

正確原始佛法修行目的與方向—「阿耨多羅三藐三菩提」亦即是「無上正等正覺」The correct purpose and direction of original Buddhist practice is to attain “Anuttara-samyak-sambodhi”, which is also known as “supreme perfect enlightenment and equality”

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什麼是佛？什麼是佛經？What is Buddha? What is the Buddhist scripture?

「佛」其實是指對特定「覺悟者」的尊稱，通常是指「佛陀」悉達多。而「覺悟者」指的是達到阿羅漢果境界的修行者。

“Buddha” actually refers to the title given to a specific “enlightened being,” usually referring to Siddhartha Gautama, also known as the Buddha. An “enlightened being” refers to a practitioner who has attained the level of Arhat.

「佛經」是指佛陀對弟子們的開示，開示的內容主要是「如何幫助修行者透過冥想達到阿羅漢果境界的指導以及理論」。而原始佛教經典多為佛陀弟子（堂弟）阿難紀錄佛陀口傳的開示內容。而《大藏經》（或阿含經）就是最早整合原始佛法修行方式的所有內容。但經歷多年由不同人士保存與翻譯，以自己的理解去理解這些原始經文，甚至基於某種目的去修改原文。但經由梵文或者巴利文翻譯後的佛經如果沒有實修經驗是非常難以理解，以及後來很多有名的佛教經典都是由後人杜撰出來，現代人想了解原始佛法的難度是非常非常高，所以很多後來有心了解佛法的人因為這些原因而被誤導後進行的一些所謂修行卻偏離佛法修行的原意。

“Buddhist scripture” refers to the teachings and instructions given by the Buddha to his disciples, mainly on how to help practitioners attain the level of Arhat through meditation and theoretical guidance. The original Buddhist scriptures were recorded by the Buddha’s disciple Ananda, and the Tripitaka (or Pali Canon) is a collection of the earliest Buddhist scriptures. However, after being translated and preserved for many years by different individuals, some of the original texts were modified or interpreted differently. It is also difficult for modern people to understand the original Buddhist scriptures without actual meditation experience, and many later famous Buddhist texts were created by later generations, which led to some confusion and deviation from the original teachings.

所以如果要理解原始佛法修行，只能看南傳的《大藏經》或北傳的《阿含經》，但必須要配合冥想實修經驗才能理解裡面對意識的分析和研究。

Therefore, to understand the original Buddhist practice, one can only refer to the Pali Canon or the Agamas, and must combine it with meditation practice to truly understand the analysis and research of consciousness in the scriptures.

對大乘佛教的爭議 Controversies of Mahayana Buddhism.

佛滅一百年後印度阿育王時期由於古印度東部僧團與西部僧團對原始佛法的教義和理念出現分歧，最後分裂出大眾部（大乘佛教）與上座部佛教，再在三百年間分裂出各種理論和流派。

One hundred years after the passing of the Buddha, during the reign of Emperor Ashoka in India, there were disagreements between the monastic communities in eastern and western India regarding the doctrines and ideas of original Buddhism. Eventually, the Mahasanghika school (Mahayana Buddhism) and Theravada Buddhism split from each other. During the following three hundred years, various theories and schools emerged within each branch of Buddhism.

在印度不同的地區，由於原始佛教受婆羅門宗教、耆教等薩滿教以及大乘佛教在政治對上座部佛教的打壓和影響，出現了很多種不同種類的神祇與儀式，包括不同種類的天王、護法、佛與菩薩，例如在摩利支天菩薩、毗沙門天王、度母、觀世音菩薩、觀世音菩薩、阿彌陀佛，文殊菩薩等等。也有不同種類的儀式和法器受印度宗教和當地薩滿宗教影響，包括咒語、手印、骨笛、招魂幡、木魚、轉經輪、念珠甚至瑜伽等等。隨著公元前後印度社會文化程度的提高，各種書面經典的大量出現，創造出功德報應善惡審判系統以及西方極樂世界觀，客觀上為大乘教法的推廣與普及奠定了社會文化基礎。

