是《吠陀經》的太陽神

For example, "Surya" was the God of Sun stated in the *Vedas*,

古印度的太陽神

the God of Sun in ancient India.

至於希臘的太陽神是阿波羅

In ancient Greek, the God of Sun in was Apollo.

都將天體當成神

The celestial bodies were considered as Gods.

你怎麼知道太陽神？

How could you know the Sun is God?

你怎麼知道雷電是神？

How could you know the thunder and lightning could be God?

那是人認為啊！因為古代人的知識不夠

That was ancient people's understanding, because people then didn't have enough knowledge.
就認為那是神哪

Thus, they took those celestial bodies as Gods.

現在信仰自由

Today, we are free to have our own religion,

你不能說他不對啊！

We cannot criticize others' beliefs.

十八王公那隻狗也是神呢！

There is a temple built for commemorating a dog in Taiwan.

人爭相的拜呢！

The believers worship that dog, making the dog a God.

林小姐曾去過吧？

Have you been there, Miss Lin?

我曾去！我曾去！

I have.

我去過啦...沒拜

I visited that temple only.

所以神是人認為啊！

So, God was definitely coming from people's thoughts.

蘇格拉底以前的時代，尤其希臘人的思想

Before Socrates, especially the Greek's thoughts,

哲學家的神不是宗教的神

philosophers' Gods are not those Gods of current religions.

「永恆不變」謂之「神」

"Immutable" was called God.

像哲學家第一位的泰利斯說永恆不變

The first philosopher, Thales, declared that there is immutability.

水就是永恆不變啊

Say, the water is immutable.

地球、世界不是神創造的

He thought the Earth and the world were not created by the God;

是水，源頭是水

Water is the initial element of the Universe.

你說水，我說火

so, some might say the earliest element was Fire.

你說火，我說空氣

Consequently, Air could also be thought as the earliest element of the Universe.

地水火風就出來了，原子就出來了

Therefore, the four elements came out, which inspired people to discover Atom. .

哲學家出來了，哲學家就是如此形成

People who tried to find a proper way to explain the Universe became philosophers.

蘇格拉底以前

Prior to Socrates,

哲學家要找源頭

Philosophers attempted to find out the origination.

開始從自然界找諸神的來源

They started their search for the sources of the Gods in nature,

找宇宙的來源、找世界的來源

the source of the Universe and the source of this world.

尋找來源還是經過人的觀念、六根

Finding the source of the Universe must rely on people's six senses,

才找得到

and comply with people thoughts.

沒有經過六根，要“爬到”天上看啊？

Without our six senses, we cannot perceive anything.

太陽神那位，太陽是神嗎？如何證明為神？

Is the Sun a God? How do we prove it?

『如何證明』就要推理、印證

Philosophers wanted to prove it, so they stated to reason.

產生邏輯學、產生哲學

Eventually, Logic and Philosophy were developed.

到底太陽是不是神？

So, Is the Sun a God?

那是農民收割、收穫...

It is because farmers have to grow, reap and harvest crops.

稻米或是樹木的成長

Sun shine is essential for growing up crops.

都認為是祂的功勞，所以把祂當作神

Farmer thought the Sun made an enormous contribution; this Sun must be God.

還是你認為！

They thought so!

有神！

Sun equals God!?

還是在「認為」

After all, it depends on “thought.”

古代，以老子來說

In ancient Chinese, one famous philosopher, Lao-Zi, said:

有物混成，先天地之始

“Before the formation of the Universe, all elements were mixed.”

比天地還早哩，但是他沒有講「神」

What could exist before the Universe? However, he did not mention “God.”

他講「道」，那就是「道」！

He said:”Tao was what existed before the Universe.”

老子會跑到宇宙之前？

How could Lao-Zi understand the condition before the Universe?

他怎麼會知道？要靠天眼

The vision emerged from our mind – the Mind Vision.

天眼有時看到宇宙轉著...

His Mind Vision showed him how the Universe was orbiting.

天眼就認定為準了

He thought what have seen in his Mind Vision is true.

你有上去嗎？你用天眼看到

He did not actually be on the top of the Universe,

你的真如幫你播出來

but his Original Consciousness showed the Universe for him.

「先天地之始」嗎？

Before the Universe?

天地比老子還早啊！

The Universe definitely formed much earlier than Lao-Zi,

他知道「道」在先天地之始

Therefore, he determined that Tao is earlier than the Universe,

用猜想的、用認定為準的，他用判斷的！

so that Tao can bring he to see the beginning of the Universe.

但是有道理啊

However, it sounded very reasonable, didn't it?

還是要依靠天眼播出來

His miraculous experience still relied on his Mind Vision.

所以自古代中國也好、希臘也好

Therefore, the ancient Chinese and Greeks,

《吠陀經》也好

even those Indian thinker in the “Vedas Period,”

就是把天體都當成神

all considered the celestial bodies to be Gods,

風雨雷電...

such as Wind, Rain, Thunder ,or Lightning.

噢～你看雷電

Oh, let's take a look at the God of Thunder – Indra.

在印度是守護神

Indra is a prestigious God of guardian of the whole India land.

印度人拜因陀羅

So, all Indian people worshiped Indra.

因陀羅是善見城的主人

According to the ancient stories, Indra was the ruler of “Sudarsana City.”

佛教的三十三天——忉利天宮主人

Moreover, Indra is the ruler of Trayastrimsa heaven stated in Buddhism.

是佛教思想啊

These were all Buddhist thoughts.

匯集《奧義書》的思想，找到自性、本體

Compiling the thoughts in Upanishads, we can realize there was Original Mind.

到最後回歸真如本體

Those thoughts lead us to find our inner Divinity (Dharma) and the Original Mind.

《梵書》的末期講「原人」

In the end of *Brahmana*, they discussed about the Original Mind, called “Purusa.”

從《黎俱吠陀》的末期

Also, we can see the hymns in *Rig-Veda*, such as

《造一切主歌》、《生主歌》

“*Visvakarman sukt,*” “*Prajapatya sukta,*”

《祈禱主歌》、《原人歌》

“*Brahmanaspati sukta,*” and “*Purusa sukta.*”

都是在講有一個源頭

All of them were talking about that there was an initial origination.

所以道或是真理，不管什麼宗教

Either Tao or the Reality, no matter what religion,

是在探討源頭

were looking for the source, the origination.

探討諸神的來源、宇宙的來源

Where’s Gods from? Where’s the Universe from?

世界的來源

Where’s this world from?

要從何探討？

How can we find out the answers?

還需經過六根

We need our six senses discover the answers.

希臘的古哲學家

Some of the ancient Greek philosophers,

就是蘇格拉底以前

before Socrates,

有「四大」、也有「十二大」

believed there were “four elements”, but some thought there are “twelve elements.”

認為啊！

Depended on their thoughts.

和婆羅門教的外道，不是同樣嗎？

The heretic Brahmanism had similar concept;

也是有「四大」，相同原理啊！

They also had the theory of “four main elements.”

他們的歷史和宗教哲學的演變

Evidently, the evolution of their history and the development religious philosophy,
大同小異

were very similar.

到了蘇格拉底說：

Socrates said:

「你要拋棄神的觀念」

“You have to abandon the idea of God.”

希臘人沒有儀式、沒有教規

Greek people had no rituals and no doctrines.

剛才講過，他們認為的神

Just like what I have said; the characteristic of their Gods

就是「永恆不變」

was immutability.

所以才會有水是源頭

Hence, they thought Water is the source; Water never changed.

就是神

Therefore, Water is God.

到蘇格拉底說不必再講神

Socrates said the discussion of Gods was not necessary any more.

都回歸到「認識你自己」！

Knowing ourselves was the topic people should really consider.

德爾菲神廟刻著一句名言「你知自己」

One famous saying is carved on Delphi “gnōthi se auton.”

翻譯過來就是「認識你自己」！

In English, it says “Know thyself.”

「認識你自己」就是釋迦佛對阿難說

“Know thyself” was similar to what the Buddha Shakyamuni said to his disciple, Ananda,

「皈依你自己」

“Convert your belief to yourself.”

這個「自己」就是「法身」

This “self” refers to “Dharma Body.”

釋迦佛若沒有法身

If the Buddha Shakyamuni did not have the Dharma Body,

與一般的哲學家相同

he would be as ordinary as normal philosophers.

但是哲學家、宗教家用辯證法

Philosophers and religious followers use dialectic

用歸納法印證

and induction to approach the Realty.

「認識你自己」重點掌握到「自己」來了

“Know thyself” indicated the importance of “self,”

要如何找自己呢？

but how can we find ourselves?

自古以來，哲學家就是從會變化的

Since ancient ages, philosophers attempted to find the immutability

去找不變的！

from the mutable substances.

會變的，肉體會變哪，但是本體不變

Our flesh body is mutable, but the noumenon (Original Consciousness) is immutable.

你永遠還是這個真如本體

You own this Original Consciousness forever.

柏拉圖受到兩個人影響

Plato was influenced by two people,

一位是赫拉克里圖斯

One was Heraclitus

他的「萬變流動說」

His theory, “Universal movilism,”

會變化

was talking about “Change.”

物質會變化、世間會變化

The substances changes all the time, including this world.

他用萬物形容河川

He explained the water in a river as a metaphor for the changes of all things.

踩同一個河川的水

When one steps in the water of a river, the water is flowing (changing).

水會變化，所踩的水是不同的水啊！

Water is still water, but the water is not the same water when one just stepped in.

萬變流動，赫拉克里圖斯

Heraclitus believed “Everything is in a state of flux.”

相信有變化的是本質，他不相信不變的

He believed change is the essence; he did not believe that the immutable exist.

但是巴曼尼德斯反對

However, Parmenides opposed the theory of “change.”

巴曼算是「有自性」的

Parmenides thought “being” (self-nature) is real.

他相信「不變的才存在」

He believed in “Only the unchangeable (static) really exist.”

赫拉克里圖斯說「變動的才是存在」

Heraclitus said “Only changing substances exist.”

他不相信不變，另一位相信不變

One believed in the mutable; the other believed in the immutable.

赫拉克里圖斯和巴曼尼德斯

Both Heraclitus and Parmenides

都早柏拉圖一百歲

were 100 years earlier than Plato.

柏拉圖是蘇格拉底的學生

Plato was Socrates' student.

他採取這三位的理論

Plato combined these three theories (Heraclitus, Parmenides and Socrates)

柏拉圖發明這個，就是我們的六項

to generate his own theory, which is quite similar to our Inner Six Senses.

理型論、型相論、觀念

Idealism or ideal

柏拉圖的哲學

was the most important part of Plato's philosophy.

「觀念」就是「理型」、「實相」的意思

Idea is Ideal, the true-form Reality.

「實相觀」是兩千多年來

The aspect of "True-form Reality" has been discussed

西洋哲學在探討的

in Western philosophy for more than two thousand years.

你現在有六項，勝過柏拉圖

You can experience your Inner Six Senses; then your experience surpasses Plato's.

我沒騙你

I am not lying.

柏拉圖的靈感來自於蘇格拉底所謂的...

Plato's inspiration came from Socrates' thoughts.

你看他的名詞如何說呢？「個別物」

See how Plato expressed a noun - the "particular."

「個別物」就像杯子，「經驗世界」

A "particular" is like a cup, which belongs to "empirical world."

「可覺世界」這些稱為「個別物」

We call everything "particular" in this "sensible world."

可以透過歸納法

By taking advantages of induction,

而形成普遍法則、普遍定律

Philosophers created the "Universal laws."

何謂「普遍」？西洋哲學的「普遍」

What is universal? The meaning of "Universal" in Western philosophy

就是「遍佈一切處」，就要法身啊！

is "omnipresent," and only the Dharma Body can be so.

「普遍定律」不是用眼睛看的

"Universal" cannot be seen by our physical eyes;

是用思想、理性去接觸的

it can only be experienced via our thoughts or ideas.

比如說你的幻想，你去高雄，一下子又想

For example, you can think of being to Kaohsiung or other places now.

我若有一個分身又去加拿大、又去哪裡

If I have a Dharma body, I can be in Canada or everywhere right away.

用思想、用理性想去掌握的，稱為「普遍」

Because I can control it by my thought and idea, it starts to be “Universal.”

無限的意思

“Universal” can be interpreted as “Infinite.”

「個別物」有限

The particular is finite.

這杯就這杯、地球就地球

This cup is a cup; the Earth is the Earth. Everything is finite.

都是看得到的稱為「可見之物」

Everything we can see is the “Visible substance,”

「普遍」是「可知之理」

but “Universal” is the “Intelligible ration”

柏拉圖在《理想國》

In Plato’s *The Republic*,

以「線」的譬喻就是這個意思

he used a famous allegory, “the divided line,” to describe the world.

上方的是可知的

The top part of the line represents the intelligible world;

下方的感官世界是可見的

The underneath part represents the visible world.

柏拉圖分兩項去看理型價值

Plato divided the world into two parts to observe the rational value.

柏拉圖看的價值，就是向越高的

The higher part of the line, the more the valuable it is;

越離開物質的，越有價值

he further from the visible substance, the more the valuable it is.

所以他的「型相論」很價值

Therefore, his idealism was significant.

在很多年前

I have addressed Plato’s “idealism”

我有講到「型相論」了

since many years ago.

柏拉圖的神能把宇宙萬物

Plato’s God can move everything in the Universe,

搬運、落在你眼前的空間

and transport it to the space in front of our eyes.

那不是實相嗎？

This conforms to the true-form Reality.

就是六項啊！

Also, this is how our Inner Six Senses function.

柏拉圖要如何搬運？

What did Plato's "transport" mean?

他有三個宇宙構成的方法、模式

In Platonic cosmology, three main topics constitute the Universe.

第一個觀念，「以觀念的模型

First, Idea; "We take our idea/concept as the model, and

物質為材料，落在你眼前的空間」

take the substance as material to fill into this model to transport it to the space in front us."

「空間」就是實相裡面的「實相空間」

"Space" refers to the space in "true form of Reality."

你看到實相要讓它落入空間

To see the Reality, you have the Reality moved to this "space."

假設杯子就有杯子的空間

A cup gets a space for the size the cup.

世界就有世界住的空間

The world has its own space as well.

「物質為材料，以觀念為模型」

"Take our idea/concept as the model, and take the substance as material."

什麼意思？

What does this mean?

『我要想一個杯子』——觀念

"I want to think of a cup." – the idea.

你的觀念為模型，杯子的模型出來

Your idea becomes a model, or pattern, and the model of the cup shows up in your mind.

杯子——材料，以它為質料

Material – the substance of the cup becomes the material.

形成杯子形式為材料

After the material fills into the model,

耶！杯子就在眼前這樣

the cup is created in front of your eyes.

木村泰賢與高楠順次郎寫

On page 255 of *The Religious history of Indian Philosophy*,

《印度哲學宗教史》二五五頁有寫

written by 木村泰賢 and 高楠順次郎,

柏拉圖腦底的概念，可以投出外在的客觀

Plato's ideas in his mind, can be projected to outside and become an objective existence;

方向、方面都可以，形成觀念世界

This "Ideal world." can be formed in whichever direction and whichever dimension.

這樣不是六項嗎？

This exactly means the manifestation of our Inner Six Senses.

好，回歸蘇格拉底剛才講的

Ok, let's think about what Socrates said;

「以個別物透過歸納法，形成普遍定義」

"With induction, a particular can become Universal."

「歸納法」是如何？

What is “Induction?”

比如說這些都是人，一個、一個不同

For example, you are all people; one is different to another.

你若是一個一個算，你是羅楚明

If I count the you guys here one by one, you are Mr. Luo,

你吳董、你誰...

and you are Mr. Wu..

歸納，你們都是人，稱為「歸納法」

With induction – all of you are human.

歸納為一項就對了

Many different items are induced to one category.

但是又想回來，可否從這一項再歸納...

Can we make further induction?

再擴充出去，變成「普遍人」？

Or can we expand this concept of “human” to become “Universal human?”

所以「普遍人」讓柏拉圖產生靈感

Therefore, the concept of “Universal human” inspired Plato.

形成「觀念」，觀念可以普遍啊

The “human” forms an “idea;” the “idea” is capable of being universal.

觀念可以一個變兩個、變三個

The idea can be reproduced to two or three or more.

觀念哲學是用「花」和「馬」

Philosophers used the examples of flower and horse to illustrate Idealism.

一朵花可以變兩個、變無限個？

How could one flower become two flowers, or infinite number of flowers?

一分多就普遍了

One-become-Many is the principle of Universal.

「觀念」成普遍化之「共相」，觀念成型相

“Idea” can be universalized to “Universal”; the idea becomes vivid image.

他的頭腦真的出現呢！腦底出現！

The imaged truly emerged in Plato’s mind and in his brain.

他的概念在想而已

He was in the meddle of thinking,

耶！真的出現花，出現兩朵花！

but the flowers appeared, two flowers.

柏拉圖然後可以把它移出來外面

Then, Plato was able to “move” the flowers to the outside space.

你看，觀念成型相呢！

See! this is how “idea” becomes an “ideal form.”

結果兩千多年的哲學

This is Plato’s philosophy that has been argued for more than two thousand years.

懷德海 Whitehead 說的

Like the famous saying from A.N.Whitehead,
兩千多年的哲學
“More than two thousand years, the European philosophical tradition
都是在替柏拉圖註解而已
is that it consists of a series of footnotes to Plato.”
就像幾千年的佛學
Similarly, several thousands years of Buddhism
都在替釋迦佛解釋
is a series of footnote to the Buddha Shakyamuni.
廿世紀的愛默生，美國的哲學家也說
Twentieth century, the American philosopher, R.W.Emerson, said:
柏拉圖就是哲學，哲學就是柏拉圖
“Plato is philosophy and philosophy is Plato.”
柏拉圖的哲學是什麼？
What is the Plato’s philosophy?
就是型相！
Idealism!
型相產生「分離」學說
The theory of “participation” was derived from the ideal.
「型相」分離出模仿、分享、共相問題
“Ideal” can imitate, share and become Universals.
柏拉圖把普遍的很多、很多的變成一個
Plato induced many things to be the Universal.
觀念可以
So, ideas can be Universal.
普遍觀念的理型世界很多的翻譯不同
There are many different translation of “Universals” or “Ideal world.”
有的說形、有的說相
Some might think the ideal is fragmental images; some might think the whole appearance.
形論、相論，也有說型相論、理型論
Although there were many interpretations of idealism,
觀念論、理念世界，都是相同意思
They all got the same meaning.
所以人的概念可以投出外面
Therefore, people’s ideas can be projected to outside world,
變成客觀的觀念世界
and becomes a objective “Ideal world.”
等於說，這個杯子，以杯子觀念為模型
Say, this cup; we use the concept of this cup to be the model,
想一個杯子，觀念製作這杯子
and then we create a identical cup by thinking of the model we’ve installed in our mind.
或是製作鼓、一座鐘、一間廟、一個世界

So, we can create everything, such as a drum, a hanging bell, a temple and even a world.

觀念模型，共相模型

The model of idea! The model of Universals!

以物質為材料，觀念型相都出來了

So, material and the ideal model have shown up,

落在你眼前的空間

and can exist in the space in front of you.

這是宇宙形成的主要因素

These are the main components to form the Universe.

形成宇宙就是空間，能容的意思

One of them is space.

又另外一個翻譯稱為「能容」，能容納

Another name for space is “receptacle.”

觀念可以容納，實相空間！

Idea is receptacle,

能夠容納

the space of so-called the Reality Space.

「能容」又稱為「扣拉」

“Receptacle” or “Space,”

「材料」與「觀念」

“material” and “idea,”

扣拉三個構成宇宙世界

Three main topics constitute the Universe in Plato’s cosmology.

你現在的六項也是這些意思啊！

Now, the manifestation of your Inner Six Senses means the same thing.

你想，咦？我想就有了！

You think something, and it vividly appears.

「你想就有」是柏拉圖的哲學

This indeed is Plato’s philosophy.

你想就有了？

Now, you think something, and something shows up,

你以前怎麼想不出呢？

but you could not do this before, why?

最排斥柏拉圖的型相是他的學生亞里斯多德

One who repelled Plato’s idealism the most was Plato’s student, Aristotle.

他（亞里斯多德）說柏拉圖幻想、荒謬！

Aristotle said that Plato’s theories were unrealistic and absurd,

柏拉圖就建立「分離問題」

especially the theory of “participation.”

假設人和馬在外面，還有共相在裡面

If the universal people and horses could be truly moved outside,

普遍於外面就客滿了、人已很多了

and there are already a lot of current creatures in this space we are living in,

共相又分很多，不就爆炸、就充塞？

this space would be overcrowded and exploded, right? (Aristotle's doubt)

普遍共相佔空間

The Universals could occupy the space!?

這個「分離」要如何解釋？

Aristotle cast doubt on Plato's "participation."

柏拉圖卻解釋不出來

However, Plato could not clearly explain it to Aristotle.

所以亞里斯多德排斥他

So, Aristotle repelled Plato.

甚至於到了後期的尼采

Even Nietzsche in the later period of Western philosophy,

也要發言個兩句

rejected Platonic philosophy,

就罵柏拉圖說

and criticized Plato adversely that

簡直和世界為敵！

Plato was opposite to the entire world.

你以前在西西里

"You, Plato, were once imprisoned as a slave in Sicily;

被人關起來當奴隸

you were frustrated and hopeless,

你失意又落魄時，對世界的不滿

so you created ideal world,

所以你創造觀念世界

to show that you were dissatisfied with this world."

結果是尼采自己如此，他自己對世間不滿

It turned out that it was Nietzsche himself who detested this world.

講出他自己的心聲啊

His critique on Plato reflected his own discontent.

柏拉圖永遠堅持有理型世界、觀念世界

In Plato's whole life, he insisted that there is an ideal world.

就是人間淨土

The ideal world is so-called the Pure Lands.

現在佛教說要實現人間淨土

Nowadays, Buddhism emphasizes that we have to achieve the Pure Lands;

你想的涅槃的世界，可以融入

You can enter and experience the world you create in Nirvana.

可以把你的房子、把房間擴大

You may enlarge your house and rooms to

形成很好的世界、住很好的地方

live in a very wonderful world.

六項融入，可以解脫掉呢

Your Inner Six Senses in Nirvana can completely replace this material world.

柏拉圖還不到解脫境界

Plato has yet achieved the realm of “replace.”

柏拉圖可以看見，但是無法融入

He could have the vision of ideal world in his mind, but could not enter it.

所以他...看了看...認真說來才三項而已

so, from my point of view, he did not completely achieve Nirvana.

若說六項六百分，他差不多三百分而已

If the ultimate score of experiencing Nirvana is 600 points, Plato was about 300 points.

實相不夠，還解釋不出來

His experience of the Reality (Nirvana) was not complete enough to explain it.

以「普遍」的定義

According to Plato's definition,

造成無限的觀念世界出來

the “Universal” can create an infinite ideal world.

釋迦佛就解釋得出來

On the contrary, the Buddha Shakyamuni could explain it clearly,

柏拉圖不能像釋迦佛那麼偉大讓人拜

That was why Plato was not as noble as the Buddha Shakyamuni to be worshiped,

柏拉圖去世，只有理念存在

Plato has only got his theories left after he died,

釋迦佛可以「法身」出來

but the Buddha Shakyamuni could manifest his own Dharma Body.

能夠分「報身」、分「化身」出來

Dharma Body is also regarded as “reward body” and “transformation body” in Buddhism.

「分化身」可以解決「分離」問題

Dharma Body can solve the difficulties in Plato's “participate.”

所以柏拉圖到最後把《理想國》

In the end of chapter nine

第九章結束時

of *the Public*,

他將「理想國」的架構已經構造好了

Plato accomplished the skeleton of the “Utopia,”

但是無法實現

but he could not achieve it.

阿第曼圖感嘆著

Adeimantus sighed with emotion;

像理想國世界這麼完美的城邦

“Such a perfect town in the ideal world, like Utopia,

到哪裡...到處不可能實現的

is not going to come true anywhere.”

蘇格拉底就回答阿第曼圖...

Socrates answered Adeimantus...

柏拉圖的著作寫蘇格拉底的對話

Socrates' dialogues were recorded in Plato's writings.

蘇格拉底就告訴他

Socrates answered Adeimantus,

也許可以用理型的模型，安裝在天上

maybe we can use the model of ideal, and install it in the heaven,

讓有興趣、有意願的人去沈思

to inspire those people who are interested to think.

現在就有這個世界，以後也有這個世界

We have this ideal world now, and we will also have it in the future.

無差別，你看蘇格拉底講出實相世界

Everlasting and immutable, this was how Socrates described the world of Reality.

西洋哲學註解你的六項

Western philosophy explains our Inner Six Senses.

柏拉圖的型相就是如此

Plato's idealism is the same.

比如說物質世界的個體物、事物

For example, all the "particular" things in this material world,

經驗世界都是外面看得到的

or the empirical world, are visible to us.

「可見的世界」屬於「經驗世界」

"Visible world" belongs to the "empirical world."

「抽取它的型相，進入你的觀念」

"Take its appearance/model into your idea/concept."

我常常拿著一個杯子

I often hold a cup and demonstrate this;

來，看好喔、看好喔、來喔

Watch this cup,

杯子型相抽取進入腦中

and enter the appearance of the cup into our mind.

就是「分離學說」

This is Plato's "Participate."

頭腦就...怎麼想都想不通！

However, nobody realized that.

兩千多年不知道柏拉圖在講六項啦！

Plato introduced our Inner Six Senses more than two thousand years ago.

世上第一間大學是他創立的

The first university in the world was established by Plato

還是在研究實相，也包括了心理學

for students to study the Reality and Psychology.

柏拉圖的心理研究「靈魂」

Platonic psychology studied about the “soul.”

「靈魂」是「心智」，類似於「般若智」

“Soul” is “psyche,” which is similar to the “Inner Wisdom” in Buddhism.

要靠般若智去接近觀念世界

The inner wisdom is the only way to approach the ideal world,

噢～很合乎以空入涅槃的道理呢

and this concept confirms to that the voidness is the only way to approach Nirvana.

柏拉圖建立型相，亞里斯多德罵他

Plato created idealism, but Aristotle disagreed with him.

柏拉圖被排斥...仍堅持有理型

Although Plato’s theories were repelled, he still insisted that there is ideal world.

有「觀念世界」和「感官世界」

There are “Ideal world” and “Sensational world;”

「觀念」與「感官」的「宇宙二元論」

“Ideal” and “Sensation” constitutes the “Dualism of the Universe.”

「人」與「靈魂」

“human” and “soul”

稱為「人生二元論」

constitutes the “Dualism of life”

所以柏拉圖二元論

To sum up, the dualism of Plato’s theories

就是宇宙與人生

comprise the Universe and life.

柏拉圖認為一切的知識

Plato thought all the knowledge

都來自於靈魂、來自過去世

came from the soul or from the previous life.

柏拉圖有前世觀

Plato believe there was a previous life,

但是「前世」現在是江湖術士在說的

but now “previous life” is a topic that charlatans often love to talk about.

柏拉圖人生的目的是追求前世

The main goal of Plato’s life to seek for “previous life,”

——靈魂

The Soul.

亞里斯多德即使再否認柏拉圖

Although Aristotle to denied Plato’s theory,

他還是要講靈魂

Aristotle still admitted that people have soul.

要是沒有靈魂...

Human cannot live without soul.

心智的意思，靈魂

Psyche is soul.

堯仔，psyche，稱為「心智」

Yao, P-S-Y-C-H-E, refers to our mind. In my opinion,

心智的翻譯比靈魂好

“Psyche” is a better interpretation than “Soul” to indicate the mind.

這是屬於心的智慧

We are talk about the wisdom of our mind,

——理性去接觸

which can only be approached by our ideal.

柏拉圖想法

Plato's question,

人死後靈魂跑去哪裡？

Where is the soul going after the people die?

因為有過去就有未來呀

If previous life existed, then there must be a future life.

未來要如何處理？

How can we deal with the future?

就是說人死後，人生的二元論

Say, after people are dead, how can we can integrate the “dualism of life”

要如何安放在宇宙的二元論？

into the “dualism of the Universe?”

後世要如何？

How can we understand our next life?

所以哲學、柏拉圖的思想

So, the Western philosophy and Plato's theories

研究人從哪裡來？往哪裡去？

all focused on where the life came,

死後要去哪裡？要放在哪裡？

and where it will go after death?

來世間應做什麼？

What should we really do in this world?

當然有的生意人，來這裡是做生意

Of cause, businessmen would probably answer that they want be a rich man.

從事政治的人，來這裡是當總統

For politicians, their goal might be to become the Present.

以哲學家來說，他們研究的問題

From philosophers' standpoint, the topic they must look into

就是「宇宙與人生」

is “life and the Universe.”

剛才講要找來源

Just now, we were talking about seeking for the source,

找永恆不變，稱為哲學

finding the immutable, which is called Philosophy.

哲學再演變成宗教

Then Philosophy became religions.

哲學來檢驗宗教，神在哪裡？

Afterwards, the philosophy is used to inspect the religion; where is God?

若是以柏拉圖而言，人從哪裡來？

Plato wondered where people came from.

理型世界來的，神觀念來的

He thought people were from the ideal world, from the idea of God.

至於在柏拉圖的《理想國》

Stated in *Timaeus*

《迪邁斯篇》

of Plato's *the Public*,

有一位狄米奧格工匠神...

there is a God of craftsman, Demiurge.

但是不是耶穌的上帝

Demiurge is not the same God as Jesus' God.

狄米奧格可以...就像想一個杯子

Demiurge can create a cup with his thought.

實相杯子從哪裡來的？

Where did the ideal cup come from?

亞里斯多德問柏拉圖

Aristotle asked Plato many questions;

怎麼會有觀念杯子？

How could the ideal cup really be created?

觀念杯子怎麼可以在你腦中？

How could it be possible that the ideal cup truly appeared in your brain?

