

佛教科学课程 第五节

思维模式 (3) : 思维框与不二门

**Mind Set (3) : Thinking Box and  
Dharma Door of Non-duality**

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# 三种学习技能 Three Sets of Learning Skills

## I. 术语的定义

Definitions of Terms

## II. 沟通技能

Communication Skill Set

## III. 思维模式

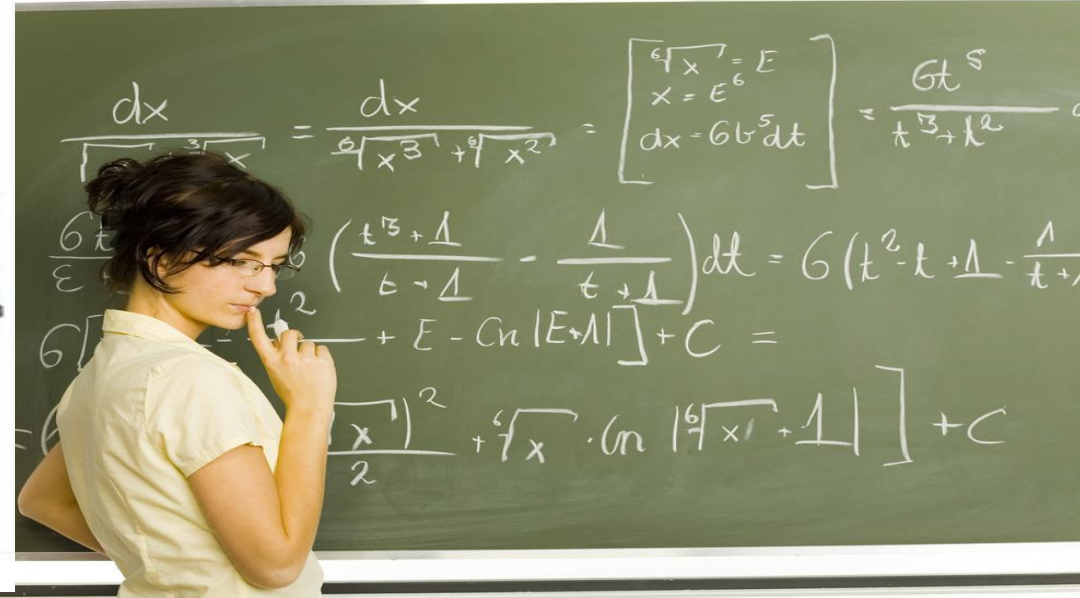
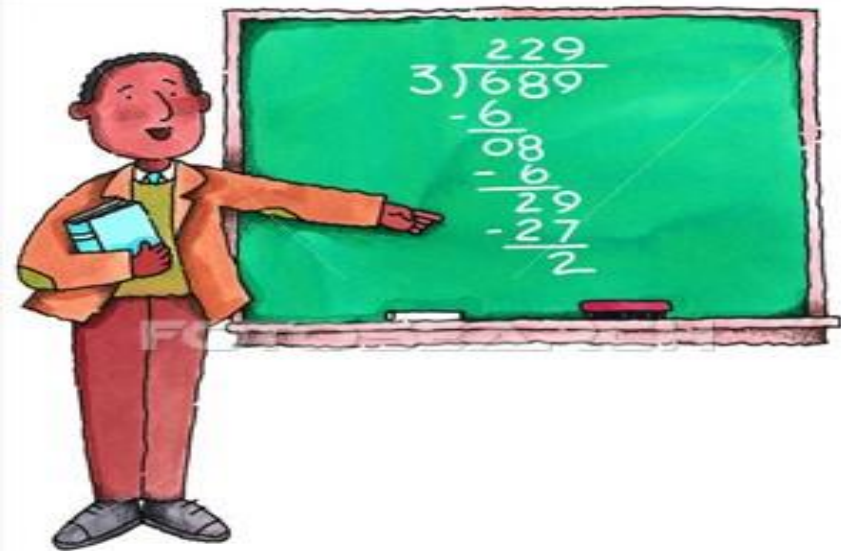
Mind Set



