



# 學習《大乘百法明門論》的心得

## What I Learned from the Shastra on the Door to Understanding the Hundred Dharmas

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上人、各位法師、各位善知識，阿彌陀佛！今天想跟大眾分享這些年來學習《大乘百法明門論》的一些心得。一開始，先說說自己學習《大乘百法明門論》的因緣。

我是2006年7月25日來到聖城做義工，來到後第一個參加的法會便是盂蘭盆法會。記得法會當天，一位法師很慈悲地跟我說：「這是妳在聖城的第一個法會，我帶妳到無言堂去瞻仰虛雲老和尚和上人的舍利。」當時覺得因緣很殊勝，於是懷著恭敬虔誠的心，跟著法師來到了無言堂，先是禮佛三拜，然後跟著大眾排隊，一一瞻仰上人和虛老的舍利。

無言堂中，除了供奉著舍利之外，還展示了上人常用的衣物鞋具和常看的一些經典書籍。我一一地瀏覽瞻仰，直到來到兩本書前，腳步

Venerable Master, Dharma Masters, and all good and wise advisors, Amitabha! Today, I would like to share what I learned from the *Shastra on the Door to Understanding the Hundred Dharmas* with the great assembly. At the beginning, I will talk about the causes and conditions for me to learn the Hundred Dharmas.

I came to the CTTB for volunteer work on July 25<sup>th</sup>, 2006. The first Dharma session that I participated in is the Ullambana. I remember that day, a very compassionate Dharma Master said to me: “This is your first Dharma session in CTTB, and I will take you to Wordless Hall to pay respect to the śarīra of Venerable Master Hsu Yun and Venerable Master Hua.” At the time, I thought this opportunity was rare and extraordinary, so with a sincere heart and mind, I followed the Dharma Master to the Wordless Hall. First, we bowed to the Buddha and the śarīra three times, then followed the line-up, one by one, to pay respect to the śarīra.

Wordless Hall, in addition to enshrining the śarīra, also displays the used clothing and footwear of Venerable Master Hua and some of the

像被釘住似地無法再往前移動，眼光定定地注視著這兩本書；一股無比熟悉親切的感覺，如湧泉般源源不斷從心底深處湧出。看看書名，心中納悶：這兩本書我從未讀過，為何心中卻有這種無比熟悉的親切感呢？於是暗自許下心願，以後如果有因緣，我一定要好好學習這兩本書中所闡述的道理。

或許大家已經可以猜到這兩本書的書名了，一本是《大乘百法明門論》，另一本是《八識規矩頌》。這是我學習《大乘百法明門論》最初的一個因緣。

在那之後沒多久，每周五晚上的聽經開始聽《大乘百法明門論》，上人以簡單、生動活潑的方式講解了《大乘百法明門論》。聽完之後，覺得意猶未盡，很想對百法更進一步地深入了解。尤其是上人講過一句話，讓我印象非常深刻，上人說：「不明白百法，就不會修行；不會修行，就不會成佛。」這句話，讓我更下定決心，一定要把《百法明門論》學會。

2011年，法大秋季班開了一門《大乘百法明門論》的課，為期三個學期。那段時間在法師悉心的指導帶領下，我們深入地研究了百法每一法的法性和業用。尤其是講到煩惱法時，所花的時間又更多了。了解煩惱法的法性和業用，有什麼好處呢？我分成三個階段來描述個人的一些體會。

第一階段，是剛開始的時候，只停留在文字上的了解。我發現學習煩惱法的法性和業用之後，對每一個煩惱是怎麼來的、有甚麼特徵、以及所產生的不良後果，有比較清楚的概念。雖然還談不上能斷除煩惱，但至少可以盡量避免一些煩惱。就像我們想要身體健康，「身體」的免疫系統一定要好；相同的，想要心理健康，我們「心理」的免疫系統也一定要強壯。了解煩惱法的法性和業用，無形中可以增強「心理」的免疫能力。這是第一個好處。

第二階段，進入了觀照的階段。只要是凡夫，多多少少都有煩惱；但是，每個人處理煩惱的方法不太一樣。有些人習慣粉飾太平，否認煩惱的存在；有些人選擇逃避，眼不見為淨；有些人用壓抑的方式，石頭壓草；意志堅強一點的人，則選擇對治煩惱。

我慢慢地領悟到，煩惱不是以否認、逃避、壓抑的方式就可以斷除的。要想真正斷除煩惱，必須要承認煩惱，面對煩惱，正視煩惱。看清楚煩惱玩的把戲，然後真正發起慚愧心和懺悔心，觀想自己本具的佛性原本清淨無染，但今天卻隨著煩惱業力的流轉，被弄得這般邋邋遢遢不堪。想想這樣對得起自己原本清淨的佛性嗎？對得起佛菩薩、上人及善知識們的諄諄教誨嗎？當煩惱

classic books that Venerable Master Hua used to study and read. I also paid respect to them one by one, until I came to two books, and suddenly my feet felt like pinned to the ground. I was unable to move forward and my eyes stared at these two books. I was overcome by a profound sense of closeness to the books, and this feeling deeply flowed from my heart. Looking at the book titles, my mind wondered, I have never read these two books before, so why is there such very familiar feeling about them? Therefore I made a wish in my mind, that in the future, if I have the chance, I will try my best to study these two books.

