



# 偶談百法明門與楞嚴綰巾

## The Connection between the Hundred Dharmas and the Six Knots of the Shurangama Sutra

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最近每週的腦力激盪課程，都同時開講《楞嚴經》和〈百法明門論〉；因為主講法師發現：唯有依賴一些〈百法明門論〉的知識，才能使大家更正確地明瞭《楞嚴經》裏某些概念和義旨。在法師講授〈百法明門論〉之後，與會者分成幾個小組，每一組由一位代表向大家報告聽法心得，及一些相關經驗。其中有一報告是探討〈百法明門論〉與《楞嚴經》的「綰巾六結」之間的關係。

上人的〈大乘百法明門論淺釋〉及《楞嚴經》第五卷淺釋，將是我們參考的依據。學過〈百法明門論〉，任誰也難以逃避「萬法唯心造」這一個鐵定的事實了！試想，若非念由心生，又有什麼會與心來互動而現諸影相來籠罩我們呢？我們所有的覺知，都不外是妄念而已，一切皆空。

〈百法明門論〉云：「一切最勝故（心法）。與此相應故（心有所法）。二所現影故（色法）。三位差別故（心不相應行）。四所顯示故（無為法）。如是次第。」

舉一譬喻：有一境界突至，例如有人品評我們，或褒或貶，我們這個心王應可以選擇不去注意。（這是個人自由有趣的差異，因為得到真心，有真選擇的自由，這是一種

Recently concurrent classes were held on the *Shurangama Sutra* and on the *Shastra on the Door to Understanding the Hundred Dharmas*. This is because the presenting Dharma Master found that only those with some knowledge of the *Shastra on the Hundred Dharmas* could properly understand many concepts and principles to be explained in the lecture on the *Shurangama Sutra*.

During the lectures on the *Shastra on the Hundred Dharmas*, participants were divided into groups, and at the end of each lecture a representative from each group would report on their learning or experiences. One group reported on the connection they perceived between the Hundred Dharmas and the Chapter of the Six Knots in the *Shurangama Sutra*.

The Venerable Master's commentaries on the *Shastra on the Door to Understanding the Hundred Dharmas* and Volume V of the Commentary of the *Shurangama Sutra* will be our points of reference here. Upon learning of the Hundred Dharmas, one cannot escape the hard truth that everything really comes from the mind! Think, if there were no thoughts from the mind, what would interact with the mind, which would manifest from it and cast shadows around us? All that we perceive is but our own false thoughts, nothing more. There is only emptiness.

The Shastra states, "They (the Hundred Dharma) are in the sequence because the first (Mind Dharmas) are supreme, the second (Dharmas Interactive with the Mind) interact with the first, the third (Form Dharmas) are the shadows manifested by the previous two, the fourth (Dharmas Not Interactive with the Mind) are the positions in which the previous three are not found, and the last (Unconditioned Dharmas) are revealed by the previous four."

An analogy is as follows, should a state arise; say, somebody passes a remark whether positive or negative about ourselves, our mind, which



不可否定的個人自由。)

倘若我們對境動了念，心就會與外境作用，生出「心所有法」的第一法：「作意」。

我們的心在一剎那間會竄過五個心所有法與心互動，將我們牢牢地套在生善惡業的邊緣，依所生的心境，心能與五個心所有法之任何一個互動。

那麼與心互動的心所法為何會令我們思呢？因為心著相，這是法，我們便有了作意，馬上就生觸；隨即宿習現前，對於那個境相，我們生出某些感受；我們便立即會觀照那個相，認為它存在；不久對這個相，我們就會起思想、籌量。作意、觸、受、想、思，這是與心相應的「五遍行法」。

到思的階段時，五遍行中的任一個都可出生。若我們喜歡外境，就生念欲得之。為獲得它，我們必然會做出或善或惡的種種業。若境界需要我們做決定，心會反覆審察，直到有「勝解」決定。很可能我們所做的決定是顛倒的，造的業非善，而是惡業。若所對的境界是我們曾經歷過的，心生憶念，而欲得此快樂的境界。也可能這外境需要我們多作意，心專注於它，而不散亂，思想它的意義，因此生出專注力；在這專注之下，也會生善、惡業。最後，對境做揀擇。

其境若可人意，我們則有欲得之心，甚或希望再三得之。如何令前境再現呢？就是我們造業，生善或生惡！

若外境令我們生不滿意，我們或會專注思索如何令其不復生。即使是無記境界，也能令人造善、惡業。

例如，有人說：「你聽說了嗎？人家說『張三來了之後，事情就不一樣了。』」你會如何看待這句話？起了作意，就生觸，又依宿習而領受前境；必然觀照該境為實有，向著我們來。最後，對境而思，能生五遍行中任一個，也會造或善或惡的業。因此境界無論好壞，全是考驗。上人說過：「一切是考驗，看爾怎麼

is supreme, has the option of not paying attention to it. (This is a very interesting variation of personal freedom, because having attained a mind that truly has freedom to choose is a form of undeniable personal freedom!)