怎麼心物合一？無法相融？

How could you make the material integrated with your mind? Are they compatible?

怎麼有型相？什麼人幫你做的？

How could the ideal be possible? Who made it?

你裡面那個是誰幫你做的？

Was this done by someone inside your mind?

當時柏拉圖講不出來，型相有哩！

At that time, Plato could not answer these questions, but he can realize the "ideal".

想了就有哩！

When Plato thought something, the thing he thought showed up.

到最後想出來，想、想

He tried many times.

柏拉圖稱為「狄米奧格」

Plato thought this was God's capacity for moving things from inside;

他把祂當成「工匠神」

He took this God as a powerful craftsman, and named it "Demiurge."

等於說是「柏拉圖的神」

We can say Demiurge is Plato's God,
能把宇宙萬物搬運，落在你眼前的空間
who can move everything in the Universe, and put it into the space in from your eyes.
柏拉圖的神就是狄米奧格
Now, we know Plato's God is Demiurge.
「狄米奧格」到西元後三五四年
However, one man named A. Augustine, born in 354 C.E.,
出了一位奧古斯丁
who agreed with the concept of Demiurge and
噢！將柏拉圖的思想融入
adopted Plato's theories.
噢！變成「上帝」！
Because of Augustine, Demiurge became “the Almighty” in the Christian religion.
狄米奧格思想融入於基督教中
The concept of Demiurge was added into the Christian beliefs.
泰利斯第一位哲學家說，世界上充滿了水
Thales, the first philosopher in the world, said this world is filled with water.
水就是宇宙的來源，萬物的來源
Water is the origination of the Universe, the source of all things.
泰利斯講「世界充滿了神」
Thales said “this world is filled with God.”
水是永恆不變的
Water is immutable,
神是永恆不變嘛
and God is immutable.
泰利斯說有水
Thales said water,
基督教就上帝說有光就有光
In the Christian religion, God said, “Let there be light, and there was light.”
「上帝」有光
The God made light.
光就是上帝
Light is God.
基督教若把「上帝」當成是你的本體
If the Christians realize the God is our original consciousness,
噢～非常完美的宗教！
it would be a prefect religion.
基督教很簡單的修法
Activities to practice the Christian religion are easy;
它也有「放空」啊
“Experiencing the emptiness” is one way to approach God.
你看它的祈禱

The prayers in the Christian religion always say

「主啊，讓我一切獻給你！」

“God, let me give everything to you!”

放空啊！一切就是都放空啊

The emptiness, giving everything away means the void,

你就接近主了！很簡單的

makes you close to the God.

祈禱「主啊

Hearing the prayer:

讓我一切獻給你！」

“God, let me give everything to you!”

你若以人來想

Some might feel weird;

哎喲！怎麼什麼都要獻給「祢」？

Why should we give everything to God?

那個想法就不對了

This would be a wrong interpretation of the prayers.

意思是放空

The true meaning of it is “the emptiness of your mind.”

用理性才能接近觀念世界

Only the ideal can approach the ideal world,

接近「善」的實體，接近上帝，接近涅槃

the Goodness, God and Nirvana.

所以《梨俱吠陀》一直到《奧義書》

Therefore, from *RigVades* to *Upanishads*,

到最後回歸、回歸觀念世界

No matter what the stories of the celestial bodies or Gods are about,

不管講到那個天體、講到諸神，講到...

they were talking about returning - returning to the ideal world;

喔～拜拜、忌諱一大堆、形式一大堆

However, both *RigVades* and *Upanishads* placed too much emphasis on taboos and rituals.

《奧義書》便演變成哲學「阿特曼」

“Atman” is one philosophical topic derived from *Upanishads*.

就找你的本體

Atman means your Original Consciousness.

「解脫輪迴」就是從《梵書》出來的

The thought of “Liberation from transmigration” came from *Brahmana*.

你若是研究釋迦佛思想

Analyzing the thoughts of the Buddha Shakyamuni,

是從《奧義書》採取的！

you would realize most of them were inspired from *Upanishads*.

佛是印度人

The Buddha Shakyamuni was born in Indian,

小時受婆羅門的老師教導

so he was taught by teacher of Brahman when he was young.

婆羅門的基本經典《梵經》

The fundamental sutra of Brahman is *Brahman*.

就是在說《天啟經》

One apocalyptic sutra that is adopted from *Brahman* is named *Srauta sutra*,

講神如何、起源如何

talking about stories of Gods and how those Gods originated.

《天啟經》、《家庭經》、《法經》

In Brahman, there were “*Srauta sutra*”, “*Grhya sutra*” and “*Dharma sutra*.”

那個「法」字，釋迦佛採用

the Buddha Shakyamuni continued using the word “Dharma.”

他的「一切法」就是從「法」字出來的

His “all Dharma” came from this word “Dharma.”

日本的佛學家深入剖析出來

Having probed into Buddhism,

不能說釋迦佛「繼承」《奧義書》

Japanese professors did not think the Buddha Shakyamuni inherited the thoughts of *Upanishads*,

因為他另創宗教

because the Buddha Shakyamuni created another religion.

當時是新興宗教

At that time, Buddhism was a new and developing religion;

與「耆那教」是非正統的宗教

like “Jainism”, Buddhism was a heterodox religion.

中國也好、外國也好

Both Chinese philosophy and Western philosophy

都是在找「不變的」

have been seeking for the immutable for long time.

講到現在的「六項」

Now, the Inner Six Senses we are talking about

找你自己的本體，透過實相顯真如本體

is to find your Original Consciousness and to manifest the true-from Reality.

比如說，常常在講杯子

For example, I usually say “cup.”

來，你想一個杯子

Look, if you think of one cup,

你就把杯子解脫掉

and the cup can vividly appear.

就可以看你變成了別人

Then you can replace your appearance by other's.

如此融入呢！你的形相不見呢！

The experience of this integration is so real; you can feel the appearance replaced!

柏拉圖無法實現，他融入不了

Plato couldn't achieve this; he did not know how to be integrated in his ideal,
他沒有再進一步研究下去
so he could not study about the ideal any further.

柏拉圖四十歲才開始顯露

Plato's ideal world started to be revealed when he was forty.

柏拉圖六十歲時

When Plato was sixty years old,

亞里斯多德才十七歲而已，還很年輕

Aristotle was only seventeen, very young.

亞里斯多德批判柏拉圖

Aristotle criticized Plato all the time.

亞里斯多德當然體會不了型相

Of course Aristotle could not understand the ideal.

到後來亞里斯多德產生「四因說」

Afterwards, Aristotle created "the four causes:"

有「質料因」、「動力因」

They are "Material cause," "Efficient cause"

「形式因」、「第一因」

"Formal cause" and "the First cause."

到十三世紀...

In thirteenth century,

「多瑪斯」引用亞里斯多德的「第一因」

Thomas Aquinas adopted Aristotle's "the First cause."

上帝就是「第一因」

The God is the First cause,

第一因——宇宙最高、至高無上的源頭

the First cause – the highest and supreme cause in the Universe.

《奧義書》回歸「第一因」思想講本體呢

The thought of "the First cause" stated in *Upanishads* is about the Original Consciousness,
所以佛教到最後說到《如來藏經》

so Buddhism eventually mentioned *Tathagatagarba sutra* (Dharma-hidden).

《如來藏經》是三世紀初翻譯出來的

Tathagatagarba sutra was translated into Chinese in the 3rd century.

《如來藏經》翻譯出來後

After *Tathagatagarba sutra* had been complete translated,

它就告訴你，煩惱中就有如來了

People stated to know that Dharma is hidden in our vexation.

因為煩惱蓋住，你不知道

Dharma was totally covered so that people never knew it.

咦！我怎麼有本體？我怎麼有如來？

Do I have the Original Consciousness? How do I have Dharma?

本體簡單的說就是如來

Simply speaking, the Original Consciousness is "Dharma."

從宇宙第一因——宇宙至高無上的源頭

The First cause of the Universe – the supreme cause of the Universe-

回歸到人的本源

can be thought as the origination of human.

人的真如本體即宇宙本體

The Original Consciousness of human is exactly the Original Consciousness of the Universe.

而《如來藏經》以「真如本體」

Tathagatagarba sutra used the term “the Original Consciousness”

表達「如來」，表達眾生心

to represent “Dharma” inside our mind.

《如來藏經》有十經，代表作《如來藏經》

There are ten sutras together called *Tathagatagarba sutra*, and some of them were very famous.

《勝鬘經》、《不增不減經》這三部

Tathagatagarba sutra, *Srimaladevisimhanada-sutra*, *Neither Increasing nor Decreasing sutra*

甚至於《大涅槃經》也有份

and *Main Nirvana sutra* were all very representative works.

比如說《不增不減經》有「三法」

For example, *Neither Increasing nor Decreasing sutra* discussed about “three Dharmas.”

這「三法」就是

“Three Dharmas” refers to that

「法身就是如來藏、就是眾生」

“Dharma Body is our Dharma-hidden consciousness, and is all living beings.”

《大般涅槃經》我們以前曾講過

The saying in *Nirvana sutra*,

「一切眾生都有如來德性」

“All living beings have Dharma Divinity,”

是《華嚴經》演變出來的

was derived from *Flower Ornament sutra*:

「一切眾生都有佛性」

“All living creatures have Buddha-hood Divinity.”

《華嚴經·如來性起品》

Flower Ornament sutra taught us

「一切眾生都有如來德性」，眾生不知道

that all living beings have Dharma Divinity, but no one knew.

《夜摩宮中偈讚品》欲了解此三世諸佛

“*Suyama Palace Sing in Verse*” said that if one wants to realize the Buddha in three times-

「一切唯心造」

the past, the present and the future - one must realize that everything is created by mind.

還是要從心著手

Therefore, we still need to start from our mind.

「心」造如來，生成宇宙第一因

“Mind” created Buddha-hood divinity, which is the first cause of the Universe.

「心」找到宇宙與人生之源頭

“Mind” can find the source of “life and the Universe.”

剛才說，《老子》先天地之始的道

Just now I said; Lao-Zi's Tao was prior to the formation of the Universe.

《梨俱吠陀》說天地諸神

RigVades described all God of this Universe.

你有去天地嗎？你有去嗎？

At that time, nobody could physically visit the Universe.

還是要經過你的天眼在那裡...

They relied on the vision of mind...

柏拉圖的思想演出來的觀念世界

Plato's thoughts created the ideal world

——宇宙的生成

- the formation of the Universe.

釋迦佛「三界唯心」很有道理

So, what the Buddha Shakyamuni said about “everything is created by mind” made sense.

離開你的六根來說宇宙

It is totally unreasonable to exclude our six senses to explain the Universe

都不合理的，要根據你的六根

Everything must be based on our six senses.

所以回歸「如來藏」

So, return the topic to the “Dharma-hidden.”

如來藏...藏在你心中

The Dharma has been hidden in our mind.

一般人說『我怎麼是如來？』

Most people would say “How could I have Buddha-hood Dharma?”

『我還在...還在找工作

“I have the same Dharma as Buddha's? But I am still looking for a job.”

怎麼說我是如來呢？』和工作哪有關？

“How could this be possible?” However, this is nothing about one's daily life.

煩惱中『我怎麼有如來？』

When vexed, one would doubt that “How could I have Dharma Divinity.”

這個疑惑把你蓋住了啊

This doubt just covers your Dharma Divinity.

所以《不增不減經》講「三法」

So, *Neither Increasing nor Decreasing sutra* said about “three Dharmas:”

「法身就是如來藏、就是眾生」

“Dharma Body is our Dharma-hidden consciousness, and is all living beings.”

《華嚴經》也如此說

The Flower Ornament sutra also said,

「心、佛、眾生無差別」

“Mind, Buddha-hood and all living creature are equal.”

所以「三界唯心」哪！

Therefore, “everything in Buddhist three worlds was created by mind.”

《大日經》也如此說
The Mahavairocana Tantra also said,
一切諸佛、一切天女...
All Buddhas and all fairies...
都是從你的本心出來的
all came from you Original heart.
只差別在名詞不一樣
Different names all have the same meaning.
有的說「心」、有人說「真如」
Some called it “Mind”; others, “Original Consciousness.”
好，再講到「真如」
Let’s look at the “Original Consciousness.”
《寶性論》就是引用此三經
Jewel-Nature Treatise cited the main points in *Dharma-hidden sutra*,
加以總結論、集大成
and summarized them to become a comprehensive treatise.
「如來就是法身、就是真如、就是佛性」
“The Buddha-hood is Dharma Body, is the Original Consciousness, and is the Divinity.”
《寶性論》三義
That is the “three comprehensive meanings” of *Jewel-Nature Treatise*.
然後《入楞伽經》又出來
Then, “*Sutra on Entering Lanka*”
再加以總合地講
summed up all of those concepts and said,
入證，進入自證自明
“Entering attainment achieves self-witnessing,”
自己內證自己——證道
witnessing self – attaining the path of life.
「證」就是從內心進入
“Attainment” means entering the mind,
稱為「入楞伽」
called “Entering Lanka.”
楞伽是指真如本體
“Lanka” refers to the Original Consciousness.
入楞伽城再顯出此法界出來
Enter Lanka in order to manifest the Dharma world.
《如來藏經》雖是有十本
Ten different sutras were combined in *Tathagatagarba sutra*,
但是用這三本，包括《寶性論》四本
including *Jewel-Nature Treatise*;
簡單說就是
they all indicated that
「如來覆蓋於你的心中」

“The Dharma is covered in your mind.”

讀過佛經的人都聽過

People who study about Buddhism all heard that

「一切眾生有如來德性，被煩惱覆蓋

“All living beings have Dharma Divinity, but it is covered by vexation,
所以不能顯發」

so Divinity cannot be manifested.”

《勝鬘經》稱之為「在纏如來」

Srimaladevisimhanada-sutra names this situation “Fettered Buddha-hood.”

至於「出纏如來」，脫離掉你的煩惱了

As for “Unfettered Buddha-hood,” it means one has liberated from vexation.

「出纏如來」稱為「法身」

“Unfettered Buddha-hood” is called “Dharma Body.”

法身遍佈一切處

The Dharma Body is omnipresent;

普遍遍佈一切處

The Plato’s Universal is omnipresent.

所以你的觀念世界裡面

So, in your ideal world,

祂處處皆能普遍

the Dharma Body can be omnipresent.

噢！忽然間你的法身看到

Suddenly your Dharma Body might see

老子所謂之先天地以前

“before the formation of the Universe”, like what Lao-Zi said.

喔～法身怎麼去到那裡了？

Oh! How could the Dharma Body reach there?

萬法唯心的時空範圍呀！

The Dharma of mind can reach infinite space-time,

所以「心」產生觀念世界出來

so our mind can create the Ideal world.

認真說，觀念世界、理型

Seriously, the ideal world

等於佛教的涅槃哪

equals the Nirvana in Buddhism

只差別在亞里斯多德、蘇格拉底

The only difference was that Aristotle,

柏拉圖沒有法身哪！

Socrates or Plato could not manifest Dharma Body.

他們知道理論

They only knew the theories.

因為他們是哲學家啊

Because they were philosophers,

哲學家要了解

they must understand

要如何用邏輯法、用辯證法...

how to use logic and dialectic to reason things.

像亞里斯多德的邏輯法分為兩種

Aristotle divided the logic into two ways,

「演繹法」和「歸納法」

“Deduction” and “Induction”

「演繹法」，絡繹不絕的繹

“Deduction” provides the conclusion first,

「演繹法」是先結論，然後一直推理

and then starts and reason

推理到最後...

until the end...

喔！就是這樣！

Oh, that is it.

比如說你有真如本體

For example, you have the Original Consciousness,

真如本體要如何證明？

but how do you prove it?

因為是如何...六項，喔！所以有本體！

You can feel the vision from you mind, or the Inner Six Senses; so, you have it.

如此「演繹法」

This is Deduction,

「歸納法」剛才講的

Induction is different to Deduction;

擷取、擷取，哎！你就是人！

Induction gathers the similarity from different items and makes a general conclusion.

至於「歸謬法」和「歸納法」又不相同了

However, “Reductio ad absurdum” is another method; it proves things by contradiction;

一直問問題，一直攻

it proves things by contradiction and asking questions,

攻相對的理論，聽你說，他不出理論

but does not bring up any new idea.

和龍樹的歸謬法一樣

Like the Indian philosopher, Nagarjuna,

龍樹彷彿很厲害似的，喔～有「歸謬法」

was good at debating;

有「迴諍法」、有「辯證法」

He was expert in “Reductio ad absurdum” and “Dialectic.”

辯證法是從否定到肯定

Dialectic is from negation to affirmation.

如黑格爾的辯證邏輯的形式：

That is similar to G.W.F.Hegel's dialectical logic:

正→反→合

Thesis → Antithesis → Synthesis;

即佛教之「空」—「有」—「中道」

and “Emptiness” → “Existence” → “The middle path” in Buddhist philosophy.

辯證法的邏輯

This kind of dialectical logic

是以「矛盾」為原則

is based on the principle of “contradiction.”

如康德的「先驗辯證法」

For example, Kant's “transcendental dialectic”

從「二律背反」表現出「幻相」（空）

is using “Antinomy” to represent “illusion” (Emptiness).

中道、緣起性空；二律背反

The Middle Path, Emptiness in nature, or Antinomy

所以真理都一樣

all indicated the same way to dig out the truth.

印度的和尚有過去希臘

The Indian monks had been to Greece

曾與雅典接觸過呢！

and contacted with philosophers in Athens.

所以柏拉圖受《奧義書》影響

Therefore, Plato might somehow be influenced by *Upanishad*.

《奧義書》在台灣是不怎麼被看得起

In Taiwan, not many people appreciate *Upanishad*,

《奧義書》哲學很深入

but the philosophy in *Upanishad* was very profound.

影響了叔本華

A. Schopenhauer was deeply influenced by *Upanishad*.

木村泰賢《印度哲學宗教史》

木村泰賢's *The Religious history of Indian Philosophy*,

提出柏拉圖觀念

brought up that Plato's ideal,

他講從腦底的概念

the concept generated from brain,

投諸外在的客觀世界，形成一個觀念世界

can be projected to the outside objective world, to form a ideal world.

《奧義書》講到五項，既吃得到

Upanishad was discussing about the five senses in mind.

也聞得到，能享受又能妙樂呢！

With these inner five senses, one can experience the wonderful happiness.

我們六項可以吃、聞、嚐、觸

Our Inner Six Senses can “eat”, “listen”, “taste” and “touch.”

《奧義書》幾千年前就講過了

However, the inner senses were discussed in Upanishad thousands of years ago.

我們在這裡彷彿是先進似的

Although our discussion now sounds quite innovative,

都落伍了啊！

actually we are old-fashioned.

實相思想造成《維摩詰經》的

In the *Vimalakirti-Nirveda sutra*, the thought of Reality can make the fragrant rice

那碗百香飯，吃得到、聞很香

be tasted and smiled.

哲學家知道有理型

Philosophers knew there is ideal,

但是實踐不出來

but cannot put it into practice.

柏拉圖知道

Plato knew the ideal world,

但是做不到

but he could not do anything to realize it.

柏拉圖無法實踐理想國

Plato could not achieve his goal of establishing Utopia,

把雅典變得...

He attempted to reform Athens

喔～烏托邦世界

to become Utopia.

像現在的佛教要實現人間淨土

The Buddhism now tries to build up the Pure Land in this mortal world,

就是透過《維摩詰經》的

which is derived from the saying in the *Vimalakirti-Nirveda sutra*-

「隨其心淨佛土淨」

“The pure mind leads to the Pure Land.”

心若顯出來淨土，安置在眼前的世間

The Pure Land was manifested by our mind, put in the space in front of eyes,

稱為「人間淨土」

called “the Pure Land in the mortal world.”

標準的觀念世界

This is how the ideal world is going to be formed

針對《維摩詰經》如此講

according to the *Vimalakirti-Nirveda sutra*.

但是現在佛教的「人間淨土」

However, “the Pure Land in the mortal world” in Buddhism now

不是這樣的

has a different meaning;

要有福利、健康保險、愛世人

We need to have welfare, healthy insurance, and to take care of others.

那就政治去做就好了，怎麼還要佛教呢？

These charities can be done by politics, not what a Buddhist should do.

佛教是宗教，是要針對人類生命的心靈

Buddhism is a religion; it should direct human's mind and life to right direction,

永恆的生命，讓人超脫輪迴

teaching about eternal life and making people liberated from reincarnation,

不只是針對肉體的福利

not focusing on the welfare of the physical bodies.

要使你短暫生命變成永恆哪！

Religions should tell you how to make your temporary life become eternal.

肉體因為會變化啊

Physical bodies are changing all the time.

所有的哲學家與宗教

Every philosopher and religion

要找「本質」、找「不變」

is seeking for the “Essence” and the “Immutable,”

要找不變的、永恆的世界

looking for the immutable and the perpetual world.

佛國淨土將「觀念世界」永恆不變

The Pure Land in Buddhism has shown that the “ideal world” is immutable and eternal.

柏拉圖的「觀念人」

Plato's “Ideal man”

就是講「分身」哪

was talking about “Fen Shen,” the divine Avatar embodied from mind.

「觀念人」比現實人更完美、更真

“Ideal man” is much more realistic and beautiful than the physical man.

亞里斯多德否定「觀念人」

However, Aristotle denied “Ideal man.”

在型相可從個體人游離出來

The ideal can be separated from the particular man,

而獨立存在的「第三人」

and becomes an independent existence - “the third man.”

柏拉圖的重點針對「觀念人」

Plato placed emphasis on “Ideal man,”

找他的靈魂、找他的般若智，接近觀念世界

trying to find his soul and his inner wisdom to approach the ideal world.

所以柏拉圖很確定、很堅持「分離學說」

Despite Aristotle criticized Plato's very harshly,

雖然亞里斯多德批判很厲害

Plato was very determined and insisted the theory of “participate.”

害他當老師的人很沒面子，沒辦法！

Aristotle made Plato disgraced, but Plato could do nothing about it,
因為亞里斯多德是亞歷山大的老師
because Aristotle was Alexander 's teacher,
國師呢！
the teacher of King Alexander.
亞歷山大是馬其頓人
Alexander was born in Macedon,
國王菲力二世的孩子
who was the son of King Philip II.
長大後征服希臘、波斯、印度
When Alexander grew up, he conquered Greece, Persia and India
亞歷山大多麼勇健，還是會死去啊！
No matter how powerful Alexander was, he still died one day.
死後，亞里斯多德開始逃亡了
After Alexander's death, Aristotle started to escape.
你看，蘇格拉底說
Socrates said,
『我有聽到裡面的聲音！』
“I have heard the voice from inside;”
「無聲之聲」
He heard “The voice of soundless.”
『應死！不敬神』
Therefore, Socrates was convicted of desecration.
柏拉圖因為認識到西西里的國王
Plato had acquaintance with the King of Sicily,
那位國王失敗之後
so after the king's failure,
柏拉圖順便被人抓去當奴隸
Plato was caught and enslaved.
人生如此變化、變化，諸行無常！
Life is changing all the time; everything is inconstant!
所以要找不變化的
Therefore, we have to find the immutable.
永恆的世界，到底在哪裡？
Where is the eternal world?
在你的「觀念世界」
It is in your “ideal world.”
《古奧義書》有寫到
In *Old Upanishad*,
思索家為你講好
thinkers indicated how to achieve the inner mind.
那時思索家說

They said

喔～要歸梵，外在很高、很高！

that one should return to the inside “Brahma”, not the outside world,

自外歸內，梵已經歸入於「真如本體」

leading self to inside from without; “Brahma” evolved into “the Original Mind.”

《奧義書》所謂的「梵」是指「真如本體」

Therefore, “Brahma” stated in *Upanishad* means “the Original Consciousness.”

「梵」藏有「五相」，妙樂、吃得到

“Brahma” includes “five attributes”,

聞得香、觸得到、嚐得味

which allowed us to experience “eat”, “listen”, “taste” and “touch.”

死後回歸於梵，就是死後

The soul will return to Brahma after this physical body dies;

實相就是你生存的世界

Similar concept was written in *Upanishad*;

《奧義書》也有寫到

The Reality is where to live.

我初中就看過柏拉圖的哲學

I have read Plato’s philosophy since in high school,

我不知道他在講六項啊

but I did not know Plato’s philosophy was our inner Six Senses.

柏拉圖說以觀念為模型

Plato said “take our concept as a model,

物質為材料「型相論」

and take the matter as the material” – Idealism.

從個體物游離出來的自體存在

“The independent existence participated from the Particular

落在能容的空間

can be situated in the receptacle space.”

鬼聽得懂啊？

Who could ever understand this?

柏拉圖知道

Plato did.

到後來現在的哲學博士、專家還在研究

Afterwards, the PhDs and philosophical experts are still researching on it.

哲學者知道理論

Philosophers know the theory,

但是哲學者留下疑惑

but they cast doubt on it.

認為是不可能實相的問題

They thought this “Ideal” cannot be realistic;

他們認為不可能型相分離自體存在

the ideal cannot be participated alone and exist independently.

「分離」就無法解釋了

They were unable to explain “Participate.”

「分離」就是說這個杯子

“Participate” means that here is a cup;

腦中還有一個杯子

Not only one cup will appear in you brain,

又分離出另外杯子獨立自體存在

but also one more cup can be participated from it and independently exist

客觀世界以外，又另外一個杯子

Besides the cup in this objective world, one more cup exists

又另外一個世界，不一定是在腦中

in another world, which does not have to be in the brain.

主觀觀念化的客觀世界

The objective world that is subjective idealized.

咦！怎麼又另外一個？另外兩個？

How could it be possible that one becomes two?

「哲學家」怎能想得通？

If philosophers can understand this,

「如來藏」就可以解釋了！

“Dharma-hidden” consciousness will be also explainable.

法身遍佈一切處！

The Dharma Body can be omnipresent.

法身遍一切觀念與個體物

The Dharma Body, ideal and the particular, is omnipresent.

法身有功能，有「出世間藏」

The Dharma Body is also omnipotent; it has “Supra-mundane capability.”

祂可以變化無窮

It can variously change.

若以「如來觀」，用如來的境界說

From the Buddha’s point of view, the Buddha’s experience

柏拉圖「分離」的問題就解決了

can solve Plato’s difficulties in the concept of “Participate.”

法身解決柏拉圖的「二元論」

“Dharma Body” solves Plato’s “Dualism.”

人死後要住在什麼時空？

What space-time will people reside in after death?

你若有分身，就解決了！

If you have “Fen Shen” (Dharma Body), you can understand that.

所以蘇格拉底回答阿第曼圖

Therefore Socrates answered Adeimantus,

「也許現在已經存在

“May it has been existing now,

以後一樣存在，無差別！」

and it will be existing in the future without any difference!”

回歸於型相世界、涅槃世界！

Returning to the ideal world, Nirvana,

成就法身你就成永恆！

and accomplishing Dharma Body, you can achieve eternity!

而「分身」是法身的「分離身」

“Fen Shen” is the “separate Avatar” from the Dharma Body.

回歸於你自己的自己吧！

Again, return to the Self of yourself!

所以老子《道德經》

Therefore, in Lao-Zi’s writings, *Daodejing*, stated

「夫物芸芸，眾生芸芸」

“Things are various; creatures are various.”

眾生很多種，各形百態的眾生

There are many kinds of living beings

至於物，物也芸芸

and enormous number of things in this world.

「眾生芸芸，物也芸芸」

“Things are various; creatures are various.”

萬物也芸芸，很多種的萬物

Everything!

「各復歸其根」

“Each of them recovers and returns to the origin.”

「復」是再返回

“Recover” means to find out and retrieve.

「歸根曰靜，是曰復命」

“Returning to the origin means tranquility and recovering the life.”

「歸根」就是「歸於你的真如本體」了

“Returning to the origin” implies that returning to our Original Consciousness.

就進入涅槃了

Entering Nirvana

恢復你的生命

can fulfill one’s life.

「是曰復命」

“Recovering the life;

「復命曰常」

Recovering the life means Eternity.”

如果復命，就是永恆、常啊！

If one’s life is recovered, one can experience the eternity.

「知常曰明」，知道永恆，你解脫了

“Realizing the eternity means Enlightenment.” Knowing eternity implies liberation.

「明，解脫；無明才會輪迴」

“Enlightenment is liberation; Ignorance is the reason for reincarnation.”

有道理哩！很多人懂《道德經》

It is very cogent! Many people study *Daodejing*,

也是鬼聽得懂啊！

but nobody knows the true meaning of it.

「不知常，妄作凶」

“Without realizing the eternity, one would behave ignorantly, which is inauspicious.”

「妄作凶」又繼續輪迴

What does “inauspicious” mean?

「凶」繼續輪迴啊！

“Inauspicious” says that one have to reincarnate again and again.

老子教你歸根

Lao-Zi taught you to return the origin.

「靜」就是「涅槃」

“Tranquility” is “Nirvana.”

「守虛致靜」，守著「虛」，放空的意思

“Staying voidness achieves tranquility.”

儒、佛、道探討「心」時

When “Mind” was discussed in Confucianism, Buddhism and Taoism,

在此過程有涅槃境界啊

Nirvana was an important achievement stated in all of them.

儒學以王陽明和陸象山的

Lu Xiangshan and Wang Yangming were both philosophers of Confucianism,

相當有理型世界的味道

their thoughts were very similar to “Idealism.”

朱熹的比較沒有 CASE

Zhu Xi’s theory was a little bit different to “Idealism.”

朱熹說「格物致知」

Zhu Xi said “the Investigation of things reaches wisdom.”

「致知」這個「知」

“wisdom”

也是指真如本體的味道

is similar to the Original Consciousness.

王陽明講「致良知」，天人要合一呀

Wang Yangming's “Reaching the goodness of wisdom”; Human and heaven must be united.