# 思维框和二邊概念 的聯系

Relationship between  
the thinking box and  
duality concepts

# 前行模型一：儿童成长模型 Childhood Development Module



## Childhood development module

游戏 – 学习 – 思考 Playing → learning → thinking

互动 – 知识 – 逐渐扩展思维框

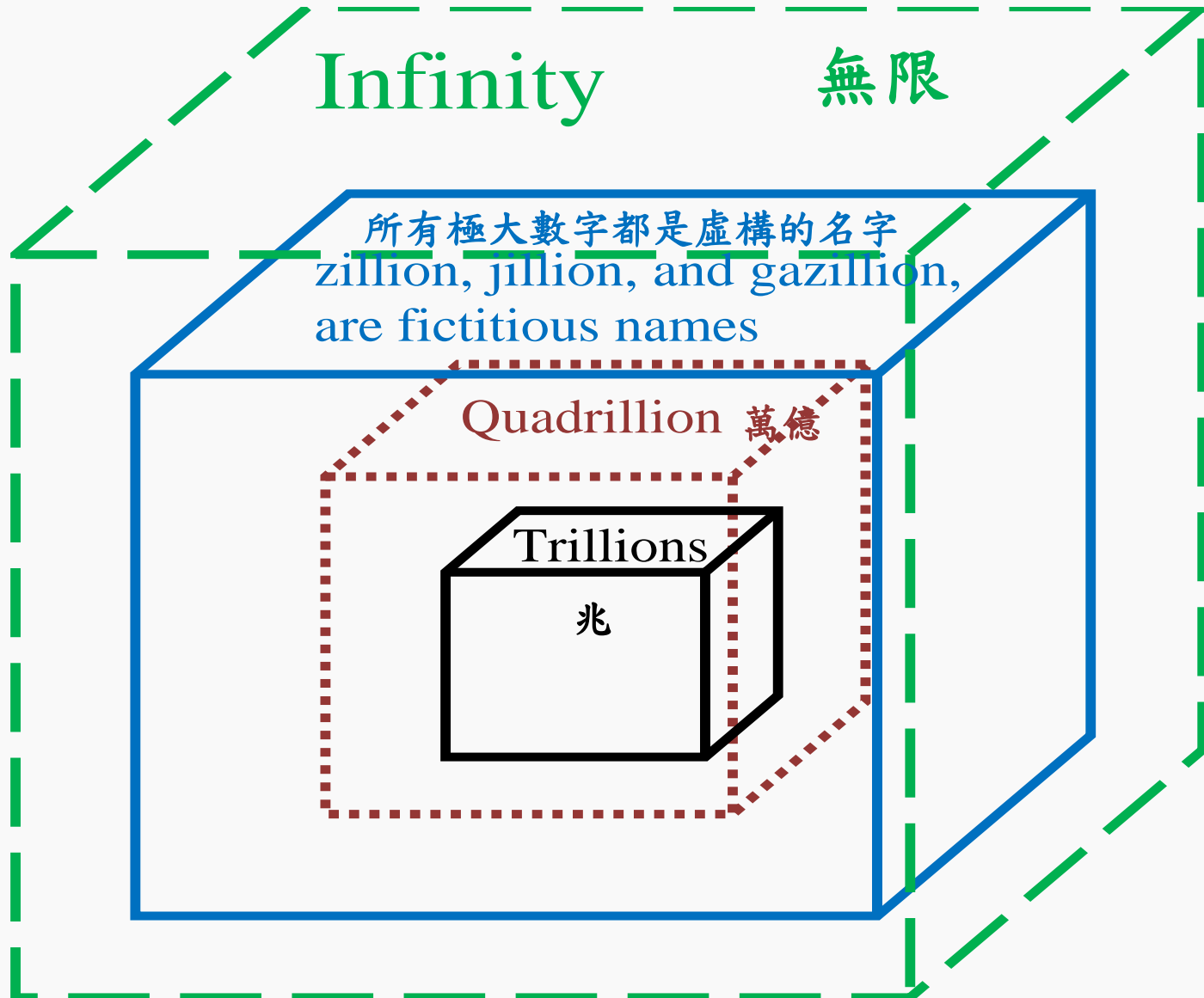
Interaction – knowledge – expanding thinking boxes

智力发展的成熟过程

Maturation process of intellectual development



# 思維框 Thinking box



# 自我反觀 Self reflection

我们把思维框放到哪里？

Where do I put my thinking box?

