

Let Go of Afflictions, Return to Our Buddha-nature

恒興法師講於 2015年 4月24日 萬佛聖城大殿

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BODHI FIELD | 菩提田

諸佛菩薩、師父上人、各位法師、各位善知識，阿彌陀佛！今晚我們將為明天開始的萬佛寶懺灑淨，這裏想同大家談一談明天拜懺，我們要認識的事情。

懺法分為兩種：一種是事懺，一種是理懺。事懺又分為兩種，一種是作法懺，另一種是取相懺。

作法懺是做法事，例如自己做了對戒律有所染污的事，找個懺主，找個懺悔的對象。要看我們在戒律上所犯的是輕或是重？找一個人或三個人懺悔，這是輕的。取相懺在佛教中有很多種，佛經上講，要進行取相懺，必須日夜六時誦戒，甚至禮三千佛懺，一個七、二七、三七，乃至一年，這樣來懺的，直到見好相為止。我們每天拜的大悲懺、或藥

All Buddhas and Bodhisattvas, Venerable Master, Dharma Masters, and all good and wise advisors: Amitufo! Tonight we are going to purify the boundaries for the Ten Thousand Buddhas' Jeweled Repentance which will start tomorrow. Now I want to share with you what we need to know about the practice of bowing repentance.

There are two types of repentance: one is repentance through activities, the other is repentance through principle. Further, there are two types of repentance through activities: there is kammavaca (ritual repentance) and then there is repentance based on seeing good signs, which signify that the repentance was genuine.

Ritual repentance is repentance through ceremonies or rituals. When one does something that violated the precepts, one finds a confessor to whom one can seek repentance. It depends on the seriousness of the violation. If it is a slight violation, then one seeks

師懺，或梁皇懺種種，都屬於取相懺。

另外一種理懺，又叫無生懺。無生懺有四種，第一種是細觀無生。我們的身體由地、水、火、風、空、識六種組成，我們觀察一切皆空，微細地去尋找，根本沒有我的存在。教我們一部份一部份去分析我們的身體，找出一個究竟，即是找出一個我的存在。進一步就是再觀察體空觀。

第二種是體觀無生。觀察我們的身體，如在夢中，當下就不是實在，如幻如化，如鏡中或夢中的幻相，不實在的。如《金剛經》所言：一切有為法，如夢幻泡影。剛才說的地、水、火、風、空、識，尚且沒有，哪會有個我、我所？就好像我們這一生做張三，下一生做李四。有時做男，有時做女；有時在畜生道或餓鬼道，有時做人，更好的做天人：沒有一定。一切如夢，沒有個實體，沒有個真正的我。

第三種是次第無生。雖然知道一切含靈眾生本具有中道的佛性，由於我們歷劫以來被無明所迷，這種迷非常之強烈，不能立時觀察到佛性。所以我們先要從假觀真，從假入真，又從真回到假。從假入空，見到真空，不執著空性。再從空出離假，再觀俗諦。真諦、俗諦都觀察明白了，在日常生活去運用。觀察有，尋找自己的煩惱，然後將自己的煩惱執著慢慢放下，這樣才能回到中道的佛性。就什麼都可以放下，什麼都不會放在心上掛著。

所以在修行中看到真空，證到空性。要時常鍛鍊自己，逐漸逐漸，一部份一部份放下。在平常生活中，去觀察自己，鍛鍊自己，把執著煩惱放下。在有和空，不斷的觀察。總之，將自己的煩惱放下，才能回歸到中道的佛性。

今天跟大家談三種無生：細觀無

one or three confessors.

Buddhist tradition contains many types of repentances based on seeing good signs. According to sutra texts, in order to practice such a repentance, one has to recite the repentance text day and night, or even bow in repentance to the 3,000 Buddhas for 7 days, 14 days, 21 days, or even a year, until one sees a good sign. The Great Compassion Repentance which we practice each day, the Medicine Buddha Repentance, and Emperor Liang's Jeweled Repentance all belong to the category of repentance of seeing good signs.

The other type of repentance is repentance through principle, also called the repentance of non-arising. There are four subtypes. The first type is the detailed awareness of non-arising. Our bodies are formed from the composition of six elements: earth, water, fire, wind, space, and consciousness. When we contemplate and examine the most minute parts, we see that all is empty, and nowhere is there a fixed and unchanging self that exists. This practice tells us to look at and examine each part of our body, searching for what is absolute and analyzing whether any part has an essential self in it. The next step is contemplating the emptiness of the physical body.