人和天要如何合一？

How to unite human and the heaven?

中國的哲學

Chinese philosophy indicated

心性要融入天地之間

that the nature of mind should be integrated with the world.

朱熹必須「格物」才「致知」

Zhu Xi thought one needs “the Investigation of Things” to “reach wisdom.”

王陽明直接「致良知」

Wang Yangming thought one can reach the goodness of wisdom directly.

西洋哲學是探討形上學的形上抽象的概念

Western philosophy studies about the abstract concepts of Metaphysics,

讓它變成永恆的實體化

and tries to make the concepts substantiated permanently.

所以陸九淵和王陽明

Therefore, Lu Xiangshan’s and Wang Yangming’s thoughts

比朱熹更進入涅槃境界

were closer to the idea of Nirvana than Zhu Xi’s.

陸九淵講：「萬物森然於方寸間」

Lu Xiangshan said, “All things exist abundantly in this limit space,

滿心而發，充塞宇宙，無非是理」

coming from the mind, filling up the Universe; Everything is Principle.”

「理」就是指「理型」的「理」了

“Principle” here is the same character and meaning as “Ideal” in Chinese.

「理」指「真如本體」

“Principle” also refers to “Original Mind.”

宋明理學，宋朝、明朝的理學指真如本體

Neo-Confucianism in Song Dynasty and Ming Dynasty was discussing about “Original Mind.”

「本體」各種的名詞

“Original Mind” has different names in different schools, but means same thing.

比如一個人，有時候穿黑色的、穿白色的

For example, this man sometimes dresses in black, and sometimes in white,

穿襯衫，還是這個人！

but he is still the same person.

你不能說你今天穿西裝，叫作“羅楚明”

You cannot say that you are dressing suit and named Luo, ChuMing;

明天穿著睡衣，改作“明羅楚”

if you are in pajamas tomorrow, you become “MingLuoChu.” This is impossible.

真如本體依老子稱之為「道」

“The Original Consciousness” is called “Tao” by Lao-Zi.

我剛才講，先天地之始

Just now I said;

老子說道；先天地之始

Lao-Zi said that Tao reached before the formation of the Universe.

也在講「真如本體」！

Wasn’t he talking about “the Original Consciousness?”

你的頭腦在播「先天地之始」

Lao-Zi’s mind was playing “the formation of Universe.”

還不是你現在嗎？還是你的本體啊！

He saw it physically? Or his mind showed that?

依宋明理學稱之為「理」

Neo-Confucianism called it “Principle.”

「心即理」

“Mind is Principle.”

所以「滿心而發，充塞宇宙，無非是理」

Therefore, “coming from the mind, filling up the Universe; Everything is Principle.”

理是「心」發出來的

Principle comes from “Mind.”

等於心可以現萬法啊！

This means our mind can emerge everything – all Dharma.

孟子說：「萬物皆備於我」

Mencius said, “Everything is prepared for me.”

這個「我」是《奧義書》的我

This “me” is the same as the “self” stated in Upanishad

——真我

- True self.

佛的思想從《奧義書》出

The Buddha Shakyamuni’s thoughts were derived from *Upanishad*,

但是釋迦佛的觀念，有突破《奧義書》

but his concepts definitely surpassed *Upanishad*.

釋迦佛也是在說「我」啊！

The Buddha Shakyamuni was talking about “self.”

好！釋迦佛出世，若按照典故所寫

According to the Buddhist stories, when the Buddha Shakyamuni was born,

走七步說「天上天下，唯我獨尊！」

he took seven steps and said “In the world or heaven, only me is dignified.”

「唯我獨尊」是指內在的「真如本體」

“Only me is dignified” indicated “the Original Consciousness.”

《大涅槃經》

Main Nirvana sutra said,

「無我」轉成「我」，我就是如來

“No-self” become “Self”; Self is the Buddha-hood.

《大涅槃經》講的「我即如來」！

“I am Buddha-hood,” stated in *Main Nirvana sutra*.

如來——真如、本體呀

Buddha-hood – Original Consciousness.

小乘時代「諸法無我，諸行無常」三法印

In Hinayana doctrines, there were “three seals of the dharma;”

「諸法皆空」到後來要轉入「諸法有我」

“All conditioned phenomena are impermanent” eventually become “All phenomena have self.”

你能自由自在地行駛、遍佈於一切世間

You can travel in the whole Universe freely.

所以孟子說「萬物皆備於我」

So, Mencius said, “Everything is prepared for me.”

陸象山的話

Lu Xiangshan said,

「吾心是宇宙，宇宙是吾心」

“My mind is the Universe; The Universe is my mind.”

怎麼說你的心能裝一個宇宙？

How could he say that his mind can contain a Universe?

心就是一個宇宙

The mind is a Universe.

喔！說萬物

So, the mind can be everything.

老子道德經講「寵辱若驚」

Lao-Zi said, “Appreciation and humiliation makes one worried” in *Daodejing*.

這個肉體跟隨著才麻煩，肉體有寵、有辱

This physical body is troublesome; we might face appreciation or humiliation.

受人寵是高興，也戰戰兢兢，會得就有失

If we are appreciated, we must be happy, but we worry about losing the good reputation someday.

辱，會受到侮辱如何...

Not to say humiliation, nobody likes to be humiliated.

所以如果看開肉體、超脫出來

So, if we look at this physical body objectively and to be detached from it,

超脫出來哪裏？與萬物合一

we can be integrate with all things,

與宇宙萬物打成一片

to become part of the Universe.

「宇宙是吾心，吾心是宇宙」了

“My mind is the Universe; The Universe is my mind.”

與萬物合一，融於萬物間

United with everything in the Universe,

可以構成很廣大的世界出來

our mind can construct a very large world.

所以如來心大家都有呢！

Therefore, everyone has the Buddha-hood Mind.

如來被你蓋住了

This Buddha-hood Mind was covered by you;

被你的無明蓋住了？

It was covered by you ignorance.

『怎麼可能？』

“How could this be possible?”

『沒有科學根據？』

“No scientific evidence!”

講沒有科學？

Without scientific evidence, the mind does still exist.

即使科學家也有如來啊！

Even though, the scientists have Buddha-hood Mind, too.

如來是要做什麼？

Why do we need it?

祂可以無形中顯發功能出來啊！

It can manifest many uses imperceptibly.

科學要透過現象，哲學以理性找真如本體

As Science analyzes phenomena, Philosophy uses ideal to find the Original Consciousness.

荀子就有真如本體境界

Xun Zi, one philosopher of Confucianism,

荀子是儒學呀

experienced the manifestation of Original Consciousness.

孔子、孟子、荀子...

Confucius, Mencius and Xun Zi were all philosophers of Confucianism...

至於老子、莊子另一個路線

Lao-Zi, Zhuangzi belonged to different school,

一個魯國，一個齊國

They were in different countries.

齊國下來，莊子後面孫臏這一類的

Another famous thinker, Sun Bin, was after Zhuangzi,

比較“武”的

who was a martial expert.

儒學是比較文的

On the contrary, Confucianism is gentler.

荀子有境界啊！

Xun Zi also had special experience;

「坐於室」——坐在室內

“Seated in the room,

「而能見四海」，是天眼！

I am able to see the oceans” – the Mind vision.

「處於今能論久遠」

“Placed in the Present, I am able to understand the ancient times.”

「疏觀萬物而知其情」

“Observe everything haphazardly and know the entire circumstance.”

看萬物，他都能知道它的內容如何...

Watch everything and knows all the details of it...

可以講出道理

He could figure out the principle of everything he saw.

「參稽治亂而通其度」

“Examining the disorderly situation, I can reorganize it into a correct order.”

從亂中，他可以找出秩序出來

In a messy situation, he could analyze the situation,

可以讓你亂，從亂變成通

and made everything logical and coherent.

如同柏拉圖講的；把宇宙混亂的秩序

Like what Plato said, “The chaotic order of the Universe

透過狄米奧格調整好，形成觀念世界

can be properly arranged by Demiurge, to form an Ideal World.”

「觀念世界」

“Idea World”

喔～宇宙生成

Oh, the formation of the Universe...

觀念世界用思想予以...歸納法予以調整

The ideal world can be re-arranged by thought or induction.

歸納法什麼意思？

What does induction mean here?

喔～好幾種圓形的

Say, There are many different circles

好幾種三角形的，普遍的三角形共相

and many different triangles.

調整，想要變成一個圓形

Many circles can be inducted to the Universal of a circular form;

一個三角形，就歸納變成一個

Many triangles become the Universal of a triangular form.

透過歸納法運用到觀念世界

Induction can be applied to the concept of ideal world.

就變成普遍性的觀念共相

All things can become Universal.

所以觀念世界普遍實相內容

Therefore, the content of the Reality in the ideal world

給柏拉圖非常大的震撼與追求理想

impacted Plato very much, and gave him a goal to pursue.

他們沒有“上帝”的觀念

They did not have the concept of “God” then,

當時“上帝”尚未出現

because “God” had not existed at that time.

“上帝”是製造出來的

“God” was created!

因為「狄米奧格」是柏拉圖宇宙生成的神

“Demiurge” was Plato’s God, the God of who formed of the Universe,

剛才說奧古斯丁予以應用狄米奧格

Augustine adopted the concept of Demiurge,

便將祂當成“上帝”

and made Demiurge become “the Almighty (God).”

中世紀的宗教——基督教

Christianity, the religion in the medieval times,

就用柏拉圖與亞里斯多德的哲學

adopted Plato's and Aristotle's philosophy.

所以你說上帝...上帝的愛、上帝的善

So, when they say the God - love of God, goodness of Good -

從柏拉圖的愛來的，蘇格拉底的愛來的

all were derived from idea of the Plato's love or Socrates' love.

費德魯斯和蘇格拉底要去鄉下

Once, Phaedrus and Socrates were on their way to a countryside.

費德魯斯欣賞一篇文章

Phaedrus appreciated an article;

喔～看到文章中介紹美的身體

The article was introducing beautiful bodies.

文章中以「愛」為主的形體上的欲望

The article said that "love" dominates physical desires.

蘇格拉底認為「愛」是充滿美與善的動力

Socrates thought "love" is the motive force full of beauty and goodness,

可以走向柏拉圖的「超越界」

which can lead people to Plato's "Transcend World."

費德魯斯很高興地說

Phaedrus said gladly

那種美想要去追尋

he would like to pursue this beauty.

柏拉圖的真善美

The true, the good and the beautiful, said by Plato,

從至高無上的理型世界、觀念世界出來

come from the supreme ideal world.

所要追求的，包括美善！

Everything Plato wanted to pursue-

善之體、美之體

the body of goodness, the body of beauty-

影響到後來的上帝之愛

influenced the "love of God" afterwards.

柏拉圖式的愛

Platonic love,

愛就產生追求

Love can bring about pursuit

愛稱為「愛樂斯」或是「愛取」

Love is also called "eros" or "loving desire."

翻譯起來是這意思

They are both the same meaning..

有愛的力量才會想要追求欲望美

The power of love makes one try to pursue the beauty of desire.

但是蘇格拉底的觀念，何謂美？

However, in Socrates thoughts, what is beautiful?

你將它輸入到理型，喔～變得很完美！

Things entered to Ideal become perfect.

不會老、不會臭、不會醜

They would never get old, smelly and ugly;

不生不滅，永恆不變！

No birth and no death, they are immutable forever.

以他們的觀念

In their concepts,

真理與道就是永恆不變

the Reality and Tao are immutable forever.

從會變的尋找不變的

They were seeking for the immutable from the mutable.

費德魯斯說，形體多美、多美

Phaedrus said the bodies are beautiful,

會變

but they would change.

就像馬玉龍剛開始很英俊

For example, Ma YuLong is very handsome now,

到後來也變成爺爺了！

but he is getting older and older.

爺爺，你就不能說他俊美啊

When he is a grandfather, you cannot say he is still handsome.

相對啊

Everything is relative.

你若是馬玉龍很英俊，把他輸入腦中

You see Ma YuLong now is handsome, so you can enter the concept of his appearance

永遠的馬玉龍，再輸入得更完美

to your mind, and to make it perfect.

所以蘇格拉底的意思是

Therefore, what Socrates meant was that

要進入「觀念世界」才美

things entering the “ideal world” are really beautiful.

「理型世界」永恆不變

“Ideal world” is immutable forever.

善之美、善之體；善成實體！

The beauty of goodness, the body of goodness - the substantiation of goodness!

透過靈魂追求，透過心智

By pursuing the soul, the mind,

般若智要去追求

Plato tried to achieve wisdom.

柏拉圖講靈魂，靈魂

Plato was talking about “soul.”

你如果現在乍聽，講靈魂？

If you hear people talking about soul now,

江湖術士吧！

you definitely think they are charlatans.

覺得沒有學術意義

“Soul” does not sound meaningful in modern society.

如果將柏拉圖推出來講

However, if the term “soul” came from Plato’s philosophy,

靈魂就變得有學術意義了

“Soul” becomes academically meaningful.

哲學家...超級博士...

Why did philosophers or PhDs cast doubt on Plato?

為何對柏拉圖批判、疑惑？沒有六項啦！

This is because they did not experience their inner Six Senses.

所以我說，你要珍惜、要珍惜！

So, I always say you must treasure your Inner Six Senses now.

因為六項是證明真如本體

Your Inner Six Senses prove your Original Mind.

回歸六項實相！

The Inner Six Senses represent the Reality.

到了《奧義書》

After the advent of *Upanishad*,

答案已經出來了呢！

the answer was clearly indicated.

《奧義書》分為

Upanishad was divided into

《古奧義書》和《新奧義書》

Old Upanishad and *New Upanishad*.

《古奧義書》是沿承

Old Upanishad followed the thoughts

《梨俱吠陀》下來的

in *Rig-Vedas*.

《新奧義書》是根據《阿闍婆吠陀》

The philosophy of *New Upanishad* was according to and derived from
演變出來的哲學

Atharvaveda.

釋迦佛的思想

Moreover, the Buddha Shakyamuni

從《奧義書》提煉出來

refine the thoughts in *Upanishad*.

《維摩詰經》那一碗飯

The bowl of “fragrant rice” stated the *Vimalakirti-Nirdesa sutra*
在《百段梵書》中提出
was also illustrated in *Shatapatha Brahmana*;
有寫到
It said,
「吃得到、聞得到，嚐一切味」
“that can be eaten, smelled and tasted.”
以前我還未看《奧義書》
Before I read about the fragrant rice in Upanishad,
對照下去，咦！怎麼有百香飯？
I thought my experience is novel and advanced;
我一開始以為是先進，結果我落伍了！
After reading *Upanishad*, I found this experience is old-fashioned;
幾千年前就講過了啊！
The fragrant rice (true-form Reality) was discussed thousands of years ago.
那是人類的問題，我當然落伍了！
This is an important topic of mankind.
我是後世的人
I am a man of modern generations.
過去的先聖先賢、哲學家、思想家寫的
What the ancient sages, philosophers and the virtuous wrote
古代人寫的當然比我還早
were much earlier than I said.
他前浪不見了，我是後浪
I just followed their thoughts, although they were dead.
後浪還是會擱淺於沙灘上的！
However, someday I would be dead, too.
我現在講到《奧義書》
Now, I am talking about *Upanishad*,
講到最後要回歸如來藏
and the main point of *Upanishad* was about “Dharma-hidden Consciousness.”
「如來藏」經過《奧義書》與《勝鬘經》
“Dharma-hidden Consciousness” was highly valued
襯托其價值出來
in *Srimaladevisimhanada-sutra* and *Upanishad*.
《勝鬘經》是剛才講的
Srimaladevisimhanada-sutra
「三經一論」的代表作
was a representative work of the “three sutras and one treatise”
《如來藏經》比較早期
Tathagatarba sutra was earlier than the others three;
是三世紀初法炬翻譯出來的，西晉時
it was translated by Fa-Ju in 3rd century, the Jin Dynasty in China.

現在比較少人讀法炬本

Not many people have read the version translated by Fa-Ju.

那本九個譬喻，第一個譬喻「萎花諸佛」

In Fa-Ju's version, there were nine examples; first, "the withered flower and Buddhas."

佛放光，出現很多蓮花都是沒有開花的

When Buddha was illuminating, many lotuses showed up;

未開的花裏面，有諸佛在裡面！

those lotus were not blooming, and many Buddhas were inside them.

什麼意思？

What did this mean?

是說人的煩惱中藏著佛性

It implied that people's Dharma was hidden in vexation.

《如來藏經》哪，佛開始就放光！

Tathagatagarba sutra, the Buddha stated to illuminate,

噢～然後瞬間花都開了！

and the lotuses bloomed instantly.

你若看密宗的菩薩，拿著一朵蓮花未開的

Look! The Buddhist idols in esoteric Buddhism hold a lotus without blooming.

表示「如來藏」思想

This implies the "Dharma-hidden Consciousness."

像寧瑪派大圓滿

In the Nyingma, the thought of "Dzogchen" – Big Completion -

就是如來藏思想

is also discussing about "Dharma-hidden,"

覺囊派也是一樣

and the Jonang

肯定如來藏

approves it, too.

宗喀巴就排斥如來藏了

However, Tsongkhapa repelled this thought.

所以若是有未開的蓮花

Therefore, if you see the lotus that has yet bloomed in esoteric Buddhism,

就表示蓮花藏著如來

it implies that the Buddha-hood is hidden in the lotus.

像泳仔如此愁眉苦臉

For example, Mr. Huang wears a sad face all the time,

還是藏著如來

but the Dharma is also hidden in his mind.

所以「萎花藏如來」

"The withered flower covers Buddha-hoods."

就是藏著佛性

The Dharma is hidden;

煩惱指眾生，眾生雖然在煩惱中

All beings are living within vexation,

藏有如來

which covers our Buddha-hood.

形容「煩惱覆蓋著如來」

This is to describe that “Buddha-hood has been covered with vexation,”

「在纏如來」就對了

called “Bound Dharma” or “Bound Buddha-hood.”

至於《勝鬘經》

As to *Srimaladevisimhanada-sutra*,

《勝鬘經》「如來藏」發揮得很好

the “Dharma-hidden” was well elaborated in *Srimaladevisimhanada-sutra*.

勝鬘夫人說的

This sutra was the record of Mrs. Srimaladevisimhanada’s dictation,

不是釋迦佛講經

not the Buddha Shakyamuni’s.

釋迦佛的分身出現

The Avatar of the Buddha Shakyamuni (Fen Shen) showed up;

勝鬘夫人便與釋迦佛的分身對答

The Avatar of the Buddha Shakyamuni had conversation with Mrs. Srimaladevisimhanada.

佛分身以神力就透過她講出來！

Buddha was capable of manifesting Avatar (Fen Shen) to talk.

柏拉圖無法像佛分身呢！

Plato could not imagine Buddha’s Avatar.

柏拉圖有「觀念人」

Plato said “Ideal man,”

怎麼沒有活動「分身」呢？

but he did not know the lifelike “Fen Shen.”

佛分身出來，才講出《勝鬘經》

Buddha’s “Fen Shen” indirectly developed *Srimaladevisimhanada-sutra*.

《勝鬘經》的意義在歸溯

The significance of *Srimaladevisimhanada-sutra* was to trace the source,

《般若經》、龍樹中觀空，都是「不了義」

Wisdom sutra or Nagarjuna’s emptiness were both “non-fully-comprehended meaning.”

僅僅講「空」，「空」到最後是要如何？

“Emptiness” was the only topic they discussed. What should we do after achieving “emptiness?”

現在講到蘇格拉底，龍樹就空空了

Nagarjuna’s philosophy was about “emptiness.” How about Socrates?

蘇格拉底比龍樹還早

Socrates was earlier the Nagarjuna;

歸納、辯證法是蘇格拉底發明的啊！

Socrates invented induction and dialectic.

龍樹是二、三世紀的人

Nagarjuna was in 2nd and 3rd century,
西元一五零年至二五零年
from 150 C.E. to 250 C.E..

經典是如此寫

This was how Nagarjuna was portrayed in Buddhist sutras,
準確與否不定

but nobody knows whether this was accurate or not.

蘇格拉底是西元前四七零年出生的

Socrates was born in 470B.C..

龍樹本身沒有著作

Nagarjuna did not write his own book.

蘇格拉底本身也沒有著作

Neither did Socrates.

柏拉圖的《對話錄》三十五篇

Thirty-five parts in Plato's dialogues,

連書信加入，三十六篇

Including letters, there are thirty-six.

有的寫蘇格拉底

Some early dialogues mentioned Socrates,

後面一部分沒有寫到蘇格拉底了

but later ones did not.

《理型論》出來後

After idealism was represented to public,

就不寫蘇格拉底了

Plato did not mention Socrates any more.

柏拉圖從他（蘇格拉底）

After he learned about moral philosophy and dialectic from Socrates,

學到倫理學和辯證法之後，就著作了

Plato started his writing work.

寫蘇格拉底的對話

Socrates' dialogues were narrated

對話形成現在的「辯證法」

to form the so-call "dialectic" now.

《勝鬘經》它用釋迦佛分身出現之時

Srimaladevisimhanada-sutra recoded the conversation of the Buddha's "Fen Shen."

大眾部把釋迦佛發揮得很好

The "Mahasamghika" elaborated the Buddha Shakyamuni's thoughts very well.

釋迦佛如果沒有法身在變化

If the Buddha Shakyamuni hadn't had variable Dharma Body,

我剛才講的，如同一般的哲學家而已

he would be just one ordinary philosopher;

不可能立宗教拜佛

Nobody would follow Buddhism and worship him.

佛有講到法身、要入涅槃

The Buddha Shakyamuni said Dharma Body can achieve Nirvana,

剛才講，就等於柏拉圖的「理型世界」嘛

So, Nirvana equals Plato's "Ideal World."

到最後還要回歸於如來藏

In the end, everyone must find out their "Buddha-hood", or "Dharma-hidden,"

永恆不變的如來法身

the immutable Dharma Body of Buddha-hood.

所以《勝鬘經》便講龍樹的般若空不了義

Srimaladevisimhanada-sutra said Nagarjuna's "Emptiness" was not completed.

只講「空」

"Emptiness" is inadequate,

《勝鬘經》表達

Srimaladevisimhanada-sutra represented

「空」與「不空」思想

both thoughts of "Emptiness" and "Non-emptiness."

「不空」就是「涅槃」了

"Non-emptiness" means Nirvana;

「不空」就是「法身」了啊！

"Non-emptiness" is our Dharma Body;

「不空」即不離、不脫

"Non-emptiness" is non-separation, non-departing-

不異、不思議佛法

non-difference and inconceivable Buddhism Dharma.

《勝鬘經》「三義」

The "three meanings" stated in *Srimaladevisimhanada-sutra*

「三義」就是「法身、如來藏、真如」

are "Dharma Body, Dharma-hidden and the Original Consciousness."

有的寫「四義」

Some versions of that might said "four meanings;"

「四義」是多一個「佛性」

They got one more – "Buddha-hood Divinity."

《勝鬘經》是四三六年

Srimaladevisimhanada-sutra was translated into Chinese in 436 C.E.

求那跋陀羅翻譯的

by Gunabhadra.

至西元五二五年，《不增不減經》

In 525 C.E., *Neither Increasing nor Decreasing Sutra* was translated by

菩提流支翻譯的

Bodhirutchi.

是極有名的翻譯家翻譯的

These sutras were translated by very prestigious translators.

所以三世紀到七世紀，翻譯《如來藏經》

From 3rd to 7th century, *Tathagatagarba sutra* was translated into Chinese
介紹人藏如來！

to introduce people that the Dharma is hidden in our mind.

《如來藏經》是延伸《華嚴經》出來的

Tathagatagarba sutra was extended from the *Flower Ornament sutra*

.「奇哉！奇哉！一切眾生都有如來德性」

“I am surprised to realize that all living beings have Dharma Divinity!” -

如此便演變到後來這麼多《如來藏經》

famous saying influenced the development of *Tathagatagarba sutra*.

「如來藏」這是比較後期了喔

“*Tathagatagarba sutra*” appeared in a later period of Chinese Buddhist history.

再演變到最近的大乘是密宗

The latest evolution of Mahayana Buddhism is Esoteric Buddhism.

講菩提心了，直入法性、直入菩提心

Esoteric Buddhism emphasized “Bodhi-mind” - entering “Bodhi-mind” directly.

釋迦佛曾講過的，皆從法性入手！

The Buddha Shakyamuni said Divinity is the very where to start;

有佛無佛，法性常住

The Dharma Divinity always abides whether the Buddha was living or not.

你要找真如本體也要從法性

You have to realize Dharma Divinity first in order to find the Original Consciousness.

直入法性，接到你的真如本體

Entering Dharma Divinity, you can reach your Original Consciousness.

你一定要去打坐、一定要去念經

You might believe meditation or reciting sutras or rituals are necessary,

一定要去做禪七，只是一個方法

but they are all only methods.

目的是要讓你去處、摒除五官意識

The purpose of those methods is to make you away from your five organs,

而顯露法性，進入涅槃世界！

revealing your inner Divinity to be entering Nirvana.

所以打坐、念經...念《大悲咒》

Therefore, sitting in meditation, reciting the “*Great Compassion Incantation*,”

燒香、拜拜或是敲木魚“叩叩叩”...

burning joss sticks, or knocking the wooden fish,

燒香，聞香味讓你直入法性...

is merely trying to make you enter your Dharma Divinity.

但是聞香越吃力

However, these methods make it more and more difficult,

敲木魚越聽就也越吃力！

difficult to reach your mind.

能成最好，只是方法

These are ways that we are taught to express our worship.

上次講，空是一種方法，不是目的！

Just like “Emptiness,” it is a method, not the final achievement.

要透過「空」進入涅槃

We need to experience “Emptiness” to enter Nirvana,

所以教你摒除一切觀念

so we are taught to get rid of all of our thoughts.

西洋哲學也有講到

Similar thing was taught in Western philosophy;

柏拉圖的辯證法摒除所有「人的觀念」

Plato’s dialectic was created to get rid of “human’s concept” -

就是文字、語言

the words and languages.

只在「理性」中流動

Our mind is only flowing in “Ideal,”

就是在法性中游動

flowing in the Dharma Divinity,

最後認識真如本體——善

finally to realize the Original Consciousness – Goodness.

認識他的本源——善的實體

Realize its origination – the Substance of Goodness.

不要有人的觀念進入

Without any human’s concept,

是柏拉圖的空觀直入法性

Plato’s observation of emptiness can achieve the Dharma Divinity,

到達「理型」的世界

reaching “Ideal world.”

亞里斯多德偏偏要用五官意識

Unfortunately, Aristotle tended to rely on his “human’s common sense.”

亞里斯多德喜歡分析，從物質現象分析

Aristotle loved to analyze, analyzing the phenomena of substance.

等於小乘的《阿毗達磨俱舍論》

That is similar to *Abhidharma Storehouse Treatise* in Hinayana Buddhism,

分析法有「五位七十五法」

the analyzing method of which was called “seventy-five Dharmas in five categories.”

《異部宗輪論》是五位六十四法

Treatise of the Wheel of the Different Divisions of the Tenets

喔～一直分析，每樣都分析

has “sixty-four Dharmas in five categories;”

分析得很透徹

Things were analyzed very profoundly.

亞里斯多德如此成倫理學之父

So, that’s why Aristotle can be the father of Ethics.

政治學、經濟學、歷史學、邏輯學

Almost Politics, Economics, History, Logic,

動物學、植物學

Zoology and Botany

差不多都是亞里斯多德發起的

were founded by Aristotle.

後來講到神

Afterwards, Aristotle talked about God.

記得，希臘人的神不是所謂宗教的神

Remember! the God of Greek is not the so-called God in current religion.

亞里斯多德的神、上帝，不是質料因

The God described by Aristotle lacked “Material Cause,”

故無能力創造世界

so Aristotle’s God could not create the world,

和耶穌的上帝能創造世界

which is apparently different from Jesus’ God,

顯然的不同

who could create the world.

一位名作家羅斯

A famous writer, David Ross,

在《亞里斯多德》書中說

said in his book *Aristotle*;

「亞氏上帝只是不變不動

Aristotle’s God is only a immutable and immobile

毫無生機的形相原理」

principle of appearance, no vitality at all.

亞里斯多德講的不動、不變

The actual meaning “immobile” and “immutable” said by Aristotle

就是神的意思

was God.

佛教介紹你有「如來藏」

Buddhism told us that there is “Tathagatagarbha”, the Dharma-hidden consciousness.

如來藏是你心中的如來

which is your Buddha-hood in your mind,

與亞里斯多德的神、上帝不同

different from Aristotle’s God.

如來藏是你自己的如來

Dharma-hidden consciousness is your own Buddha-hood

自己的神、自己的上帝

or your own God.

每天想到你的「如來藏」

Think of your “Dharma-hidden consciousness,”

回歸自己

and retrieve yourself every day.

所謂哲學，是反省自己呀！

Philosophy is to make you introspect;

蘇格拉底講的「認識你自己」！

Socrates said “Know thyself!”

如此就是哲學了

This is Philosophy.

自己都不認識，怎麼能認識諸神上帝？

If you do not even know yourself, how could you know the Buddhas or God?

宇宙如何？說到那麼遠去了？

Not to say knowing the whole Universe! Too far away from us.

你自己都不認識了，還「佛」如何？

How could you know “Buddha” if you don’t really know yourself?

當然，信仰自由！

Of course, everyone has freedom to choose what to believe.

若以哲理來說

From the Philosophical aspect,

如此就算迷失自己啊！

if you do not realize this, you have lost yourself.

若以柏拉圖來說，還不打緊

Plato was a gentle philosopher;

若被尼采看到，他就抨擊你了！

if Nietzsche knew we now worship the outside God, he would criticize us very badly.