Should our mind give heed to the state, the state would interact with our mind manifesting the first of the Dharmas Interactive with the Mind, Attention.

Our mind would in a split second race through five universally interactive dharmas that interact with the mind, to set us firmly on the edge of producing wholesome or evil karma. Depending on the state that arises, our mind may give rise to any one of the five particular states interactive with the mind.

How then does the dharma interact with the mind to put us at a point of deliberation? Well, our mind grasped upon the remark, which is a dharma and the state of attention arises and contact is soon established. Instantaneously, past habits take hold as we develop particular feelings for that remark. Quickly, we would conceptualize the remark as existent and soon we are applying effort in deliberation regarding its existence. Attention, contact, feeling, conceptualization and deliberation are the five universally interactive dharmas that interact with the mind.

Upon deliberation any one of the five particular states that interacts with the mind may come into existence. If the remark gives us pleasure, desire for its attainment would arise. The things that we do towards its attainment will inevitably give rise to wholesome or evil karma. If the remark requires a decision, then further deliberation would arise until a resolution is reached. We would in all likelihood give rise to confused resolutions that create evil karma instead of wholesome karma. If the remark is one that we have already experienced, the mind may give rise to recollection of desire for that pleasurable remark. Perhaps the remark requires further attention; we may develop concentration deliberating the meaning of that remark and in our concentrated effort again wholesome and evil karma is created. Finally, judgment may be made on that remark.

Let us suppose the remark was pleasurable. We would, upon deliberation, give rise to desire for it—to have it repeated perhaps. And what would we do to have that remark repeated? Our actions then would give rise to both wholesome and evil karma!

Should the remark be one that does not bring us pleasure, perhaps we would apply concentration thinking of how to stop that remark from arising again. Even a neutral remark can cause us to commit wholesome or evil karma.

For example, consider a remark as follows: “Did you hear, it is said that things were different before he/she came along.” What would you make of it? Having given rise to the dharma of attention, contact with



辦；觀面若不識，  
須再從頭煉。」

我們非要對境生心不可嗎？她說愛我，所以我也該愛她；反之，他不喜歡我，那他就是我的敵人。我們這個攀緣心不時令我們選擇，不管選擇的是善業，還是不善業，其實依舊是業。

勸化眾生以：「勿以善小而不為，勿以惡小而為之。」依而行之，則積大福報；但終究是有漏善業。享盡福報，又得去受生死輪轉之苦。行善本沒錯，但是對欲了生死的修行人，最大的不幸則是：因有了福報，而不行出離之道。

《楞嚴經》中提到，佛陀先在華巾上打個結，再問阿難這是什麼；阿難說是個結。佛陀一連再打五個結，一次次都問阿難同樣的問題，阿難也都作同樣的回答。

佛陀將華巾上的結比喻為人的六根，而（未結之）華巾就喻我們本有的妙明真心；結則有如我們對境生出的種種意識的「意」。「作意」有如我們在自己妙明的心地上面作結。

好比男人見了女人，見本身並不作結；而這男子的心由眼識使他執取了法（她），起作意，即時有了揀擇。當心由其他耳、鼻、舌、觸諸識執取每一個法時，依次作意，在每一個情況下，心法也會到揀擇的階段。

藉由每一根識所得的境，心現在已到了揀擇的決定點上；此時這男子若能見而未見，

that remark is established. We would develop feelings for that remark, as our past habits are inclined. We will inevitably conceptualize that remark as being real and directed towards us. Finally, we will deliberate upon the remark and the result of our deliberation would give rise to the five particular states, as would wholesome and evil karma. So, good or bad states are all really tests. As the Venerable Master quoted “Everything is a test, to see what you will do. Mistaking what’s before your eyes; you’ll have to start anew.”

Do we really have to act on all states that arise in our life? “She says she loves me, therefore I must love her too,” or, “He does not like me, therefore he is my enemy.” Our mind grasping on conditions lead us to choices, to commit wholesome or evil karma, but karma still.

