

原始佛法本為「意識學」為何佛法卻常常被誤解成「哲學」或「心靈雞湯」甚至「宗教」Why is it that the original Buddhist teachings, which were meant to be a study of consciousness, are often misunderstood as “philosophy”, “inspirational literature”, or even “religion”?

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佛法常常被從不同的角度誤解，在一般大學哲學系會被大學教授們單純地解讀成一套「處世哲學」或「空性哲學」，以事物的「無常」去解釋事物的屬性為「空」。在社會平民大眾會被解讀成一煲提倡「賞善罰惡的心靈雞湯」，做好事會有好報，做壞事會有報應，做好事輪迴後會投胎去有錢人家，做壞事下輩子會傷殘。在一般大乘佛法系統內卻不斷宣傳一個名為「極樂世界」的彼岸，鼓勵放生與佈施等等。在東南亞等地的「上座部佛教」亦包含一套「巫術」系統，施法幫人招財招姻緣，甚至可以「詛咒」他人等等。

Buddhism is often misunderstood from different perspectives. In general philosophy departments of universities, it is simply interpreted as a “philosophy of life” or “philosophy of emptiness,” explaining the attribute of things as “empty” based on their impermanence. Among the general public, it is often interpreted as promoting a “spiritual chicken soup” that advocates “rewarding good and punishing evil.” Doing good will bring good karma, while doing bad will result in retribution. Doing good will allow one to be reborn in a wealthy family in the next life, while doing bad will result in disability in the next life. In the Mahayana Buddhist system, there is constant promotion of a paradise called the “Pure Land,” which encourages practices such as releasing captive animals and giving donations. In Southeast Asian countries, the Theravada Buddhism also includes a system of “witchcraft,” which can be used to help people attract wealth and find love or even curse others.

對佛法產生大量誤解的原因為「權威」，例如坊間比較知名的有星雲大師、妙蓮老和尚等等，很多大學教授因為「學術權威」的影響，課堂內容也是依據這些大師的「道理」，再搬到大學哲學系作為一門課程，並沒有真正對佛法有多少了解。而且很多大師也是不斷用一些似是而非而又深奧的佛教名詞去解釋很多佛教概念，而當中很多解釋都是誤解。因為佛法有一個非常非常重要的原則是很多所謂大師與教授所忽略，就是佛法不是用於解釋包含於物理世界內、社會人際關係間等等客觀現象，而是解釋作用於人心內的各種主觀感受和提供一些針對意識的行為（冥想、禪修、正念專注在當下等等）去除情緒、慾望等等潛意識所帶來的心理依賴和負擔。這是正確理解佛法的基本原則。

The main reason for the widespread misunderstanding of Buddhism is due to “authority,” such as well-known figures like Master Hsing Yun and Venerable Miaolian. Many university professors teach based on the “teachings” of these masters, influenced by their “academic authority,” without truly understanding Buddhism. Furthermore, many masters continuously use vague or profound Buddhist terms to explain many Buddhist concepts, many of which are misunderstandings. **This is because Buddhism has a very, very important principle that many so-called masters and professors overlook, which is that Buddhism is not used to explain objective phenomena in the physical world or social relationships, but rather to explain various subjective feelings within the human mind and provide some behavior aimed at consciousness (such as meditation, mindfulness, and focus on the present moment) to eliminate psychological dependency and burdens caused by emotions, desires, and subconsciousness. This is the basic principle of correctly understanding Buddhism.**

一：何謂「緣起性空」？What is the meaning of “dependent origination and emptiness”?

常見謬誤：Common Misconceptions:

什麼叫做「緣起」？緣起就是說很多條件來呈現、完成一件事情；什麼叫「性空」？就是說一切事物既然都是條件的組合，那麼它們就不會有自己的本性、自己的個性，沒有不變性、永恆性、和自主性，就是這樣而已。當有人說起「緣起性空」常常會遇到一個問題，就是「就算我知道所有事物都是緣起性空，無獨立自性又如何？」

What is “dependent origination”? Dependent origination means that many conditions come together to present and complete something. What is “emptiness”? It means that since all things are a combination of conditions, they do not have their own nature, personality, permanence, or autonomy. That’s all there is to it. When someone talks about “dependent origination and emptiness,” they often encounter a problem, which is “even if I know that all things are dependent origination and emptiness without independent self-nature, what difference does it make?”