尼采看到耶穌

Nietzsche saw the belief of Jesus,

罵耶穌是虛無主義！

and condemned this belief as nihilism

你若是信神、信佛，你慘了！

If you worship a God or Buddha,

遇到尼采：虛無主義！

Nietzsche would denounce you as a nihilist;

失去自己的價值，進入空無

You have lost your own value and become nihilistic.

他說上帝死了！

Nietzsche said God was dead!

他進入菜市場如此說

He went into the market and said so,

『上帝被我殺死了！』

“God was killed by me.”

大家都當他是瘋子

Everyone thought he was insane,

他是要表達人的價值

but he attempted to express human’s value.

看人在跪、在拜

He saw people kneeling to worship God,

說奴性的宗教！

and said “this is a slavish religion.”

耶穌說「你有罪！」

In the Bible, Jesus said “you are guilty.”

尼采聽來『我哪有罪？』

Nietzsche would argue that “Why am I guilty?”

你有本能，你就是罪！

You have instincts, so you are guilty.

本能不是你的，本能是上帝的

Instincts do not belong to you; God owns the instincts.

「上帝」是指「真如本體」

God means the “Original Consciousness.”

上帝創造萬物？

God created all things?

噢！上帝創造萬物是舊約《聖經》講的

“God created all things” came from the Old Testament of Bible.

七千年前創造天地

God created this world 7000 years ago.

現在考古，哪有七千年前？

Archeology can prove that this world has existed for much longer than 7000 years.

新約《聖經》是耶穌講的話

New Testament of the Bible recorded Jesus’ talks.

耶穌本身沒有著作，門徒幫他寫的呢！

Jesus did not write it; His disciples wrote it for him.

不是耶穌自己寫的

Jesus did not wrote New Testament of the Bible.

以及門徒通信，來往的書信

Letters or written messages that disciples communicated at that time

形成新約《聖經》

were collected to become “New Testament of the Bible.”

透過第三者傳述

The content of New Testament of the Bible

成為新約《聖經》

was narrated by a third party.

好！那句「上帝創造萬物」

Let’s look at this! “God created all things.”

從七千年前的萬物？都是上帝創造？

Were things all created by God

七千年前？

7000 years ago?

以前是說五十萬年前

Archeology indicates that
有北京山頂洞人
Several Peking caveman lived 500,000 years ago.
有說；兩百五十六萬年前
Moreover, some said 2.56 million years ago
再往前推，也有四百萬年前的
or 4 million years ago.
任由人說的
Depends on how they dated the fossils.
考古學家從事考古，要如何說呢？
Archeologists dealt with fossils,
骨頭你能夠看出幾年？厲害吧！
and can exactly date the fossils. Isn't that amazing?
凡間的知識，依柏拉圖看都是暫時
Plato thought that all of the knowledge in this world is temporary;
唯一真實、本質清楚，就是「觀念世界」
Only "Ideal World" is the essence, clear and realistic.
來自於靈魂，才是真知識
What comes from the soul is true knowledge;
凡間都是暫時
Knowledge in this world is temporary.
觀念世界和客觀世界可以互相交融
Ideal world and Objective world can be integrated,
但是柏拉圖承認無法實現理想國
but Plato admitted that he could not fulfill his Utopia with his Ideal.
觀念世界可以交通、交流
The ideal world can be transported, communicated,
互融、互入
entered and integrated into each other.
講事物、個體、經驗世界、經驗相
Adopt the model of things, particular, empirical world and empirical appearance
抽取其形式，進入腦海中的觀念世界
in order to get in the Ideal world in your mind.
所以蘇格拉底講
Therefore, Socrates said
「個體物以歸納法形成普遍的定律」
“Applying induction, Particular can become the law of Universal.”
這句話讓柏拉圖產生靈感
This saying inspired Plato
把這朵花變成馬、變成人...
to change this flower into a horse or a person...
這就是柏拉圖哲學

This is Plato's philosophy.

提起的「馬」和「人」

“Horse” and “Person”

然後又分出很多的花、很多馬、很多人

can be “participated” to become many horses and people, and even flowers.

花也能分出來到外面

Participated flowers can also be projected outside our mind,

成外觀、客觀的存在

to become objective existence.

客觀存在的花、馬、人

The flowers, horses and people become objective existence,

一般人無法接受

which cannot be accepted by normal people now and

包括現在的哲學家都無法接受

modern philosophers.

釋迦佛有「化人」，維摩詰有「百香飯」

the Buddha Shakyamuni's “Transformation Body” and

實現柏拉圖之觀念世界

Vimalakirti-Niradesa's “fragrant rice” fulfilled Plato's Ideal world.

所以你們現在有這一項、兩項，甚至於六項

You can manifest your Inner Six Senses,

實在真的要聯想到這些問題了

so you might need to think about these questions.

所以你們現在有一項、兩項...

Not to say that you have manifested your Inner Six Senses completely,

不要說六項，半項你都要說哈哈大笑！

if you only can experience one or two now, you should feel extraordinary,

噢～好幸福！

wow, extremely lucky!

觀念型相就是你以後的世界

Ideal is the future world you can live in

你從有半項開始，演一項、演六項

since your Inner Senses are manifested, from one to six.

實相是你未來的世間，很實體、很實在！

The true-form Reality is where you live in the future, which is substantiated and real.

所以柏拉圖說

Therefore, Plato said that

真正永恆不變就是觀念世界

the only thing immutable forever is Ideal World.

你能實相變化，你的生命就永恆！

You can experience the variance of Reality; your life becomes immortal.

所以世間一切，到最後都是短暫

Everything in this world is temporary.

說是「消極」的說法

This idea is not as much “a pessimistic statement”

不如說是「事實」的說法

as “an actual statement.”

柏拉圖的眼光說是短暫

In Plato’s vision, this world is temporary.

西洋哲學家演變到後來

Western philosophers eventually developed

存在主義出現之後

Existentialism.

齊克果、叔本華有自我意識概念呢！

S.A.Kierkegaard and Schopenhauer both emphasized “Self-awareness”

愛迪生有名言

A famous saying from Thomas Edison,

「當我遇到問題的時候，我把問題

when I face problems, I pass them to my subconscious

交給我的潛意識，答案就跳出來了」

and the answer shows up.

潛意識就替他回答了

The subconscious answered for him.

潛意識僅是第六意識而已

The subconscious is only the so-called “the sixth sense.”

第六意識經過第七意識、第八意識出來

The sixth sense comes from the seventh and the eighth

PASS 出來！他就知道答案哩！

and passes the “inspiration” to let him understand the answer -

靈魂的意識！

The consciousness of our soul!

因為柏拉圖把靈魂分為三級

Plato divided souls into three levels;

理性靈魂；肉體是欲望的靈魂

Rational soul is the highest; the physical body is “Irascible or appetitive soul;”

中間是有義氣、勇敢的靈魂

The middle one is “Noble and Concupiscible soul.”

佛教心、意、識

Indicated in Buddhism, Mind and Thought and Consciousness

分為如來藏、阿賴耶識、人的五官判斷意識

were categorized into Dharma-hidden, Alaya-consciousness and man’s five organs.

《楞伽經》綜合《勝鬘經》與《如來藏經》

Lanka sutra united Srimaladevisimhanada-sutra, Tathagatagarba sutra,

以及《寶性論》和《不增不減經》如此講

Jewel-Nature Treatise and Neither Increasing nor Decreasing sutra.

《楞伽經》是後期

Lanka sutra was in a later period than these sutras.

《勝鬘經》之後出來的，它是如此說

Srimaladevisimhanada-sutra also emphasized this thought.

來，想要說什麼！

Ok, anything want to say?

想要說什麼的先說一下，來！

Any idea or opinion is fine, please.

感恩本尊、感恩本體

Thank you Ben Zun, and thank to Original Consciousness.

我個人...接觸我們本尊道

Since I knew Ben Zun's thoughts,

確實是法喜充滿

I feel very delighted.

雖然是還在學習當中

Although I am still studying about it,

但是如果這種法喜能夠常住的話

if I can feel this joyfulness all the time,

也是一種很大的收穫

this feeling would be extremely precious.

希望今後繼續學習，能夠提升

I hope to gain more progress in this experience.

就這樣，謝謝

Thank you.

還有嗎？

More?

來...

Ok...

感恩本尊，感謝本體

Thank you Ben Zun, and thank to Original Consciousness.

聽到本尊這樣子

When I heard about Ben Zun's thoughts,

給我們內心裡面感到非常的...

I felt very touched,

非常的快樂，而且非常的喜悅

happy and lucky.

從本尊裡面這樣子一直接受這個道理

Ben Zun taught us to accept this method

接觸到本體

in order to reach our Original Consciousness.

變成說每次的話就是在工作

When I am at work

或者都在生活當中的時候

or in daily life,

都是本體裡面就一直看到那本體的話

I can see my Original Consciousness

就一直在旁邊

standing by me.

感覺到非常的、非常的喜悅！

This makes me very blissful.

實體的本體嗎？

Is it substantiated that the Original Consciousness you saw?

(就...)相？

Or just image?

(是，對、對)都看到你的形相？

(Yes, Yes) So, you saw your own image.

是，有時候會看到自己這樣子

Yes, I occasionally saw my own image.

都是彩色的？

Was that colorful?

(那個有時候會...比較會模糊)

Hmm, it was a little bit hazy.

模糊？(不一定，是，就這樣)

Hazy? Maybe, something like that.

很棒了！

Anyway, your experience was already very good.

好、好(感謝)

Ok, ok. (Thank you)

看到這個就很棒了！

Seeing your own Original Consciousness is good enough.

看到實體吧？(是)

Try to make it substantial zed. (OK.)

柏拉圖一生要追求的

What Plato pursued in his entire life

就是善的實體

was the substantiation of Goodness- substance of Goodness.

柏拉圖所謂的真善美是指型相世界

Plato tried to substantialize the ideal world,

要把它變成實體出來

to substantialize the true, the good and the beautiful.

找靈魂、找心智追求

Finding and pursuing the soul and psyche,

以理性親見善的實體

Plato used ideal to observe the substantiation of Goodness personally.

透過法性一直流露出來的

The experience must come from our Dharma Divinity,

要經過意識...

passing through our consciousness.

來！剛才講到

Just now we have talked about that

《楞伽經》統一「三經一論」

Lanka sutra united the “three sutras and one treatise,”

便產生一種思想、一個名詞出來

creating a new thought and a new term – Tathagatagarba (Dharma-hidden Consciousness).

如來藏藏識，藏識藏阿賴耶識

Dharma-hidden Consciousness, the “consciousness” here means “Alaya-consciousness”

將阿賴耶識與如來藏一起...

Alaya-consciousness and Dharma-hidden stayed together,

組合起來講

and they should be thought as one combination.

而且能證明，就要顯「智境」

If we try to prove that, we have to achieve the “Wisdom realm.”

「證自證分」證「藏識境」出來

“Rewitnessing aspect” can prove “Store-consciousness realm.”

「智境」如果出來

Only achieving the “wisdom realm,”

才能見如來

the inner Buddha-hood can be seen.

就是說，你要見你真如本體之前

Say, before you can clearly see your Original Consciousness,

在很清楚之前...「智境」

you have to experience the “Wisdom realm.”

《楞伽經》有如來藏藏識

Lanka sutra said that Buddha-hood Dharma covers Consciousness:

如來和阿賴耶識

Buddha-hood and Alaya-consciousness.

如來藏的如來境界「智境」

The Buddha-hood Dharma is “Wisdom realm;”

阿賴耶識為「識境」

Alaya-consciousness is called “Consciousness realm.”

所以你的模糊相

Therefore, your hazy image

稱為「識境」

came from the “Consciousness realm.”

要進入「智境」，就要經過「識境」

In order to enter the “Wisdom realm”, you must pass through the “Consciousness realm.”

《楞伽經》所說的

stated in *Lanka sutra*.

所以智境才能夠見如來

Only in “Wisdom realm” can see the Buddha-hood.

識境透過內心自證，才能夠明朗化出來

In “Consciousness realm” can be clarified by self-witness in mind.

開始模糊不清

It is unclear

要經過「識境」

when you experience the “Consciousness realm.”

你在看實相不要和別人比較

Do not compare to others when you are experiencing the true-form Reality.

比較就越看越模糊

The more you compare, the hazier it would be.

阿賴耶識認真講是靈魂

Seriously speaking, Alaya-consciousness is what we call “Soul” and

哲學家所謂的自我意識

the “Self-consciousness” explained by philosophers.

阿賴耶識能夠給你知識

Alaya-consciousness can give you knowledge,

但是它的知識還要向法性、向如來

but its knowledge was borrowed from the Dharma Divinity

向真如本體借來

- the Original Consciousness.

借來才會產生現象流露出來

Therefore, special phenomenon appears

流露出來才能夠在眼前

in front of your eyes,

成立「識境」或「智境」

creating “Consciousness realm” and “Wisdom realm.”

所以祂出現境相，模糊也好、清楚也好

When the phenomenon appears, whether it is hazy or clear,

流露是要與你溝通

It was a message that your Original Consciousness is communicating to you.

包括你變杯子

When you try to see a cup in your mind

變你的個人、變你形相

or your appearance,

都是暫時你的本體出現

every phenomenon represents that your Original Consciousness show up temporary.

真如本體要與你融合為一

The Original Consciousness integrates with your mind,

合而為一時就有實相流露

so the Reality can appears.

所以你不要小看你的識境

Therefore, do not belittle your experience in “Consciousness realm.”

若是看你自己很清楚、又立體...

If your appearance is very clear and three-dimensional,

立體就是「實體」

three-dimensional is “Substantial.”

你若看到實體實現

Seeing your Substantial Body,

就顯現「法身」了，解脫涅槃了

you have manifested the “Dharma Body,” achieving Nirvana,

回歸到自心了，皈依法身

returning to your mind, embracing the Dharma Body.

釋迦佛將吠陀、梵書的思想突破出來

The Buddha Shakyamuni broke through the thoughts in *Vedas* and *Brahmana*

熔爐成一體，表達得很成熟、很完美

and combined them together to become more mature and better,

表達出涅槃法身

so the Dharma Body in Nirvana could be described clearly.

符合《奧義書》的婆羅門教求解脫涅槃！

Brahmanism, which believes the thought in *Upanishad*,

思想求解脫啊！

wanted to be liberated and to achieve Nirvana!

釋迦佛實現了

However, the Buddha Shakyamuni fulfilled that goal.

婆羅門讓人覺得“倒彈(受不了)”的

The most unacceptable part of Brahmanism

就是一直地拜啊！

was worshiping their Gods all the time

拜諸神，儀式很多

and conducting many rituals.

現在的宗教

Many religions now

有時回歸於以前的婆羅門教同樣了！

have gone back to be like Brahmanism before.

釋迦佛教你內觀、自證

The Buddha Shakyamuni taught you to observe inside and self-witness.

你一直拜、拜

However, people worship so much that

越拜越迷失自己

they start to lose themselves.

好，拜到阿彌陀佛出現

Ok, if Amitabha Buddha showed up because of your sincere worship,

你要如何處理？

what would you do next?

好，阿彌陀佛真的讓你拜到了

When you see Amitabha Buddha showing in front of you,

出現的還是你的真如本體變的啊！

it is still your Original Consciousness with Amitabha Buddha's appearance.

阿彌陀佛是那個嗎？

Are you sure how Amitabha Buddha looks like?

《般舟三昧經》你若是讀通

Having studied about *Pratyutpanna Sutra*, you would understand that

心是佛，佛是心哪！

the mind is Buddha-hood, and Buddha-hood is the mind,

所以「佛在心中莫遠求」

so, "Buddha is in mind; do not search for it from the outside."

剛才有講到《夜摩宮中偈讚品》

Suyama Palace Sing in Verse said,

一切諸佛、三世諸佛是「一切唯心造」

"all Buddhas in three times and everything is created by mind."

阿彌陀佛穿的服裝

Amitabha Buddha's dress

像是希臘的服裝

was very similar to Greek dress.

西元二世紀當時的造像

Buddhist statues were created in 2nd century.

希臘後裔的統治

India was governed by the descendants of Greek,

是羅馬雕像服裝

so those statues were dressing like Rome statues.

阿彌陀佛的服裝，有一點希臘味道

Think about it! Amitabha Buddha's dress looks like Greek clothing.

信阿彌陀佛的在這裡也有

Some of you believe Amitabha Buddha here;

你說我排斥佛，我沒有排斥阿彌陀佛喔！

I do not repel Amitabha Buddha at all.

我向天借膽啊！

I dare not.

我是在講

I meant that

阿彌陀佛是釋迦佛的報身

Amitabha Buddha was the Buddha Shakyamuni's "Reward body." (Samboghakaya)

佛經根據《央掘魔羅經》卷三

According to the third roll of *Angulimala Sutra*, the Buddha said,

「八十億佛皆是一佛，即是我身」

"Eight billion Buddhas are the same one Buddha, which is my body."

釋迦佛臨終前，對阿難說內歸自證

When the Buddha Shakyamuni was dying, he told Ananda to self-witness,

你偏偏執著拜佛？

but people now persist in worshiping or rituals.

釋迦佛怎不交代阿難得拜阿彌陀佛

Why did not the Buddha Shakyamuni told Ananda

得拜觀世音？

to worship Amitabha Buddha or Avalokiteshvara?

怎麼講到找自己、皈依自己啊！

Instead, the Buddha Shakyamuni wanted Ananda to find “self.”

而且「四依」其中有一項

Also, one of the “four bases of the dharma”

要「以法為舟」

is “taking Dharma as a boat,”

依佛講的法為舟

taking the Dharma that explained by the Buddha as a boat,

以經典為主

taking the sutra as the principal.

佛經告訴你現法涅槃

Buddhist sutra told us to attain nirvana in the present circumstance.

現法涅槃在哪裡？在內觀自證中！

Where is it? It is in one’s self-witness!

《長阿含經》第十四部《梵動經》有八項

The fourteenth section of *Dirghagama sutras - Brahmajala sutra*,

專門在回答釋迦佛與人辯論

recorded the debates the Buddha Shakyamuni had with others

無法回答的問題

and some unanswerable questions.

外道與正統的婆羅門教

Those questions were debated between heretic and orthodox Brahmanism

與佛留下來的辯論問題

and the Buddha Shakyamuni.

在《梵動經》有回答

The answers to those questions were also recorded in *Brahmajala sutra*.

《梵動經》第八項是「現法涅槃」

The eighth section in *Brahmajala sutra* is “Nirvana in the present circumstance.”

人生最大的美妙、快樂

The most beautiful and happiest in life

在現法涅槃裡可以實現啊！

can be realized in “nirvana in the present circumstance.”

有不可思議的「妙樂」

There is incredible “bliss” -

涅槃樂！

the bliss of Nirvana,

「常淨我樂」的「樂」

the bliss mentioned of “Permanence, Bliss, Self, and Purity” in Buddhism.

永恆、沒煩惱

No vexation forever is possible now.

「我」——自由自在；「樂」——涅槃

“Self” – free and unrestrained! “Bliss” – Nirvana!

「常淨我樂」啊！

Four virtues of Original Consciousness are “Permanence, Bliss, Self, and Purity.”

所以蘇格拉底對美的自身、美的實體

So, Socrates regarded the beautiful self and substance

才是真正永恆不變的美

as the true, eternal beautiful.

「觀念人」依柏拉圖說

“Ideal man”, said by Plato,

「觀念人」比真實人更完美、更真實！

is perfect and more realistic than physical man.

柏拉圖肯定觀念世界

Plato affirmed Ideal world exists.

「理型」、「觀念」、「型相」

Ideal, Idea, Universal

是「實相」的意思

have the same meaning – the true-form Reality.

記得！

Remember,

就是涅槃世界啦！

That is exactly the world of Nirvana.

柏拉圖一生堅持有型相

All his life, Plato insisted the Ideal world and Heaven exist

包括天國、靈魂形式的、大型的世界

– the Large-scale world for souls.

所以柏拉圖的哲學

Therefore, Plato’s philosophy

包括「觀念、世界、靈魂」

includes “Ideal, World and Soul.”

倫理學、心理學次要

Ethics and Psychology were less important to him.

研究靈魂的稱為「心理學」

The study of soul/psyche is called “Psychology.”

「倫理學」講人生如何幸福

“Ethics” talks about how to make life happier.

倫理學追求幸福

Ethics pursues happiness,

要如何幸福呢？

but how?

所以哲學到最後追求到人的問題了

So, Philosophy eventually explains human's questions,

從心講起，說宇宙到人生的問題

explaining from the mind, from the Universe and life.

所以道呀！佛道、宗教道與哲學

Tao, Buddhism, religions and Philosophy

在探討宇宙人生的道理

are all discussing the truth of life.

釋迦佛得什麼道？

What way or Tao did the Buddha Shakyamuni attain?

體悟宇宙人生的實相

He experienced the true-form Reality of Universe and life.

宇宙人生的實相

The true-form Reality of Universe and life

不就是柏拉圖的「觀念」嗎？

is the very concept of Plato's "Ideal;"

柏拉圖追求的「觀念」

The "Ideal" Plato pursued

就是追求實相

is the true-form Reality.

求「觀念」？求「實相」？

Why did he pursue "Ideal" or "the true-form Reality?"

因為要求永恆哪！因為人生會變化啊！

This is because he wanted to know the eternity and because life changes all the time.

可見之物都會變化

Everything we can see is changing.

這就是「萬物流動說」，萬物都會流動

This is "Universal movilism;" everything is moving.

不生不滅、永不變化的，不變的才是真的

What is immutable, not arising nor ceasing, is real.

會變化的只是「存在」

Changeable things only physically "exist."

所以造成柏拉圖的「觀念世界」

This was how Plato's "Ideal world" was inspired.

一切世間的經驗世界，可見的世界

Everything in this empirical world- the visible world,

把它移入到觀念世界

which can be transported into Ideal World.

可見世界進入「觀念世界」

The visible world enters the "Idea World."

六項實相能解決柏拉圖的問題

The true-form Reality experienced with Inner Six Senses

對於自身的實相展現、對人生追求永恆

can solve Plato's problem, which is significant for people to pursue the eternity
是重大的意義呢！

and to realize the Reality of Self.

以觀念的模型、物質為材料

“Take our idea/concept as the model, and take the substance as material.”

寺廟中的阿彌陀佛只是材料

The wooden idols of Amitabha Buddha in the temples are just material

觀念模型裡面

that created based on the model of the concept.

你想出來阿彌陀佛，就落在你眼前的空間

The Amitabha Buddha you thought can appear in the space in front of you;

阿彌陀佛從你心出來的

That Amitabha Buddhas come from your mind.

就是以觀念為模型，物質為材料

You can take the concept as the model, and use the substance as material,

「形式因」的材料，然後落在眼前的空間

the material of “Formal cause,” and put it in the space in front of you.

能容，擺在你眼前的空間

Receptacle - the space in front of you

如此「念佛三昧」，被你念到

So, when you achieve “absorption of mindfulness of the Buddha,”

阿彌陀佛是你真如本體

you would realize that Amitabha Buddha is your Original Consciousness.

「自性彌陀」變「阿彌陀佛」形相出來

Your “Amitabha-nature” creates the appearance of “Amitabha Buddha.”

八十億佛皆是一佛，即是我身

“Eight billion Buddhas are the same one Buddha, which is my body.”

阿彌陀佛、觀世音，不是相同原理嗎？

The concepts of Amitabha Buddha and Avalokiteshvara are the same, too.

大日如來、菩薩、諸神、阿彌陀佛

Vairochana Buddha, Bodhisattva, Gods and Amitabha Buddha

從《奧義書》和《吠陀經》思想來的

come from the thoughts of *Upanishad* and *Vedas*.

濕婆主義拜印度神

Shivaism worshiped Indian Gods.

拜拜、信仰你可以看得到神

If your worshiping rituals can make you see the God,

就表示你本體有顯發了

this means your Original Consciousness has manifested.

你看到阿彌陀佛

It is still meaningful

還是有意義喔！

when you see Amitabha Buddha.

啊！看到阿彌陀佛，很高興

Seeing Amitabha Buddha should be happy;

不了解是本體的，至少你本體有顯發

even if you do not understand the Original Consciousness, it still can manifest.

你若是看得到阿彌陀佛，只看一次...

In Buddhist belief, if you try to see Amitabha Buddha emerge in front of you,

「般舟三昧」是念佛三昧、佛立三昧

You need meditation;

佛立在你眼前

it is called “*Pratyutpanna*”, which includes “Absorption of mindfulness of the Buddha”

那得要入定呢！

and “Concentration of the Buddha's appearance”

佛教一定要經過打坐、入定

In Buddhism, meditation is necessary;

這是方式啊

Meditation is their method; in their meditation, they must experience

入定，入一禪、二禪、三禪

“First meditation”, “Second meditation”, “Third meditation,” “Fourth meditation”

四禪、滅盡定，之後...多困難啊！

and finally “State of concentration of thorough cessation.” How difficult it that?

柏拉圖有打坐嗎？

Did Plato meditate?

可能沒有！沒有寫到

Maybe not! No record mentioned that.

打坐是佛教的作法

So, meditation is the Buddhist method,

“打坐”實現得最成功的，還是釋迦佛

but only the Buddha Shakyamuni who had successful meditation.

釋迦佛打坐可以演出《華嚴經》

When the Buddha Shakyamuni meditated, he can perform *Flower Ornament sutra*.

《華嚴經》予以統攝於柏拉圖的觀念世界

Flower Ornament sutra dominated and fulfilled Plato's Ideal World,

理型實相

the Ideal Reality.

噢！你看《華嚴經》多廣大！

See! *Flower Ornament sutra* is colossal and noble.

華麗、莊嚴、廣大、層層疊疊的世界！

Splendid, range upon range, elegant and vast,

用柏拉圖的觀念世界解《華嚴經》

the world in *Flower Ornament sutra* can be explained as Plato's ideal world..

華嚴的淨土，可以擺在台灣

The world of *Flower Ornament sutra* can be put in Taiwan.

你看，台灣是《華嚴經》的世界

We can say Taiwan is the world of *Flower Ornament sutra*.

如此看多麼的不可思議！

How unbelievable is it?

無法實現啊

No one can make it come true.

華嚴城邦怎麼可能實現？

The world in *Flower Ornament sutra* cannot be real,

柏拉圖沒有實現理想國啊

so Plato did not fulfill the Utopia.

《華嚴經》來看

Observing *Flower Ornament sutra* deeply, we found that

釋迦佛沒有講道呢！

the Buddha Shakyamuni did not talk about Buddhism at all.

他打坐、入定

He meditated; Manjushri and Samantabhadra elaborated

文殊和普賢替佛講《華嚴經》

the *Flower Ornament sutra* for him.

大日如來是佛的法身呢！

Vairochana Buddha was the Buddha Shakyamuni's Dharma Body.

祂分出來你看，祂能夠分出去

His Dharma Body can “participate” in and out.

經典觀念世界，比如說佛在菩提道場

Flower Ornament sutra expresses Ideal World;

佛成道之後...

say, The Buddha was in “Bodhi Platform” when attaining perfect enlightenment.

若按正統文獻、原始佛教的經典

According to the Orthodox records and primitive Buddhist sutras,

釋迦佛在鹿野苑

When the Buddha Shakyamuni first attained perfect enlightenment,

初次成道向五比丘講道

he was preaching to five monks in the place called Sarnath.

怎麼又突然跑到菩提道場

How could he be in “Bodhi Platform”

演《華嚴經》呢？

and performed *Flower Ornament sutra*.

經典稱為菩提道場、忉利天宮？

“Bodhi Platform” was the so-called Trayastrimsa heaven in Buddhist sutras.

《華嚴經》有觀念世界和經驗世界

Flower Ornament sutra includes “Ideal world” and “Empirical world.”

釋迦佛在鹿野苑是「經驗世界」

The Buddha Shakyamuni in Sarnath was in this “Empirical world.”

《華嚴經》的內容稱為「觀念世界」

The content of the *Flower Ornament sutra* was called “Ideal world.”

如此兩者如何統一？

How could these two worlds be united?

就是柏拉圖哲學，經驗與觀念分離了！

This is Plato's philosophy; empirical and ideal are separated,
無法統一

which could not be united.

分離如何統一呢？

How can we unite "the separated?"

如來藏可以統一；「法身遍佈一切處」

Dharma-hidden can do this; "Dharma Body is omnipresent."

「不起於座，而能遍佈十方」

"Without leaving the current circumstance, Dharma Body can be omnipresent."

《楞伽經》也有講

Lanka sutra said,

如來可以「以三十二相入一切眾生心中」

the Buddha can "enter the minds of all beings with thirty-two appearances."

一切眾生可以變三十二相

All beings can change thirty-two appearances.

《泰提特斯篇》有講到不起於座

"Theaetetus" mentioned "without leaving the current circumstance."

看到泰提特斯在飛

Theaetetus was flying,

柏拉圖有寫到喔

written by Plato;

柏拉圖坐著

when Plato was sitting,

看到另外一個泰提特斯在飛

he saw another Theaetetus flying.

分離問題了

This is "Participate."

經驗和觀念世界分離

The empirical world and ideal world can be separated.

分離問題是個體和觀念分離

"Participate" means that the particular and the ideal are separated,

無法統一、無法解決

the concept of which cannot be united and solved.

柏拉圖理型境界

In Plato's ideal world,

看到泰提特斯在那裡飛

Plato saw Theaetetus flying

柏拉圖坐在這裡，「不起於座」

when Plato was sitting elsewhere - "without leaving the current circumstance."

沒有遍佈十方，飛在你的眼前的空間

Theaetetus was flying in the space in front of Plato but not omnipresent,
分離哲學是柏拉圖的重點！

which was the key point of Plato's philosophy – Participate.

分離問題在《阿含經》很普遍

The question of “Participate” was very common in *Agama Sutras*.

《阿含經》、《阿摩晝經》飛來飛去的

Characters in *Agama Sutras* and *Ambatthasuttam sutra* flew around all the time.

