

《百法明門論》討論（續）

Discussion of the Hundred Dharmas (continued)

凌峰主持於2024年6月14日西雅圖金峰聖寺
比丘尼近南 英譯

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English Translated by Bikhshuni Jin Nan



In the last class, we concluded most of our discussion, and today we should be able to finish *the Shastra on the Door to Understanding the Hundred Dharmas*. The entire shastra addresses the question: “The World-Honored One said that all dharmas are without self. What are all dharmas? And what does it mean to be without self?” It explains what all dharmas are by listing one hundred of them, and finally discusses “non-self,” which is divided into two types: “pudgala-nairātmya” (the selflessness of persons) and “dharma-nairātmya” (the selflessness of dharmas). “Pudgala” refers to the person, which means

上堂課已經講完了，今天我們大概就把這個《百法明門論》結束。整本《百法明門論》就是回答這個問題：「如世尊言，一切法無我。何等一切法？云何為無我？」說了什麼是一切法，列了一百種；最後說「無我」，一是「補特伽羅無我」，二是「法無我」。「補特伽羅」，就是人，人無我，法無我，人法兩空。上星期我們已經總結到這裏，現在我們可以討論我們學到了什麼。

我們學到了什麼？《百法》學

that there is no view of self in the individual; together with the selflessness of dharmas, both the person and dharmas are emptied. Last week, we reached this conclusion, and now we can talk about our post-discussion learnings.

What have we learned? After studying *the Hundred Dharmas Shastra*, what are your reflections? Since no one has spoken up, I will share a few words.

Actually, if you look closely at *the Hundred Dharmas Shastra*, you will notice that I spent a significant amount of time focusing on how modern people perceive the world. Modern thinking is heavily influenced by Western scientific thought, which dominates most educational systems. Therefore, I analyzed how the Buddhist perspective views core tenets of Western thought, such as

完之後，大家有什麼感想？因為沒有人說，我就來說幾句。

其實，如果大家要看《百法》的話，就會發現我前面有很多篇幅都是在講現代的人對這個世界的認識。現代人主要是以西方的科學這種思維很佔優勢，大多數學校的教育都是這個。所以我講西方的思想，跟我們東方的佛法思想做比較。我講他們的唯物主義、唯心主義、心物二元論，以及他們的各種思考方式，與我們佛法裏思考的方式有什麼相同和不同？著手點是什麼？方法上有什麼不同？我講這些就是為了進行比較。

你這樣去學佛法，並不是說佛法是古時候的事情，跟現在沒有關係。現在我們都在學科學。這兩者看似不相關都脫節一樣，但其實我們是可以放在一起來看，理解它們入手的不同點。那麼區別在哪裏呢？

西方的哲學是思辨性的，運用邏輯思考，思考得很厲害；它用這種思辨的方式去不斷細分，分唯物、唯心、心物二元。它一直是用意識心去思考這件事，可以思考到非常深入。

但是，佛法除了思考之外，它還有一個很重要的部分，就是改變你用心的方式。這在西方是沒有的，這也是佛法非常特別之處。佛法必須通過你來修持，它並不是沒有理論，佛法都有理論，很深的理論；學完了理論，不是止步於此，而是要把理論用到改變你的內心上。如果你只學理論的話，這是說食數寶，光說食物是不會讓你飽的，像在數他人的錢一樣。你還沒有證到聖人的見地，沒有證到這一步，所以讓你去修行，通過修行來達到認知。

這是很不相同的，佛法與西方的思辨是很不相同。我之前講到以西方人的哲學思想去看問題，他就是作為一個旁觀者去看、去分析。在佛法，你是主觀的，你是投入的，你是和整個宇宙一體的；所以你看了問題就要去做，你做了就會改變自己內心，就是通過改變自心，改變整個宇

materialism, idealism, mind-matter dualism, and various modes of thinking based on these theories. I explored the similarities and differences between Western and Eastern ways of thinking. What are their starting points? How do their methods differ? This comparison was intended to highlight their distinctions.