正確概念：Correct Concepts:

佛法有所謂「十二因緣（或稱十二緣起）」，包括此十二緣起分別是：無明、行、識、名色、六入、觸、受、愛、取、有、生、老死。十二緣起當中所有「緣起」都是人心內升起的主觀感受。所謂「緣」，其實是依附的意思。我們在經歷我們的人生期間，潛意識內會積存很多「垃圾」，例如童年陰影、過去不好的回憶等等。當在某刻接收到某種訊息後，會刺激到你的潛意識依附於你的顯意識，從而產生情緒感覺、慾望甚至幻象，令你信以為真。一切的情緒和慾望都是：

In Buddhism, there is a concept called the “Twelve Nidanas” (or Twelve Links of Dependent Origination), which include ignorance, volitional activities, consciousness, name and form, the six sense bases, contact, feeling, craving, grasping, becoming, birth, and aging and death. All of these “links” are subjective feelings that arise in the human mind. The term “nidana” actually means attachment. During our lifetime, we accumulate a lot of “junk” in our subconscious, such as childhood trauma and unpleasant memories. When we receive certain messages at a certain moment, it will

stimulate our subconscious to attach to our conscious mind, thereby producing emotional feelings, desires, and even illusions, making us believe them to be true. All emotions and desires are:

1. **緣生法**——意思是「人心的屬性都是從潛意識依附於顯意識而起」。
Meaning that the nature of the human mind arises from the attachment of the subconscious to the conscious mind.
2. **無常**——意思是指一切人心內包含所有的感知到的訊息、情緒、慾望、念頭等等都是「生滅無常」，所有慾望、情緒和念頭都可以在剎那間生起，亦可以在剎那間滅去，也可以持續在潛在地影響我們而我們卻不自知，成為我們人生的苦。
Impermanence - meaning that all perceptions, emotions, desires, thoughts, and so on in the human mind are subject to birth and death, and all desires, emotions, and thoughts can arise and cease in an instant, or continue to influence us unconsciously, becoming the suffering of our life.

緣起從來和事物本身的性質是否為「空性」無關，用來解釋因事物隨時間而變化呈現的所謂「無常感」是一種非常嚴重的誤解。當了解這些「十二因緣」如何作用於我們人心後，我們可以針對性觀察它們，從而發現它們只是我們人心所產生的幻覺，繼而對它們產生警覺並避免被這些感受影響。

Dependent origination has nothing to do with whether the nature of things themselves is ‘emptiness’, and using it to explain the so-called ‘impermanent feeling’ that arises as things change over time is a serious misunderstanding. When we understand how these ‘Twelve Nidanas’ work in our minds, we can observe them in a targeted way, and then realize that they are just illusions created by our minds. We can then be vigilant and avoid being influenced by these feelings.

二：何謂「因果報應」與「業力」？ What is the meaning of “karma and its consequences” and “karmic force”？

常見謬誤：Common Misconceptions:

佛教的因果觀，源自「緣起性空」的道理，宇宙間萬事萬物，都是仗因託「緣」，才有果的生起，而此果又成為因，待緣聚又生他果，如是展轉相攝，乃成森羅萬象。所以，大至一個世界，小如一個微塵，都沒有實存的自性可言，而因緣不同，果報就會有所差異。所以，因果的道理，豎窮三際，橫遍十方；因果的相狀，有如蛛網，錯綜複雜。因果的觀念則認為：所有的果報，不管善惡，都是自己造作出來的。譬如有人一出生就住在繁華的都市裡，享受文明的生活，有人終其一生，都在荒山野地、窮鄉僻壤營生，日月窮勞，這不是命運不公平，而是因緣果報不同。無論是行善或為惡，都會得到相對的回應，稱為「報應」；而在後世解釋「報應」多為「行惡後的果報」。

The Buddhist view of cause and effect is not just about “karmic consequences,” but also includes the concept of “karmic force.” “Karmic force” refers to the accumulation of one’s past actions, thoughts, and emotions, which will affect one’s future experiences and influence one’s present state of mind. Therefore, the Buddhist view of cause and effect emphasizes the importance of cultivating good karma and purifying negative karma, not only for the sake of future karmic consequences but also for the present state of mind and well-being. Furthermore, the Buddhist view of cause and effect is not deterministic, meaning that one’s actions and intentions in the present can influence future karmic consequences, and one can change the course of one’s future by making positive changes in one’s thoughts, speech, and actions. Therefore, the Buddhist view of cause and effect is not fatalistic, but rather empowering, as it provides a path for one to take responsibility for one’s own actions and create a positive future.