後面的人卻解釋為人真的在飛行！

However, the later scholars misunderstood it and explained they were physically flying.

「不起於座」啊！

“without leaving the current circumstance...”

不起於座...

Another example of “without leaving the current circumstance,”

釋迦佛飛去忉利天宮，三個月沒有回來

The Buddha Shakyamuni flew to Trayastrimsa heaven for three months;

大家相當思念

Everybody was missing him very much,

國王為他雕刻佛像

and the king had the statues carved for him.

蓮花色比丘尼去迎接他

When the Buddha was back and Uppalavanna the nun went to welcome him,

釋迦佛就說，不是妳第一個見到我

The Buddha said to Uppalavanna; you were not the first one seeing me back,

是須菩提第一個見到我

but Subhuti was. Subhuti was best at “recognizing the emptiness.”

解空第一，分身「空性」

“Fen Shen” or “Dharma Body” was constituted with “emptiness.”

見空就是見佛！

As long as you observe the emptiness, you can recognize the Buddha-hood.

柏拉圖的觀念世界也是空性，諸法皆空

Plato's Ideal World also has the nature of emptiness;

諸法皆空才能自由自在

The essence of Dharma is emptiness, so that it is unrestrained.

能夠演一個變成十個

One can become ten.

一個變無量，分化、分離無量——分離學說

One body can become infinite number of bodies – Theory of Participate

以一變多

One becomes many.

被亞里斯多德批判

Plato was criticized by Aristotle;

亞里斯多德發問題！

Aristotle asked many questions,
自己反彈到自己
but those questions showed Aristotle's ignorance about Ideal world.
柏拉圖用邏輯分析法
Plato used logic to break through the "Reductio ad absurdum"
打破「一」和「多」之間設置的歸謬法
existing between "one" and "many,"
使哲學範疇從「是者」與「非是者」
making "being" and "non-being", "dynamic" and "static" in philosophical category
「動」與「靜」，融通互入
to be united and integrated.
為哲學開廣無限性的「理型」世界
that extended infinite "Ideal world" in the future Philosophy.
所以用《華嚴經》來說，「理型」的世界
For example, *Flower Ornament sutra* was the evidence that
釋迦佛實現出來！
the Buddha Shakyamuni achieved the "Ideal world."
釋迦佛能「不起於座」
the Buddha Shakyamuni could make "one" become "many" to form the beautiful world
以「一」變「多」形成華嚴世界
stated in *Flower Ornament sutra*, "without leaving the current circumstance."
他在鹿野苑，法身遍佈演法界
The Buddha was physically in Sarnath, but his Dharma Body was omnipresent;
可以法身遍佈一切處
Dharma Body can be everywhere.
「證空性」、「成就遊」
"Prove the emptiness" and "Attain traveling"
柏拉圖有寫到
were also mentioned by Plato;
泰提特斯就坐在這裡
Theaetetus was sitting here,
在那裡飛行？原理在此
but another Theaetetus was flying there. Same reason!
所以坐在這裡的會變化
Therefore, the sitting one is changing,
在那裡飛的不會變化，永遠！
but the flying one can be immutable, forever!
可以分出來，以「一」變「多」
Participate is possible; "one" becomes "many."
所以求不變動的
So, Plato was looking for the immutable,
不會變化的「分身」
and the only immutable is "Fen Shen" (Dharma Body),

會飛的是真正真的！

which is capable of flying and everything!

柏拉圖的觀念

Plato's ideal or

《華嚴經》大日如來是永恆

the Vairochana Buddha stated in *Flower Ornament sutra* means “Eternity.”

佛的法身

The Buddha Shakyamuni's Dharma Body

釋迦佛可以「分化身」

can be also explained as “Transformation body;”

分化普賢、分化觀世音...

It can transform into Samantabhadra or Avalokiteshvara

可以變化其他的種類

or any other types.

柏拉圖稱「種類」

Plato called it “genus.”

「種類」的分化性，無限分化

The attribute of “Genus” is participating infinitely.

就像釋迦佛法身出大日如來

Say, the Buddha Shakyamuni's Dharma Body could manifest Vairochana Buddha,

分化出文殊、普賢，以「一」變「多」

Manjushri and Samantabhadra; “one” became “many,”

既「是」又「不是」；既「相同」又「相異」

which is “being” and “not-being” ; “identical” and “different.”

就是不二法門啦

That is exactly “Dharma-gate of non-duality” in Buddhism.

相融互入，柏拉圖稱「通種論」

Particular can be Integrated with each other; Plato called it “genus.”

辯證法辯證釋迦佛「型相」的分離

Dialectic proves the participating of the Buddha Shakyamuni's ideal.

型相的分離是普遍性的基礎

Participating of ideal is the foundation of “Universal.”

型相可依普遍性隨心所欲「分有」

Ideals can be participated following one's inclinations.

猶如釋迦佛分有大日如來，文殊、普賢...

Say, the Buddha Shakyamuni's ideal can be participated and transformed into

《華嚴經》佛可以普遍性「分有」型相

Vairochana Buddha, Manjushri and Samantabhadra in *Flower Ornament sutra*.

因為法身遍佈一切處，演來演去...

Dharma Body can be anywhere and transformable;

世界海、世界種，華藏世界的意思

Ideal can become numerous worlds and seas and genus – The Lotus-treasury world,

演到廣大的三世十方

which reaches ten directions in the three times.

還是從心出來的！一心生萬法！

All come from mind! One mind creates all Dharmas!

所以心就是「如來」、就是「我」

Therefore, the mind is “Buddha-hood,” and is “Self.,”

就是「如來藏」、就是「法身」

and is “Dharma-hidden(Tathagatagarba),” and is “Dharma Body.”

「如來藏」出如來「法身」

“Dharma-hidden” originates “Dharma Body.”

「真如動態」、「動態真如」

“Dharma Dynamic” or “Dynamic Dharma”

法身「如來」

Inside, it is called “Buddha-hood” of Dharma Body,

出來的如來「法身」

and it becomes “Dharma Body” of Buddha-hood when emerging outside.

就是柏拉圖要追求善的實體

That was what Plato pursued – the substance of Goodness.

看到相就把它變成實體

When you see the appearance, try to make it substantialized.

你尚未看到相或模糊仍未成相

At beginning, you might see a hazy appearance or even nothing at all

成相之後成「體」，成體之後可以接觸

once the appearance is clear, it could become “Substantialized” and touchable.

「體、相、用」

They call this process, “Essence (substance), Attribute (appearance), and Function (use).”

能夠接觸到就可以「用」

After it is touchable, it will be usable

可以隨心變化

following one's inclinations.

如此達到善之體

This achieves the Substance of Goodness, Essence of Goodness,

達到「二元論」的真善美

achieving the “dualism” with the true, the good and the beautiful.

所以柏拉圖的觀念

Therefore, Plato's idea is to

要表達「善的實體」，真善美

express “The substance of goodness” - true, good and beautiful.

上帝的愛、美的相、善的相、真的相

The love of God - the true, the good and the beautiful appearance -

都是追求真善美的實體

is to pursued the essence of “true, good, beautiful.”

哲學演變至中世紀以後

In the medieval times, Philosophy evolved;

基督哲學最興盛發達

Christian philosophy dramatically developed.

基督教的教義

The Christian doctrines

容納了柏拉圖和亞里斯多德的哲學進來

consisted a lot of Plato's and Aristotle's Philosophy;

觀念、理型世界

The concept of Ideal and Ideal world

影響到基督教哲學

influenced Christian philosophy.

柏拉圖的「善的實體」

Plato's "Essence of Goodness"

被耶穌教奧古斯丁將它改變成「真理之光」

was changed into "The light of truth" by Augustine.

奧古斯丁提出

Augustine said;

柏拉圖之「善的實體」有如太陽

Plato's "Essence of Goodness" was like the Sun,

真理如存在於光明中

The truth exists in illumination,

即所謂「光照說」

which is the so-called "Illuminatio."

至高不變永恆的上帝

The supreme, immutable and everlasting God,

唯一的太陽

is like the only Sun.

「上帝」思想從柏拉圖演變

The thought of "God" was evolved from Plato,

到了近代就不是這樣了

but now it is not as authoritative as it used to be.

「結構主義」，李維史陀

"Structuralism;" Claude Lévi-Strauss, born in 1908 D.C.,

人類學家兼哲學家，一九零八年生的

Anthropologist and Philosopher,

他否定「存在主義」

denied "Existentialism,"

他一樣信仰上帝

but he still believed in God.

像龍樹的思想——中道

Nagarjuna' thought – the Middle Way;

釋迦佛的思想——緣起性空

the Buddha Shakyamuni's thought - What has a origination is temporal and void.

「緣起」就是互相依立而存在
“Origination” means things are co-independent to exist;
環環相扣，相依相存為「結構」
Everything is closely linked and co-independent, called “Structure.”
釋迦佛沒有頻婆沙羅王、沒有阿育王
Hadn't the Buddha Shakyamuni met King Bimbisara and Ashoka the Great,
如何當釋迦佛呢？
He would not have been our Buddha Shakyamuni.
一定要互相結構
Everyone must be co-structured with each other -
產生緣起啊
Origination.
釋迦佛沒有僧團、沒有王的支持
Without the monks and the support of those Kings,
釋迦佛現在沒有人認識
nobody knew the Buddha Shakyamuni at all.
「結構主義」要互相緣起
“Structuralism,” the modern philosophy,
是近代的哲學
is talking about co-origination.
「存在主義」重視「個人的存在」
“Existentialism” focuses on “existence of Self,”
忽視「真如本體」，否定神、上帝...
but ignores “the Original Consciousness,” denying Gods...
結構主義思想容納人與人的關係
The thoughts in Structuralism contain the relationships between one and another;
人與上帝的關係，人與靈魂的關係
between human and God; and between man and soul;
結構成「宇宙人生二元論」的環環相扣
Which have Structured “Dualism of life and the Universe” - one linked to another.
人依人互相存在；人互相依上帝而存在
Man relies upon man to co-exist; man relies upon God to co-exist;
人依靈魂互相存在！人也依「如來藏」
Man relies upon soul to co-exist! Also, man relies upon “Dharma-hidden”
而突顯人生的意義和目的
to reveal the meaning and goal of life.
如來藏若沒有顯發出來
If the “Dharma-hidden” is not manifested -
沒有法身
no Dharma Body -
對人生的意義和目的，即失去方向
we will lose the direction and meaning of life, and reincarnate again.
還要再去流轉，真的會輪迴

Expounded by the Buddha Shakyamuni,
釋迦佛開示出來的
reincarnation is really happening,
釋迦佛思想和奧義書相同
The Buddha Shakyamuni had same thoughts as *Upanishad*;
所以這源頭，人類的歷史就是生與滅
The source of human's history is about "arising and ceasing."
抓住「不變」的原則
Stick to the principle of "immutable"
使人生的無常，變成永恆不再流轉
to make the impermanence become permanence without transmigration.
這是哲學宗教的思想
This is the very thought in religious philosophy.
《梨俱吠陀》還未有輪迴觀念
In the time of *Rig-Veda*, thinkers haven't had the concept of reincarnation yet.
雅利安民族創造《梨俱吠陀》
Aryan created *Rig-Veda*;
當時的思想有「移生」
At that time, they had the thought about "transmigration,"
但是思想沒有很明確
but it was not very clear.
到《梵書》才有「輪迴」觀念
Brahmana started to emphasize "reincarnation,"
「涅槃」的觀念也產生出來
and the concept of "Nirvana" was developed, too.
到《奧義書》哲學，「明」與「無明」
In the period of *Upanishad*, "Illumination" and "Ignorance" came out.
佛教從《奧義書》提出來
Buddhism was derived from *Upanishad*.
上次有講「明」就是「解脫」
Last time I said "Illumination" is "Liberation;"
「無明」就是「輪迴、流轉」
"Ignorance" is "reincarnation and transmigration."
五十集《涅槃法身》，一直重複一句話
In DVD no. 50, "The Dharma Body in Nirvana,"
重覆就是要強調
I repeatedly emphasized one saying;
阿難，你要安住於無相的心靈統一
"Ananda, you must reside in the united mind of formless,
你就會捨棄流轉
so you can get rid of transmigration."
流轉就是輪迴
Transmigration was reincarnation.

他們當時的詞句是流轉

They called it transmigration formerly.

「無相」指「本體」啊

“formless” refers to “Original Consciousness,”

本體無形無相啊！

which is formless and shapeless.

本體在哪裡？

Where is the Original Consciousness?

心靈如何統一？

How can this mind be united?

「真如本體」是柏拉圖的神

“Original Consciousness” is Plato’s God;

「心智」是「靈魂」

“Psyche” is “soul.”

以心智接近「真如本體」

Using psyche to approach “Original Consciousness”

親切善的實體

in order to achieve the “Essence of Goodness.”

柏拉圖的辯證法以「理性」到達「理念」

Plato’s dialectic attempted to make “idea” to reach “Ideal,”

最後親近本原——善的實體（真如本體）

to finally reach the origin – Essence of Goodness (Original Consciousness).

統一融入本體

Communing with the Original Consciousness,

就不生不滅、不變、永恆！

one can experience the immutable and permanence,

不生不滅就有實相了

neither arising not ceasing, manifesting the Reality.

所以六項可以回歸真如本體

Our Inner Six Senses can retrieve the Original Consciousness.

真如本體演變成「阿特曼」

The Original Consciousness evolved into “Atman.”

「阿特曼」在《梨俱吠陀》出現了十七次

The term “Atman” occurs 17 times in *Rig-Veda*,

但是沒有表達很清楚

but it did not have clear explanation.

《梨俱吠陀》的思想家

Those thinkers of *Rig-Veda* said,

說有神、有世界、有天帝

There is God; there is extra-terrestrial world;

有親見神或天帝嗎？

Did they personally see Gods?

還是你認為有神、有世界、有天帝

or just because they thought so?

那是人決定的！

Man decided the Gods!

土地公、土地伯多少位

How many Tu Di Gongs (Taiwanese traditional God),

你知道嗎？

do you know?

城隍、天上聖母、關公也變成神了

All the characters in Chinese myths became Gods and Goddesses.

都任由人說的啊！

That depends on people's thoughts.

假設人家的父母若是道德做得很好

Given that your parents are good and moral,

你也可以奉為神啊！

you can deify them as Gods, too.

你如果本體有顯發了，你不必人家拜

If you manifest your Original Consciousness, you do not need other's worship.

就顯法身...主題是針對自己

Manifesting Dharma Body is mainly aimed at ourselves.

哲學是檢驗神

Philosophy inspects Gods.

神是什麼意義？對人有什麼意義？

What is the meaning of God? Why is it meaningful for people?

為何講到釋迦佛之前

Why were we talking about the philosophy before the Buddha Shakyamuni

蘇格拉底之前的事情呢？

or Socrates?

為什麼？

Why?

目的要回歸於你的本體

This is to retrieve your Original Consciousness.

到中世紀佛教回歸於如來藏

In the medieval times, Buddhism returned to emphasize "Dharma-hidden,"

回歸於人的「本體」

returning to one's "Original Consciousness."

佛教從《梨俱吠陀》到《奧義書》

The Buddhism was derived from *Rig-Veda* and *Upanishad*,

攏統...集大成，而產生釋迦佛的法身思想

and the Buddha Shakyamuni united those to create the thought of "Dharma Body."

「法身」實踐出來

The Buddha manifested the "Dharma Body,"

取代《奧義書》的思想

taking place of the thoughts in *Upanishad*.

所有的經論目的在「法身」

The goal in all Buddhist sutras is “Dharma Body;”

法身可以遍佈一切處

Dharma Body can be omnipresent.

「遍佈」即是蘇格拉底的

“Omnipresence” was Socrates’

普遍定律、普遍法則

“the law of Universal.”

《華嚴經》就是普遍法則

Flower Ornament sutra.

遍佈一切處而且變化無窮

Omnipresent and changeable,

變來變去、變來變去

coming and going freely,

廣大！層層疊疊！形成蓮花藏世界

Dharma Body creates the Pure Land stated in *Flower Ornament sutra.*

不起於座能遍佈十方

Without leaving the current circumstance but able to reach everywhere,

普遍法則《華嚴經》實現了！

The law of Universal was fulfilled in *Flower Ornament sutra.*

來，換你說

Ok, your turn to say something.

有要說什麼？說，沒關係

Any question would be okay.

想要請教本尊

I would like ask Ben Zun.

我有一個問題就是說

I have a question about what Ben Zun has just said

剛才本尊有講到輪迴、無形

“Reincarnation” or “formless”

或是我們生命的起源

or the origination of life.

都說我們現在來輪迴嘛

We were born in this life because of the former reincarnation,

為什麼現在來輪迴？因為我們一念無明嘛

and the reincarnation was due to “Ignorance.”

我現在的問題就是說

My question now is that since our Divinity or Original Consciousness

我們的自性，我們的本體，本自清淨

has been tranquil and clear all the time,

為何又會產生一念無明？

why did the “Ignorance” come about?

我的問題是這樣

This is my question.

法性有一種「流動法性」

Dharma Divinity can be understood as “Moving Divinity”

與「絕對法性」

and “Absolute Divinity.”

《起信論》「一心二門」有講到

“One mind and two gates,” stated in *Awakening of Mahayana Faith*,

清淨與無明

indicates that Purity and Ignorance both exist in our mind.

柏拉圖的觀念，人若肉體死後

According to Plato’s thought; when one’s flesh body dies,

無明流轉還滅，回歸理型世界

“Ignorance” arises and then ceases, returning to Ideal world.

理型世界永遠不變嘛

Ideal world is immutable forever.

真如具有清淨與無明，無明流轉才會輪迴

The Original Consciousness (thusness) has Purity and Ignorance.

真如在理型世界，住在理型

Ignorance arises cause reincarnation. Original Consciousness resides in Ideal,

還滅回歸到理型世界

and returns to Ideal world when ceases.

它可以隨時流轉還滅

It can arise or cease any time.

真如本體本自清淨，怎會產生一念無明呢？

Original Consciousness is clean naturally; why did the thought of Ignorance arise?

本來就清淨了，是《般若經》說的

Perfection of Wisdom Sutra said, it is always clean and tranquil.

《涅槃經》說「佛性」

Nirvana Sutra called it “Buddha-hood Divinity.”

《勝鬘經》說「如來藏」

Srimaladevisimhanada-sutra named it “Tathagatagarba” (Dharma-hidden).

《楞伽經》統一說「如來藏藏識」

Lanka sutra combined those and said “Tathagatagarba covers consciousness”

《大乘起信論》歸納統稱——「真如」

Awakening of Mahayana Faith inducted and called it - Original Consciousness (thusness)

真如即「如來藏」，即是「清淨心」

Original Consciousness is Tathagatagarba, and is “Pure Mind.”

怎會「一念無明」？

Why was there “a thought of Ignorance?”

因有藏識，所以產生無明

Because it covers the consciousness, Ignorance came about.

所以天台宗說：「一念無明法性心」

Therefore, Tiantai said, “One-thought-of-ignorance Dharma Mind.”

真如本體本自清淨

Original Consciousness is pure and clean; It covers consciousness, so

因為有藏識，污染識起作用，就產生無明

when “Polluted consciousness” arises, Ignorance is originated.

平常；真如不動不變，如如不動

Normally, the Original Consciousness is static without

不生不滅，保持清淨無染

arising or ceasing, clean and tranquil.

真如隨緣而起作用

When Original Consciousness arises by origination, it starts moving.

所以無明流轉，無明還滅，回歸清淨！

So, Ignorance arises and then ceases, returning to be pure and tranquil.

無明流轉時變為人

Ignorance arising leads reincarnation to next life.

由阿賴耶識主體轉世為人

Alaya-consciousness dominates reincarnation,

無明跟著阿賴耶識走

So Ignorance follows Alaya-consciousness;

實際上是跟著第七意識走

Actually, it follows the Seventh consciousness,

因為第七意識黏著阿賴耶識

and the Seventh consciousness sticks to Alaya-consciousness.

所以經典說是跟著阿賴耶識走

Therefore, the sutras said that it follows Alaya-consciousness,

其實是跟著第七意識走啦！

but in fact it's the Seventh consciousness.

轉世之後，產生生命的程序、過程

After reincarnation, the process of life starts,

到世間，投胎於肉體

the soul comes to this world and gets into a new flesh body.

柏拉圖的《理想國》

The famous “Parable of cave”

用「洞喻」譬喻

in Plato's *The Republic* says,

人出世就如個犯人般關在山洞中

Since people were born, they were confined in the cave like prisoners.

不懂知識、完全無明

They did not know anything, totally ignorant.

人今天為何再轉世下來？

Why did we reincarnate to this life?

無明下來呀

Because of Ignorance!

之後，真如若顯發出來就還滅無明

Afterwards, when the Original Consciousness manifests, the Ignorance ceases,

返回觀念世界

returning to Ideal world.

觀念世界出來之後

Achieving Ideal world,

他就不用輪迴啊！

it will not reincarnate any more.

輪迴，無明下來的

Reincarnation is due to Ignorance.

「要往何處去？」

“Where is it going?”

流轉還滅，回歸清淨的真如本體

Arising and ceasing, the Original Consciousness returns to be pure.

是生命的過程，亦是人生的法則

This is the process of life, and is also the law of life.

所以人生之目的應作何事？

Therefore, what is the main purpose of life? what should be done?

柏拉圖的觀念是追求真善美

Plato's goal is to pursue the “true, good and beautiful” -

追求善的實體

the “Essence of Goodness,”

如此以後就不輪迴

so that he can liberate from reincarnation.

你剛才問『為何還要再來輪迴？』

Just now you asked, “why did we reincarnate to be here?”

為什麼要來？

Why are you here?

既然來了

Since you have come here already,

就引用哲學的「應作何事？」

you should focus on “what should really be done here?”, like other philosophers' doubts.

使無明還滅變成清淨

Making the Ignorance extinct to become Purity,

回復清淨心就是「明」

retrieving Pure Mind, called “Illumination.”

釋迦佛講的：破無明，證法身

Like the Buddha Shakyamuni said, “Break the Ignorance; Prove the Dharma Body.”

你研究道、學佛

The purpose you study Tao or Buddhism,

宗教目的就是要滅無明，明了你就解脫

the purpose of religions is to extinct Ignorance to liberate.

奧義書也是有這種觀念啊！

Same concepts were stated in *Upanishad*,

「明」就回歸本來清淨心
“Illumination” can return to the Pure Mind
——歸根曰靜
- Returning to the origin means Tranquility.
清淨與無明互相緣起
Purity and Ignorance originate each other.
時間、空間與你的生活環境
Any space-time or in your current circumstance,
透過流動法性的流轉還滅，構成你的涅槃出來
by the arising and ceasing of “moving Divinity,” you can create your Nirvana.
之後你去證，證涅槃法身
Afterwards, you can prove the Dharma Body in Nirvana.
你若變法身之後，就不用輪迴
Once you manifest Dharma Body, you will not reincarnate.
就這麼簡單啊！佛教的說法是如此
As simple as it is, Buddhism is teaching such concepts.
像他剛才說
Like he just said;
看自己不清楚，看到清楚
his appearance was unclear. So, make it clear.
你若是越研究、越分析，越看越不清楚
If you analyze or doubt it all the time, the appearance will be even more unclear.
疑問當然有
Of course we may cast doubt on it.
要如何破無明？
How can we break the Ignorance?
用實相破！
True-form Reality can!
你如果進步到六項，實相出法身
Successfully manifesting Inner Six Senses,
如此就破無明嘛
you achieve Dharma Body of Reality; this breaks the Ignorance.
破無明，證法身
“Break the Ignorance; Prove the Dharma Body.”
如此就沒有輪迴問題了
So, the problem of reincarnation can be solved.
輪迴思想始於梵書時代
The concept of reincarnation started in *Brahmana*,
至《奧義書》時代成熟
and it matured in *Upanishad*.
佛教採納輪迴觀念
Buddhism adopted this concept of reincarnation and created
建立「十二因緣」，無明、行、識...

“the twelve origins” - ignorance , formations, consciousness...

為何會輪迴？

Why do we reincarnate?

因為阿賴耶識啊

This is because of Alaya-consciousness (the eighth consciousness).

《唯識論》

Consciousness-only Theory said,

阿賴耶識是輪迴的主體

Alaya-consciousness is the matrix dominating reincarnation.

阿賴耶識要如何證明？

How can we prove there is Alaya-consciousness.

死後，幾個鐘頭之後

After being dead for several hours,

肉體就臭掉了

the flesh body starts to decay and smell bad.

沒有阿賴耶識撐住，人不能活

Without Alaya-consciousness, human cannot live.

死後，祂就走了

After death, it will leave the body.

玄奘的《八識規矩頌》如此寫著

Xuanzang mentioned in his book,

「先來後去主人翁」

“Alaya is the first one comes but the last one leaves; the host of life.”

阿賴耶識先進來

Alaya-consciousness (the eighth consciousness) comes into the body first.

先來後去，死後離去

“The first one comes but the last one leaves.”

它若離去之後

When it leaves,

你就不能呼吸了

you cannot breathe at all.

所以人如果死後、發臭，才可以動他

So, after death, people start to smell bad; they are allowed to be touched.

否則阿賴耶識在裡面也會唉唉叫

Otherwise, Alaya-consciousness is still in there and feels hurt.

身體尚未發臭

If a dead body hasn't had stink smell,

是阿賴耶識還在

it means the Alaya-consciousness is still in the body.

你修道就是將阿賴耶識轉為大圓鏡智

You are studying this is to turn Alaya-consciousness into “great perfect mirror wisdom,”

直接看彩色的實相，看得出彩色

so you can see the colorful true-form Reality directly.

大圓鏡智出現彩色形相

“Great perfect mirror wisdom” emerges colorful appearance.

剛才講的，將流動法性變成絕對法性

Like we just said; “Moving Divinity” becomes “Absolute Divinity.”

法性將你的阿賴耶識變「智境」

Dharma Divinity changes your Alaya-consciousness into “wisdom realm,”

成真正的你，看得到了，就不是中陰身了

manifesting the real you, not the “intermediate existence” (bardo) any more.

變成大圓鏡智了，成立自身實相就不會輪迴

Achieving Great perfect mirror wisdom, the Reality of self will not reincarnate.

不管你在世當總統，當乞丐

Whether you are a President or beggar, if Alaya-consciousness

阿賴耶識若是沒有轉成大圓鏡智出來

has not turned into Great perfect mirror wisdom,

人死後都變成中陰身

you will become “intermediate existence.”

只看到形相而已，中陰身形體

The body of “intermediate existence” is merely an hazy image,

夢幻泡影的樣子

like illusion,

有形相，但是沒有實體、沒有彩色

not substantiated, without color at all.

模糊不清，就像你剛才看的

It is hazy and unclear; similar to what you saw.

你說看你自己模糊不清

You said you saw your own appearance unclear.

就是這個意思

This is what I meant.

不是去世，人還活著

You are alive,

只不過模糊不清，有中陰身的味道

but your unclear appearance is very similar to “intermediate existence.”

至於看到實相和你都一樣

When achieving the Dharma Reality, you can see everything vividly and colorful.

噢～穿黑色的就黑色的，白色的就白色的

The black suit is black; white one is white.

在世先要看實相，不要說等死後

You can observe the true-form Reality when alive. Do not wait this after death.

在世就是啊！

Achieve it in this life!

等後世才會有？

Can we expect this next life?

在世沒有，後世有？

If we cannot achieve this right now, we cannot assure we can achieve it in next life.

所以修道就是在修

Therefore, studying this is to

將阿賴耶識轉成大圓鏡智

turn Alaya-consciousness into “great perfect mirror wisdom,”

一般修...由原始佛教講

The primitive Buddhism explained the meditation;

修到第七意識就已經減盡定了

When one’s meditation reaching the seventh consciousness is called

修至減盡定

“state of concentration of thorough cessation,”

還無法修阿賴耶識呢！

which has not reached Alaya-consciousness yet.

坐禪坐到減盡定，是第七意識減掉而已

“State of concentration of thorough cessation” ceases the seventh consciousness.

在《奧義書》稱為「覺位」

It is called “Enlightenment Stage” in *Upanishad*.

它分成四位，醒位、夢位、熟眠位、覺位

Four stages of meditation: They are Awakening, Dream, Deep sleep, and Enlightenment.

分四層造成四禪

These four stages cause “Four concentrations.”

在熟眠、睡到很熟時

In very very deep sleep,

很容易看到自己

one could easily see self.

熟眠沒有五官意識了

Without five organs in a deep sleep,

阿賴耶識就啟動

Alaya-consciousness activates.

阿賴耶識若被流動法性接到

When Alaya-consciousness is connected to “Moving Divinity,”

它馬上變成絕對法性

it becomes “Absolute Divinity.”

才可以看見實相

So, one can see the true-form Reality,

活生生的實體的

the vivid substantiated body.

所以剛開始要經過不清楚的阿賴耶識

At beginning, one’s meditation must pass through Alaya-consciousness.

先看到，再轉入實相

See the appearance or shape first, and then turn it into true-form Reality.