The second type is the awareness of the non-arising of its substance. This level involves observing the physical body with the insight that everything is ultimately empty, as if one is living in a dream. Doing this, one considers that the present moment is unreal, like a dream or illusion, like an apparition in a mirror or a dream. As the *Vajra Sutra* says, "All phenomena or conditioned reality is like a dream, an illusion, a bubble, a shadow." The aforementioned six elements of earth, water, fire, wind, space, and consciousness don't even exist, therefore how can there be a real self and that belongs to a self? For example, this life I may be Jane Smith, but next life I may be John Doe. Sometimes we are male, sometimes we are female. Sometimes we may be born in the animal realm or as a hungry ghost. Sometimes we are a human, or better, a deva (celestial being). Nothing is fixed. Everything is just like a dream. Nothing has a self-sustaining essence of its own; there is no real self that exists.

The third type of this repentance is called sequential contemplation of non-arising. Although all sentient beings intrinsically possess Buddha-nature, we have been lost for ages in our very strong delusions and are unable to see our Buddha-nature immediately. It is why we use conventions to realize truth; from truth we return to conventions. We use conventions to enter emptiness and, seeing true emptiness, do not attach to its nature. Knowing emptiness, we transcend the mundane and understand conventional reality. Knowing both conventional and absolute reality, we can apply this to our daily lives. Observing the existence of all phenomena, we find out where our afflictions lie and slowly let go of them. In this way, we can return to the middle way and our Buddha-nature. As a result, we are able to let go of anything; our minds will not cling to anything.

Cultivation leads us to understand and realize the nature of emptiness. We should constantly train ourselves in daily life to slowly let go of our afflictions and attachments bit by bit; observe existence and emptiness continuously. In short, by letting go of our afflictions, we can return to the middle way and to our Buddha-nature.

Tonight I have spoken about three types of non-arising: detailed awareness of

生、體觀無生、次第無生，這都還在輪迴之中。我們在六道輪迴中，大家要時常觀察煩惱執著。觀察清楚明白這個世界，有次第的放下了，種種煩惱執著就可以放下。就是用這三種方式觀空觀有，在六道之中所產生的煩惱與種種執著，一步步教我們懺悔，認識清楚，然後放下。

最後一種一心無生，直接就講。不像前三者次第，一步一步。既然認識了佛性，在一切的法，心、佛、衆生，三無分別，要這樣觀察。既然我們具有空、假、中，這三個真體，是天然性德，這三觀本來一心具足，不是學來的，只是我們忘記了。

這樣用智慧來觀察，那我們深達「罪」「福」之相，全部都是真諦，遍於十方，這就是實相懺。在迷時，實相是罪相；在悟時，罪相即實相。所以經上講：無不是業，無不是罪。講到這些理論沒有什麼感受，但在禮懺的時候，我們需要知道。同時我們講到作法懺，事懺與理懺並不是分開的。事懺時，內心都有個理，內明起觀，所以我們是在內觀，然後你才能深入。 ❀

non-arising, awareness of the non-arising of the body, and sequential contemplation of non-arising. However, these remain in cyclical existence. Since we still remain in the six paths of rebirth, we should always observe our afflictions and attachments. After we have thoroughly observed and known the world, we can let go of things in gradation so that eventually, we can let go of various types of afflictions and attachments. Using these three methods to observe emptiness and existence, we can clearly understand any kind of affliction and attachment we have created while in the six cyclical realms of existence and let go through repentance, step by step.

The last type of repentance is the non-arising of one-mind. Unlike the previous three types of repentance which were sequential in nature, this one is based on direct explication. Having recognized our Buddha-nature, we observe that mind, the Buddha, and sentient beings are one and the same in nature. Since we are replete with the natural virtue of the three essences: emptiness, convention and the middle way, these three contemplations are inherent within us, not learned. It is simply the case that we forgot.

Using wisdom to observe, we thoroughly know that “offense” and “merit” are no more than appearances. Everything is absolute truth, filling all space in the ten directions. This is repentance on the level of absolute reality. When we are deluded, absolute reality appears as offenses. When we are awake, offenses become absolute reality. As the [Earth Store] Sutra says, “No single act or stirring of thought is without karma and offense.” We may not have any feeling towards these theories, but we need to understand them when bowing the repentance. What we have talked about today – ritual repentance, repentance through activities, and repentance through principle – are not separate things. When repenting on the level of phenomena, the principle reaches one’s inner heart, and such inner clarity gives rise to contemplation. This inner contemplation, or insight, brings depth to our practice. ❀

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