正確概念：Correct Concepts:

從上例可知其實「緣」從來不是對世間萬事萬物的現象作出歸納性的解釋，所以「因果」與「業力」也是常常被不同文化背景人士加以演繹成一種基本邏輯關係並套用在所有世界法則之中，例如一個人行惡後會有報應，或者造了「孽」牽連家人或者下一代，更甚會被鬼纏身，下輩子會傷殘或者早夭等等。據我觀察所得，幾乎所有人對「因果」與「業力」的理解都是強行以這種華人宗教觀去曲解「因果」與「業力」真實的含意。其實這是出自原始佛教對意識學概念，和你的善行與惡行無關。因為在當時的修行文化和語境下，所謂「惡行」其實是指「所有讓人遠離清靜的行為」。「善行」其實是指「所有讓人走向清靜的行為」。

From the previous example, it can be seen that “dependence” has never been a generalized explanation for all phenomena in the world. Therefore, “cause and effect” and “karmic force” are often interpreted by people from different cultural backgrounds as a basic logical relationship and applied to all laws of the world. For example, it is believed that a person will receive karmic consequences after doing evil, or that one’s family or descendants will be affected by one’s bad karma, and one might even be haunted by ghosts, become disabled, or die evil in the next life. Based on my observations, almost everyone’s understanding of “cause and effect” and “karmic force” is a forced interpretation of the true meaning of these concepts through the lens of Chinese religious beliefs. In fact, these concepts come from the original Buddhist concept of consciousness, and have nothing to do with your good or bad deeds. In the cultural and contextual context of that time, the so-called “evil deeds” actually referred to “all actions that lead people away from peace and tranquility,” while “good deeds” referred to “all actions that lead people towards peace and tranquility.”

所以「因果」是指每個人因外部環境訊息而造成內在心中的變化。比如過去童年有一些創傷經歷，導致成年後的行為偏差，或者過去受過的辱罵屈辱，成為未來的執著。這些經歷都會因為在未來某一刻的訊息接收而觸發，甚至很多情緒反應大到會破壞客觀理性認知，否定事實。內心根據外部環境變化而變化，不受控制。

Therefore, “cause and effect” refers to the internal changes in a person’s mind caused by external environmental information. For example, childhood traumatic experiences can lead to behavioral deviations in adulthood, or past insults and humiliations can become future obsessions. These experiences can be triggered by information received at a certain moment in the future, and even emotional reactions can be so strong that they can destroy objective rational cognition and deny facts. The internal changes in the mind are

based on external environmental changes and are uncontrollable.

人類的認知是有缺憾和局限的，就是只能基於自己的理解範圍去理解別人的說法，當表達者說出超出理解者的認知時，理解者就會根據自己的理解和認知去曲解別人的意思，所以佛教中的「因果」被曲解的原因為強行使用外部構成的認知去理解佛法。我們需要斬斷的並不是因也不是果，而是「業力」。「業力」就是「因果」中的連接，例如你對蟑螂有恐懼之心，如果「業力」強就代表恐懼之心有多大，有些人甚至會影響生理例如昏厥和暈眩，我們的本我都是被「業力」捆綁，而禪修就是斬斷「業力」的手段。但並不是所有的「業力」都是需要被清除的，例如有所謂「善業」去連結個體「因果」會讓心理狀態更健康。

Human cognition is imperfect and limited, and we can only understand others' statements based on our own understanding. When the speaker expresses something beyond the listener's comprehension, the listener will interpret the speaker's meaning based on their own understanding and cognition. Therefore, the reason why "cause and effect" in Buddhism is distorted is that external cognitive structures are used to understand Buddhism. **What we need to break is not the cause or the effect, but the "karmic force."** "Karmic force" is the connection in "cause and effect." For example, if you have a fear of cockroaches, if the "karmic force" is strong, it means that the fear is strong, and some people may even experience physical symptoms such as fainting and dizziness. Our ego is bound by "karmic force," and meditation is a means of breaking it. However, not all "karmic forces" need to be eliminated. For example, there are so-called "good karmic forces" that link individual "cause and effect" and can make one's mental state healthier.