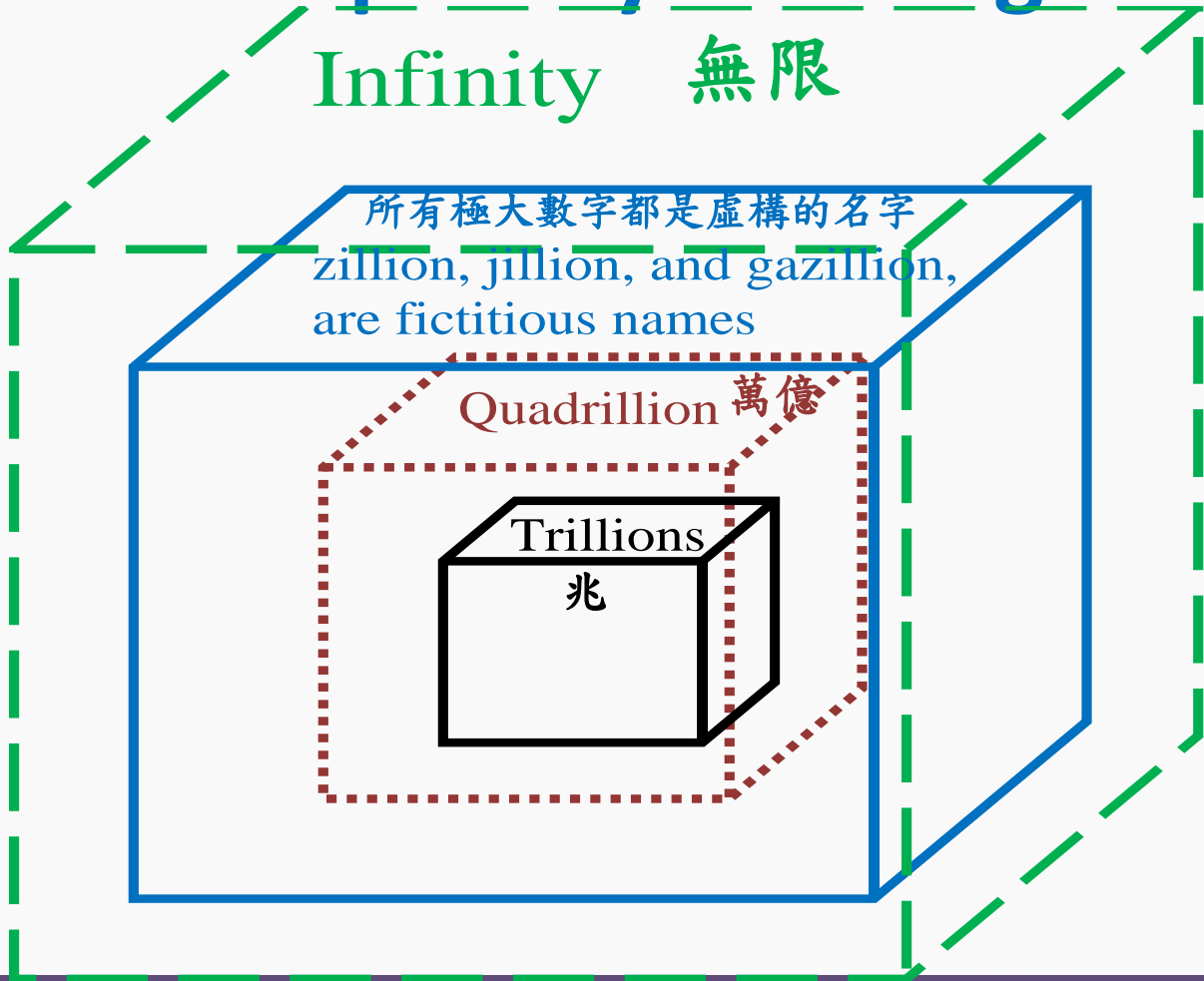
Infinity 無限

所有極大數字都是虛構的名字  
zillion, jillion, and gazillion,  
are fictitious names

Quadrillion 萬億

Trillions

兆



# 学习『思维框』的慈悲意旨

- 维摩诘经 佛国品第一：  
... 已能随顺转不退轮。善解法相知众生根...。
- 普贤菩萨十大愿王...九者恒顺众生。
- 调御丈夫。  
(调和, 调适, 调节, 调整)。
- 悲众生不见道, 慈恳摄引众生。



# 二邊概念 Duality concepts

眾生是憑藉著 [二邊性] 的概念，去認識宇宙的深羅萬象，即各現象對比差異，如光/暗，飽/餓，冷/熱，生/死，善/惡，天堂/地獄，陰/陽，輪迴/涅槃，有限/無限等等。 By the virtue of concepts of “duality”, all living beings understand the profound phenomena of the universe, i.e. the contrasting differences of various phenomena, such as light/darkness, satiety/hunger, cold/heat, life/death, good/evil, heaven/hell, yin/yang, transmigration/nirvana, finite/infinite and so on. 9

# 有限 finite

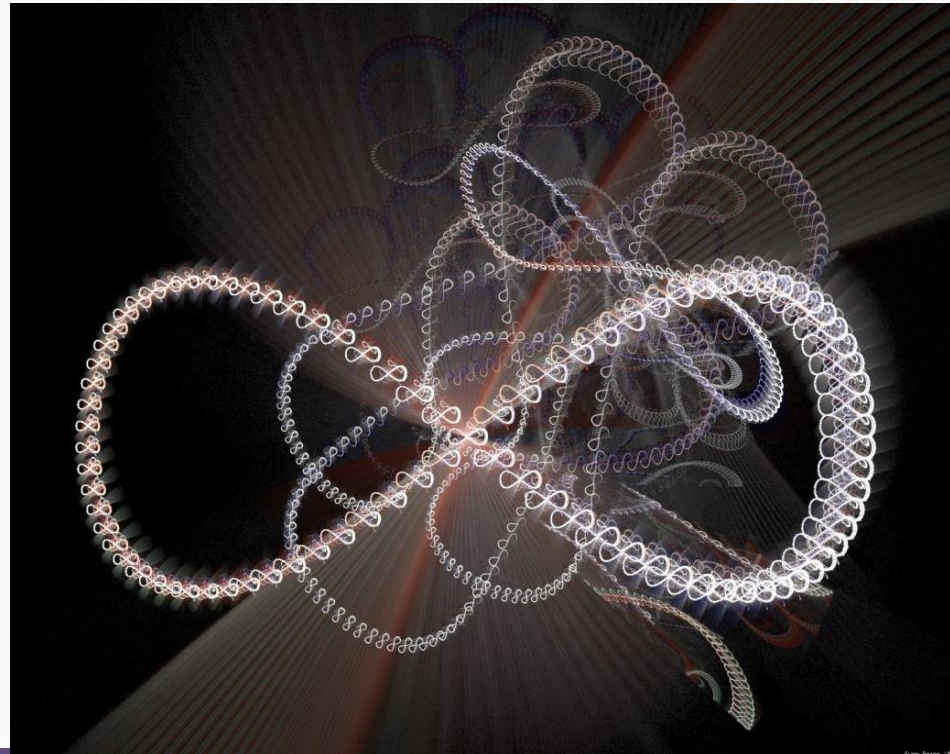
=有邊界或限制;衡量的;能夠被完全計算;不是無限的,無窮小;不為零。

Having boundaries or limits; measurable; capable of being calculated completely; not infinitesimal; infinitesimal; not zero.