In different regions of India, due to the influence and oppression of Brahmanism, Bon religion, shamanism, and Mahayana Buddhism on Theravada Buddhism, various types of deities and rituals emerged, including different types of heavenly kings, guardians, Buddhas, and Bodhisattvas, such as Maitreya Bodhisattva, Vaisravana Heavenly King, Tara, Avalokitesvara Bodhisattva, Amitabha Buddha, and Manjushri Bodhisattva. There were also different types of rituals and instruments influenced by Indian religions and local shamanism, including mantras, mudras, bone flutes, spirit banners, wooden fish, prayer wheels, beads, and even yoga. With the improvement of Indian society and culture around the beginning of the Common Era, a large number of written scriptures appeared, creating a system of merit, reward, punishment, and the Western Pure Land view, which objectively laid the social and cultural foundation for the promotion and popularity of Mahayana Buddhism.

對於大乘佛教的爭論有很多。部派佛教時期，部分傳統佛教部派不認可絕大部份大乘佛教的來源傳承。包括在大乘經典《妙法蓮華經》提出上座部佛教為「小乘」的概念，輕視個人修行，反而注重行善，例如佈施、捐獻、放生以增加對功德的積累，或者把行善當成修行，作為最後自然達到進入西方極樂世界的條件。而且再另外在原始佛法之上劃分修行等級，例如建立出十地菩薩果位

在原始佛法修行四果之上，貶低當時「小乘」的四果位，及後更在大乘小乘之上建立金剛乘和最上乘等級。亦有其他爭議認為對大部份的大乘經典過於沾上婆羅門教色彩的神怪信仰，強調對上師、神像佛像和性的崇拜，與女性進行雙修以及後來建立秘密佛教這些與原始佛教理念方向出現分歧。

There are many controversies surrounding Mahayana Buddhism. During the period of Buddhist schools, some traditional Buddhist schools did not recognize the majority of Mahayana Buddhism's source transmission. For example, the Mahayana sutra "Lotus Sutra" introduced the concept of Theravada Buddhism as "Hinayana," which disregards individual practice and instead emphasizes doing good deeds, such as giving, donations, and releasing animals, to accumulate merits, or regarding doing good deeds as practice, as the condition for eventually entering the Western Pure Land. In addition, Mahayana Buddhism divided the levels of practice above the original Buddhism, such as establishing the ten stages of Bodhisattva enlightenment above the four stages of enlightenment in original Buddhism, lowering the four stages of enlightenment in Theravada Buddhism, and later establishing the Vehicle of Diamond and the Vehicle of Utmost Bliss above Mahayana and Theravada. There are also other controversies that believe that the supernatural beliefs in most Mahayana sutras are overly influenced by Brahmanism, emphasizing the worship of gurus, statues and images of deities and Buddhas, and sexual worship, and involving women in sexual practices, and the later establishment of esoteric Buddhism, all of which deviate from the original direction and concept of Buddhism.

正確原始佛法修行方向 The correct direction of original Buddhist practice.

原始佛教與現代宗教的定義不一樣，只是當時一班修行者聚集起來的團體修行。而原始佛教極力主張「反個人崇拜」、「反宗教」的立場，和古印度教產生非常大的矛盾。據考古記載，最早的佛像為佛滅後500年，也是差不多在500年後開始變成了「宗教」。

The definition of original Buddhism is different from modern religion. It was simply a group of practitioners who gathered together to practice. Original Buddhism strongly advocated a stance against individual worship and against religion, which contradicted ancient Indian Hinduism. According to archaeological records, the earliest Buddhist statue was created 500 years after the death of Buddha, and Buddhism began to evolve into a "religion" around that time.