三：佛法與人與人之間的社會關係有關嗎？Is Buddhism related to social relationships between people?

常見謬誤：Common Misconceptions:

佛教認為，世間一切都是因緣所生，人與人的關係同樣如此。所謂「善緣」，通常來說，是指那些對我們的生活、學習、工作有正面幫助的關係，可能發生在父母與兒女之間，也可能存在於師生、夫妻、朋友、同事之間，雙方能夠互相關愛，和諧共處。而從佛法角度來看，真正的善緣還不僅於此，更是指那些令生命品質得以提升的緣，比如聽聞佛法的緣，依止善知識的緣。既然有善緣，自然會有與之相對的「惡緣」，這是一種直接給我們帶來痛苦的因素。可能是家庭中親人的折磨，也可能是工作中同事的排擠，等等。

Buddhism believes that everything in the world arises from causes and conditions, and human relationships are no exception. The so-called "good karma" usually refers to those relationships that have positive effects on our lives, learning, and work. These relationships can occur between parents and children, as well as between teachers and students, spouses, friends, and colleagues, where both parties can love each other and live in harmony. From the perspective of Buddhism, true good karma goes beyond this and refers to those relationships that can elevate the quality of life, such as the karma of hearing the Dharma and depending on good spiritual friends. Since there is good karma, there will naturally be "bad karma" that directly causes us suffering. This may be the torment of family members in the home, or the exclusion of colleagues in the workplace, and so on.

在東南亞一些南傳佛教，「高僧」可以施法讓事主「吸取」財色，在社會關係間如魚得水，得到無限助力，企圖算計事主者，必然沒有好下場。

In some Theravada Buddhism traditions in Southeast Asia, "monks" can use magic to help their followers "absorb" wealth and resources, enabling them to have unlimited assistance in social relationships. Those who try to manipulate their followers will inevitably have a bad ending.

正確概念：Correct Concepts:

佛法不是用於解釋和處理人與人之間在社會的關係，佛法修行最重視的從來只有「禪修(冥想)」修行，在內觀之中觀察體會自己潛意識當中生起的各種虛幻不實的情緒，訓練覺知力與平等心，是為「觀自在」，是一種絕對的個人的行為。所以佛教最高境界為無上正等正覺(阿耨多羅三藐三菩提)，隨時可以覺知到自己的情緒、顯意識和潛意識變化是為「正覺」，覺知後無論生起的感覺有多難受恐怖、回憶有多令人憎恨、幻覺有多真實或者心情有多愉悅，也可以抽離自己以第三身角度去觀察，不被這些外界的資訊和自己的潛意識影響，是為「正等」。而「無上」是指將正等正覺修練到最極致的狀態。

Buddhism is not intended to explain and deal with social relationships between people. The most important aspect of Buddhist practice has always been meditation, which involves observing and experiencing various illusory emotions arising from our subconsciousness through introspection, training our awareness and equanimity, and attaining "self-awareness." It is an absolute personal behavior. Therefore, the highest level in Buddhism is the attainment of "Supreme Enlightenment" (Anuttara-samyak-sambodhi), which enables one to be aware of changes in one's emotions, manifest consciousness, and subconsciousness at any time. After becoming aware, one can detach oneself from these external information and subconscious influences and observe them from a third-person perspective, regardless of how uncomfortable or terrifying the feeling, how hateful the memory, how real the illusion, or how pleasant the mood. This is called "Right Awareness" (Samma-sati) and "Right Equanimity" (Samma-upekkha). "Supreme" refers to the state of practicing Right Awareness and Right Equanimity to the ultimate level.