By now, maybe you can already guess the titles of these books. One is the *Shastra on the Door to Understanding the Hundred Dharmas*, the other is the *Verses on the Structure of the Eight Consciousnesses*. This is the first occasion that planted the seed for my wish to learn the *Hundred Dharmas Shastra*.

Not long after that, we started to listen to the Venerable Master Hua's explanation on the hundred dharmas every Friday evening in the Buddha hall. Venerable Master Hua used a very clear and simple way to explain the hundred dharmas. After listening to it, I felt that I had not fully understood the Shastra yet, and wished to have a deeper understanding about the hundred dharmas. In particular, something that Venerable Master Hua said made me very impressed. The Master said, if people do not understand the hundred dharmas, they don't know how to cultivate. If people don't know how to cultivate, then they won't become Buddhas. This sentence made me more determined to bring my best efforts to study the hundred dharmas shastra.

DRBU offered a class starting from fall semester 2011 on the hundred dharmas and this class lasted for a period of three semesters. During that time, under the careful guidance of the Dharma Master, we studied the attributes and functions of each of the hundred dharmas. Especially when we were studying the dharmas of affliction, we spent more time going into the detail. What are the benefits of studying the attributes and functions of the affliction-dharmas? I would like share some thoughts on this, which will be divided into three stages.

The first stage is just understanding the meaning of text. I found, after studying the attributes and functions of the affliction-dharmas, that I had more understanding about how each affliction came to be, what characteristics each one has, and the harmful effects produced by each affliction. Although that knowledge is not enough to get rid of afflictions, but at least it helps us to avoid some afflictions. This is just as if we want to be healthy, then our body's immune system must be



現前時，就要不斷地提醒自己：回歸本來清淨的覺性，也就是佛性。

我發現這個方法讓我比較能以平靜清明的心態，靜靜地看自己的煩惱，觀照它如何生起，觀察它如何變化，然後注意它如何消失。在觀照煩惱的過程中，要不斷提醒自己：煩惱是幻有、虛妄不實的，千萬不要把煩惱當成實有，而被煩惱的境界所轉。除此之外，還要有相當的忍耐力和克制力，克制身不做任何行動，口不說任何言語，意不作任何批判來與煩惱相應。能做的，只有不斷加深自己的覺察力，希望能清楚明白煩惱的一切法相。就因為這樣專注於訓練自己的覺察力，慢慢地，身口意三業就比較不受煩惱法的左右支配。這是第二個好處。



接下來是第三階段的體悟。以前我很怕有煩惱，把煩惱當成瘟疫怨賊一般，避之猶恐不及。想想自己為什麼怕煩惱，因為怕被煩惱的境界所轉，造作了惡業，傷害了眾生，跟眾生結了惡緣，將來要受惡業的果報。但後來發現當煩惱來時，我們是有辦法可以不被煩惱影響支配，是有辦法可以不隨著煩惱的業力興風作浪。漸漸地，煩惱變得沒有我想像中那麼恐怖；事實上，煩惱是用另外一種方式來教導我，讓我可以看見自己的問題和不足的地方。所以煩惱也是我的善知識，就看自己有沒有智慧解讀它所傳達的訊息，讓自己有機會修正自

better. In the same way, if we want our minds to be healthy, our psychological immune system must be strong. By understanding the attributes and functions of the affliction-dharmas, we can increase the strength of our psychological immune system. This is the first benefit.

The second stage is about contemplation. I found that as long as we are ordinary people, we will all have afflictions, and it is just a question of more or less. However, everyone uses different attitudes to face their afflictions. Some people deny the existence of their afflictions, some people choose to escape, some people use repressive methods. People with strong wills will choose to counteract their afflictions.

I slowly realized that it is impossible to get rid of our afflictions by using the methods of denial, evasion and repression. In order to eradicate our afflictions, we must acknowledge, face and properly contemplate our afflictions. See through what tricks the afflictions are playing with us and then really bring up the mind of shame and repentance. I try to contemplate and think that my Buddha-nature is originally pure, but by following the flow of my karma and afflictions, I have accumulated all of these dirt and messiness. Thinking about this in detail, am I being accountable to my originally pure Buddha-nature? Am

I being accountable to the wise teaching of the Buddhas, Bodhisattvas, Venerable Master, and my good and wise advisors? When my afflictions manifest, I remind myself to try to return to my Buddha-nature.

