



# Repentance and Reform Loosens Six Knots

## 懺悔解六結

A Dharma Talk Given by Dharma Master Heng Chih in the Online Sunday Evening Lecture Series on January 23, 2022

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比丘尼近經 中譯

*This state of clarity is not real. It is like rapidly flowing water that appears to be still on the surface. Due to its speed, we cannot perceive the flow, but that does not mean it is not flowing. If this were not the source of thinking, then how could we be subject to false habits?*

*If we do not open and unite our six sense faculties so that they function interchangeably, this false thinking will never cease. That is why our seeing, hearing, awareness, and knowing are presently strung together by subtle habits, so that within the profound clarity, existence and non-existence are both unreal. This is the fifth kind of upside-down, minutely subtle thinking.*

The Buddha basically says in describing the consciousness *skandha* that it's our habits that keep things real to us, but, in fact, they are not real. And it is our thinking that makes them remain. This means if we could let go of upside-down subtle thinking, we could be free of the confines of our consciousness *skandha*.

Master Yuan Ying comments:

“Based on what was said above, before the practitioner attains the mutual functioning of the six sense faculties, the source of thinking has not ended. And so the essence of the natures of seeing, hearing, smelling, tasting, touching, and being aware is the eighth consciousness which continues to be permeated and to make connections in thought after thought.”

So even though at this point we are discussing that the first

此湛非真，如急流水，望如恬靜；流急不見，非是無流。若非想元，寧受妄習？

非汝六根互用開合，此之妄想無時得滅。故汝現在，見聞覺知，中申習幾。則湛了內，罔象虛無，第五顛倒微細精想。

基本上佛在敘述「識陰」裡面，就講是因為我們的習氣讓我們覺得好像這個是真的，但事實上，它並不是真的。正是我們的這個想（想元）而讓我們覺得它是真實的。所以如果我們可以放下顛倒妄想，那麼我們就可以從識陰區域中解脫出來。

圓瑛大師的註解：

此承上文，未得六根互用，未盡想元，故汝現在，見、聞、嗅、嚐、覺、知六精之性，即第八識中，念念受熏，互相串穿。

所以，即使到了這個點上，就是我們說的前四陰已經破了，我們已經有六根互用的這個能力，但是，第八

four *skandhas* have been broken through and we have the ability to have our six sense faculties' inter-function, still, it is the eighth consciousness that is binding us to existence and to the experiences we are having.

Master Yuan Ying comments:

“Although these habits are subtle, they have still not ended. And so the depth of internal knowing is an essential understanding that is still and unmoving. The one portion of ignorance is what can connect and the six sense habit patterns are what it connects to. It is deceptive. It is as if non-existent and yet it exists. Ordinary people assume this to be the life force. Those of the two vehicles recognize it as nirvana. They take the vacuous to be real, what doesn't exist to be existing and this defines upside-down, minutely subtle thinking.”

So “the one portion of ignorance” describes “inherited ignorance” is one portion of ignorance that Bodhisattvas deliberately retain so they maintain their status as Bodhisattvas. If they were to let go of this one portion of ignorance, they would be Buddhas. From this, we know that at the most subtle level just one measure of ignorance keeps us from awakening.

*Ananda, these five receptive skandhas develop from five kinds of false thoughts...At their source, these five skandhas arise in layers. Their arising is due to consciousness, while their cessation begins with the elimination of form.*

This illustration shows that when the Consciousness Skandha enters the womb, the other skandhas arise from it. This is the beginning of the process that creates us.

What then evolves is the fetus development. As the fetus develops, it gains capacity to feel, think and have subtle mental formations that will govern its life.

Buddhists who want to look further into this process can look at the Twelve Links<sup>1</sup> and how human life begins at conception with the arrival of the consciousness skandha. The Buddha, the Master and others also explain