至於一些東南亞一些南傳佛教本質上是由於當時佛教與當地的薩滿文化混合後互相影響，將巫術與薩滿儀式帶入佛教，並聲稱可以施法令事主可以在社會關係間如魚得水，例如施法增強人緣、財運、異性緣、避小人等等，而這些巫術行為都不是佛法所提倡的理念與修行，更甚令人更執著於物質世界，迷失自我。

As for some Theravada Buddhism traditions in Southeast Asia that use magic and shamanic rituals to enhance social relationships, these practices were essentially influenced by the mixture of Buddhism and local shamanic culture at that time. They bring witchcraft and shamanic rituals into Buddhism and claim that they can use magic to help people have good relationships, wealth, romance, and avoid harm from enemies. These witchcraft practices are not advocated by Buddhism and can even lead people to become more attached to the material world and lose

themselves.

四：何謂「法」？ What is the concept of ‘Dharma’ in original Buddhism ?

常見謬誤：Common Misconceptions:

佛教把一切事物都叫做「法」。佛經中常見到的「一切法」、「諸法」字樣，就是「一切事物」或「宇宙萬有」的意思。

Buddhism refers to all things as “Dharma” (法). The phrases “all Dharma” and “all phenomena” commonly found in Buddhist scriptures mean “all things” or “everything in the universe.”

正確概念：Correct Concepts:

「法」這個字在中文譯文裡是一字多義，「佛法」是指「覺悟的開示內容」，但在佛經當中大多數內容的「法（巴利語 **■ ■ ■ ■** Dharma, 音譯達摩）」是指該事物所包含的一切屬性和特質。如冰之法包含冷與硬，火之法包含光與熱，在諸多開示內容中所謂的「法」為人的「心之法」，比如所有的感受、情緒、慾望、貪愛、瞋恨等等。心經所指的「諸法空相」是指人心中生起的一切都是空的，虛幻不實的。很多人會受到這些人心自帶的屬性影響，而認為它們是真實的。原始佛法認為我們必須看透這些法的虛幻，從而不再認可它們，最後獲得解脫。

“Dharma” refers to all the attributes and qualities contained in a thing. For example, the “Dharma” of ice includes coldness and hardness, while the “Dharma” of fire includes light and heat. In Buddhist teachings, the “Dharma” refers to the mind of a person, including all feelings, emotions, desires, attachments, and aversions. The “All phenomena are empty” in the Heart Sutra refers to the fact that everything that arises in the mind is empty and illusory. Many people are affected by the inherent attributes of their minds and believe that they are real. Original Buddhism believes that we must see through the illusory nature of these “Dharma” and no longer recognize them, eventually achieving liberation.

五：何謂「菩提」？ What is “Bodhi” ?

常見謬誤：Common Misconceptions:

我們常常看到有些人認為，在日常生活中行持善法，比如放生、佈施，在經濟條件允許的情況下，投身於扶貧、救災等慈善公益福利事業等等，就是利益他眾的「菩提心」，對一切眾生的慈悲心等等，更有甚者以為菩提是一種水果，菩提樹（Ficus religiosa）等植物，是對慈悲或者智慧的一種象徵意義。但遺憾的是這些理解是完全錯誤的。

We often see some people believe that practicing good deeds in daily life, such as releasing animals, giving alms, and participating in charitable and public welfare activities such as poverty alleviation and disaster relief when economic conditions permit, is a “Bodhi mind” that benefits others and the compassion for all sentient beings. Some even consider Bodhi as a kind of fruit, and plants such as Bodhi trees (Ficus religiosa) symbolize compassion or wisdom. Unfortunately, these understandings are completely wrong.

正確概念：Correct Concepts:

菩提，梵文為 **■ ■ ■ ■** (bodhi)，意譯為覺，覺知，覺性。顯意識主動去感知而不要接受潛意識升起的想法。時時感受自己的狀態，控制好自已的注意力在當下。在日常生活中，在走的時候知道在走，站著、坐著、臥著、吃飯時，當下要知道身體的動作，妄念生起時立刻以覺性知道，如此在生活中把覺性貫穿起來。和單純的專注(Concentration)不一樣，雖然專注和覺知都會要求不捲入妄念，但一種是專注一點，忘記旁邊；另一種是心是開放的，看到或聽到的東西不去分析探究，只是放鬆(但也不能懶散，要維持中道)地接受當下發生的所有事情，而心不捲入妄念中。但專注會帶來壓力和緊張，忽略周圍情況專注在一點。但覺知(Awareness)沒有壓力，放鬆覺知周遭的情況，接受干擾的出現、經過、消失，心只覺知而不受其產生的妄念干擾。不排斥妄念，知道妄念生起並立刻減去，不壓制念頭，也不隨念頭跑。