# 無限 Infinite

=無窮或不可測;無限期或極其巨大。  
Infinite or unpredictable; infinite or extremely large.



# 有限 / 無限 Finite / Infinite

宇宙是有限或無限？這個最令人難以觸摸的問題，連釋迦牟尼佛都拒絕回答。值得注意的是，所有對比都是對立和不相融。開悟的人已經超越了 [二邊性] 的矛盾。我們怎樣才能 “入不二法門” 呢？關鍵就在於打開心量。

Is the universe finite or infinite? Even Sakyamuni Buddha refused to answer this most difficult question. It is worth noting that all contrasts are contradictory and incompatible. The enlightened person has transcended the contradiction of duality. How can we “get in” the non-duality mode? The key is to open your mind.

# 打開心量 = "開" "吾" "心"

把心量打開是學佛的先決條件，人類思維模式一般是運作於自己的**思維框**內，然而開悟的人所有開悟眾生所展示的巨大心量，足以包容這法界的所有現象，（心包法界，一念三千，自性能含萬法是大…），以中國詞纂“開悟”就是“開”“吾”“心”。

Opening the mind is a prerequisite for learning Buddhism. Human thinking mode generally operates within its own thinking box. However, the enormous mind is shown by all enlightened beings, enlightened people can fully accommodate all phenomena of this Dharma world. (Pericardial Dharma world, three thousand thoughts, self-nature contains all Dharma is great ... To paraphrase "enlightenment" in Chinese words is to "open up", "my" and "heart".

# 開心 / 快樂 Open mind/Happy

隨著時間的流逝，“打開心量”的“開心”已經跟“快樂”同義了。然而，“快樂”其實是指輕快節奏的音樂。是五蘊對聲音刺激時，根，塵，識所起的作用，和“開吾心”截然不同。

With the passage of time, "open mind" has become synonymous with "happiness". However, "Happiness" actually refers to music with a fast rhythm. It is the five aggregates' stimulation in responds to sound which is quite different from "opening one's heart".

# 自在主童子

*The Juvenile Master of Self-reliance*

因为打開心量是如此重要，所以如來再  
重复申述這個課程！這課本就在八十華嚴  
"大方廣佛華嚴經"，卷六十五 "入法界  
品，三十九章之六，善財童子第十二參。  
自在主童子教善財童子如何計算越來越  
大的數字。 Because it is so important to open up one's mind,  
the Tathagata repeats this lesson again. The text is found in the 80  
Scroll Avatamsaka Sutra , Scroll #65, "Enter the dharma realm "  
Chapter 39, Section 6 [善財童子 (Sudhana) 第十二參]. The Juvenile  
Master of Self-reliance [自在主童子] taught Sudhana (the Juvenile  
Master of Value) [善財童子] to count increasingly large numbers.<sup>14</sup>

# 大方廣佛華嚴經卷第六十五， 入法界品第三十九

「善男子！我亦能知菩薩算法。所謂：一百洛叉為一俱胝，俱胝俱胝為一阿庾多，阿庾多阿庾多為一那由他，那由他那由他為一頻婆羅，頻婆羅頻婆羅為一矜羯羅；廣說乃至，優鉢羅優鉢羅為一波頭摩，波頭摩波頭摩為一僧祇，僧祇僧祇為一趣，趣趣為一諭，諭諭為一無數，無數無數為一無數轉，無數轉無數轉為一無量，無量無量為一無量轉，無量轉無量轉為一無邊，無邊無邊為一無邊轉，無邊轉無邊轉為一無等，無等無等為一無等轉，無等轉無等轉為一不可數，不可數不可數為一不可數轉，不可數轉不可數轉為一不可稱，不可稱不可稱為一不可稱轉，不可稱轉不可稱為一不可思，不可思不可思為一不可思轉，不可思轉不可思轉為一不可量，不可量不可量為一不可量轉，不可量轉不可量轉為一不可說，不可說不可說為一不可說轉，不可說轉不可說轉為一不可說不可說，此又不可說不可說不可說不可說為一不可說不可說轉。

# Avatamsaka Sutra , Scroll #65, “Enter the dharma realm ”

## Chapter 39, Section 6

Good man, I am also capable of Bodhisattva’s knowledge of numeration, specifically that: A hundred Lakshsa is one Koti. A Koti squared is one Ayuta. An Ayuta squared is one Nayuta. A Nayuta squared is one Vimura...An Upagma squared is one Incalculable. An incalculable squared is one Incalculable Turning. An Incalculable Turning squared is one Limitless. A Limitless squared is one Limitless Turning. A Limitless Turning Squared is one Boundless...An Uncountable Squared is one Uncountable Turning. An Uncountable Turning squared is one Inestimable. An Inestimable squared is one Inestimable Turning. An Inestimable Turning squared is one Inconceivable...An Ineffable squared is one Ineffable Turning. An Ineffable Turning squared is one Ineffably Ineffable. Again this Ineffably squared is one Ineffably Ineffable Turning. Good man, by employing a Bodhisattva’s method of calculation I can compute vast collection of sand grains piled measurelessly vojanas high.



