



Repentance and Reform Loosens Six Knots (continued)

懺悔解六結 (續)

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

Below is a passage in the last section of the *Shurangama Sutra*.

Shurangama 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.

We are going to look at the Six Knots and how the Master explains the process in which we can get out of the five skandhas through meditation.

In the Guanyin section of the Twenty Five Sages Chapter, the Buddha asks the Bodhisattva how he got awakened. Guanyin then explains in detail how he awakened.

We will first look at this part and then see how Master Yuan Ying associated the Six Knots with the passage.

I began with a practice based on the enlightened nature of hearing. First I redirected my hearing inward in order to enter the current of the sages. Then external sounds disappeared. With the direction of my hearing reversed, and with sounds stilled, both sounds and silence cease to arise.

So it was that, as I gradually progressed, what I heard and my awareness of what I heard came to an end. Even when that state of mind in which everything had come to an end disappeared, I did not rest. My awareness and the objects of my awareness were emptied, and when that process of emptying my awareness was wholly complete, then even that emptying and what had been emptied vanished. Coming into being and ceasing to be themselves ceased to be. Then the ultimate stillness was revealed.

Now we will go through this section in terms of the Six Knots that are

下邊是《楞嚴經》最後部份的一段經文：

理則頓悟，乘悟併銷；事非頓除，因次第盡。我已示汝，劫波巾結。

我們現在就要看到六結的部分，上人會解釋我們如何通過禪修來把這個五陰破了。

這是觀音菩薩在二十五聖的章節，佛問如何得到圓通的，觀音菩薩就敘述了他是如何得到圓通的。

我們先讀《楞嚴經》卷六的一段經文，然後看看圓瑛法師是如何把這段經文與六結給連接起來。

初於聞中，入流亡所，所入既寂，動靜二相，了然不生。

如是漸增，聞所聞盡，盡聞不住，覺所覺空，空覺極圓，空所空滅，生滅既滅，寂滅現前。

現在我們就講《楞嚴經》裡面（破陰之文）「六結」這

discussed in the Shurangama. Also, Master Yuan Ying equates this first section with “聞 慧 wen hui” (wisdom of hearing) and the “hearing” he equates to “思 修 si xiu.” Thus, 聞思修 is a process of hearing, considering and cultivating.

“External sounds disappeared” indicates the FIRST KNOT comprised of movement is untied.

“With the direction of my hearing reversed and with sounds stilled, both sounds and silence cease to arise” – this phrase verifies that the SECOND KNOT comprised of stillness is untied. Whereupon the form skandha is completely broken through.

The character (動) is movement; and the character (靜) is stillness. In the new translation of the *Shurangama*, published by Buddhist Text Translation Society in 2009, this character “movement” was translated as “sounds” and “stillness” as “silence.” The meaning should be clear. The First Knot and the Second Knot are what compels our ability to recognize sounds and silence. Since “form” is made up of our functioning. “Form” can move and can be still, and when these two end, the form skandha will be broken through.

五陰 5 skandhas		六結 6 knots	
1. 色 <i>Form</i>		1. 動 Movement	Released 解開
2. 受 <i>Feeling</i>		2. 靜 Stillness	Released 解開
3. 想 <i>Cognition</i>		3. 根 Organ	
4. 行 <i>Mental formations</i>		4. 覺 Awareness	
5. 識 <i>Consciousness</i>		5. 空 Emptiness	
		6. 滅 Extinction	

So in this chart (five skandhas & six knots) - we now know, as were shown on the graph, that to release Form, we have to release two of the knots, movement and stillness, and that was shown here (slide “The cessation of the Five Skandhas begins with the elimination of form.”) Two knots are needed in order to get out of Form.

所以在這張圖表（五陰和六結）——我們現在知道，如圖所示，我們如果要破色陰的話，必須要解動和靜二結。這圖表裡面也解釋到，如果要破色陰的話，二結需解，色陰方能破盡。

Master Yuan Ying comments:

So it was that, as I gradually progressed, what I heard and my awareness of what I heard came to an end. “Since sound and silence do not arise, then the faculty’s ability to hear has nothing to hear. The objective states have no conditions and the faculty has nothing to do. This is when the THIRD KNOT comprised of the faculty is untied. And since there’s nothing received by the subject, the Feeling Skandha is completely broken through.”