原始佛法的解脫修行過程有所謂三乘，「聲聞乘」、「緣覺乘」、「菩薩乘」。「聲聞乘」是指收集以及分析一切關於人心的屬性、情緒控制、顯意識和潛意識變化的無常、禪修方法及修行期間出現的問題等等理論和訊息，例如要清楚知道「法」、「無明」、「貪愛」等十二因緣、「涅槃」、「因果、業」等等背後真實的意思和如何作用在人心之上影響我們的人生。由於有大量傳法時期佛教經書可信性成迷，被當權者或後世人有意或無意以偏離佛陀原意錯誤詮釋解脫之法，所以「聲聞乘」修行隨著末法時代的深入會越來困難。而原始佛法禪修過程，當了解一定關於人心的知識後就需要進行實修，進行「冥想」(或稱禪修)方法的實修則被稱為「緣覺乘」。在「緣覺乘」的修行中，需要運用到修行「聲聞乘」時所得有關於人的相關知識去解決一切禪修時遇到的心理問題，例如童年陰影、恐懼焦慮、懶惰、慾樂等等一系列的心理問題。「菩薩乘」是代表自己的「聲聞乘」、「緣覺乘」達到一定成果後，鼓勵有經驗的修行者向外傳播和教導馴服人心的相關知識以及分享禪修的經驗，達到更多人修「緣覺乘」的目的。而「菩薩」在原始佛法並不是一個果位，只是一種義務工作者的稱號，意譯為覺有情渡眾生，只要正確地宣揚正確的佛法任何人都可以成為「菩薩」。

The practice of liberation in original Buddhism involves what is called the "three vehicles": the "Hearer Vehicle," the "Solitary Realizer Vehicle," and the "Bodhisattva Vehicle." The "Hearer Vehicle" refers to the collection and analysis of all theories and information related to the attributes of the human mind, emotional control, the changes in conscious and subconscious thoughts, impermanence, meditation methods, and problems that arise during practice. For example, one must have a clear understanding of the true meaning behind the twelve links of dependent origination, such as "Dharma," "ignorance," "attachment," and "craving," as well as concepts like "Nirvana" and "karma and actions," and how they operate on the human mind and affect our lives, and how they affect our lives. Due to the credibility of Buddhist scriptures during the transmission period becoming blurred, those in power or later generations intentionally or unintentionally misinterpreted the path of liberation, deviating from the original intention of Buddha, so practicing the "Hearer Vehicle" becomes increasingly difficult as the Dharma-ending age approaches. After obtaining a certain amount of knowledge about the human mind, the next step in original Buddhist practice is to enter into actual practice, which is called the "Solitary Realizer Vehicle." In the practice of the "Solitary Realizer Vehicle," one needs to apply the knowledge obtained from the practice of the "Hearer Vehicle" to solve all psychological problems encountered during meditation, such as childhood traumas, fears and anxieties, laziness, cravings, and other psychological issues. The "Bodhisattva Vehicle" means that after achieving certain results in the "Hearer Vehicle" and the "Solitary Realizer Vehicle," experienced practitioners are encouraged to spread and teach the relevant knowledge of taming the human mind and share their meditation experiences to help more people practice the "Solitary Realizer Vehicle." The term "Bodhisattva" in original Buddhism does not refer to a stage of enlightenment, but rather a title for a worker who has the duty of helping sentient beings achieve enlightenment. It means "an awakened being who helps sentient beings," and anyone who correctly propagates the correct Dharma can become a "Bodhisattva."

無上正等正覺之境 — 「阿耨多羅三藐三菩提」 supreme perfect enlightenment and equality

「緣覺乘」亦即是禪修冥想，是原始佛法的本質。禪修冥想不離「定慧」，以「戒」作為幫助「定慧」修行的行為守則。「定」是指修行者把意識定於一境，不論任何情緒影響，就像蠟燭的光一樣，可以令燭光不熄滅(不被潛意識吞噬)，但就光亮度並不會增加。而提升蠟燭的光亮度，除了不被潛意識吞噬，也要從我們的潛意識奪回控制權，如同光驅散黑暗一樣。把意識定於一境後會使心「空」，但仍然會有很多念頭、情緒等在「定」的期間出現，這時候我們首先提起警覺性，遇到這些情況需要「觀照」它們，以第三身角度最大程度覺知並感受這些情況，同時要心裡明白這些心念情緒都是假的，只是一種感覺(神經訊號)，不被它們影響。是為「慧」的修行。