# 經=如來開佛知見=第一手資料

Sutra = Tathagata's enlightenment wisdom = first-hand materials

**密：** 如來上師直接用第一手資料  
灌頂（無須解讀，旁人不知）

**Esoteric Teaching :** The guru uses only first hand knowledge intended for or understood by only a small group.

**禪：** 自力參悟=如來傳心 無須解讀

**Zen:** Self-reliant Enlightenment = The Tathagata Transmits information without Interpretation

**显：** 第二手資料，經過媒介解讀

**Exoteric Teaching:** Exoteric refers to knowledge that is outside of, and is independent from a person's experience and is capable of being ascertained by anyone. Is referenceable and reproducible... second hand knowledge. Its antonym is esoteric.

# 經=如來開佛知見=第一手資料

Sutra = Tathagata's enlightenment wisdom = first-hand materials

密：如來上師直接用第一手資料 灌頂  
(無須解讀， 旁人不知)

禪：自力參悟=如來傳心 無須解讀

显：第二手資料，經過媒介解讀

所以這一課首要讀經，不可先說法

That's why, the first thing to do in this lesson is to read the Sutra first before teaching the Dharma .

# 谷歌 Google = $10^{100}$

他從一個叫“俱體 (koti)”的單位開始 (10個百萬 = 10,000,000 = 8個單位數) 計算到“不可說轉”的單位

(1860919194098882222065329884392482406單位數)，多過123次的自乘。每次自乘，一個有限的數目都會通過量化的規定而倍增，這個習作達到了以下的學習目標：

He started from one koti unit [俱體] (10 million = 10,000,000 = 8 digits number) to unspeakable<sup>2</sup> unit [不可說轉] (18609191940988822220653298843924824065 digits number) over 123 operations of squaring. Each time the number multiplies by itself, a limited number will be doubled by quantitative rules. This exercise achieves the following learning objectives:

# 華嚴密 — 覺察小我用反面情緒

Avatamsaka Esoteric Teaching – be aware of the negative emotions of the ego

1. 這個枯燥和重複計算過程中，強制學生體驗到自己對宗教教學的抗拒情緒。從中感受到自己的**思維框**。  
◦ The dull and repetitive process of counting numbers forces the student to experience his/her own emotional resistance to this dharma teaching. How does your thinking box feel?
2. 用這個簡單的數學運算，可以量化出同學的胸襟寬窄的程度。  
The degree of close mindedness is quantifiable by the student's refusal to continue this simple mathematical operation.

# 華嚴密 — 觀察小我反扑

Avatamsaka Esoteric Teaching - Watch the ego rebound

當同學運算至某一數值，而感到繼續下去已沒有必要，這個數值已經超出了同學的**思維框**，他/她就會拒絕繼續這個簡單計算運作和產生排斥，會覺得無關重要，無意義，沒有用的，並列之為 "無限" 算了。

Rejection sets in when the student starts to feel at a certain point that the value of one number has exceeded his/her thinking box and thus has become irrelevant, meaningless, useless and calls it infinity.

# 修行者的小我向行者本身反扑

The ego of the practitioner rebels against the practitioner himself

- (1) 我不聽 I don't want to listen.  
“小我”是不願意聽到超越“小我”的道理 (不聞佛法). The “ego” is unwilling to hear the truth of transcending the “ego” (i.e. ignoring Buddhist Dharma).
- 小我喜歡聽鞏固小我的法門, 如小我長命百歲至永生. I only like to listen to ‘how’ to console the ego, such as living a long life from birth to centenary to immortality.
- 數數位也不聽. 數位和小我是無關的, 多餘的。  
Don't want to listen to counting numbers. Numbers are irrelevant and redundant for the ego.

# 修行者的小我向行者本身反扑

The ego of the practitioner rebels against the practitioner himself

- (2) 我聽聽也無防. 不過我是不會明白的 I don't mind listening to the counting. But I won't understand anyway.
- 小我是決定不願意明白大道. 因為大道理會撲滅小我 The ego decides not to understand the main point because the main point would extinguish the ego.
- 數量單位, 明白十... 明白百千, 萬, 明白千萬, 與我有關 (富慾), 決定不明及與我無關的 → 無限。 The Unit of Quantity-I can understand ten... understand one hundred thousands, million, but decided that these numbers are unclear, *infinite* and have nothing to do with me. What relates to me is richness and desire

# 修行者的小我向行者本身反扑

The ego of the practitioner rebels against the practitioner himself

(3) 我明, 但馬上無明. I am enlightened, but I become ignorant immediately.