一段。還有，圓瑛法師就把這第一段經文（初於聞中）等同於「聞慧」，而下段經文（入流亡所，所入既寂，動靜二相，了然不生）則是等同於「思、修」二慧。所以「聞思修」是修行的一個過程。

「（初於聞中，入流）亡所」是解「動結」，表示第一個結已解開。

「所入既寂，動靜二相，了然不生」這三句是解「靜結」，證實了第二個結已解開。此時，色陰破矣！

這裡就講到「動」與「靜」、「動結」與「靜結」，在佛經翻譯委員會2009年新版《楞嚴經》的英譯，這個「動」字翻譯成「sounds（聲音）」，「靜」字還是翻譯為「silence（靜）」。這意思應該很清楚，第一個結和第二個結，就是促使我們能夠聽到聲音和感受寂靜的識別能力。因為色陰的功能，就是它有「動」和「靜」，所以等「動」和「靜」的結解了以後，色陰就破了。

圓瑛法師註解：

「如是漸增，聞所聞盡」者：所聞動靜二塵，既已了然不生，能聞之根，亦隨所聞以俱盡。塵既不緣，根無所偶，到此則解根結（第三個結）。無有能受所受，則受陰破矣！

五陰 5 skandhas		六結 6 knots	
1. 色 <i>Form</i>		1. 動 <i>Movement</i>	Released 解開
2. 受 <i>Feeling</i>		2. 靜 <i>Stillness</i>	Released 解開
3. 想 <i>Cognition</i>		3. 根 <i>Organ</i>	Released 解開
4. 行 <i>Mental formations</i>		4. 覺 <i>Awareness</i>	
5. 識 <i>Consciousness</i>		5. 空 <i>Emptiness</i>	
		6. 滅 <i>Extinction</i>	

What he's told us is that when the Feeling Skandha is gone, then the knot of our ear organ is no longer confined to its abilities and without it then our physical body is not confined, and so we don't experience feeling.

他告訴我們的是，色陰盡了以後，下一個要破的是「根」這個結。所以當受陰盡的時候，我們的耳根不再受它的能力所限制，如果沒有這個限制的話，我們的色身也就不會受限制。這是受陰盡的部分。

“Even when that state of mind in which everything has come to an end disappeared, I did not rest. My awareness and the objects of my awareness were emptied.” This describes the untying of **FOURTH KNOT** comprised of awareness. With the faculty and the objective states ended, nothing arises in the consciousness and that results in the Thinking Skandha being completely broken through.

圓瑛法師注解：

「盡聞不住，覺所覺空」者：此解「覺結」（第四個結）。根塵既銷，識無從生，則想陰亦於此破矣！

五陰 5 skandhas		六結 6 knots	
1. 色 <i>Form</i>		1. 動 <i>Movement</i>	Released 解開
2. 受 <i>Feeling</i>		2. 靜 <i>Stillness</i>	Released 解開
3. 想 <i>Thinking</i>		3. 根 <i>Organ</i>	Released 解開
4. 行 <i>Mental formations</i>		4. 覺 <i>Awareness</i>	
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We have to understand here that nothing arises in the consciousness. It's still pointing to the sixth consciousness, the active thinking mind that we are using right now. It's not pointing to the eighth consciousness yet. When the Thinking Skandha is released, then the knot of being aware is untied and that is the level of our stream of consciousness—our waking mind.

在這邊，我們必須要明白「識無從生」的意思，它是指我們的第六意識，就是我們日用平常正在使用的意識，它還沒到第八識。所以當想陰破了（想陰盡），我們「覺」的這個結就解開了，這就是我們意識流（stream of consciousness）的層次——我們覺醒的心。

Master Yuan Ying comments further:

“And when that process of emptying my awareness was wholly complete, then even that emptying and what had been emptied vanished.” This describes the untying of the **FIFTH KNOT** comprised of emptiness. “Even that emptying and what had been emptied vanished.” It's not only that the recognition of what is made empty ends; the emptying that is done by the one who empties is also gone. It's like how a stick that is used to rub another stick into fire also burns up so that both are consumed. Now, the release of the knot of emptiness results in The Formations Skandha being completely broken through.