The "Solitary Realizer Vehicle," which refers to meditation practice, is the essence of original Buddhism. Meditation practice is inseparable from "samadhi and prajna," and "morality" is used as a behavioral code and standard to help with the practice of "samadhi and prajna." "Samadhi" refers to the practitioner focusing their consciousness on one object, regardless of the influence of any emotions, just like a candle's light can

prevent the candle from being extinguished (not being swallowed by the subconscious), but the brightness of the light does not increase. To increase the brightness of the candle's light, we must regain control of our subconscious, just as light drives away darkness. Focusing one's consciousness on one object will make the mind "empty," but there will still be many thoughts and emotions that arise during "samadhi." At this point, we need to be vigilant, and when encountering these situations, we need to "observe" them, using a third-person perspective to be fully aware of and feel these situations, while understanding that these thoughts and emotions are all false and just a kind of feeling (neural signal), not being influenced by them. This is the practice of "prajna."

當修行「緣覺乘」到最終階段時，我們對我們的意識、情緒起伏會達到一種極度敏感但又可以平等看待而抽離的角度去看自己的心所幻化的各種幻像幻覺時，就達到所謂「阿耨多羅三藐三菩提」，也就是無上正等正覺之境。

When practicing the "Solitary Realizer Vehicle" to the final stage, we will become extremely sensitive to the fluctuations of our consciousness and emotions, but we can view ourselves from a detached and equal perspective and observe various illusions and hallucinations that our mind creates. This is what is meant by "Anuttara Samyak Sambodhi," the state of supreme and equal enlightenment.

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。

Being able to be aware of the changes in our emotions, consciousness, and subconsciousness at any time is "right mindfulness." After being aware, no matter how painful or terrifying the feeling that arises, how hateful the memory is, how real the hallucination appears, or how pleasant the mood is, we can detach ourselves and observe from a third-person perspective, without being influenced by external information or our own subconsciousness. This is called "right equanimity." "Anuttara" refers to the state of practicing right mindfulness and right equanimity to the ultimate level.

超越所有的感觀和意識後的死亡體驗就是涅槃。Nirvana is the experience of transcending all senses and consciousness.

當達到無上正等正覺之境時，心再沒有任何阻礙。因為心沒有任何阻礙，所以無所畏懼，遠離所有虛幻妄想，解脫一切痛苦就會開始「涅槃」。涅槃是在顯意識活躍的情況下清除所有潛意識中的「業」時，在身體狀態正常情況下的特殊狀態，包括無我、本我完全顯露以及絕對的寂靜，是一種「瀕死經驗」。進入涅槃狀態可以再重回人世，如果本身較接近死亡，進入涅槃後將轉為「圓寂」。原始佛教有四種果位，分別為須陀洹，斯陀含，阿那含，阿羅漢分別對應四次涅槃，也有可能在一次涅槃中達到阿羅漢果。涅槃分為有餘涅槃和無餘涅槃，無餘涅槃也稱為究竟涅槃，是指完全解脫的涅槃。

When one reaches the state of Anuttara Samyak Sambodhi, the mind is no longer obstructed. Because there are no more obstructions in the mind, there is no fear, and one is free from all illusions and delusions. The process of "Nirvana" begins with the removal of all "karma" from the subconscious while the conscious mind is active, and it is a state of absolute tranquility and realization of the true self, including the complete manifestation of the self and absolute silence, while the body remains in a normal state. It is a kind of "near-death experience." One can return to the world after entering into the state of Nirvana, but if one is close to death, they will enter into "Parinirvana." Original Buddhism has four stages of enlightenment, corresponding to four levels of Nirvana, which are Stream-entry, Once-returner, Non-returner, and Arhat. It is also possible to attain the Arhat stage in one Nirvana experience. Nirvana is divided into "with remainder" and "without remainder." "Without remainder" Nirvana, also known as "ultimate Nirvana," refers to complete liberation.

當達到完全涅槃之後，人就會解脫於所有包括慾望、情緒、本能等造成的痛苦，無需再經歷輪迴。這就是原始佛法修行的正確方向和目的。

After attaining complete Nirvana, one is liberated from all suffering caused by desires, emotions, instincts, and all other forms of suffering. There is no longer any need to undergo the cycle of rebirth. This is the correct direction and purpose of practicing original Buddhism.