- 數量單位 $10^n$  明白, 下課後無應用, 不明如何應用, 所以馬上無明。 Although I understand the unit of  $10^n$  but after class, without knowing how to apply it, immediately I will return to ignorance.
- 還有很多其它關於覺悟的重要問題這一課未有談及。 There are many other important issues of awakening that have not been addressed in this lesson.



# 小我反扑 Ego rebound

(1) 我不聽 = 自滿顛倒  
I don't listen.



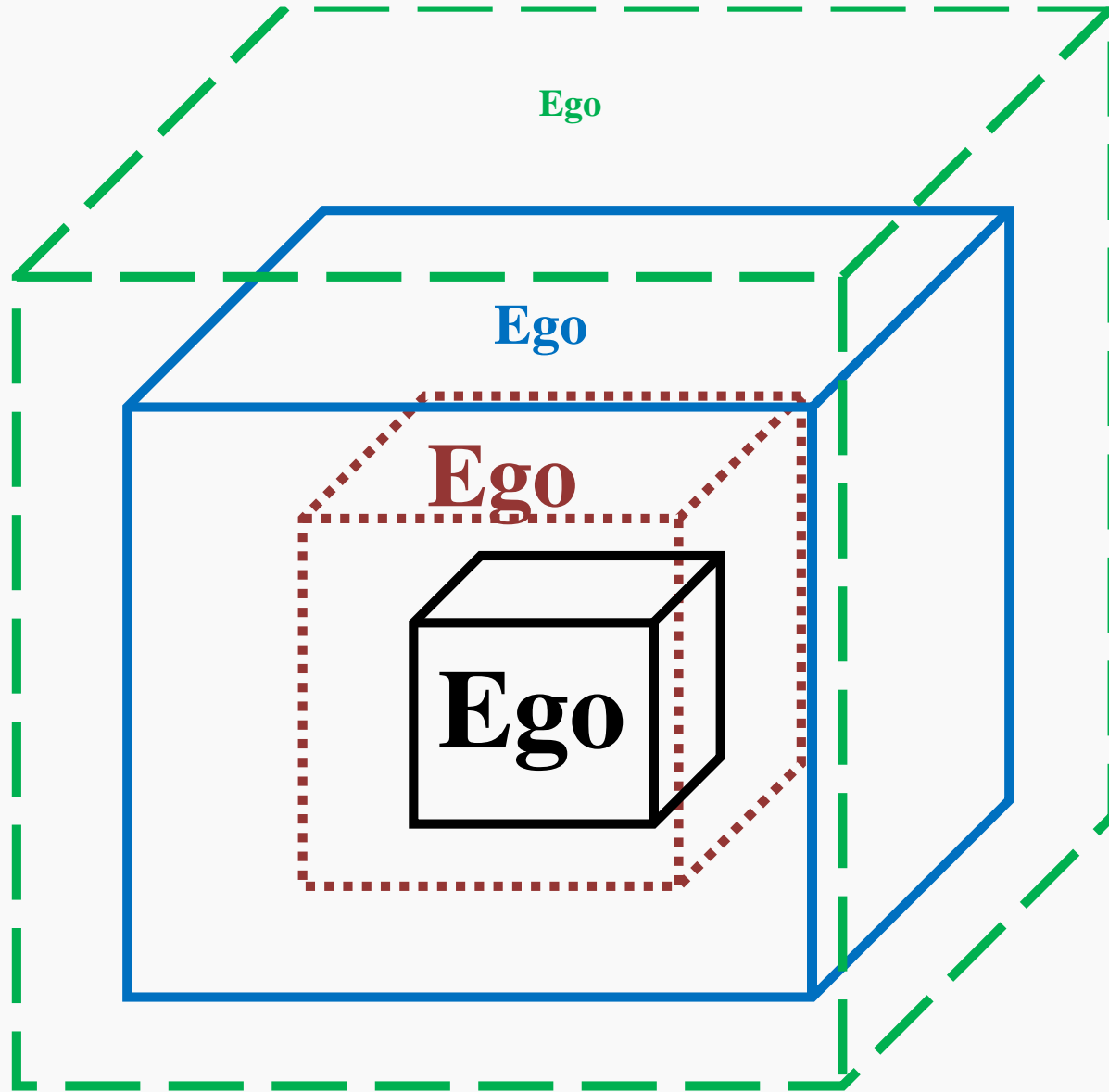
(2) 我聽聽也無防，不過  
我是不會明白的 = 有  
漏 I can't help listening.  
But I won't understand  
anyway.