This is really talking about how to get empty. The metaphor of how rubbing two sticks together to make fire causes both sticks to get consumed describes this stage. You empty the previous skandas, but then the very “you” that is empty, has to be also empty.

圓瑛法師注解：

「空覺極圓，空所空滅」者：此解「空結」（第五個結）。「空所空滅」者：非惟所空之智境滅，即能空之空亦滅。如以木鑽木，火出木燒，二俱滅矣。今空結已解，則行陰破矣！

這邊就是在講「空所空滅」，這個「空」要把它空了。好像以木鑽木（取火），火燒出來之後這兩根木頭也都燒沒有了；用這個比喻來描述行陰盡的階段。你清空了前邊的（色受想）陰，但是也要把「你」這個空也要空了。

五陰 5 skandhas		六結 6 knots	
1. 色 <i>Form</i>	gone 盡	1. 動 <i>Movement</i>	Released 解開
2. 受 <i>Feeling</i>	gone 盡	2. 靜 <i>Stillness</i>	Released 解開
3. 想 <i>Thought</i>	gone 盡	3. 根 <i>Organ</i>	Released 解開
4. 行 <i>Formations</i>	gone 盡	4. 覺 <i>Awareness</i>	Released 解開
5. 識 <i>Consciousness</i>	gone 盡	5. 空 <i>Emptiness</i>	Released 解開
		6. 滅 <i>Extinction</i>	

The very subtle Formations Skandha is our metabolic processes. When that knot of Emptiness is untied, the Formations Skandha activity ceases and is finished.

行陰是非常微細的，它是我們的行遷過程。所以必須解空結，空結解開以後，行陰才能破。

Master Yuan Ying comments:

“[When] coming into being and ceasing to be [both have] ceased to be, then the ultimate stillness was revealed.” This describes the release of the SIXTH KNOT comprised of cessation. Now, the release of the knot of cessation results in the Consciousness Skandha being completely broken through.

圓瑛法師註解：

「生滅既滅，寂滅現前」者：此解「滅結」（第六個結）。今滅結已解，則識破矣！

五陰 5 skandhas		六結 6 knots	
1. 色 <i>Form</i>	gone 盡	1. 動 <i>Movement</i>	Released 解開
2. 受 <i>Feeling</i>	gone 盡	2. 靜 <i>Stillness</i>	Released 解開
3. 想 <i>Thought</i>	gone 盡	3. 根 <i>Organ</i>	Released 解開
4. 行 <i>Formations</i>	gone 盡	4. 覺 <i>Awareness</i>	Released 解開
5. 識 <i>Consciousness</i>	gone 盡	5. 空 <i>Emptiness</i>	Released 解開
		6. 滅 <i>Extinction</i>	

The fourth skandha is coarse and subtle movement of thought coming into being and ceasing to be like waves on water one after the other. Now at the Consciousness Skandha, that activity, that fluctuation of thought is quiet, it ceased. Once it is ceased, it is the ending of that process. We called that “mie (滅)” or cessation, which signal the end of the Consciousness Skandha.

第四陰（行陰）是粗細的念，生起又滅，就好像水波，一波接著一波來。在識陰的這個層次，它的念是寂靜的波，它是息念。一旦止息了，它的妄想滅盡了，這個識陰也就破了。我們稱之為「滅」，就是識陰盡。

Now we return again to the *Shurangama* text.

All of a sudden I transcended the worlds of ordinary beings, and I also transcended the worlds of beings who have transcended the ordinary worlds. Everything in the ten directions was fully illuminated.

This section discusses one of Guanyin’s final statements in the explanation of his awakening.

The Buddha has asked us how we broke through to enlightenment. By the means that I have described; I entered through the gateway of the ear-faculty and perfected the inner illumination of samadhi. My mind that

現在我們再回到《楞嚴經》的經文：

忽然超越世出世間，十方圓明。

這一部分是討論觀音菩薩講他自己得到圓通的解釋，這句是講到他得到圓通的最後一段話。

佛問圓通。我從耳門圓照三昧，緣心自在，因入流相，得三

had once been dependent on perceived objects developed self-mastery and ease. By entering the current of the awakened ones and entering samadhi, I became fully awake. This then is the best method.