All living beings are exhorted to do all good, no matter how trivial, and to avoid all evil, no matter how minor it may seem. In so doing we amass great blessings, but blessings are just good karma that entails birth and death. To enjoy such rewards necessitates that we revolve within the suffering of birth and death. It is not wrong to do good deeds but it is most unfortunate if cultivators wishing to end birth and death do not walk a world-transcending path after they have accumulated blessings by doing good deeds.

In the *Shurangama Sutra*, the Buddha tied a knot and asked Ananda what it was. Ananda answered that it was a knot. The Buddha proceeded to tie the next five knots each time asking Ananda the same question and getting the same reply.

The Buddha then compared the knots on the cloth to our six sense organs. Consider this, that if the cloth were our original bright true mind and the knots are tied when our various consciousness arose in attention to dharmas, it would seem that by giving rise to Attention, we are actually tying knots in our bright true mind!

Let us take the example of a man seeing a woman. The seeing alone does not tie any knots, however, should the man’s mind grasp upon the dharma perceived by the eye consciousness then the dharma of attention arises and soon judgment is reached. As the mind grasps at each dharma perceived by the other consciousnesses of ear, nose, tongue and body, and gives rise to attention, judgment is also reached in each case.

The mind now has reached a point of judgment with regard to the state perceived by each of the sensory consciousnesses. At this point the man still has the option of not tying any knots by seeing without seeing! That is to avoid grasping at the conditions present, but if he does not and instead gives rise to the five particular states, wholesome



還是有機會不生結，就是不攀緣前境，反之他若生出五遍行；善或惡的業結就結了。

佛繼續說：「則汝六根，亦復如是，畢竟同中，生畢竟異。」可見，我們面對的情境為假，但我們的分別識卻緣這個假境，毫不含糊地生出作意來。簡而言之，哪有一物存在？全是我們的攀緣！

太好了！現在已明白在生活之中，我們結了一結又一結；在其中，是我們審決好惡、愛憎，並因此結成各種善惡業結。我們已明白結是如何地次第形成；接下來，自然就是如何方便地去解結。

佛陀接著又問阿難結如何解，阿難答說，解結應從結心下手。那麼哪些是我們業結的結心呢？是結結成之點嗎？結心是在我們最初對境起心而被吸引之處嗎？

在《楞嚴經》第五冊中，上人對作結與解結有詳盡闡釋，在此不贅述。至此應可以作出一簡單結論，那就是：一定要改掉我們容易對境起心的習慣，才不會作結於心，令我們隨後受報。

於眼下我們還不能即刻就有成就時，但我們就該開始起步走。倘若我們在日常生活中，不能躬行佛法，那我們是在修什麼行呢？

讓我們在日用中勇猛精進，在了生死的征途中不退卻；這也許是條漫漫長路，但是假如我們無法當下起步，它勢必永無止境。願與大眾相期於西方淨土蓮池，阿彌陀佛。

or evil karmic knots are tied.

The Buddha further stated that “Your six sense organs are also like this, In the midst of ultimate sameness, conclusive differences arise.” Therefore, it is possible that whatever state we face is actually empty and only the attention that our discriminating consciousness attaches to it manifests before us. To put it simply, nothing exists but what we grasp at!

Eureka! We have found the method by which we constantly tie knots in our lives, in each case we are the one to decide whether it is pleasant or unpleasant, desirable or undesirable and we tie all sorts of wholesome or evil karmic knots because of it. It follows that having discovered how we tie knots in our lives, we can proceed to expediently untie them!

The Buddha later asked Ananda how the knots might be untied. Ananda replied that such an effort would only succeed if the knots were untied from the untying point of the knot. What then is this untying point of our karmic knots? Could it be the point where the knot was tied? Could it be that the untying point is when our mind first grasped at dharmas by paying attention to them...

The Venerable Master gave a very detailed discussion on the tying and untying of knots in his commentary of the *Shurangama Sutra* Volume V, which will not be discussed further here. We now conclude our simple discussion with the knowledge that we have to break this habit of paying attention every time a state arises to avoid tying knots in our mind, which would bring its rewards or retributions later on.

While we may not be able to do so immediately, we must start trying now. What would cultivation be, if we do not practice principles of Buddha Dharma in our daily lives?

Let us be courageous and vigorous in our daily practice and not relent in our journey towards transcending birth and death. It may be a long journey but it will take forever if we do not start. May we all meet again in the lotus pools of the Western Pure Land. Amithaba.