Studying Buddhism in this way is not to indicate that Buddhism is an ancient matter that has no relevance to the present day. Nowadays, we are all studying science. While these two fields may seem completely disconnected, they can actually be examined together to understand their different starting points. So, where exactly do they differ?

Western philosophy places a lot of emphasis on logical reasoning. It uses a rational lens to continuously categorize everything into materialism, idealism, and dualism, then further ponders on these matters with the conscious mind.

However, Buddhism goes beyond mere thinking. It emphasizes another very important aspect, which is to change the way you use your mind. This is absent in the West, and it is what makes Buddhism unique. Buddhism requires practice. Of course it has profound theories, but after learning the theory, you do not stop there—you must apply them to transform your inner self. If you only study the theory without practicing it, it is like talking about food without eating it—you won't feel full—or counting someone else's money. You have not attained the insight of a sage, so you need to practice in order to achieve that level of understanding.

This is a significant difference between Buddhism and Western thought. As I mentioned earlier, Western philosophy approaches problems by objectively analyzing and dissecting them. In Buddhism, you are proactive and engaged; you are one with the universe. Therefore, when you see a problem, you must take action, through which you transform your inner self, thereby changing the entire universe. This is a completely different approach.

However, Western philosophy and science, which emerged later, are also different. Science requires its theories to be proven by factual evidence; in other words, facts are established through the evidential testing of theories. After proposing a hypothesis, real-world experiments are conducted to determine the validity of the theory.

宙。所以這是完全不同的方式。

然而，西方哲學與後來興起的科學又不一樣。科學其實就是，它的理論必須要用事實去佐證。所謂的「事實」就要有一套理論去驗證。有一個推論假說之後就要去做實驗，到這個物質世界裏去做實驗，以驗證它的理論。

所以科學就能建構起反饋的回路。它這就不是僅僅一個假說或概念，而是要通過眼耳鼻舌身去觀察、去感知，感知之後它建構起的反饋；通過做實驗，然後再修改自己的理論；通過理論，又再去做新的實驗；通過不斷的反饋，提高它的理論，也提高它的驗證。在實驗的過程中，還有新的技術生成，它理論更多了，它就能造就更多東西。所以科學它是一個不斷反饋加深的證成過程。

那麼科學出現之後，它打破了西方哲學原先的思辨；科學也去做了思辨這一點，但是它的範圍只局限於物質世界。當然科學領域也有心理學的研究，但是這些研究是比較粗淺，而且它是要靠被測試的對象，所以不能完全深入。科學的研究，並沒有反過來研究自己的內心，它總是向外研究，要麼研究外面的物質世界，要麼研究別人論述。因此，科學的自我研究是極其有限的，它畢竟是建構在通過不斷的反饋來深化研究的證成過程；也就是說，科學有它們各自的研究方法論，我們現在所看到的生物科技發展、高科技發展，都來自於這方面。

現在我們來講一下佛法的方法。那麼科學的方法與佛法的方法有類似之處，類似在哪裏？它們都是要被驗證的，不能只講理論，必須要付諸實踐裏去論證；通過驗證了，最後才能證明理論的正確性。

佛法也是這樣，但是佛法所做的不是向外面去驗證。因為物質世界很多，你窮其一生，做很多事情都只能驗證一點點，那個是枝末；你要回到根本，根

Thus, science constructs a feedback loop. It is not just a hypothesis or a concept, but involves observation and perception through the eyes, ears, nose, tongue, and body. Through experiments, theories are refined, leading to new experiments and further refinement. This continuous feedback enhances both the theory and its verification methodology. In the process, new technologies emerge, expanding the scope of what can be achieved. Therefore, science is an ongoing process of ever-deepening validation.