坐禪的目的或是修道的目的

The purpose of meditation or studying Tao or
或是念《大悲咒》的目的
reciting *Great Compassion Mantra*
就是摒除雜念，摒除第六意識
is to get rid of distracting thoughts and the sixth consciousness.
胡思亂想的觀念都是第六意識嘛
All the distracting thoughts come from the sixth consciousness.
還要進入阿賴耶識
However, it is still very difficult for one to enter Alaya-consciousness
還是很困難
by meditation.
所以靠坐禪，坐到第四禪
The fourth Zen of meditation
已經接近「覺位」了
is close to “Enlightenment stage,”
接近快要死亡，只剩下呼吸而已
where the meditator is near death but still breathing.
如此才可以出境界來呢！
Achieving so, one can start to experience something from the mind.
噢～修多麼困難呢！
Oh~ it is very difficult.
所以要靠流動法性
Therefore, we should rely on “Moving Divinity” to achieve it.
每個人都有法性
Everyone has Dharma Divinity,
而此法性，佛說「法性常住」
which is the Dharma said by the Buddha, “Dharma Divinity abides all the time.”
祂就是透過阿賴耶識
It passes through Alaya-consciousness
真如法性黏住
and stuck with the Original Consciousness.
所以祂可以轉世來、轉世去
Therefore, it can transmigrate through birth and death; it comes in and goes out
出入「生滅流轉門」
“Gate of transmigration through birth and death” freely.
肉體在世就修得讓法性活動起來
When alive, we should activate our Dharma Divinity with this flesh body.
產生真如還滅
The Original Consciousness starts arising and ceasing,
真如還滅，回歸清淨了，「歸根曰靜」
returning to be pure and tranquil – “Returning to the origin means Tranquility,”
就沒有十二因緣流轉了
which stops the arising of “the twelve origins.”

所以不用苦修，要靠法性

Without tough mediation, we manifest the true-form Reality

開始法性顯發實相出來

by Dharma Divinity.

《維摩詰經》所謂香積國

The country of Heaped Fragrance stated in the *Vimalakirti-Nirdesa sutra*,

所謂東方阿閼佛國

and the East Buddha-land of Akshobhya,

與柏拉圖的觀念世界

Plato's Ideal world, or being anywhere “without leaving the current circumstance”

與「不起於座」遍佈十方，是法性的流動

are all the motion of Dharma Divinity.

淨土、佛國都是從心出來的

Pure Land or Buddha-land comes from mind.

一心生萬法啊！

One mind creates all Dharmas.

柏拉圖以思想投出於客觀而構成觀念世界

Plato used his thoughts and project them objectively outside to

亦是從心出呵！

form the Ideal World, which came from his mind as well.

柏拉圖植入觀念的空間

The space that Plato's transmitted into his ideals

就變成淨土了啊！

became the so-called Pure Land.

是柏拉圖的理想國安住於於城邦

It was Plato's Utopia supposed to be resided in the town, the town in Athens,

雅典的城邦，可是沒有實現哪！

but this could not be realized.

他安住不了，柏拉圖無法融入

He could not reside in it; Plato could not integrate within his Ideal world.

不能融入，不能解脫掉

Without integrating with it, Plato could not liberate this empirical world.

總體的古今中外之理論

The summary of the theories at all times and in all countries

就是要回歸你的真如本體

is to return to your Original Consciousness.

《奧義書》的主旨在於「明知我之本體」

The gist of *Upanishad* was “Illuminate and recognize my Original Consciousness.”

回歸本體即「明」

Returning to the Original Consciousness is called “Illumination.

本體就是真如

The Original Consciousness is also called “Thusness,”

以致有真如本體

so some say Consciousness of Thusness.

佛陀有此明與無明的思想

The Buddha realized the concept of “Illumination” and “Ignorance;”

但佛陀不講本體，講「法性」或「真如」

Instead of calling it “Original Consciousness,” The Buddha called it “Dharma” or “Thusness.”

找到你不生不滅的真如本體

Find your Original Consciousness that is neither arising nor ceasing,

顯現法身變成「出纏如來」

manifesting Dharma Body to become “Unfettered Buddha-hood.”

有法身你就不會輪迴

Having manifested Dharma Body, you will not reincarnate any more,

你就不會有剛才的問題

and you would not have the question you just asked.

『我怎麼會輪迴？』

“Why did I reincarnate into this life?”

剛才一開始講，從變動的現象

We’ve discussed this from beginning;

現實世界推進

Look for the immutable world from the mutable phenomena

找到不變的世界

originated in this realistic world,

你就不用輪迴，理型實相

so that you can manifest the Ideal, the true-form Reality, no more reincarnation.

達到善的實體、真善美的世界

It was Plato’s goal

是柏拉圖要追求的

to achieve the “Substance of Goodness” and the world of “true, good, and beautiful”

依柏拉圖看，能把變的變成不變的

From his point of view, only the world that exists forever was

能夠進入不變、永恆的

created by changing the mutable into immutable,

像《華嚴經》境界、極樂世界永遠存在

such as Nirvana or the Ideal world in *Flower Ornament sutra*.

針對釋迦佛而言

The Buddha Shakyamuni’s thoughts were the same.

釋迦佛的示現是在講

The manifestation of the Buddha Shakyamuni also proved

人可以如此

human are able to achieve that.

《華嚴經》「一切眾生都有如來德性」

In *Flower Ornament sutra*, “All living beings have Dharma Divinity,”

為什麼眾生不知道呢？

Why didn’t they know that?

《不增不減經》有講

Neither Increasing nor Decreasing Sutra said;

眾生都有如來眼、如來德性

All living beings have Dharma eye, Dharma Divinity,

如來功德、如來身、如來耳、如來如去

Dharma merits, Dharma Body, Dharma ear, and so on...

如來的境界！

The realm of Buddha-hood!

眾生不知道，因為煩惱蓋住

All living beings do not know that because vexation has covered it for long time,

所以釋迦佛開示出來

so the Buddha Shakyamuni pointed it out.

《華嚴經》演法界、演華嚴...

The portrayal of the splendid Dharma world in *Flower Ornament sutra*

不是針對《華嚴經》內容

was not to exhibit its incredible scenery;

或是《法華經》、《維摩結經》內容

Also, the content of the *Lotus sutra* and *Vimalakirti-Nirdeśa sutra*

是在針對真如心

are meant to explain the Dharma Mind,

可以展現三界

capable for showing the three worlds.

三界唯心，唯心淨土

Three worlds come from the mind; only this mind can manifest the Pure Land.

永恆、超脫輪迴！

Permanent, the Dharma Body can liberate from reincarnation.

釋迦佛因為有真如顯發，法性有顯發

The Buddha Shakyamuni manifested his Original Consciousness and Dharma,

才能夠示現境界出來

so he could exhibit the Reality,

如此釋迦佛本身永恆了

achieving permanence himself.

值得後世學習與尊敬、崇拜

This was worth being worshiped by later people.

佛弟子在學習

The students of Buddhism are studying the wisdom of

學習佛的智慧可以真如顯發

the Buddha in order to manifest the Original Consciousness.

形容「指月」，佛的手指著月亮

The metaphor of “pointing at the moon” means that the Buddha pointed his finger

告訴你月亮就是你的真如本體

at the moon. The moon here implies Original Consciousness.

哇！大家卻一直拜那隻手！

However, everyone is worshipping that “finger.”

拜月亮啊，不是拜手！

The moon was what the Buddha wanted to indicate, not “his finger.”

釋迦佛是在指你的真如本體

the Buddha Shakyamuni pointed at your Original Consciousness.

是指月亮

Focus on the moon!

《共和國篇》柏拉圖將至真、至善

The Republic Plato took the “true, good, and beautiful” Original Consciousness

至美的本體，形容太陽、大日

as a symbol of the Sun.

比喻成太陽，太陽照下來

“Sun” was a metaphor, too; when the Sun illuminates and

照到你的靈魂才會清楚啊

shines on your soul, your soul start to get clear.

照下來，外在的客觀世界你才會清楚

With its illumination, the outside objective world becomes visible.

照到靈魂、照到心智

When it shines on your soul or mind,

照到萬物呈現，所以萬象畢明哪

everything emerges and all phenomena get bright and clear.

追求的目標和方向

[What should we really pursue is](#)

真如本體——善的實體；理型世界

Original Consciousness – the Essence of Goodness, the Ideal world.

不一定照以前宗教的方式

We do not have to follow the method of conventional religions;

照釋迦佛的方式、照柏拉圖的方式

You can follow the way of the Buddha Shakyamuni’s, Plato’s

就照你的方式！

or yours.

哪有一定去念《大悲咒》？

Reciting *Great Compassion Mantra* is not always necessary;

念《大悲咒》也沒有錯！

On the other hand, there is nothing wrong with it.

念《大悲咒》最主要是要摒除五官意識

Reciting *Great Compassion Mantra* is to get rid of your five consciousnesses.

若再回來，有五官意識也會顯發啊！

However, you can definitely manifest your mind with your five consciousnesses.

你說不要分別、不要執著

They told you to get rid of discrimination and attachment.

就一定得如此嗎？

Is it necessary so?

「一定得如此」

“Necessary so” is also a

就不行中道了啊！

“discrimination,” not in the middle way.

荀子講「虛一而靜，謂之大清明」

Xun Zi said “vacating the one side gets tranquil, which is called illumination”

何謂「虛一而靜」？

What is “vacating the one side gets tranquil?”

「虛」就是虛心接納

“Vacating” is open-minded to accept.

「一」：不要偏離一邊

“the one” ; not to be biased on one side.

「致靜」是老子「守虛致靜」

“get tranquil” was adopted from Lao-Zi’s “holding emptiness achieves tranquil.”

如此是大清明

Have such experience is called “Illumination.”

你不要執著、也不要分別

You do not need to insist or discriminate any religious method;

有人說一定要念《大悲咒》、一定要燒香

Some say that you must recite *Great Compassion Mantra* or

一定要去寺廟拜拜

worship the idols in temple.

回歸自己法性！

Return to your Dharma Divinity!

要是有效果，千年來大家在拜拜

It has been thousands of years; if one’s worship really works,

為何沒有一個人，成就像釋迦佛？

why nobody has the achievement like the Buddha Shakyamuni did?

釋迦佛講大家都有佛性呢！

The Buddha Shakyamuni said everyone has Dharma Divinity,

現在的大師說，只有釋迦佛成啦！

but current masters only allow the Buddha Shakyamuni to achieve it.

你看差了多少！

Why is it so different?

指真如非「拜“手”」

Pointing at Original Consciousness is not to let you worship the “finger.”

要是一人用腳說，在那裡、在那裡

If the Buddha pointed with his foot,

你不就拜腳了嗎？

would you worship his foot?

數千年來，釋迦佛、聖人、哲學家...

Since thousands of years the Buddha Shakyamuni, sages and philosophers

為我們示現出來，為我們講出來

have indicated and explained our mind for us.

一直改良、改良

Refining their thoughts again and again,

不要儀式，就學希臘的宗教

they gave up rituals like the Greek religions.

不用儀式、不用念經，用真如法性

Without rituals or reciting sutras, the manifestation of Dharma Divinity

勝過念《大悲咒》、苦修

surpasses *Great Compassion Mantra* or self-torturing.

釋迦佛不鼓勵你苦修，他自己苦修過

The Buddha Shakyamuni did not encourage you to self-torture;

知道苦修沒用

Because he did, he knew self-torturing was useless.

佛苦修六年餓肚子

The Buddha kept himself hungry for six years,

過午不食

no meals after noon time.

修得那麼辛苦

Even if you are practicing Buddhist rules arduously,

辛苦哪有一定得道？

are you sure you can definitely achieve the Dharma?

柏拉圖有修嗎？

Did Plato practice the Buddhist rules or meditate?

他無意中流露出來的

He revealed his mind inadvertently.

蘇格拉底被判死刑

After Socrates was sentence to

被判毒死後

poison to death,

柏拉圖開始跑去義大利南部西西里時

Plato started to escape to Sicily in southern Italy,

在半路，看到實相

and he saw the true-form Reality on his way to Sicily.

蘇格拉底將死前

When Socrates was dying,

看到天國、地獄的景象

he saw the scenes of Heaven and the hell.

那是他們的觀念

It was their impression that one may seeing such when dying.

就變成康德的「道德哲學」

That became Kant's "Moral philosophy."

「道德哲學」是

"Moral philosophy" was discussing about Karma that

「善有善報，惡有惡報」的因果
“Good has its reward and bad has its recompense.”
哎！幾年前說我會分身
Several years ago, I said I can have “Fen Shen.”
大家這樣子笑！
Everyone was laughing!
分身先是別人看到才告訴我的
It was other people who saw my “Fen Shen” first and to told me.
分身是自己流露出來的！
“Fen Shen” was manifested spontaneously,
與柏拉圖的流露不同
different from Plato’s experience.
柏拉圖剛開始偶發性流露出來
At beginning, Plato occasionally had some unexplainable experience,
到後來想、想出來
and tried to think of it to move it outside.
我不是！
I did not!
我到現在為止，自動流露出來！
So far, all of my experiences come from inside spontaneously.
像我如果進入家裡，左鄰右舍批判我
For example, when I step into my house, the neighbors criticize me secretly for
神秘兮兮，沒有開燈
not turning the lights on, mysterious.
我進去就亮了
I step in and everything is shined.
開什麼燈？
Why should I turn the lights?
有時我如果想做什麼，自己自動的呢
Sometimes things around me become automatic;
進去有時候變鬼屋呢
others might thought it was a haunted house.
晚上我沒有開燈，都是亮的呢
I do not turn on any light at night, but I can still see everything illuminated and clear.
悉室通明，你聽得進去嗎？
Can you accept this?
自然就流露出來，要如何？
Original Consciousness was revealed naturally; how can you explain it?
肉體和凡人都一樣
My flesh body is the same as all mortal people’s,
比凡人更平凡
even more mediocre than others,
但是真如流露的體會很充實、圓滿

but the manifestation of Original Consciousness can
要告知人
make my life complete and satisfactory. I would like to tell everyone that.
實相是你的真如本體示現的呢
The true-form Reality is exhibited by your Original Consciousness,
不是外來的呢
not coming from without.
真如本體展現出來
The manifestation of Original Consciousness could
讓你分享、共相
let you realize “share,” “Universal,”
分享、普遍、模仿、分離...
“Imitate” and “participate”...
都是柏拉圖思想
All of them are Plato’s thoughts.
在腦中，在和物質世界分享的觀念世界
[Things and all concepts in the brain and the Ideal](#)
包括腦中所有的概念
that shares the substances in this empirical world;
移出於客觀而形成型相世界
they can be moved outside to form “Ideal World.”
想像所生成的型相，是分離，是模仿
The Ideal created by imagination is called “participate” or “imitate,”
也是普遍共相
and it is also the “Universal.”
物質世界之外，另有分離性的型相世界
Besides the “substance world,” there is a participating “Ideal World.”
就是以物質相應型相存在
Substances exist with the corresponding ideal;
同時也可以觀念
also the idea/concept can
統攝可見的物質成型相
capture the visible substances to become ideal.
觀念在物質世界之外建立型相
The idea can create Ideal outside this substance world,
形成柏拉圖哲學的「型相論」
which became Plato’s “Idealism.”
「型相論」的主要特點是分離性和普遍性
The characteristics of “Idealism” are “Participate” and “Universal.”
型相若無分離性，則不能成立普遍之共相
If the Ideal lacks “Participate,” it cannot become the widespread “Universal.”
「型相論」獨立於可見可感事物的存在

“Idealism” stands alone from the existence of visible, tangible substances,
確定永恆的「理型」原則
confirming the principle of “Ideal.”
型相之獨立存在
That Ideal exists ,
是永恆不變的法則
which is the immutable law forever.
柏拉圖之宇宙的形成
Plato’s “the formation of the Universe” was also
也只由此「型相」而摹仿建立
built up with and imitated from this “Idealism.”
亞里斯多德在「形上學」卷十三
In chapter 13 of *Metaphysics*,
提出「型相論」的最大缺陷
Aristotle brought up the biggest flaw of “Idealism;”
「型相人」與「個別人」（肉身）之間
Between the “Ideal man” and “particular man” (physical body),
可創造無量數的「第三人」，即分身無量
one can create infinite number of “the third man” - infinite number of “Fen Shen.”
分身無量之「分離性」成「普遍性」
The “Participate” and “Universal” of infinite number of “Fen Shen”
成為亞里斯多德與未來哲學家的疑難！
have become the abstruse difficulty of Aristotle and the future philosophers.
物質世界之外，另獨立存在的型相
Besides this substance world, the Ideal exists .
咦！這盆花怎麼會跑到你家？
Say, how could this flower be in your house now?
在你家客廳...
In your living room...
怎麼會跑到物質個體物之外？
How could it be outside this substance of particular?
這就是讓人不瞭解的型相論
This is the bewildered “Idealism,”
稱為「分離」
called “Participate.”
所以分離問題
Therefore, the problem of “Participate”
到現在一直沒辦法解決
has not been solved until now.
我的分身於空中，站在空中
My “Fen Shen” can stand in the sky,
與我分離啊！就是分享、共相
which participates from me! This is sharing, Universal.

好，就如同一棵樹，果實好幾顆生出來

For example, many fruits come from the same tree,

同根、同一種子生出來的呀

same root and same seed.

亞里斯多德爭辯

Aristotle argued;

果實與根有什麼關係？

What is the relationship between those fruits and the root?

果實如何和根關係？

How did the fruits relate to the root?

搞不清楚呀

He could not figure it out.

所以哲學家的唯心論

So, the Idealism of philosophers

就是從現象、萬物去瞭解本質

is to understand the essence by studying phenomena of all things.

從存在去瞭解本質

To understand the essence by studying “existence,”

如此你就會發現到

you will find out

哎呀！宇宙的生命系列如此

the series of life of the Universe.

型相就是你的生命，你以後的生存空間

Ideal is you life, your living space after death,

所以你在世，一直印證出來

so you should prove it when you are still alive.

印證，透過什麼方法？

How can we prove it?

不反對你唸《大悲咒》

I do not oppose your reciting *Great Compassion Mantra*

不反對你信什麼、信什麼...

or anything of your worship.

你能流露型相就好

If you can manifest the Ideal,

繼續保留你的習慣

you may keep you religious habits.

不管你是佛教的、基督教、道教...

Despite which religion you worship, Buddhism, Christian and Taoism,

沒關係呀！

it would be alright.

你的本體不會去反對你信什麼教

Your Original Consciousness will not oppose your religion

用什麼方法

or how you worship it,

但是問題就是說，佛經讀越多

but the problem is that

耶穌教越虔誠信仰

the more you study Buddhist sutras or worship Jesus,

你顯發境界出來...你越疑惑呀！

the more confused you will feel when your mind manifested.

懂越多就越疑惑

The more you know, the more confused you will get.

你若是說，好呀，不要懂太多

Ok! You may say I should be more ignorant to achieve it.

不要執著、不要分別，也不行

On the other hand, you cannot get rid of your insist or discrimination.

全部很自然地流露出來了

The Original Consciousness can be manifested naturally.

沒有苦修，怎麼自然有六項？

Without self-torturing, how can one activate the inner Six Senses?

佛經常常說

The Buddhist sutras taught us a lot about

不要執著、不要分別

not to insist or discriminate anything.

我告訴你小孩不會執著、分別

I can tell you little babies won't do.

小孩不就都成道了？嬰孩呀

Do all little babies manifest their mind?

嬰孩沒有知識，不會分別、也不會執著

Little babies have no knowledge all;

嬰孩你知道嗎？

do you know what little babies are?

嬰孩呀，baby

Baby

b、a、b、y

B-A-B-Y

嬰孩不會分別、不會執著

They do not discriminate or insist;

不就都成道了？

Have you seen any of them achieve the Reality?

所以你說不會執著，你偏偏就執著

Therefore, once you are taught not to insist, this concept will make you

你反而執著於不分別、不執著

insist that "Do not insist."

所以《金剛經》、《心經》、大乘經

Diamond Sutra and *Heart Sutra* and all the Mahayana sutras

後世的思想家寫出來的！

were written by later thinkers!

釋迦佛的重點就是

What the Buddha Shakyamuni wanted to emphasize was

回歸你自己、皈依你自己

“Return to yourself and convert the belief yourself.”

蘇格拉底「認識你自己」

like “Know thyself” said by Socrates.

組合起來

To sum up,

找自己！

find yourself!

不偏離於一邊，如此就大清明

Having no bias to each of both sides, one can realize “illumination.”

展現出來，你的實相圓滿以後

Manifesting your true-form Reality,

就是實現了柏拉圖的「型相論」

you have accomplished Plato’s “Idealism,”

——觀念論——理型世界，達到善的實體

the Ideal world, achieving the Substance of Goodness.

也就是佛教的涅槃世界

This is the so-called Nirvana world in Buddhism,

超越人世間感官經驗的妙樂

which transcends the happiness people could ever experience in this empirical world,

表達蘇格拉底的「善之相」、「美之相」

expressing “attribute of Goodness” and “attribute of Beauty” indicated by Socrates.

真善美的世界，就是永恆之世界

The world of “true, good and beautiful” is the world of permanence.

六項可以融入你生活間

Inner Six Senses can be integrated into your daily life,

使你自己很完美的生活

giving you a perfect life.

柏拉圖「追求真善美的生活」

That Plato pursued the life of “true, good and beautiful”

是在指型相世界

also referred to Ideal World.

而「型相」即是「實相」——六項實相

“Ideal” is exactly “true-form Reality” – Inner Six Senses Reality

柏拉圖肯定自己的觀念世界

Plato was sure about his own Ideal world.

我講半天，還是要回歸如來藏

What I just said has to return to the “Dharma-hidden”(Tathagatagarba).

到後來顯發法身之後...

After you have manifested the Dharma Body,

對個人的意義是表示說

the most significant achievement you have is that

可以超脫輪迴

you can liberate from the reincarnation.

憑法身要超越輪迴

Dharma Body can liberate from reincarnation.

好呀，你說要去極樂世界

You said you want to go to the Buddhist-land.

憑什麼去極樂世界？

How can you be so sure that you can achieve there?

耶穌說的「天國近了」

Jesus said, “The kingdom of heaven is near.”

天國怎麼會近呢？

How could the heaven be near?

電線桿常寫著「天國近了」

“The kingdom of heaven is near.”

你有看到嗎？

Do you see it?

許老師，天國近了！

Teacher Chu, do you know “The kingdom of heaven is near?”

天國近了！

Where is it?

天國怎麼會在你面前？

How can the heaven be in front of you?

佛經也有寫極樂世界在你面前呢！

The Buddhist sutra also said that the Buddha-land can be in front of your eyes.

就是佛與耶穌由思想出來的天國與極樂世界

The heaven thought by Jesus or the Buddha-land thought by the Buddha

那就是實相啊！

were exactly the true-form Reality.

也是柏拉圖的「型相世界，觀念世界」

This also is Plato’s “Ideal World,”

永恆不變的理型世界——涅槃世界

the permanent immutable “Ideal World” – Nirvana world.

天國與極樂世界落在你面前啊

The heaven and the Buddha-land can be put in the

眼前的空間哪

space in front of you.

是不是符合柏拉圖的觀念？

Did that confirm to Plato’s Idealism?

柏拉圖的神能搬運宇宙萬物

Plato's God can transport everything in the Universe

落在眼前的空間

and put it into the space in front of you.

此型相論相應了「天國近了」

This Idealism corresponded to “The kingdom of heaven is near.”

「極樂世界」就在你眼前

“The Buddha-land is in front of you” that

印證耶穌說：「天國近了」

proves what Jesus said, “The kingdom of heaven is near.”

「我的父在我裡面工作」

“My father works inside me.”

天父在他心裡工作

His father, God was working inside his mind.

心智在心裡作用

Your psyche works in your mind.

「我的身體是上帝的神殿」

“My body is the temple of God.”

不是在講本體嗎？

Wasn't it talking about the Original Consciousness?

以肉身為神殿，本體就居在神殿中

Your body is the temple where the Original Consciousness live.

身體是上帝的神殿

“My body is the temple of God.”

說『我要毀掉神殿！』

So, Jesus said that he wanted to destroy all the temples

你看耶穌在三日之內要拆掉所有的神殿

in three days.

耶穌講神殿，我們講寺廟

Greek temples or our traditional temples

寺廟神殿在賭博、做生意、擺菜攤

were full of gambling, business,

搞政治、拉選票...

and some political events for elections,

所以耶穌翻桌子

so Jesus reacted against that angrily.

神殿侮辱上帝了

The temples insulted God.

我的肉身是上帝的神殿

My body is the real temple of God.

耶穌的上帝住在心中

Jesus' God lived in his mind.

上帝就是本體啊！

God is the Original Consciousness!

真如本體啊！哪有不對呢？

There is nothing wrong with it.

整個理論把它找出來

Finding out the whole theory about God,

尤其費爾巴哈說得好：

L.A.Feuerbach had a very famous saying,

「上帝的本質就是人的本質。」

“The essence of God is the essence of human.”

費爾巴哈繼承啟蒙運動的「理性主義」

Feuerbach inherited the “Rationalism” in the Age of Enlightenment,

強調上帝是人製造的

who emphasized that God was created by humans.

費爾巴哈是何許人

Who is Feuerbach?

你知道嗎？

Do you know him?

是顛倒黑格爾哲學

He was the philosopher who opposed Hegelianism

與影響馬克斯主義的哲學家

and influenced Marxism.

費爾巴哈有本體觀，有真如觀

Feuerbach had the concept of the Original Consciousness and the Reality.

把上帝回歸自己——真如本體

He returned the concept of God to “Self” – the Original Consciousness.

人的觀念就是你所講的「意識進入」了

People’s concepts are what you just said, “consciousness-get-in.”

神是人製造出來的，費爾巴哈說的

Said by Feuerbach, God was created by people,

我也認為如此

and I think so, too.

哲學就是反觀自己

Philosophy is to let us to inspect ourselves

反省自己、顯發自己

introspect ourselves and manifest ourselves.

回歸自己之後、顯發自己之後

Once we return and manifest ourselves,

上帝問題都不是問題了！

the question of God will no longer be a question.

交給本體，就回答你了

You can pass any question to your Original Consciousness, you will get the answer.

（感恩本尊我一個問題）

Thanks Ben Zun; I have a question.

請教本尊，基督教講的

May I ask Ben Zun whether it is also “consciousness-get-in”

我們就是亞當和夏娃偷食禁果

that humans were originated by

這是不是意識進去...

Adam and Eve’s eating the forbidden fruit,

才變成「有我」？

which made the “existence of a self”?

我們現在是不是要回歸「無我」

Do we have to return the “Selfless”

才能夠...才能夠回到我們原來的地方？

in order to go back our original place?

亞當、夏娃，是神話故事

“Adam and Eve” was a myth,

人創造神話的

created by people;

尤其新約《聖經》

In particular, New Testament of the Bible

是人意識創作神話的

was created by humans’ concepts.

《新約》是耶穌死後，門徒記載耶穌的言行

After Jesus’ death, *New Testament* was compiled with the records of

以及門徒通信的內容

Jesus’ words and deeds and the letters disciples corresponded to each other.

《新約》從《馬太福音》《馬可福音》

Gospel of Matthew, Gospel of Mark and Gospel of Luke

《路加福音》來看

in *New Testament* of the Bible

只是排斥法師、文士、法利賽人

merely rejected priests, scholars and Pharisees.

門徒寫《新約》

The disciples wrote *New Testament* of the Bible,

出自於希臘哲學的概念

influenced by the concepts of Greek philosophy.

例如赫拉克里斯特派的「邏各斯」

For example, “Logos,” expounded by Heraclitus,

是「靈魂」、「肉體」來表達耶穌教義

adopted the concepts of “soul” and “body” to represent Christianity.

至於《舊約》，上帝創造人

As to the *Old Testament*, God created human;

上帝耶和華是「光」

The God, Jehovah is the “light;”

光創造人

The light created human.

「光」是人的來源

“Light” was the source of human.

或許是受古希臘宇宙與人類起源的影響

This might be influenced by ancient Greek philosophy of the Universe and human

而形成「舊約」吧！

so that the *Old Testament* was formed.

當摩西問耶和華姓名時

When Moses asked the name of God,

耶和華說：「我是我所是」（是者）

God said to Moses, “I am who I am.”(hayah)

「是者」是希臘哲學的名詞

“Hayah” was a term in Greek philosophy,

是亞里斯多德努力研究的「實體」

which is also the “substance” Aristotle tried so hard to study about.

如此《舊約》與《新約》

Therefore, the *Old Testament* and *New Testament* of the Bible

皆受希臘哲學影響

were both influenced by Greek philosophy.

柏拉圖怎麼有宙斯創造人的思想？

How did Plato have the idea that Zeus created human?

柏拉圖在《迪美吾斯篇》

Plato expressed the myths of genesis

表達出創世神話

in “*Timaeus*.”

狄米奧格以「理型」而塑成眼前世界

Demiurge used “Ideal” to mold this visible world.

《舊約》創世神話，耶和華創造萬物

In “Genesis” of the *Old Testament*, Jehovah created all things.

是否承襲狄米奧格的神話而來？

Was that adopted the myths of Demiurge?

《迪美吾斯篇》柏拉圖認為

In *Timaeus*, Plato thought “soul” is the source of life;

靈魂是生命之根源，靈魂先於肉體

the soul exists before the body,

先於亞當、夏娃

before Adam and Eve.

沒有靈魂就沒有亞當、夏娃

Without soul, Adam and Eve would never have existed.

在《聖經·創世紀》第一章：

Stated in Genesis of the Old Testament,

「上帝說有光就有了光」

God said, “Let there be light, and there was light.”

上帝說光有光，說萬物有萬物

God said that let there be all things, and there were all things.

上帝創造萬物，包括亞當、夏娃

God created all things, including Adam and Eve.

這確實是你所說「意識進去」

This is exactly what you just said, “consciousness-get-in.”

人的觀念啊！佛教說的萬法唯識呵！

People’ concepts! “All Dharmas are merely consciousness” in Buddhism!

柏拉圖的阿公

Plato’s grandfather told

講神話給他聽

many myths to Plato.

阿公叫作索隆，說亞特蘭提斯神話

Plato’s grandfather is named Solon, who told the myth of Atlantis,

讓柏拉圖產生創世紀的思想

inspiring Plato to have the concept of genesis of the world,

非常符合「上帝創造人」的觀念

which confirmed the concept that “God created human.”

上帝創造亞當、創造夏娃

God created Adam and Eve, but they ate the forbidden fruit,

他們倆偷吃禁果，予以處罰

so God punished them.