In the *Shurangama Sutra*, the sages who were awakened by the six sense organs, six sense objects, six consciousnesses that arise between them and the seven elements are all in order except for Guanyin and Great Strength Bodhisattvas. Great Strength talks about reciting the Buddha's name and Guanyin talks about awakening through the ear faculty. Those two are placed last.

Now we return to the basis for this lecture series, which was verses that I composed after the Master passed away. I wrote the English and people translated my messages into Chinese. In my verses, my reaction to this long passage about how to break through our skandhas and how Guanyin got enlightened is :

*But our bodies—our weak and fickle flesh—
Were not so easily tamed by Truth.
And so the Abbot turned to Vajra
Prajna Paramita—the Middle Way.
To destroy our compulsive prejudiced views.*

I took a look at Three Types of Wisdom:

1. All Wisdom belongs to the truth of emptiness.
2. Wisdom in the Way belongs to the truth of existence.
3. Wisdom of All Modes belongs to the truth of the Middle Way.

We should all know the meaning of these types of wisdom that are mentioned a few times in the Sutra text. All Wisdom talks about emptiness. It points to our understanding of emptiness. Wisdom in the Way points to our understanding of truth, and the Wisdom of All Modes points to our understanding of the Middle Way. The first two falls into the two extremes of emptiness and existence but the third does not fall into extremes because it stays in the Middle Way. So I continue to write this verse:

*Tossing in the sea of suffering and sorrow,
We were told to bear what cannot be borne.
We were told to repent and advised to reform.
Sorry we were for our many mistakes.*

摩地，成就菩提，斯為第一。

在《楞嚴經》裡面，二十五聖講他們得到圓通，是根據他們的圓通是從六根、六塵、六識、七大這樣的順序出現的，都是有序的。除了觀音菩薩和大勢至菩薩之外，觀音菩薩是耳根圓通，大勢至菩薩是念佛得圓通，這兩位是最後出現。

現在我們回到這個系列講座的基礎（懺悔解六結），以下這些偈頌是我在師父圓寂後所寫的（1995年6月），我寫的是英文，有人翻譯成中文。所以我對這篇關於如何破五陰和觀音菩薩怎樣得到圓通，我對它有一個感想是：

身雖羸弱性剛強，
難調難伏不講理；
上人中道用金剛，
邪見因之而消匿。

我看了三種的智：

- (1)一切智，屬於空諦；
- (2)道種智，屬於真諦；
- (3)一切種智，屬於中道。

我們可以看到在經文裡面，在不同的地方它會出現，所以我們需要知道：「一切智」相對於空諦，是我們對空性的了知；「道種智」相對於真諦，是我們對真諦的了知；「一切種智」相對於中道，是我們對中道的了知。前面兩個是落到「空、有」二邊；但第三個是不落到「空、有」二邊，因為它是住於中道。所以我繼續寫這個偈頌：

頭出頭沒苦惱海，
難忍能忍深悔過；
惋惜曾犯許多錯，
罪業蠲除心自淨。

Our minds became purer as offenses were purged.

If we need to repent, the following passages are very helpful. They are short, to the point, and we can either chant them out aloud or hold them in our mind while we bow.

*For all bad karma created in the past
Based upon beginningless greed, hatred, and stupidity,
And born of body, mouth, and mind,
I now repent and reform.*

This appears in the Liberating Life Ceremony and this is a very positive way of expressing what happens when our repentances are successful.

*Offenses arise from the mind; repentance is by the mind.
If what's in the mind ceases, offenses are forgotten.
The mind forgets, offenses disappear; both are empty.
This is called true repentance and reform!*

I find this to be very positive because it says once we are sorry we can let go.

There are three aspects to a thought – before a thought is actually formed, the thought itself, and after the thought is formed. This repentance applies to after we have a thought. These can be described in terms of actions: what we do before we perform an act, as we do it, and after we do it. This repentance verse says once we let go of what we did, whether it is a thought or a physical action, then it's gone. If what's in the mind ceases, offenses are forgotten. And when offences are forgotten, then they do not exist anymore; they are empty. That's true repentance and reform. Another way of saying it is: we forgive ourselves.