With the emergence of science, the original process of reasoning of Western philosophy was disrupted. While science also engages in reasoning, its scope is limited to the material world. Although there is psychological research within the field of science, it is relatively superficial and relies on test subjects, so it cannot be fully explored. Scientific research does not turn inward to study the mind. It is always outward-looking, either studying the external material world or people's accounts of their findings. Therefore, self-investigation is extremely limited in the field of science, as it is built on a process of deepening research through continuous feedback. That is to say, science has its own methodologies, and the advancements we see in biotechnology and high-tech development today stem from this approach.

Now, let's discuss the Buddhist method. The similarity between the scientific method and the Buddhist method is that both require verification. You cannot rely solely on theory; it must be put into practice to prove its validity. Only through verification can the correctness of the theory be confirmed.

Buddhism works the same way, but its verification is not done through external aspects. The material world is vast, and even a lifetime of effort can only verify a tiny fraction of it — even then, you are only working on the branches. Buddhism focuses on the root, which is the human mind. All external phenomena are ultimately processed by the mind through perceptions from the sense faculties (eyes, ears, nose, tongue, and body). Therefore, everything ultimately resides within the mind.

Buddhism focuses on the root of all things and does not waste time on external research of material objects. Instead, it focuses internally on our minds. We must turn the light and shine within, reflecting on our own minds rather than projecting it outward onto the material and sensory world. We



本就是人的內心。因為所有外界這些東西，最後都是要由你的內心去感受；你通過你的眼耳鼻舌身去感受它們，最後它們落到你的意根，然後入到你的心裏面去感知它們。所以到最後，它們都是在你的內心。

所以佛法是抓住根本，就不浪費時間在外面物質的研究，要抓住自己向內心的研究。因此，我們都是要迴光返照，也就是不把心光投射到外面的物質世界和感官世界，而是反照自己的內心，並研究我們能夠感知、能夠看到外界的這個內心到底是什麼東西。這是佛教的方法。這個是非常實踐的方法，但是這個方法很難。

所以這《百法》裏，你看，我們講了「百法」有五類（心法、心所有法、色法、心不相應行法、無為法），「心法」，我們不管，因為我們不能真的修行到那裏。「心所法」有五十一種，我們花了很長時間講，因為這是我們能修行著手的地方。「色法」，我們都不太講，因為「色法」就是物質世界，那就是科學方法論研究的對象，科學都在研究物質世界。「心不相應行法」，我們就基本沒有講，跳過去，為什麼呢？因為「心不相應行法」跟你的心不相應，所以你修行也不能用力到上面；好比時間、空間、數，這些我們的心是無法控制它，本來就是那樣，所以我們也就不研究。我們主要精力在研究「心所法」，這是科學方法論和我們佛教方法論的一個很大區別。

那麼，科學方法論，它必須通過實驗可重複性和可證性；也就是說，你做了一個實驗，發現了一個道理，不能只是你做了可以，還必須別人也能做到，並且得到一樣的結果，才

investigate the mind that perceives and interacts with the external world. This is the Buddhist method—a highly practical approach, albeit a difficult one.

In *the Hundred Dharmas Shastra*, we have discussed all five categories (mind dharmas, dharmas interactive with the mind, form dharmas, dharmas non-interactive with the mind, and unconditioned dharmas). We did not focus much on the “mind dharmas” because our practice has not reached that level yet. We spent a lot of time on the fifty-one types of “dharmas interactive with the mind” because this is where we can start our practice. We did not discuss much about the “form dharmas” either as they belong to the material world, which is the domain of scientific methodology. We also skipped “dharmas non-interactive with the mind,” such as time, space, and numbers, because these are beyond our control and thus irrelevant to our practice. Therefore, our primary focus was on the “dharmas interactive with the mind,” which is significantly different from science.

Scientific methodology emphasizes repeatability and verifiability. If you conduct an experiment and derive a principle, it must be replicable by others who are able to produce the same results to validate your conclusion. If others cannot reproduce your results, your conclusion is invalid. Therefore, the scientific method insists on verifiability and repeatability, which are central to its methodology.