I have found that this method can give me a more calm and clear mind to quietly watch my afflictions, contemplate how they arise, observe how they are changing, and pay attention to how they disappear. In this process of contemplating on my afflictions, I have to constantly remind myself that afflictions are illusions, they are false and empty, not to

take afflictions as reality and not be “turned” by the states of afflictions. Other than that, I still need to use considerable patience to restrain myself, to not take any action, speak any words, or think any critical thoughts in reaction to my afflictions. The only thing I can do is to continuously strengthen the power of my contemplation, and hope that I can truly and clearly see all of the characteristics and forms that my afflictions take on. Because of this focus on contemplating afflictions, I slowly found that my karmas of body, speech, and mind could be less immediately controlled by the affliction-dharmas. This is the second benefit.

The third stage is about realization. I used to be very afraid of afflictions. I thought of afflictions as diseases or violent robbers and tried to avoid them as much as possible. Now when I think about my attitude, I wonder why I was so afraid of afflictions. I was afraid of being “turned” by states of affliction, because it would lead me to create unwholesome karma, harm other beings, create unwholesome karmic relationships with others, therefore receive negative karmic retributions in the future as the result. But later through the training

己的問題和改善自己不足的地方，將煩惱化為修行的助力。這是我體會到的第三個好處。

上台報告這麼多次，一直都當成只是分享自己學習佛法的心得；直到這一次，我才有一點點了解「結法緣」的意思。真誠地希望以這次的報告，跟大眾結一個法緣，一個在不久的將來，大家可以一起學習《大乘百法明門論》、《八識規矩頌》、《成唯識論》、《瑜伽師地論》等唯識宗經論的法緣。在此祝福大家，法能入心，法喜充滿，如法修行，早悟無生，早登不退，早成無上菩提。阿彌陀佛！

of contemplating afflictions, I found that when trouble comes, there is a way that will help us to not be affected by afflictions. There is a method for not being turned by the waves and winds of afflictions. Slowly I began to feel that afflictions are not as frightening as I used to imagine. In fact, afflictions are another way to teach me, so I can see my own problems and shortcomings. So, afflictions also can be my good and wise advisors. It all depends on whether I have the wisdom to interpret the messages that afflictions are trying to convey. Then I will have the opportunity to fix my own problems and shortcomings. In this way, afflictions become an aid to my cultivation. This is the third benefit that I experienced.

Although I have come up here to speak many times, until now I have taken it to be an opportunity for sharing my reflections on studying the Buddhadharma. This time, I think I understand a little bit more what it means to “create dharma affinities.” I sincerely wish that this time my report will create a dharma affinity with the assembly, with the wish that in the very near future, we can learn together the *One Hundred Dharmas Shastra*, the *Verses on the Structure of the Eight Consciousnesses*, the *Shastra on the Doctrine of Consciousness-Only*, the *Shastra on the Stages of Yoga Practice* (Yogacara-bhumi Shastra) and other sutras and shastras of Yogacara philosophy. Let us make a sincere wish that the Dharma enters our hearts and minds and that we are full of joy in the Dharma. May we all cultivate according to the Dharma and quickly realize the stages of non-birth and non-retreating, and may we all realize Buddhahood. Amitabha!

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## 頌第六識

三性三量通三境，三界輪時易可知，  
相應心所五十一，善惡臨時別配之。  
性界受三恒轉易，根隨信等總相連，  
動身發語獨為最，引滿能招業力牽。  
發起初心歡喜地，俱生猶自現纏眠，  
遠行地後純無漏，觀察圓明照大千。

——《八識規矩頌》

唐三藏法師玄奘造

## The Sixth Consciousness

Having three natures and with three modes of knowledge,  
It pervades the three states.  
As it turns on the wheel,  
it easily comes to know the three realms it turns within.  
It interacts with all fifty-one Dharmas interactive with the mind.  
Whenever it is wholesome or unwholesome,  
They make distinctions and accompany it.  
Its three natures, the three states it relates with,  
And its three kinds of feeling are constantly in flux.  
The basic and subsidiary afflictions together with faith  
and other wholesome dharmas,  
Always arise jointly with the sixth consciousness.  
In physical action and in speech it is the most important.  
It brings to completion by its ability  
to summon forth the power of karma that leads [to rebirth].  
When the state of mind that is the initial phase  
of the Ground of Rejoicing arises,  
Innate attachments still spontaneously appear as bonds  
and latent tendencies.  
After the far-reaching ground, it is purified and without outflows.  
When the wisdom of wonderful contemplation becomes fully bright,  
it illuminates the universe.

—from the “Verses Delineating The Eight Consciousnesses”  
By Tripitaka Master Xuanzang of the Tang Dynasty



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Please refer to *Verses Delineating the Eight Consciousnesses*  
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