My verse continues:

*Magnificent he stood; reminiscent of Sage-kings.
No one at all knew his sound.
Away from his land, in life-time exile,
He never renounced his own nation.
The Dharma Realm is his home.*

如果我們要懺悔的話，以下這是很好的懺悔文，它很短又很精準，我們既可以把它高聲唱唸出來，也可以拜的時候默念在心：

往昔所造諸惡業，
皆由無始貪瞋癡；
從身語意之所生，
一切我今皆懺悔。

這個偈頌是出現在放生的儀軌裡面，它是非常正面的，如果我們懺悔清淨的話，它是這樣的：

罪從心起將心懺，
心若滅時罪亦亡(wú，無)；
心亡(wú)罪滅兩俱空，
是則名為真懺悔！

我發現這個懺悔偈頌非常的正面，因為它說一旦我們慚愧懺悔了，我們就可以放下。

我們念頭有三個方面，就是念頭生起之前，念頭生起之時，和念頭起了以後。那麼這個偈頌特別是講到我們起了這個念頭以後。它是與造作：我們在造作之前、正在造作，以及在造作以後。所以這個偈頌特別就講：一旦我們懺悔自己所造的惡業，無論是心念或行為，我們懺悔以後，這個罪業就滅了。就是我們心滅了，不再造作，這個罪也滅了；這個罪滅了，就是已經亡了、空了，這就是真懺悔。所以這是表示我們要原諒自己、寬恕自己。

再提示一下，這是我寫的偈頌：

昂然直立若聖王，世間雖廣知音無；
離鄉背井自放逐，心中從未背祖國。
法界何處不是家？

我不得不說，能夠親近上人並且跟隨上人學習，是我一生中最高榮幸，他對我來說是一位了不起的導師。我是出生於中西部俄亥俄州，在世界上也不是什麼很重要的人，

I have to say it was the highest privilege of my life to be able to draw near and learn from the Master who was an astounding teacher for me. I was born in the Mid-West, Ohio, with no particular importance in the world, and suddenly for me to meet this sage and have the privilege to follow him is just incredible.!

The Master's goal was to bring Buddhism to the West and plant it in Westerners, and he achieved that goal.

My verses continue:

*Unfolding the layer on layer of hosts
And attendants who serve those roles in turn,
He expounded the perfect Flower Adornment.
In dust motes are Buddhas; in hair-pores are lands –
Reciprocal, fused, and interconnected.*

*In that infinite microcosm of oneness
At last we found out who he was!
He was every Bodhisattva who ever
Gave away his eyes, his ears,
His heart, his health, his body and life.*

*For whom? For those who asked;
Or who listened but never heard the words.
For all of us who still have greed.
We took, he gave – his blood and breath.
Too late we wish he had suffered less.*

And finally my last lines –

*Like the moon in waters his transformations abound.
In dreams he offers comforts and cures.
May we meet him again in Amita's pure land.
Meanwhile, we know what we must do:
Bring our own Bodhi resolve to perfection!*

[I will end with a picture of] the Master's calligraphy of a line from the *Shurangama*: "When the mad mind ceases, that ceasing is Bodhi." ❀

但突然之間，我遇到了這位聖人並有幸跟隨他，這真是不可思議。

上人的目標、他的願力就是把佛法帶到西方，然後把它深植在西方人之中，他已經完成了他這個願。

我的偈頌繼續：

主伴重重慢慢展，華嚴大法細細闡，
一毛端現寶王刹，無盡微塵盡是佛，
圓融無礙互關連。

無盡法界本一體，終於識師真面目！
頭目腦髓皆捨割，若非菩薩又為誰？

眾生有求必有應，聽而不聞貪欲多，
予取予求無憐意，鑄成大錯悔已遲。

這是我最後的幾行偈頌——

化身處處水中月，安慰療癒夢中現，
彌陀淨土願相逢，與此同時吾須修，
圓滿菩提大願心。

最後，我以上人的墨寶作品的《楞嚴經》一句話「狂心若歇，歇即菩提」作為本文結尾。

❀