If one applied scientific methods toward investigating Buddhism, one could only investigate the “form dharmas” and “dharmas non-interactive with the mind” because only these do not change with individual mental states. However, “dharmas interactive with the mind” vary from person to person and change with every thought,

能證明你這個結論是對的。如果別人做出來的結果都不一樣，那你這個結果就站不住了。所以科學方法，一定要講究實驗它的可驗證性，他人可重複性，這是科學方法論裏非常強調的。

科學若要在佛法上做研究，只能研究「色法」和「心不相應行法」，因為「色法」和「心不相應行法」都不隨你個人內心的改變而改變。而「心所法」，各個人的根性不同，它是隨你的內心改變的，旁人肯定不能驗證。好像瞋偏多的人和慈偏多的人，他們倆用的方法肯定不一樣。所以與心相應的，它在科學裏無法驗證、很難驗證，因為科學方法論裏強調的就是他人可重複驗證性、客觀性，所以這也就造成了它的局限性，它只能做「色法」和「心不相應行法」。

所以就通過這種討論，就是把佛法帶入現代。因為科學現在非常的強勢且佔主導地位。當別人跟你講起來科學上怎麼樣的時候，你就可以跟他講：「是的！我知道科學的強項，它是研究『色法』和『心不相應行法』，因為這些才能他人可驗證；但是我們修學佛法，是不浪費時間在這上面，為什麼？這些方法都不能用來修行！而我的心改變了都能影響這些。所以我修行要往『心所法』上來修；尤其是善法、惡法，我就修善法不作惡，這是我能改變的。我不浪費時間在外邊世界的物質上做研究。所以我知道你的強項，但是我也知道我為什麼要在這裏努力。」你這樣跟你同事、朋友講的時候，你就能講得比較有說服力。

當你內心提升了，那時候你就能夠改變「色法」和「心不相應行法」的現象，都能改。

我最初學佛的時候，我還是非常喜歡科學，對科學很有興趣。所以後來我就想，科學研究也很花時間和精力，學佛也很花時間。那科學可以讓別人去搞，因為科學的好處在於他若能搞出來研究，大家都可以享用；又因為科學是在「色法」和「心不相應行法」上，所以大家都一樣的，他只要研究出來，我們都可以享用成果。而佛法的修行是只有我自己才能改變的，我的內心也只有通過自己的修行才能得到提升，所以我就多花點時間在這上面。這就是我當時的想法。 ❀

making them difficult to verify scientifically. For example, someone prone to hatred and someone who has more kindness will need different methods. Since science requires objective, repeatable verification, it is limited to studying “form dharmas” and “dharmas non-interactive with the mind.”

Through this discussion, we bring Buddhism into the modern context, where science is dominant and influential. When someone discusses science with you, you can respond, “Yes, I understand the power of science—it studies ‘form dharmas’ and ‘dharmas non-interactive with the mind,’ as these can be verified by others. However, in Buddhist practice, we do not waste our time on these because they are not useful to our cultivation! And truly changing my mind can impact these as well. Therefore, I choose to focus on cultivating the ‘dharmas interactive with the mind,’ especially in terms of wholesome and unwholesome Dharmas. I strive to cultivate wholesome deeds and avoid unwholesome ones; this is within my control. I do not spend time researching the external material world. I recognize the strengths of science, but I also know why I must focus my efforts here.” When you give such an explanation to your colleagues or friends, you can make a compelling case.

When you’ve elevated your mind to a higher level, you can then have an impact on “form dharmas” and “dharmas non-interactive with the mind.” You will be able to transform them all.

When I first began studying Buddhism, I was still very interested in science. Later, I realized that both scientific research and Buddhist practice require significant time and effort. However, I decided to leave the advancement of science to others, as its benefits are shared by all. Since science deals with “form dharmas” and “dharmas non-interactive with the mind,” its discoveries are universally applicable. This was my personal reasoning: I would leave science to others and dedicate more time to Buddhist practice, as the transformation of my mind is something only I can achieve through my own cultivation. ❀