上帝既創造人，怎麼不創作真善美？

Since God created human, why didn’t God create the perfect human?

怎麼創作背叛上帝？

Instead, God created people who violated God’s rule.

創造觀念是人寫出來的，人的觀念

The idea of “creation” was made up by people, people’s concepts.

人的觀念即是你所說人的「意識進去」

People’s concepts were “consciousness-get-in.”

我剛才說過

I just said;

費爾巴哈說了

Feuerbach doubted,

你有親自去接近過神嗎？

“Have you approached God personally?”

只是人類的意識作用

That was the reaction of humans’ consciousness;

上帝是思想中的思想

God is the idea of idea.

笛卡兒的問題

René Descartes’ question:

「上帝」觀念從哪裡來？

where did the concept of “God” come from?

是我們的思想製造出來呢？

Was it formed by our thoughts?

還是由外來原因造成？

Or was it developed by some extrinsic factors?

因此；笛卡兒把所有的觀念分為三類

Therefore, Descartes categorized all concepts into three types:

(一) 天賦的 (二) 外來的 (三) 虛構的

(1) innate (2) extrinsic (3) fictitious

全部觀念是思想

All concepts are thoughts.

笛卡兒的觀念只是思想

Descartes' concepts were merely thoughts.

所以「我思故我在」！

So, he said “I think, therefore I am!”

康德也認為：

Also, Kant thought that

上帝只是人的思維中，概括出來的理想

God was the ideal summarized by people's thoughts,

是人性自我完善的產物

which was the product of self-perfection of humanity.

這理想並沒有客觀的存在性

This ideal did not have an objective existence.

寫《聖經》的人有形上概念

People who wrote “the Bible” had metaphysical concept.

依據當時的民族文化背景

According to the cultural background at that time,

造成有上帝的觀念

they built up the concept of God.

若有本體觀

If they understood the Original Consciousness,

寫出來就不是這樣子

the Bible would not have been the way it is now.

釋迦佛怎麼不信上帝？

Why didn't the Buddha Shakyamuni believe in God?

耶穌教怎麼不信釋迦佛？

Why didn't Jesus worship the Buddha Shakyamuni?

世間、世界沒有人，都信一樣的宗教

Not everyone in this world worships the same religion.

人的觀念啊，人的自我意識

People' concepts, the self-awareness of everyone

每個人的觀念構成不同的世界

are different, so different concepts constituted different worlds,

應運不同的文化，不同的民族

which complied with different cultures, different nations,

不同的時代背景

different backgrounds, different times,

不同的意識和不同的信仰

different consciousnesses and different religions.

亞當與夏娃是「意識進去」

Adam and Eve were “consciousness-get-in.”

是觀念認為如此

This was because we thought so;

亞當、夏娃...

There were Adam and Eve.

上帝如何創造人？

How did God create human?

假設上帝創造人，在實相裡、觀念世界裡

We assume that God created people in the Ideal world, the true-form Reality.

創造的人還是比現在的人更好

The created people should be better than current people.

祂創造

God created all things.

你在實相可以創造亞當、夏娃

You can also create Adam and Eve in your true-form Reality.

在觀念世界的亞當、夏娃

The Adam and Eve in the Ideal world

是本體創造的

are created by your Original Consciousness.

實相上帝創造萬物！

The God in true-form Reality creates all things.

萬物？人也是萬物

Human is also one of all things.

「上帝創造萬物」

“God created all things”

與柏拉圖講的「觀念世界」

and Plato’s “Ideal World”

透過腦底的概念可以形成很廣大的

can be fulfilled by the concepts in your brain to form

普遍性的世界出來

an enormous Universal world.

柏拉圖的思想被奧古斯丁擷取

Plato’s philosophy was adopted by Augustine

依普羅丁的「太乙」觀念

and combined with Plotinus’ concept of “the One;”

造成上帝創造萬物！

Eventually, it became “God created all things.”

上帝創造萬物與《奧義書》的「梵」

What was the difference between “God created all things” and

——萬有之質料因又是動力因有何差別？

the “Brahma” in Upanishad - the Material cause and also the Efficient cause?

又與《黎俱吠陀》中的創造神、主宰神

How was it different from the Brahma and the God of domination

——生主、造一切者、祈禱主有何不同？

(*Prajapaty, Visvakarman, Brahmanaspati*) in *Rig-Veda*?

只是人的觀念不同

The only difference between them was people’s concepts;

各人的「意識進去」產生信仰

Everyone’s different ideas developed different religions (consciousness-get-in).

所以你會信基督教，你怎麼會信基督教？

Why do you believe in Christianity?

你怎麼會信佛教？

Why do you believe in Buddhism?

因為你們環境

Because of your circumstances and backgrounds!

爸爸、你的爺爺...都上教堂

Your father or grandfather used to going to church,

很虔誠，服裝很清潔

sincerely, dressing neatly.

從小看習慣，思想進入了

You were accustomed to this, so you had this idea.

先入為主，「意識進入」

First impressions are most lasting - “consciousness-get-in.”

所以你信祂

So, you believe God.

你若是柏拉圖...好！柏拉圖以前上帝還未有

If you were Plato, no God or no Christianity at that time,

基督教也還未有，沒有基督的信仰

you would not worshiped Christianity.

柏拉圖沒有信仰基督教的「意識進去」

Because Plato did not have the belief of Christianity (no consciousness-get-in),

也就沒有上帝的觀念

he did not have the concept of the Christian God.

只有搬運神——狄米奧格

He thought there was only a transporting God – Demiurge.

狄米奧格不能創造萬物

Demiurge could not created things,

只能搬運萬物落在你眼前的空間

who could only move all things and put them in the space in front of you.

就是所謂實相啊！

This was the so-called true-form Reality.

柏拉圖比基督教早四百多年

Plato was four hundred years earlier than Christianity.

蘇格拉底也沒有信基督教上帝

Socrates did not believe the Christian God, either.

相信有上帝，不會做壞事

He believed his own God, so he would not commit anything bad.

讓他很幸福，他的觀念

This concept of God made him happy.

上帝若是改成你的本體，把上帝拉回你的心中

If you transfer the concept of God into your Original Consciousness in your mind,

把祂當成客觀的存在

you can make it an objective existence.

本體也可以當成客觀、外在的

The Original Consciousness can be objectively outside.

你的本體變成法身，可以站在外面

It can become your Dharma Body and stands outside,

也可以變成釋迦佛的形相，變在外面

and it can change to the Buddha Shakyamuni's appearance.

你的本體可以「以法身變成無量身」

Your Original Consciousness can be “as Dharma Body to become infinite bodies,”

變成諸佛、天神、菩薩

such as the appearances of Buddhas,

與耶穌的形象...

Gods, Bodhisattvas and Jesus.

你要是不知道本體就是上帝

If you do not know your Original Consciousness is God,

若是變成你的形相，是你的法身

it can change to your appearance - your Dharma Body.

針對本體著手

Pay attention to your Original Consciousness.

你講亞當、夏娃，是否也是法身變化的？

So, were Adam and Eve also two of the various appearances created of Dharma Body?

「意識進入」的方便教化！

It was a metaphor for teaching people about “consciousness-get-in.”

上帝創造萬物，你若是用法身觀去看

“God created all things.” If you have realized the concept of Dharma Body,

當作參考

you would know this saying refers to our Original Consciousness.

法身無窮變化，遍佈萬物

Dharma Body can change variously and be omnipresent.

可以照我們的思想走

It can follow our thoughts.

你想如何，「意識進入」隨意變化

You can be everything as you wish (consciousness-get-in).

認為上帝長得如何

You can determine how God looks like,

長成三個眼睛也好、三隻手臂也好嘛

say, your God can have three eyes or three arms,

或者說有長翅膀的也好

or wings.

上帝無形無相呀！

God is formless and shapeless!

依「意識進入」而變化形相！

It changes appearance because of “consciousness-get-in.”

這就是所謂《唯識論》的「識變」

This is called “alterations of consciousness” in *Consciousness-only Theory*.

在舊約《聖經》

In the *Old Testament*,

摩西問祂是誰？「我是本有、永有」

God said to Moses, “I am who I am.”(hayah)

「本有、永有」什麼意思？

What did “hayah” mean?

「自有」！

“to be”! Exist!

自性就是如此呀

Our Divinity is exactly so,

不依靠任何因緣而能獨立存在

existing without any cause.

「我是本有、永有、自有的耶和華」

“I am who I am – Jehovah.”

上帝自有，本有，永有，而且是獨一實體

God is what it to be, and the only “noumenon,”

獨立存在永恆不變的實體

existing and steadfast forever.

因此；上帝又回答摩西

Therefore, God said to Moses,

「我是我所是」即「是者」

“I am who I am.” – Being

是者就是實體

“Being” is

形上學的主題——實體（是者）

the topic of Metaphysics – substance (hayah)

亞里斯多德的「實體」有三種

Aristotle’s substance could categorized into three kinds.

形上實體屬於不可感覺

Metaphysical substance is intangible

且永恆的實體

and permanent.

獨立存在的實體，不變不動的實體

Substance is existing independently, immutable and divine,

含有神性，稱為「神學」

so it is called “Theology.”

因此；在亞里斯多德《形上學》卷四

Therefore, in Aristotle’s *Metaphysic*, he indicated

規定「存在自體」之學

“The science of Being as Being”

是形上學研究的主要對象

is the subject matter of Aristotle’s *Metaphysics*.

亞里斯多德的「上帝」

Aristotle’s “God” was

與《聖經》的上帝顯然不同

apparently different from the God in the Bible.

亞里斯多德的「上帝」無質料因

Aristotle’s God did not have “Material cause,”

故無能力創造世界

so it could not create the world.

亞里斯多德的「上帝」

Aristotle’s “God”

只是永恆不變的質料

was merely immutable material forever,

毫無生氣，無生生不息的形上原理

no vitality at all and without undiminishable metaphysical principle.

因此；亞里斯多德的「上帝」不能崇拜

Therefore, Aristotle’s “God” could not be worshiped,

不能像耶穌教當作上帝般來人格神崇拜

not like the Christian God that was worshiped as a God with personality.

但是摩西的「上帝」能成立事功

However, Moses’ God can accomplish many things;

含有自我意識的存在

Moses’ God had self-consciousness.

笛卡兒：「我思故我在」的哲學

Descartes’ philosophy, “Cogito, ergo sum/I think, therefore I am”

笛卡兒在《沉思錄》第六章的存在論證說

Descartes wrote the arguments of “Nature” and “Reality” in chapter VI

「本有」與「實有」概念

in *Meditations on First Philosophy*.

笛卡兒說：神是一種無限實體

Descartes said: I have in me an idea of God. This idea has infinite objective reality,
永恆不變，獨立存在
immutable and existing independently.
我們心中所具有的「上帝觀念」
“The idea of God” in our mind
是一種「本有」觀念
was a “being” concept.
因此；《舊約》的上帝自稱
Therefore, in the *Old Testament*, God said to Moses
「自有、本有、永有的實體（是者）」
“I am who I am (being).”
是摩西先有自我意識的「上帝觀念」
Because Moses had “the idea of God” first,
才有存在的實體上帝
the substantiated God could exist.
所以；祂如此回答摩西
Therefore, what God said to Moses
顯示出摩西的本體
exhibited Moses’ Original Consciousness.
我如此講
I explain the philosophy this way;
會被教廷保祿二世判死刑
I might be sentenced to death by Pope John Paul II of Vatican.
柏拉圖的思想——觀念世界
Plato’s thoughts - Ideal World- was denied by Christianity;
被基督教否定，採用亞里斯多德的
Christianity adopted Aristotle’s philosophy.
亞力山大死後
After Alexander the Great died,
希臘停頓三百年
Greece halted for three hundred years.
羅馬帝國承接希臘文化
The Roman Empire took over the Greek culture,
傳入基督教，教廷
so Greek culture entered Christianity, the Vatican.
柏拉圖與亞里斯多德的哲學
Plato’s and Aristotle’s philosophy
進入羅馬帝國的教廷裡面
was also spread throughout the Roman Empire.
但是柏拉圖的思想教廷不怎麼歡迎
However, Plato’s thoughts were not so welcome in the Vatican,
讓亞里斯多德搭上機會
but Aristotle’s were.

亞里斯多德的「四因說」

Aristotle created “the four causes.”

第一因，聖多瑪斯在表達第一因

St. Thomas Aquinas mainly expressed the “First cause.”

不動之動的實體含有神性

Substance is existing independently, immutable and divine,

故稱神學

so it is called “Theology.”

多瑪斯受亞里斯多德「神學」影響

T.Aquinas was influenced by Aristotle’s “Theology,”

直接從「神」的啟示

directly from the “divine revelation,”

分出「信仰之光」與「理性之光」

divided into “Faith” and “Reason.”

多瑪斯順著亞里斯多德

T.Aquinas inherited Aristotle’s philosophy;

「上帝無質料因，不能創造」

“God has no Material cause, so it cannot create things.”

進一步辯解說：

He explained away further,

「宇宙創生之前，並無原初質料因存在」

“Before the formation of the Universe, no initial Material cause existed.”

因神自虛無造成萬有

Because God was from nothingness to be Universal,

萬有的本質先於上帝形成「觀念」

the essence of Universal formed “idea” before God.

上帝以「觀念」塑造成萬物

God used “ideal” to mold all things.

所以；上帝創造萬物的觀念

Therefore, the concept the “God created all things” seemed

彷彿出自於柏拉圖的「觀念論」

to be derived from Plato’s “Idealism.”

因此；上帝創造萬物

Therefore, “God created all things” should be the same as

和柏拉圖的「宇宙生成」型相說是相同的

Plato’s “Ideal of the formation of the Universe.”

呵！聖多瑪斯採取亞里斯多德的神學

T.Aquinas adopted Aristotle’s “Theology,”

也吸收柏拉圖「理型論」

and absorbed Plato’s “Idealism.”

至於柏拉圖比較接近佛教主題

Plato’s Idealism was closer to the Buddhist topic,

諸法實相

Dharma Reality.

涅槃世界所流露出的實相

The True-form Reality revealed from Nirvana is

就是柏拉圖理型世界的型相

exactly Plato's Ideal,

永恆不變的獨立實體

the independent immutable substance forever.

是真正的永恆生命！

That is the real eternal life!

「上帝的存在」是永恆不變的獨立實體

“The existence of God” is an independent immutable substance.

中世紀耶穌教只是假設

The Christianity in the medieval times just hypothesized this thought.

多瑪斯的「啟示信仰」肯定上帝的存在

T.Aquinas' “divine revelation” confirmed the existence of God,

而上帝已成為絕對存在

and God has become absolutely existence,

並非是假設，或是設定、預設了

not an assumption or hypothesis.

從普羅丁、奧古斯丁，一直到多瑪斯...

Plotinus, Augustine and even T.Aquinas...

皆承襲柏拉圖的思想

all inherited Plato's thoughts,

而建立「三位一體」、「道成肉身」之基礎

Establishing the foundation of “Trinity” and “Incarnation”-

基督哲學

the Christian Philosophy.

普羅丁把柏拉圖的「善的實體」

Plotinus took Plato's “Substance of Goodness” as

作為最高原則，亦即是上帝存在觀念

the supreme principle, which was also the concept of God's existence.

普羅丁認同柏拉圖的理型相

Plotinus approved Plato's Idealism

轉變成「太一」之上帝觀念

and transferred it into the concept of God - “the one.”

「太一」是生於萬物的源泉

“The one” was the origin of all things.

「太一」本身即是柏拉圖之「善的實體」

“The one” itself was Plato's “Substance of Goodness,”

善的理型，善的型相

Ideal of Goodness.

善的觀念流露型相，流露萬物

The idea of Goodness manifested Ideal and everything,

所以上帝創造萬物

so God created everything.

普羅丁以「太乙」、「理智」、「靈魂」

Plotinus used “The One,” “Nous,” and “Psyche”

表達出「神」

to represent “God.”

中世教父引導出「三位一體」的觀念

In the medieval times, the Church Fathers led the concept of “Trinity,”

接著奧古斯丁發揮「三位一體」的上帝觀念

and then Augustine enhanced it.

奧古斯丁集教父思想的大成者

Augustine was the philosopher who generalized all the thought of “Church Fathers.”

奧古斯丁肯定柏拉圖主義

Augustine approved Platonism,

是福音書的前身

which was the predecessor of Gospels.

奧古斯丁以柏拉圖的「型相論」

Augustine used Plato’s “Idealism”

建立「三位一體」

to build up “Trinity.”

簡言之；「三位一體」的基督教哲學

Briefly, the Christian Philosophy of “Trinity”

來自於柏拉圖「三靈魂」之學說

came from Plato theory of “three kinds of souls.”

柏拉圖的「型相論」

Because of Augustine’s development,

因奧古斯丁的發展而開始建基督教哲學

Plato’s “Idealism” started to developed Christian philosophy;

基督教亦由耶穌

Christianity also started from Jesus’ thoughts

而開展出人類的宗教

to became a religion of all humans.

耶穌在公元前四年出生

Jesus was born in 4B.C.E,

公元後三十年死，耶穌卅三歲就死了

dead in 30 C.E; Jesus died when he was thirty-three.

耶穌的價值在哪裡？

What was the value of Jesus?

和釋迦佛一樣，示現永恆生命的意義

Same as the Buddha Shakyamuni, Jesus exhibited the meaning of the eternal life,

耶穌顯相升天

who manifested himself back to Heaven.
摩西沒有顯相升天，摩西是以色列之王
Moses did not manifest himself back to Heaven; he became the king of Israel
耶和華公元前十三世紀時
“Jehovah” had been revealed
已經啟示出來了
in thirteen century B.C.E.;
公元前五世紀才正式成立猶太教
In five century B.C.E., the Judaism was formally founded.
唯一的神，拜耶和華
Jehovah was the only God to worship in Judaism.
到公元三十年
In 30 C.E.,
耶穌釘十字架之後...
After the crucifixion of Jesus and
羅馬帝國承接希臘文化之後
the Roman Empire took over the Greek culture,
採用柏拉圖和亞里斯多德的哲學發揚起來
Plato's and Aristotle's philosophy was adopted and exalted.
呵！經普羅丁、奧古斯丁、多瑪斯...
Thanks to Augustine, Plotinus and Aquinas,
基督教傳出去了
Christianity was widespread.
如何傳？它的教義
How? Its doctrines indicated
上帝如何愛世人
how God love all people.
猶太教的缺點就是不容忍其它教
A flaw of Judaism was that it could not accept other beliefs;
都要信它、忠誠它
Followers of Judaism must be faithful and royal to it.
耶穌愛世人，愛左鄰右舍
Jesus loved everyone and neighbors.
耶穌的愛，上帝的愛
Jesus' love and God's love
源於柏拉圖的思想來的
came from Plato's thoughts.
柏拉圖講上帝的愛
Plato talked about God's love,
是真善美的觀念世界
which came for the world of “true, good and beautiful”
沿著柏拉圖的思想

Based on Plato's thoughts,

新柏拉圖主義

a school named Neo-Platonism rose.

還有神秘主義，專門在修，修、修

So did Mysticism! Mysticism usually centered on practices

以「修」接近上帝的基督教的修道院

for approaching God.

基督教在中世紀很興盛！

Christianity was well-developed in the medieval times.

你說上帝創造亞當與夏娃

When you said God created Adam and Eve,

是要表達上帝有這種功能！

you expressed that God is capable of creating.

柏拉圖的神不能創造萬物呢！

However, Plato's God could not create any thing.

「上帝創造萬物」經過奧古斯丁演變出來的

The concept "God created all things" was developed by Augustine,

他引用柏拉圖的工匠神

who adopted Plato's God of craftsman(Demiurge).

工匠神會搬運，不會創造

God of craftsman can move things, but cannot create.

柏拉圖的神演變到基督教

Plato's God evolved into the God of creating in Christianity;

神學家就告訴你「創造」了

Theologians told you that God can create things.

所以上帝創造萬物

That "God created all things" is equal to

等於柏拉圖的狄米奧格搬運萬物

that Plato's God can transport everything.

上帝創造萬物，從人開始，亞當、夏娃

God created all things, such as human, Adam and Eve,

一直到亞伯拉罕

and Abraham,

亞伯拉罕，一直下來...到了摩西牧羊

and then Moses who shepherd sheep.

耶和華出現，光啊，摩西看到光

When Jehovah emerged from light, Moses saw the light.

《聖經》裡的「光」，是上帝的光

The "light" in the Bible was God's light.

光就是上帝，光就是耶和華

Light was God; light was Jehovah.

光也是摩西的本體顯現

Light was the manifesting of Moses' Original Consciousness.

在沙漠中，摩西實相顯發出來，光出現

In the desert, Moses' true-form Reality manifested with light.

已經顯發法性了嘛

His Dharma Divinity had manifested already,

法性流露可以使沙漠的石頭出水，可以飲用

so Dharma can make the rock ooze water to drink.

有實相了呢！可以吃

The true-form Reality is edible and drinkable.

實相中有吃喝妙樂

You can eat, drink, and experience the happiness in the true-form Reality,

佛教涅槃之「樂」

the “Happiness” in Buddhist Nirvana.

人悟到真如本體後，真如法性流露

When one realize the Original Consciousness, the Dharma will be manifested.

就從實相中流露妙樂，包括了吃喝玩樂

The happiness came from the Dharma.

摩西在沙漠中使磐石出水

Moses could make the rock ooze water in desert,

並能見到光

and saw the light,

是真如法性顯露實相的證據

which was the evidence of Dharma Divinity manifested.

是摩西的現識而成，以光的為形

It was formed by Moses' consciousness, and was shaped with light.

如《百段梵書》所說

Stated in *Shatapatha Brahmana*,

意向滿一切願望，嗅一切香，嚐一切味

intentions can fulfill all wishes, smell all scents and taste all flavors;

此即內心之「五藏」、「五相」

This was the “five capacities” or “five attributes” of our mind.

萬法唯心！

All Dharmas come from the mind.

呵！光中出聲音

The light gave off sounds,

叫摩西去帶領埃及人出埃及

telling Moses to lead people to exit Egypt.

都是摩西與真如本體的絕對精神同一性

All the phenomena were the unity of Moses and the Original Consciousness,

如此就產生法性的功能

so the Dharma started to function;

無意中出現神蹟呢！

Some miracles occurred unintentionally!

表達上帝的廣大，上帝的功能創造萬物

To express the omnipotence of God, God could create all things

創造人，亞當、夏娃...

and humans, Adam and Eve...

所以創造出來的典故

All of these fabricated stories

多少從柏拉圖的理型有關啦！

were somehow related to Plato's Idealism.

神是人製造出來的

God was created by human.

亞當、夏娃也是人製造出來的

Adam and Eve were created by human, too.

書是人寫出來的，離開一切言語道斷

All books were also written by people; get rid of the knowledge and language

進入涅槃，才會準確！

to enter Nirvana, which would be really accurate.

離言，離文字，離開人的概念知識

Getting rid of languages, words, our concepts and knowledge

就是超越感官知識啦，「空」就對了

transcends our sense organs – the “Emptiness.”

「空」可以進入涅槃

“Emptiness” can enter Nirvana.

(這個是不是一種宇宙的法則？)

Is this a law of the Universe?

是不是符合這個法則

Can we reach “that place” if we

我們就可以...自然去到那個地方

comply with this law?

要去「那個地方」，佛教以空為方法

In order to reach “that place,” the Buddhist way is “Emptiness,”

也不一定符合「空」的方法才能進入涅槃

but “Emptiness” is not always necessary or the only way to Nirvana.

以「法性」直入涅槃是最上道的法則

Manifesting “Dharma Divinity” is the most directly way to Nirvana.

至於你所說的「宇宙法則」

As for “the law of the Universe” you said,

是一種自然的定律

it is a nature rule.

如人類的「本體」

Say, the Original Consciousness of human and its Dharma Divinity

其法性常住，永恆不變

abides in all the time, immutable and permanent.

法性流動於宇宙時空

The Dharma Divinity flows around the whole Space-time in the Universe,
與人生現象成為不變的法則
with the phenomena of life to become the immutable law.
人透過無常變化而進入不變的法則
People use the mutable to find the law of immutable
自然去到那個地方
to reach “that place” consequentially.
耶穌說得對呢！回歸上帝
Jesus was right! Return to the God.
《奧義書》亦強調回歸梵
Upanishad emphasized returning to the Brahma.
剛才有講一句
When people say,
「主啊，讓我一切獻給主！」
“God, let me give all to God.”
放空就對了
This is to get in Emptiness.
從空性進入你的宇宙，就是法則
Experiencing Emptiness can enter your Universe; this is the law.
你的宇宙就是「觀念世界」
Your Universe here is “Ideal World”
——「涅槃世界」
- Nirvana,
就是你所謂「那個地方」——彼岸
which is also “that place” you asked – the other shore.
柏拉圖的宇宙生成法則
According to Plato’s rules of formation of the Universe,
柏拉圖說的，宇宙形成的三個原因
three factors the formed the Universe,
「觀念、空間、材料」
“Idea, Space and Matter.”
柏拉圖的宇宙是上帝的宇宙
Was Plato’s Universe God’s Universe,
是外面世界的自然宇宙，還是精神宇宙？
or the Natural Universe in the outside world, or the Spiritual Universe?
「自然宇宙」表示天國
“Natural Universe” is Heaven,
上帝在那裡！
where God lives.
既然在天國
Since it is Heaven,
怎麼電線桿上貼著「天國近了」？
why are Christians taught that “The kingdom of heaven is near?”

既然有遙遠天國

Since Heaven is so far away,

怎麼天國近了？怎麼又跑到你面前？

why could it be near?

如此就證明是本體的啊！

This proves that the Heaven comes from the Original Consciousness.

本體可以無遠近

The Original Consciousness transcends far-and-near.

若是照《聖經》講

According to the Bible,

上帝的國好偉大、好廣大

The kingdom of God was great and grandiose,

唯一至高無上之處

the only supreme and the highest place.

你是要如何上去？

How could you get there?

你也要有分身出來啊！

You must manifest "Fen Shen" (Divine Light Avatar) first!

分身出來，顯相升天上去呀！

Manifest "Fen Shen" (yourself) to be back to Heaven!

柏拉圖的問題...

Plato's conundrum...

宇宙中分線要如何劃分？

How did Plato set the midline of the Universe?

假設你靈魂起來了

Given that your soul has arisen,

要如何上去？

how could you get to the highest part of the Universe.

若有分身就解決宇宙中分線的問題

"Fen Shen" can solve the problem about Plato's dividing line of the Universe.

宇宙法則就是你要回歸於本體、回歸於上帝

The law of Universe is to make you return to God – the Original Consciousness-

都同樣回歸法性，都予以回歸於人了！

returning to your Dharma Divinity, based on ourselves.

尤其蘇格拉底回歸於人

Especially Socrates, he insisted on the importance of people themselves,

從人著手去講

starting from people.

釋迦佛講宇宙，說人以外

The Buddha Shakyamuni said the Universe would be totally unreasonable

離開六根都不合理！

without our six senses.

好！你說上帝在哪裡、在哪裡

Ok! Tell me where God is.

住在什麼樣的無上的主宰。誰上去？誰看到？

What does the supreme God look like? Who have seen God?

與老子的先天地而有的混沌世界

This is same concept of Lao-Zi's chaotic world before the Universe,

不是一樣嗎？

isn't it?

同樣是用你人在感官...

They both emphasized that we experience the Universe with our sense organs,

你的六根之內了

within our six senses.

《楞嚴經》講，本體在哪裡？

Stated in *Suramgama Sutra*, where is the Original Consciousness?

本體流露於六根中，六根見性

The Original Consciousness manifests in one's six senses,

在你六根顯現出來

experiencing the Dharma within the six senses,

像是天眼、或是聽的、聞的、吃的

such as the Divine vision, hearing, smelling and tasting,

都是從六根出來

all coming from the six senses.

六根擴展到宇宙的範圍

Our six senses can extend to the whole Universe.

即是《楞嚴經》所說：

This was stated in *Suramgama Sutra*,

見性周遍

“Seeing the Divinity makes Omnipresence.”

瞭解你與本體的關係

Understanding the relationship between you and your Original Consciousness,

你就瞭解宇宙

you will understand the Universe.

透過人生的「變化」現象而入「不變」

We study from the “mutable” phenomena in life to find the “immutable,”

展現出「宇宙的法則」

exhibiting the “law of the Universe.”

本體顯出來以後，祂就沒有限制

After the Original Consciousness manifested, its ability would be unlimited,

因為祂無限制啊

because it is unlimited;

無限制，無遠近，無大小

No limitation, no distance, no size,

無內外，無相對

no barrier of space, no relativity,

超越相對，進入絕對就是無限制

it transcends relativity into the absolute, which is infinite.

所以找本體沒有錯！

Therefore, manifesting the Original Consciousness is a correct way for humans!

本體是《奧義書》的主題

The Original Consciousness is the main topic of *Upanishad*.

人的「本體」顯發，擴大至宇宙

People's Original Consciousness can be manifested to reach the Universe.

《奧義書》直接視人的「本體」

Upanishad inspected people's Original Consciousness

為宇宙本體

and asserted that it is also “the Original Consciousness of the Universe.”

因此；宇宙的法則，當以「本體」為中心

Therefore, the law of the Universe centered on “the Original Consciousness,”

貫穿宇宙與人生

which passes through the Universe and life.

《奧義書》的哲理

The philosophical theory of *Upanishad* and its ultimate goal

最終理想目的在於「本體」之顯現

was the manifestation of “the Original Consciousness,”

發揮人人具有的法性

utilizing the Dharma everyone has.

直入法性即可發現到「那個地方」

Entering Dharma directly, you can find “that place.”

「真如本體」之所在，即是「彼岸」

Where your “Original Consciousness” resides is so-called “the other shore,”

也是陳董你所說的「那個地方」

also “that place” Mr. Chen referred to.