(3) 我明，但馬上無明起 =



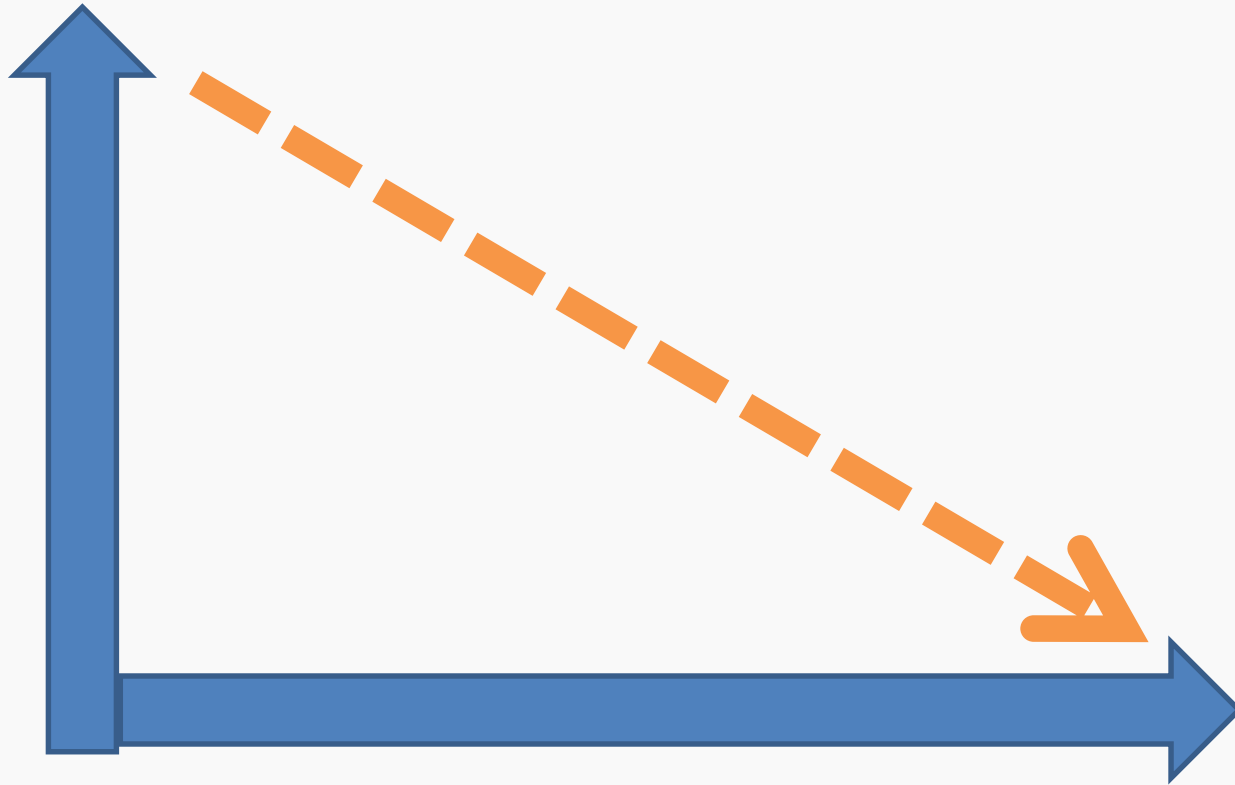
# 我执框 Ego box



# 心量和我执是反比例

Volume of Heart and egoism are inversely proportional

心量



我执

「無忘我」？

Forget me not



# 華嚴禪 Avatamsaka Zen

3. 認識到無限的概念是由有限的思維創造出來的。 Recognize that infinity is a concept created by the close mind or limited thinking box.

# 華嚴禪 Avatamsaka Zen

4. 當同學繼續擴大這個無窮的數算方案，每一個無窮大的數字都可以量化。“質”和“量”這二邊是可以超越的，就如“不可說”這抽象詞立即變成“可說”的具體單位。

When the student continues expanding this infinitesimal numbering scheme, every number is quantifiable no matter how large. The quality/quantity dual is transcended as the abstract term “unspeakable” becomes a concrete “speakable” unit.

# 数字方法的要点

## Key points of the number method

- 数字是大家熟悉和通用的语言  
Universal language
- 可以用数量来分析一个性质和抽象的概念  
Analyzing a qualitative abstract concept
- 打开心量 = 开悟 → 离二边 = 不二法门  
Open our minds → transcend duality



质 Qualitative

VS



量 Quantitative

位數字	算法	單位名稱
57,345	趣 x 趣	喻
114,689	喻 x 喻	無數
229,377	無數 x 無數	無數轉 (2次方)
458,753	無數轉 x 無數轉	無量
917,505	無量 x 無量	無量轉
1,835,009	無量轉 x 無量轉	無邊
3,670,017	無邊 x 無邊	無邊轉
7,340,033	無邊轉 x 無邊轉	無等
14,680,065	無等 x 無等	無等轉
29,360,129	無等轉 x 無等轉	不可數
58,720,257	不可數 x 不可數	不可數轉
117,440,513	不可數轉 x 不可數轉	不可稱
234,881,025	不可稱 x 不可稱	不可稱轉



位數字	算法	單位名稱
469,762,049	不可稱轉 unequalled <sup>2</sup> x 不可稱轉 unequalled <sup>2</sup>	不可思 inconceivable
939,524,097	不可思 inconceivable x 不可思 inconceivable	不可思轉 inconceivable <sup>2</sup>
1,879,048,193	不可思轉 inconceivable <sup>2</sup> x 不可思轉 inconceivable <sup>2</sup>	不可量 immeasurable
4652297985247205555 163324710981206017	不可量 immeasurable x 不可量 immeasurable	不可量轉 immeasurable <sup>2</sup>
9304595970494411110 326649421962412033	不可量轉 immeasurable <sup>2</sup> x 不可量轉 immeasurable <sup>2</sup>	不可說 unspeakable
1860919194098882222 0653298843924824065	不可說 unspeakable x 不可說 unspeakable	不可說轉 unspeakable <sup>2</sup>
3721838388197764444 1306597687849648129	不可說轉 unspeakable <sup>2</sup> x 不可說轉 unspeakable <sup>2</sup>	不可說不可說 unspeakably unspeakable
7443676776395528888 2613195375699296257	不可說不可說 unspeakably unspeakable x 不可說不可說 unspeakably unspeakable	不可說不可說轉 untold