Bodhi, Sanskrit for **■ ■ ■ ■** (bodhi), means awakening, awareness, and consciousness. It means actively perceiving with consciousness rather than accepting thoughts that arise from the subconscious. We should constantly feel our own state and control our attention in the present moment. In daily life, we should be aware of our actions when walking, standing, sitting, lying down, or eating. When delusions arise, we should immediately know it with our awareness. By doing so, we can integrate awareness into our daily life.

Bodhi is different from simple concentration. Although both require us to avoid getting involved in delusions, concentration is about focusing on one point and ignoring what is happening around it. On the other hand, awareness means keeping an open mind and accepting everything that happens in the present moment without analyzing or exploring it, while not getting caught up in delusions. Concentration can bring stress and tension, and it may ignore the surrounding situation. But awareness does not have pressure. It relaxes and is aware of the surrounding situation, accepting the appearance, passing, and disappearance of interference, and the mind only knows but is not disturbed by the delusions they generate. We should not reject delusions, but we should know when they arise and immediately extinguish them, without suppressing or following them.

六：何謂「菩薩」？ What is “Bodhisattva” ?

常見謬誤：Common Misconceptions:

充滿慈悲心的佛教神靈。大乘佛法提出於原始佛法「四果位」境界之上的十地菩薩神靈系統。一種境界。

“Bodhisattva” is a compassionate Buddhist deity. The Mahayana Buddhism proposes a system of ten Bodhisattva levels, which are above the

“four stages of enlightenment” in early Buddhism. Bodhisattva is a level in the system, representing a particular spiritual realm and level of practice.

正確概念：Correct Concepts:

「菩薩」全寫為「菩提薩埵」(梵語: ■■■■■■■■■■■■, bodhi—sattva; 巴利語: ■■■■■■■■■■, bodhisatta)意譯為覺有情渡眾生(有情眾生是指一切有心智的生物), 在原始佛法並不是一個果位或神靈。「菩薩乘」為一種義務工作的修行, 負責傳播原始佛法思想者的稱號, 推廣冥想行為和教導有關意識的知識。只要正確地宣揚正確的佛法任何人都可以成為「菩薩」。

“Bodhisattva” (Sanskrit: ■■■■■■■■■■■■, bodhi-sattva; Pali: ■■■■■■■■■■, bodhisatta), which is translated as “enlightenment (promote meditation and teach the knowledge of consciousness) for the benefit of all sentient beings” (sentient beings refer to all living beings with consciousness). In early Buddhism, it was not a stage of attainment or “god” or “holy spirit”. “Bodhisattva vehicle” is a type of practice that involves voluntary work and is the title given to those who propagate the ideas of early Buddhism. Anyone who spreads the correct teachings of Buddhism correctly can become a “Bodhisattva”.

七：何謂「法相」？ What is “Dharma-nature (true aspect of reality)” ?

常見謬誤：Common Misconceptions:

佛教神靈的不同面相、面貌。眾生皆具之相。世間事物所呈現的外相。

The different aspects and appearances of Buddhist deities, which are present in all sentient beings. These aspects are the external appearances presented by various phenomena in the world.