「彼岸」！所謂「彼」卡陀克《奧義書》

“The other shore!” The meaning of “tat” stated in *Kathaka Upanishad*,

直接解釋：「即得我而解脫」

was “obtaining self is liberation.”

就是得到本體

Obtaining the Original Consciousness

達到彼岸就隨時解脫啦

to arrive “the other shore” is called liberation.

解脫就是到「彼岸」，入涅槃顯法身

Liberation is to be “the other shore,” entering Nirvana and manifesting Dharma Body.

即身即是「我」——真我！

The body is “self” – Atman!

解脫之道重點在顯發法性

The main point of liberation is to manifest the Dharma Divinity.

解脫之後的「彼岸」

“The other shore” will be reached after liberation...

——那個地方到底風光如何？

What does the scenery of “that place” look like?

佛教繼承此解脫思想

Buddhism inherited the concept of liberation.

以「法身」顯示解脫風光見地

“Dharma Body” can express the scenery of liberation,

如華嚴世界，極樂世界

That is the beautiful world portrayed in *Flower Ornament sutra*

諸佛十方世界...

or the so-called Buddha-lands.

當然這是以後大乘佛教衍變出來的

Of course this thought was developed by the later Mahayana Buddhism.

剛開始原始佛教的經典沒說到這些啊！

The primitive Buddhist sutras did not mention about these

這些佛菩薩世界

worlds of Bodhisattva’s or the Buddha-lands.

原始佛教只是改內觀自證而已！

The primitive Buddhism only taught about internal observation and self-witnessing.

至於「彼岸」是針對「本體」而說

“The other shore” refers to “Original Consciousness.”

簡言之；「彼」即「本體」，就是彼岸

To sum up, “the other” is “Original Consciousness,”

就是「那個地方」啦！

and “that place.”

《布利哈德奧義書》說：

In *Brihadaranyaka Upanishad*,

全宇宙以「彼」為真相

The whole Universe takes “the other” as the truth;

「彼」乃實在也

“the other” is substantive;

「彼」乃阿特曼（我）也，汝即彼也...

“the other” is Atman (self); you are “the other;”

「彼」即你

“the other” is you.

因你心中有「彼」

In your mind, you have “the other” and

有本體，有真如，有法性

the Original Consciousness, the Buddha-hood and the Dharma Divinity,

有涅槃，有實相

Nirvana and true-form Reality,

所以「彼」就在你心中

so, “the other” is in your mind;
「那個地方」也就在你心中
“that place” is also in your mind.
所以簡單的說，你所說的「那個地方」
Briefly, “that place” you said
統攝於在你的真如本體法性中
is integrated in your Original Consciousness or Dharma Divinity.
宇宙的真相，宇宙的法則
The truth of the Universe and the law of it
亦在你心中——「宇宙是吾心」
are in your mind, too – “The Universe is my mind.”
所以從「本體」著手就對了
Therefore, “Original Consciousness” is the right way to reach your mind.
陸九淵說
Lu Xiangshan(Lu Jiuyuan) said,
「萬物森然於方寸間」
“All things exist abundantly in this limit space,”
在你的眼前的方寸間
The limited space in front of you
可以容納萬物
can accommodate all things.
「滿心而發」——從心發出來
“coming from the mind,”
「充塞宇宙，無非是理」
“filling up the Universe; Everything is Principle.”
「理」就是「本體」呀！
“Principle” is “Original Consciousness.”
找本體啦！
Find your Original Consciousness!
宇宙法則，普遍的定律
The laws of the Universe and the law of Universal
就是從你本體講起
exist in your Original Consciousness.
柏拉圖的觀念世界
Plato’s Ideal World was also the concept
也是「本體論」、解脫觀
about the Original Consciousness (ontology) and liberation.
觀念世界是從法性流露出型相
Ideal World was revealed from Dharma Divinity.
柏拉圖以狄米奧格代表「本體」
Plato portrayed Demiurge to represent “Original Consciousness”
代表善的實體
and the Substance of Goodness.

善的實體象徵「本體」，象徵「法性」

The Substance of Goodness was a symbol of “Original Consciousness” and “Dharma Divinity.”

本體法性常住

The Dharma Divinity of Original Consciousness abides all the time,

隨著柏拉圖的「觀念」而流露

manifested with Plato’s “idea.”

常住的法性隨緣而起

The Dharma is manifested when there is an origination,

由此絕對法性轉成流動法性

so the “absolute Divinity” becomes “moving Divinity.”

即法性常住流轉為法性無住

The Dharma that abides all the time becomes “non-abiding,”

透過「觀念」而呈現各種型相

which can emerge all kinds of appearances with “ideas.”

觀念世界是永恆的實體

The Ideal World is an eternal substance,

其實體性與絕對性

the substantiation and the absolute of which

超越人類的感官、知識和經驗

transcends humans’ sense organs, knowledge and experience.

觀念是「自有、本有、永有」的

The idea is “what it is.” (Being)

觀念轉成客觀的實體存在

The idea changes into the existing substance.

觀念本身就是本質

The idea itself is the “essence.”

本質與存在融合為一，成為「型相」

The essence integrates with existence to become “Ideal”

因此；黑格爾說：

Therefore, Hegel said,

「實體的觀念性使之成為主體（本體）」

“The idea of substance makes it to become Being (Original Consciousness);

主體的客觀性（存在性）使之為實體」

The objective existence of Being makes it a substance.”

主體觀念所成的實體——型相世界

The substance formed by the idea of Being – Ideal World-

即是柏拉圖宇宙生成的原理

was exactly Plato’s principle of formation of the Universe.

陸象山說「吾心是宇宙，宇宙在吾心」

Lu Xiangshan said, “My mind is the Universe; The Universe is my mind,”

由此道理而成立

which was also based on the same principle.

叔本華所謂「世界是我的表象」

Schopenhauer said, “the entire world is the representation of my Will,”
與佛陀世界觀：「世界是我創造的」
similar to Buddha’s concept of the world, “The world was created by me.”
萬法唯心！三界唯心造！
All Dharmas come from the mind.! “The three worlds are created by mind.”
佛陀的唯心論表現在於「我」本身的世界
The Buddhist idealism represented the world of “Self.”
你若有六項本體觀
If you realize the concept of Original Consciousness,
你看實相就了解所謂「世界是我的表象了」
you will definitely understand “the entire world is the representation of my Will.”
當然你就明白柏拉圖的觀念世界
Of course you will understand Plato’s Idealism,
理型世界了
Ideal World.
世界各國的大學有多少哲學系
How many universities in the world have philosophy school?
哲學家，哲學者...大家都讀柏拉圖！
All philosophers are studying about Plato!
柏拉圖的型相世界
Surprisingly, Plato’s Ideal World turns out
竟然是佛教的諸法實相——涅槃世界
to be the Dharma Reality of Buddhism – Nirvana.
柏拉圖的型相論
Nobody understands
使人不瞭解
Plato’s Idealism,
因為他的觀念成為「存在」
because his idea can become an object existence.
這在人類的思想中是不可想像的
This is not possible in humans’ knowledge.
出這朵花可以變成兩朵花？
This flower can become two flowers?
變成無量花？想不透的型相論哩！
or infinite number of flowers? The Idealism was uncanny!
柏拉圖的觀念世界
The purpose of Plato’s Ideal World
目的在找永恆哪
was to find eternity.
我再重複強調，我一開始講
I repeated again and again;
哲學也好、宗教也好
Either the philosophy or religions

就是從萬動流變中

are going to find out the immutable permanent Reality

去找不變、不生不滅的真理

from the “Universal movilism.”

佛教、基督教，古今中外的宗教

Buddhism, Christianity, or the religions at all times and in all countries,

與哲學都一樣，找不變的

have the same goal – find the immutable.

找到不變

After you find the immutable,

你自己就到「那個地方」——彼岸

you will be in “that place” yourself – the other shore.

如此你就達到宗教之目的啊

So, you achieve the goal of the religions.

教你信耶穌

You are taught to believe in God.

柱子、電線桿貼著「信耶穌得永生」

“Believing in Jesus will get an eternal life” are posted on the many pillars in Taiwan.

信耶穌要作什麼？得永生呀！

Why do we believe in Jesus? To get an eternal life!

為什麼得永生？天國近了！

How could we get it? The kingdom of heaven is near?

信耶穌為何會得永生？

Why can we have an eternal life if we believe in Jesus?

是要如何永生？

How can we get an eternal life.

耶穌顯相升天，是在示現永生

Jesus manifested his appearance, which exhibited his eternal life.

有顯相就是復活，永生呢！

Manifesting the appearance of self is resurrection, the eternal life.

復活顯像就是「分身」

The manifestation of resurrection was “Fen Shen” (Divine Light Avatar).

耶穌死後的三天復活，復活就是顯相了

Jesus resurrected three days after his death; Resurrection was the manifestation of self.

在世每一個人

Given that everyone in the world can

如果看到觀念世界中的自己

see himself/herself in the Ideal World, this is the achievement of

即《維摩詰經》說的「自觀身實相」

“See the true-form Reality of self” in the *Vimalakirti-Nirdesa sutra*.

再將祂變成實體的法身

Then, change it into the substantiated Dharma Body.

不用死後三天

You do need to be dead for three days;
在世就顯法身！
you can manifest Dharma Body when alive.

《聖經》記載

According to the Bible,
耶穌死後三天復活嘛
Jesus resurrected three days after his death.

復活之後

After Jesus' resurrection,
第一個見到耶穌復活的身體是西門 Simon
The first one seeing the resurrected Jesus was Simon.

要 Simon 摸他的鬍鬚、摸他的骨頭
Simon was asked to touch Jesus' beard and feel his bone to
復活的身體是否和真人一樣？
see whether the resurrected body was the same as the living one.

Simon 嚇一跳說，你不是死去了嗎！

To Simon's surprise, Simon said to Jesus "You have died already, haven't you?"

耶穌分復活身，證明耶穌永生

Jesus manifested his resurrected body to prove his eternal life.

《聖經》記載

According to the Bible,
耶穌顯相六十二次
Jesus' resurrected body emerged sixty-two times;

顯給婦女，顯給瑪利亞、顯給保羅...

He had emerged to women, Maria and Paul...

之後就沒有顯了

then he stopped emerging his appearance.

耶穌顯相證明「信耶穌得永生」

Jesus' manifestation proved "Believing in Jesus will get an eternal life."

顯相是在告訴世人

He was telling people that

你也可以顯相、你也可以永生

everyone can manifest himself/herself to get the eternal life.

所以釋迦佛、耶穌

The reason that Buddha Shakyamuni and Jesus

今天受人尊敬、受人崇拜

have been worshiped until today is

是因為他們有實在印證要告訴世人

because they proved and told people

大家都可以永恆

that everyone can achieve the eternity.

此永恆的絕對生命，猶如木村泰賢在

The absolute life of this eternity is like 木村泰賢 said

《人生的解脫與佛教思想》中說：

in 人生的解脫與佛教思想

離開永恆「絕對生命」的要求和理想

“Leaving the demands and ideals of the permanent absolute life,

則無宗教的起源和本質

There is no essence and origination of religions.”

而佛教與基督教的高貴

The modesty part of Buddhism and Christianity

在於永恆絕對生命之的要求

is the demand of the permanent “Absolute life.”

現世平安、福報、幸運難於滿足

Secular safety, good fortune and good luck are no longer satisfying now.

追求未來「絕對生命」的精神

Religions that pursue the spirit of “Absolute life” should be

即高等的宗教

considered as an advanced religion.

木村泰賢又指出；宗教的起源

木村泰賢 also said, “the origin of religions should be founded

以生命的持續和進展為要求，為基礎而發生

with the demand of the continuity and development of life.

如果現代人只要求福報

If religions of modern people only seek for good fortune,

是原始人「現世主義」的宗教

they become the religions of “Secularism.”

大家都有本體

Everyone has Original Consciousness and

可以像耶穌永恆

can be eternal like Jesus.

法身顯相復活才是重點！

Manifesting Dharma Body (resurrection) is the most important!

才是信耶穌的重點

That is also what Jesus attempted to teach us.

顯相復活表示永生了

Manifesting self shows Jesus got the eternal life,

因為耶穌有顯發本體啊

because he manifested his Original Consciousness.

《聖經》的文化不講本體

However, the tradition of the Bible did not call it “Original Consciousness.”

是以「上帝」取代本體

Instead, they call it “God.”

釋迦佛也沒有說本體

The Buddha Shakyamuni did not said about “Original Consciousness” either;
以「法性」常住取代本體
he called it Dharma Divinity to represent Original Consciousness.
印度的傳統回歸於梵
The tradition of Hinduism returned to Brahma,
不講自在天了
They did not talk about Shiva any more.
歷經《梨俱吠陀》、《梵書》、《奧義書》
Going through *Brahmana*, *Rig-Veda* and *Upanishad*,
統攝於「本體論」
the Indian philosophy united them and developed “Original Consciousness” (ontology).
梵回歸本體，宇宙之「本體」
Brahma is the Original Consciousness, the Original Consciousness of the Universe.
由外轉向「心」稱為「阿特曼」
Indian philosophers started to emphasize the inside “mind” – Atman.
現在稱為真如本體
Now, they call it “Original Consciousness.”
轉到佛教「犢子部」
The Sammitiya of Buddhism
稱之為「補特伽羅」
called it Individual (Pali:Puggala)
轉到《唯識論》稱之為「阿賴耶識」
In *Consciousness-only Theory*, it was called “Alaya-consciousness.”
阿賴耶識屬於如來藏裡面（染識）
Alaya-consciousness is inside Dharma-hidden, the polluted consciousness.
簡單說，「如來」藏阿賴耶識
Briefly, Dharma hides Alaya-consciousness,
幾千年前就在講理論啦
and this theory has been discussed for thousands of years.
我們把它實行出來
We have successfully practiced it.
無論如來藏或阿賴耶識
Either Dharma-hidden or Alaya-consciousness,
你有六項之後
once you have manifested your Inner Six Senses,
全部的經典講「本體」
you will understand meaning of the “Original Consciousness” stated in all the sutras.
「本體」即「本心」——菩提心、太乙
“Original Consciousness” is “Original Mind” – Bodhi Mind, the one
絕對精神、善的實體...「六經注我」呵！
Absolute spirit, and Substance of Goodness... “Six Classics annotate me.”
整個佛教經典，《華嚴經》、《阿含經》
All the Buddhist sutras, *Flower Ornament sutra*, *Agama Sutra*,

《般若經》、《如來藏經》、《唯識論》
Perfection of Wisdom Sutra, Tathagatar garba sutra, Consciousness-only Theory,
《瑜伽師地論》、中觀、唯識
Discourse on the Stages of Concentration Practice, Analysis of the Middle Way...
般若就是中觀；唯識，如來藏系列
The “wisdom” was indicated in *Consciousness-only* and *Tathagatar garba sutra*.
到後期的密宗，密宗講菩提心
In later period, Esoteric Buddhism developed; they emphasized “Bodhi Mind.”
所以「六經注我」
Therefore, “Six Classics annotate me.”
從《阿含經》講到後來
After *Agama Sutras*,
巴利藏經就是南傳的巴利文
The Pali Canon was written in Pali from Southern Asia.
《增支部》說一句「心極光淨」
“Anguttara Nikaya” said “The ultimate attainment of mind is illumination.”
蓋住了！光就不見了
Covered, the light of our mind cannot be seen.
已經有如來藏思想了
This thought was very similar to the concept of Dharma-hidden.
心極光淨，心極光明、清淨光明
“The ultimate attainment of mind is illumination, bright and clean.”
清淨心本來清淨
Originally, our Pure mind was clean and tranquil.
是那時候如來藏思想還沒有很清楚
The concept of Dharma-hidden had not been clear at that time..
清淨心告訴你
Pure mind was a symbol
如來藏藏在哪裡了
of Dharma-hidden.
《維摩詰經》，維摩詰問文殊師利
In the *Vimalakirti-Nirdesa sutra*, Vimalakirti-Nirdesa asked Manjushri
何等為如來種？就有如來藏味道了
“What is the seed of Buddha-hood?” This was about Dharma-hidden.
「有身為種」
“Having body is the seed of it.”
「六十二邪見，一切煩惱皆是如來種」
“Sixty-two biased views, all vexations are the seeds of Buddha-hood.”
這樣不是如來藏嗎？
Wasn't it Dharma-hidden?
人有煩惱啊，壞人、好人
All people have vexations, including good ones and bad ones.
一闍提都藏如來啊

“*icchantika*” also have the Dharma hidden in mind.

所以一切眾生都有如來種性

“All living beings have the seeds of Buddha-hood.”

一切眾生都有佛性

“All living beings have Dharma Divinity.”

人人都有菩提心，宋明理學也說

In Neo-Confucianism, everyone has Bodhi Mind.

「人人皆可成堯舜」

“Everyone can be Yao and Shun (Chinese leaders).”

堯、舜、禹、湯、文、武、周公

Yao and Shun, Yu and Tang, Wen and Wu of Zhou, Zhou Gong

孔子都讚美

were all exalted by Confucius.

人人可以成為能人、聖賢，憑什麼？

Why can everyone be a sage?

因為心中有「理」啊

Because they have “principle” in mind

「理」就是「本體」

“Principle” is “Original Consciousness.”

理怎麼是本體？

How could “principle” be “Original Consciousness?”

到柏拉圖的理型，理的形狀，理的實體

Plato’s Ideal, the substance of Ideal,

理型是本體！是真如自性！

Ideal is Original Consciousness! It is the Dharma Divinity.

所以道，講到老子、講到柏拉圖

Therefore, Tao, Lao Zi, Plato

講《奧義書》、講哲學、宗教

Upanishad, philosophy, religions

講到耶穌、上帝，都是在講心

Jesus, God, are all indicating our mind.

耶穌說

Jesus said

「上帝在心中啊」

“God is in my mind!”

法利賽人問耶穌

Pharisees asked Jesus,

「上帝的國在哪裡？」

“Where is the kingdom of God?”

「在你心中！」

“In your mind!”

「在心中」不是藏著如來嗎？

“In your mind” is the same as the concept of Dharma-hidden.

耶穌怎麼不說上帝的國在遙遠的天邊？

Why didn't Jesus say that the kingdom of God was really far away?

耶穌怎麼說「在心中」？

Instead, Jesus said “in your mind.”

還是在說回歸於心，回歸於心中啊

So, Jesus taught us to return to our mind.

難怪老子說，即使三公、天子

Lao-Zi said, even if the highest rulers or emperors

不如坐進此道！

want to enter this path.

坐進此道

Enter this path of life.

就不用像秦始皇吃藥求永生

We do not need to be like Qin Shi Huang who ate drugs for a longer life,

吃了永生藥之後，吃進汞過多

but he ended up eating too much mercury,

腎臟衰竭，提早十年死

inducing kidney failure, which caused to his death.

要求永生反而死得快

He looked for a longer life but died even earlier.

還是要向本體求永生

Only the Original Consciousness can give us an eternal life.

皇帝如果當上，就要求永生了

If you can be an emperor, you will definitely ask for an eternal life.

覺得日子這麼好，死了可惜

Emperors can get everything they want, so they do not wanted to die.

大家求永生，永生去哪找？

Everyone is looking for an eternal life. Where is it?

信耶穌有永生可得

Believing in Jesus, you can get an eternal life.

要信耶穌還是要找上帝，上帝就在你心中

However, even if you believe in Jesus, you still have to realize God is in your mind.

你如果信耶穌，豐富你的生命

Believing in Jesus enriches your life.

生命豐富就是永生了啊！

Enriching life is the so-called eternal life.

問題是信仰

If you add the concept of Original Consciousness

加本體觀，你就看到耶穌！

into your belief, you can see the Jesus.

加本體觀

Adding the concept of Original Consciousness,
你就看到釋迦佛、看到觀世音
you can see the Buddha Shakyamuni, Avalokiteshvara
觀世音、阿彌陀佛...
and Amitabha Buddha.

八十億佛即一佛，是我身

“Eight billion Buddhas are same one Buddha, which is my body.”

即心即佛採仿以前的濕婆主義

“The mind is Buddha-hood” was adopted the ancient Shivaism.

《梨俱吠陀》諸神

All the outsides Gods stated in *Rig-Veda*

外在神演變過來的內在真如本體

evolved into the inside Original Consciousness.

在《梨俱吠陀》

In *Rig-Veda*,

古印度雅利安就在懷疑了

ancient Aryans caste doubt on the Gods.

因陀羅誰看到？

Had anyone seen Indra?

因陀羅多厲害、功能多大

How power is Indra?

是雷電神！

Indra is the God of Thunder;

希臘也有雷電神

Greece had Thunder God, too.

閃電，打雷當神

The atmospheric phenomena - lightning and thunder - had become God.

文王時也有一位雷震子

There was a Thunder God during the tenure of King Wen of Zhou;

有點鳥型，會飛，會打雷聲

The Chinese Thunder God looked like a big bird, who could fly and make thunder.

文王被紂王關七年放出來之後

King Wen was imprisoned by the tyranny of Shang Dynasty for seven years;

相當落魄，肚子餓極

when he was emancipated, he was starveling.

去吃飯，沒錢，被人抓起來

He went to the restaurant to eat foods without money, and got caught again.

就抓住他

The owner of restaurant caught him, but when King Wen's identity was known,

最後知道他是文王，餐廳的老闆向他道歉

the owner apologized to him.

還向他下跪，因為他愛民如子

This was because King Wen's was a benevolent ruler.

雷震子...《封神榜》寫的雷神

The Chinese novel, *The Investiture of the Gods*,

也是人寫出來的！誰在封神？

was also wrote by people! Who created God?

所以神是人創造的！

Therefore, the Gods were created by people.

你信耶穌，你為何信耶穌？

You believe in Jesus; why would you believe him?

你有看過耶穌嗎？

Have you seen Jesus?

你看到因陀羅嗎？釋提桓因、玉皇大帝

Have you seen Indra, Sakna Devanam, and the Jade Emperor?

是人編造出來的神話

They were all the myths made up by people.

釋迦佛的護法神

The guardian of the Buddha Shakyamuni

護法，人製造的啊！

was also fabricated by people.

大乘佛教為了要發揚大乘

Mahayana Buddhism attempted to promote themselves.

呵！寫《維摩詰經》、《法華經》

They wrote the *Vimalakirti-Nirdesa sutra* and *the Lotus sutra*.

呵！四眾集合在聽釋迦佛講道的時候

When all the monks were listening to the Buddha Shakyamuni's preach,

把釋提桓因當佛的護法，梵天也是佛的護法

Sakna Devanam and Brahma were the guardians of the Buddha.

梵天神、大自在天

The belief of Brahman and Shiva

到《奧義書》才轉向本心

was shifted to inner mind in the period of *Upanishad*,

回歸到人心——真如自性了

returning to human's mind – the Original Consciousness.

不講到外在的天國、諸神了

People was not interested in the outside Gods or Heaven,

梵天神，喔～大自在天...

because nobody saw

沒有人看到啊

the God they used to worship,

濕婆神、毗修奴...

such as Shiva and Vishnu.

都是人創造的！

They were all fabricated by people.

到現在的密宗信婆羅門教一樣

Nowadays, the esoteric Buddhism is like Brahmanism,
拜拜、儀式一大堆、唸經...

having a lot of rituals and reciting sutras all the time.

也沒錯，高興就好

There was nothing wrong with it as long as they are satisfied with that.

問題你如果有本體觀

If you realize your Original Consciousness

讓祂顯發出來，見到你自己

and manifest it, you can see “yourself”.

所以《維摩詰經》

Therefore, *Vimalakirti-Nirdesa sutra* emphasized that

「自觀身實相」，觀你自己

“seeing the true-form Reality of self,” to see yourself.

看到你自己的實相就是法身嘛

The true-form Reality of self you can see is your Dharma Body;

你就見到如來

You see the Buddha-hood.

上次去扶輪社演講時

Last time I gave a speech in Rotary International;

一個問我

One asked me about

《金剛經》說

Diamond Sutra,

『凡是有相，皆是虛妄』，相都是虛妄

“All things that have characteristics are false and ephemeral;” All phenomena are ephemeral.

我說，後面還有一句是

I said that there is one more sentence after it;

「若見諸相非相，即見如來」

“If you see all characteristics to be non-characteristics, then you see the Buddha-hood.”

「見相非相」，就有「見相」兩字了

Diamond Sutra mentioned “see characteristics;”

你怎麼說是虛妄呢？

How could you say it is false and ephemeral?

「見相」與「非相」都有相啊！怎麼...

“Characteristics” and “non-characteristics” are both characteristics, right!

「見相非相，即見如來」什麼意思？

What is “seeing all characteristics to be non-characteristics, then you see the Buddha-hood?”

你如果看到相，你就是如來

If you see any characteristics (true-form Reality), you have seen the Buddha-hood;

是你的本體變的

All the “characteristics” are created and formed by your Original Consciousness,

你就是如來了

so you have achieved the Buddha-hood.

你的本體顯發的意思

You have manifested your Original Consciousness.

所有的相，你看得到的相，都是無自性

All the “characteristics” or phenomena you see lack “self-nature.”

《金剛經》才說「凡是有相，都是虛妄」

Therefore, *Diamond Sutra* said they are false and ephemeral.

你如果照那人講的意思

If we misunderstood the meaning of this saying,

變成「世間一切都是虛妄」

it would become “Everything in this world is false and ephemeral.”

緣起性空！

It should be explained as “What has an origination is temporal and void!”

無自性有事實的存在

It has true existence but lacks self-nature;

只是它沒有不變的本質啊！

It lacks the essence/quality of the immutable.

這也是希臘哲學的重點

This is also the main point of Greek philosophy.

現象有，有緣起現象，但是它無自性

The characteristics do have originations and existence, but lack self-nature.

「無自性」是「會變化」的意思

“Lacking self-nature” means “mutable.”

水、河、山川、地球都會變化

Water, rivers, mountains, and the Earth are all mutable.

會變化是山可以不見，可以被人移山...

“Mutable” means that the mountains can be destroyed

河流可以被人填起來

and the rivers can be shifted.

變化啊！

Everything changes.

「無自性就是會變化」的意思

Again, “lacking self-nature” means “mutable.”

至於說可以不會變化、當體即空

When you realize the immutable, “all things are empty in essence,”

如此是你見到如來

you have seen the Dharma Divinity.

你如果僅僅說「凡是有相，皆是虛妄」

If you only said “all characteristics are false and ephemeral,”

你人也虛妄，但你有這個人啊！

it means you are false too, but you do exist here.

有這個人，透過你這個人

You exist here; only you can manifest your Dharma Body

才可以顯發法身！

with your existence.

廟也虛妄，世間虛妄

The temples are false, and the world is false.

不能這樣說

We cannot say so.

世間有，但是會變化

We should say that everything exists but not immutable.

哲學詞句是：「存在，但是沒有不變的本質」

From the philosophical view, “Things exist, but lack the essence of immutable.”

所以要透過變的現象

So, philosophers are seeking for the essence of immutable

找不變的本質！

from the mutable phenomena!

耶穌教的原理也一樣

Protestantism taught the same thing.

耶穌教你回歸上帝

They taught you to return to God.

上帝當成本體，學耶穌的精神

Taking your Original Consciousness as your God, you can learn Jesus' spirit,

找本體，主、本體...

finding out your Original Consciousness

一直找本體，找主，找你的主

and your God.

聲聲句句你的主

They talk about God all the time;

你的本體就是你的主啊！

Your Original Consciousness is your God!

印度的哲學——《奧義書》；以本體為主

The Indian philosophy – *Upanishad* - said “Confirming to the original consciousness.”

《奧義書》哲學孕育出印度的文明

The philosophy of *Upanishad* created and accomplished the civilization of India

影響到柏拉圖與叔本華

and influenced Plato and Schopenhauer.

《奧義書》重點在超脫輪迴，解脫涅槃

Upanishad taught us to liberate from the reincarnation, entering Nirvana,

影響佛教教你有法身，證涅槃

which caused Buddhism to tell you there is Dharma Body and Nirvana.

耶穌的示現顯相升天，同樣道理

The manifestation of Jesus taught us the same thought.

所以你如果沒有看到你的法身出來

Therefore, if you cannot see your Dharma Body,
你一定再輪迴的！以自觀身實相為準
you must reincarnate again and again! “See the true-form Reality of self.”
所以我再重覆一次，《維摩詰經》講
So, I repeat again; in *Vimalakirti-Nirdesa sutra*,
世尊問維摩詰：「如何觀如來？」
the Buddha asked the Vimalakirti-Nirdesa “how to see the Buddha-hood?”
「自觀身實相」
“See the true-form Reality of self.”
——看到你自己，就看到如來了
Seeing yourself, you have seen the Buddha-hood.
如來指本體，「觀佛亦然」
“Buddha-hood” here means Original Consciousness.
看佛也一樣
“Same as seeing the Buddha”
你如果看到佛，佛就是你
If you see the Buddha, the Buddha is yourself.
佛！重複說：八十億佛即是我身
Again, “Eight billion Buddhas are same one Buddha, which is my body.”
我剛才說，看到阿彌陀佛是不是看到你自己
Like what I just said, seeing Amitabha Buddha is seeing yourself.
這樣就印證出來了嘛
So, we have proved it.
所以「觀佛亦然」這句
The saying “Same as seeing the Buddha”
就是對照剛才那一句了
corresponds to the other saying we just said.
那個阿彌陀佛就是你了，你是什麼？
Amitabha Buddha is you; what is you?
你是你的本體啊
You are your Original Consciousness.
所以認識自己！皈依你自己！
So, realize yourself! Convert your belief to yourself!
「阿難，皈依你自己吧！」
“Ananda, convert your belief to yourself!”
好了、好了
OK! OK!
感恩本尊！
Thank you, Ben Zun
感恩本尊！
Thank you, Ben Zun