# 六祖法寶壇經：付囑品第十

“The Sixth Patriarch’s Dharma Jewel Platform Sutra ” Chapter 10, FINAL INSTRUCTIONS

“不可说”是觉悟的最高境界吗？

...執空之人有謗經，直言不用文字。既云不用文字，人亦不合語言；只此語言，便是文字之相。」又云：「直道不立文字，即此不立兩字，亦是文字。見人所說，便即謗他言著文字，汝等須知自迷猶可，又謗佛經；不要謗經，罪障無數。

# 華嚴禪定：量度，專心/注意力(三摩地)

Avatamsaka Zen Samadhi state: Measurement, Concentration/Attention (Samadhi)

要達成這個既簡單又困難的任務，  
(可以又簡單又困難嗎?)，同學必須  
將精神處於高度集中，無時無刻專  
注的狀態；換句話說，在一個入定  
狀態，心靈放鬆，這刻生命的力量  
是強大的。

To accomplish this simple yet difficult task (another transcendental pair), the student must be in a state of concentration, focus and unlimited attention span; in other words, in a Samadhi state [入定] when the life force is strong while the mind is relaxed and focused.

# 華嚴禪：破參 Avatamsaka Zen : Answer

5. 處於這狀態中，同學開始明白，**有限/無限**這概念的產生，是源自自己的生命，從中得到第一手的經驗。即**有限/無限的對比**，**有限/無限的共存**。 In this state, the student experiences firsthand that finite/infinite is relative to one's own life-force; that finite/infinite can co-exist and not mutually exclusive; and yet comfortable with the traditional definition of finite versus infinite. Duality is relative, transcendence is absolute.

# 離二邊入不二門：解決矛盾

Transcend Duality

and enter the “Dharma Door of Non-duality” : Solving Contradictions

不須相互排斥。明白到二邊是相對的，超越是絕對的。雖然超越了有限與無限的傳統定義（出世間法），但是仍然接受世間傳統定義（世間法） 游戏规则。

They

need not be mutually exclusive. Understand that the two sides are relative and transcendence is absolute. Although it goes beyond the traditional definitions of finite and infinite (birth law), it still accepts the game rules of the traditional definition of the world (world law).





# 開悟的定義

- 打開心量 = [開] [吾] [心]
- [開悟] = [開] [吾] [心] = [開心] →  
入不二法門 → 學無量法門，產生  
無量問題 → 找到無量答案 → 明 →  
了 (解脫, 涅槃)



# 重要法門 → 重復開示

## Important Method - Repeated Teaching

練習這個自乘數字的擴大增值，重復出現在同一佛經的卷四十五，阿僧祇品，第三十章，佛以此教導“心王菩薩”。“王”字有三重意義，第一權力，“王”者是指掌握著管轄領域的權力。第二領域， Practice the expansion and increment of this Self-multiplying number , is repeated in the same sutra, Scroll #45, Asamkhya Article, Chapter 30 (卷四十五, 阿僧祇品, 第三十章) where the Tathagata instructed the Bodhisattva *Ruler of Heart* (心王菩薩). The word "king" has three meanings. The first power is "king". The word "king" refers to the power that holds the jurisdiction. The second meaning: territoriality,

# 心王菩薩

## The Bodhisattva *Ruler of Heart*

是形容其威力所及之廣泛領域，第三運作，是包括其管轄領域內一切的政治經濟社會運作。“心”是指心意識運作，所以“心王菩薩”的“心王”，是形容有能力去把握心靈的一切廣泛運作的修行人。意味著“大開吾心”。

It describes a wide range of areas within its power. The third operation is the political, economic and social operation that covers all areas under its jurisdiction. "Heart" refers to the operation of mind consciousness, so the "King of Heart" of "King of Heart Bodhisattva" refers to all practitioners who have the ability to grasp the extensive operation of mind. It means "open my heart".

# 是心王或是童子？

## Is it the King of Heart or the Apprentice?

佛陀的教法內容既然是一樣，那麼為什麼一位學徒是"童子"，另一位卻被稱為"心王"呢？

因為"心王菩薩"向佛直接詢問這個核心問題，而善財童子參師時，自在主童子無問自說。 Since the content of Buddha's teaching is the same, why is one apprentice a "boy" and the other a "king of the heart"? Because the "King of the Heart Bodhisattva" directly asked the Buddha this core question, and when the child of good fortune participates in the teacher, the 'free' boy does not asks himself.



結束  
THE END

感谢！

Thank You !

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# 小我反扑 Ego rebound

(1) 我不聽 = 自滿顛倒



(2) 我聽聽也無防，  
不過我是不會明  
白的 = 有漏



(3) 我明，但馬上無  
明起 = 雜信污染