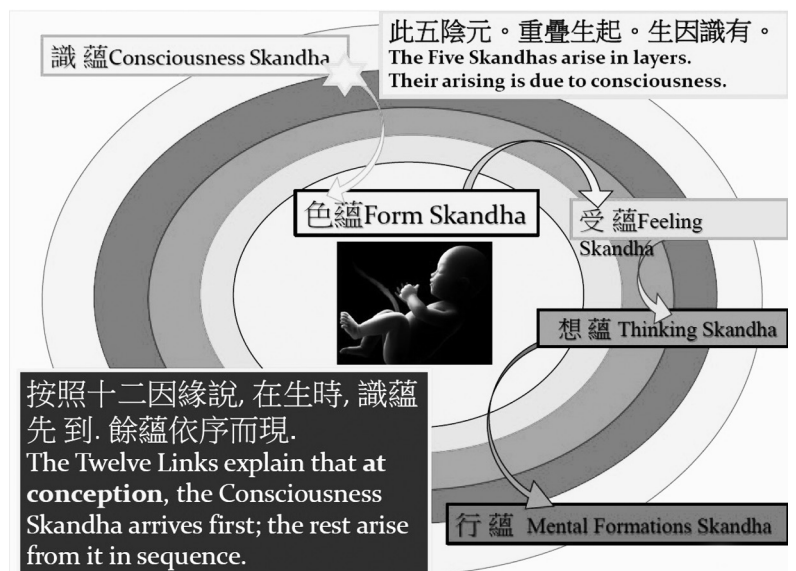
意識還是把我們串在一起，讓我們覺得這個是存在的，然後去體驗我們正在經歷的。

圓瑛大師的註解：

雖習氣幾微，令不散失，則湛然了知之內，即精明湛不搖中，一分無明為能串，而六根習幾為所串耳。故周象虛無，若無不無，似有非有，凡夫計為命根，二乘認作涅槃，虛而作實，無而為有，是為顛倒，微細精想。

所以這邊講到的這個「一分無明」，就是「生相無明」，是菩薩特意把它留下來沒有破盡，所以菩薩還可以示現菩薩。但是這個一分無明、生相無明如果捨了的話，他就成佛了。所以我們講到這邊，是講到非常微細的一個層次，也就是這一分無明讓我們還沒有辦法開悟覺醒。

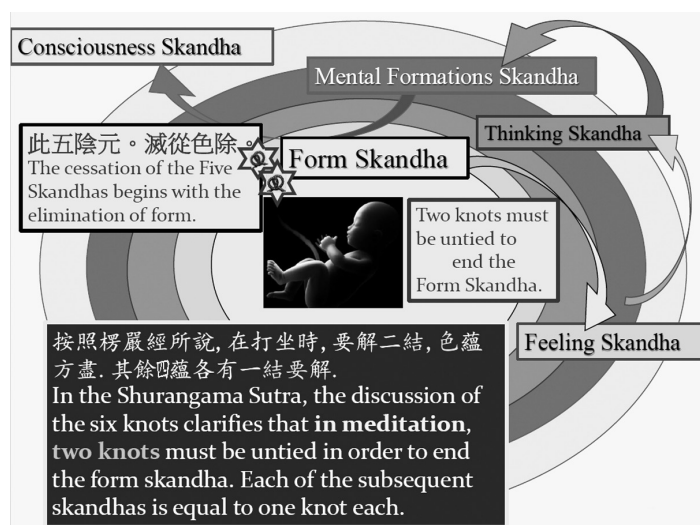
阿難！是五受陰，五妄想成……此五陰元，重疊生起，生因識有，滅從色除。



the reversal of the Twelve Links, which describes how we can release ourselves from this process of conception. Thus, the Twelve Links shows us how it all happens and how we can undo it.

How do we reverse the links? We start from: Form. Form is doubly hard to get rid of. Each of the other skandhas are represented as a knot, but the Form Skandha is represented by two. We have to untie two knots to be released from Form. And then Feeling, Thinking, Mental Formations and Consciousness will follow.

The previous slide is illustration shows what happens in how human life, as a womb-born being, comes about. This illustration shows what can happen in meditation. We can eliminate the skandhas through meditation.



Below is a passage of the last section of the Sutra.

*A person may suddenly awaken to the principle, at which point all the skandhas simultaneously vanish. But in terms of the specifics, the skandhas are not eliminated all at once. They are done away with in sequence. I already demonstrated that with the knots tied in the karpasa cloth.*

☞To be continued

☞待續

這就是這張圖片所展示的——識蘊最先入胎，接著生起餘蘊。我們生命的過程就是這樣展開。

然後這個胚胎就開始生成了，色蘊就形成；隨著胚胎的孕育，也就有了知覺（受蘊）、思想（想蘊），以及具有微細行相（行蘊）以總領這個胞胎的生命。

如果佛教徒想要對這方面有更多了解，可以去看看「十二因緣」<sup>1</sup>，就知道識蘊如何在受孕的時候開始。佛、宣公上人和其他人也提到過，如何從我們自己的這個過程裡面解脫出來。所以，十二因緣就顯示這一切是怎麼樣發生的，以及我們怎麼樣可以解開它。

所以我們怎麼去解開它呢？解結要從色陰開始，色陰又特別的困難，是雙倍的困難。所以要破色陰，需要解兩個結，每個蘊、每個陰都有一個結要解，但是色陰有兩個結要解，然後到受陰、想陰、行陰、識陰。

上一張投影片講的是：胎生的人類，生命是如何演化生成的。接下來，這張投影片在講打坐中發生的事情，而我們是可以通過禪修來破五陰（解結）。

下邊是經文將近最後的一段：

理則頓悟，乘悟併銷；事非頓除，因次第盡。我已示汝，劫波巾結。

<sup>1</sup> 十二因緣：

無明、行、識、名色、六入、觸、受、愛、取、有、生、老死。

<sup>1</sup>Twelve Links:

Ignorance, activity, consciousness, name and form, the six sense organs, contact, feeling, love, grasping, existence, birth, old age and death.