正確概念：Correct Concepts:

「相」其實出自佛教用語, 所謂的「相」是指所有一切你認為客觀存在的事物都是由「法(人心的屬性)」所呈現, 「相」代表因過去經歷和已形成的性格造成主觀意識對外界事物的倒影和判斷, 和事物的外在沒有任何關係。我們人體有很多感官可以令我們透過視覺、聽覺、觸覺、味覺、嗅覺等去感知一種事物不同的面向, 在原始佛教中認為, 一切經由我們在意識下的感官所感知到的一切事物, 其實只是我們創造出給自己的刺激。例如我們感知到一朵花的顏色其實是經由光線折射到我們的視網膜反映出來, 客觀並不存在所謂的顏色。而聲音只是經由空氣的震動傳到我們的耳朵內的聽覺感知元件, 客觀並不存在所謂的聲音。味覺與嗅覺只是我們人體的感知機制讓我們聞和吃到不同的味道, 客觀並不存在所謂的味道。以上種種人體感知功能如果換作另一種動物, 更可能有另一種因為不同物種之間感知功能的差異導致對客觀事物有不同的體會。所有我們對外界的主觀判斷都是「相」, 每個人對外界事物判斷的不同也就是不同的「相」。

Actually, the term ‘Dharma-nature’ (相) comes from Buddhist terminology. It refers to the idea that all things that you perceive as objectively existing are presented by the “dharma” (the nature of the human mind). “Dharma-nature” represents the reflection and judgment of subjective consciousness on external things caused by past experiences and formed character traits, and has no relationship with the external things themselves. There are many senses in our human body that allow us to perceive different aspects of a thing through sight, hearing, touch, taste, smell, and so on. In early Buddhism, it was believed that everything perceived by our senses in consciousness is actually just stimuli that we create for ourselves. For example, the color of a flower that we perceive is actually reflected onto our retina through light refraction, and there is no objective existence of color. Sound is only perceived by the auditory perception component in our ears through the vibration of air, and there is no objective existence of sound. Taste and smell are just mechanisms in our body that allow us to smell and taste different flavors, and there is no objective existence of taste. If these various human senses were replaced by those of another animal, there may be different perceptions of objective things due to differences in sensory function between different species. All our subjective judgments of the external world are ‘true aspect of reality’, and everyone’s different judgments of external things are different true aspect of reality.

最後 Finally

很多人難以想像現在很多聲稱自己修行多年的所謂大師和學歷深厚的教授所解釋的佛法基本上都是誤解, 原因是因為「主觀感覺與權威」, 我們很容易主觀地賦予和陷入對人或事物的感覺, 我們「覺得」那個大師和和尚很「祥和」, 我們覺得那個教授「學富五車」, 所以我們單方面接受從他們的發放的訊息, 沒有經過自己的思考和驗證。這也是學術型權威的一種, 當我們試圖反駁他們的道理, 其他「權威崇拜者」甚至比他們反應更大, 用更激烈的語氣和行為去抹黑和否定異見者。其實很多對佛法的誤解都是來自於對當時語境的研究不足後產生誤解, 閱讀「錯誤的佛經」, 對「意識」的理解不足, 也沒有經過正確的禪修。

Many people find it difficult to imagine that many so-called masters who claim to have practiced for many years and professors with deep academic backgrounds who explain Buddhism are basically misunderstandings, because of ‘subjective feelings and authority’. We are easily subjectively influenced and caught up in our feelings towards people or things. We ‘feel’ that the master or monk is very ‘harmonious’, and we feel that the professor is ‘well-versed’. So we unilaterally accept the information they provide without our own thinking and verification. This is also a type of academic authority. When we try to refute their reasoning, other ‘authority worshippers’ may even react more strongly, using more aggressive language and behavior to discredit and deny those with different views. In fact, many misunderstandings about Buddhism come from inadequate research into the context at the time, reading “incorrect Buddhist scriptures”, insufficient understanding of ‘consciousness’, and not undergoing correct meditation.

另外, 單純用「哲學」去剖析佛法也是錯誤, 因為佛法並不是哲學, 是一套主觀意識科學和經觀察所得的對人心所歸納出的規則。不斷重重覆覆宣傳所謂事物的「空性哲學」是一種本末倒置, 令人覺得佛法只是用來說服自己接受這個世界是空的, 都是因緣和合而成, 並沒有體會到有什麼用途。

In addition, simply using 'philosophy' to analyze Buddhism is also wrong, because Buddhism is not a philosophy, but a set of rules derived from subjective consciousness science and observation of the human mind. Continuously propagating the so-called 'emptiness philosophy' of things is a matter of reversing the order of priority, making people feel that Buddhism is only used to persuade oneself to accept that this world is empty, that everything is the result of causation, and not realizing its usefulness.