

LIAOSHIH CHIH-KUEI

Liao's Pointing to the Return

First Draft · Bilingual Edition



廖氏行

一 心
不 亂

獻詞

謹以此書，獻給吾師廖家騰、師母崔萍、愛妻、廖氏法門的家人們，以及——自己。

Dedication

I respectfully dedicate this book to my teacher, Liao Chia-teng; to my teacher's wife, Tsui Ping; to my beloved wife; to the family of the Liao lineage; and—to myself.

序

多數人在漫長的求道路上都曾經歷相似的困惑：書架上擺滿各種經典，筆記本寫得密密麻麻，卻發現生活依然如陷泥淖，內心的不安反而日益加深。這種感覺，就像是手中握著地圖，卻始終找不到對應的座標，再怎麼努力奔跑，似乎離平靜的彼岸仍有一段距離。這或許不是個人不夠努力，而是我們過去過於依賴外在的形式與儀式，反而忽略了向內探求的本質。真正的轉機，在於我們如何理解宇宙運行的機制。本書嘗試透過現代科學的視角來還原這些機制，為讀者提供一套可驗證、可操作的路徑。

過去，許多人受困於傳統「罪」與「罰」的框架中，認為必須透過不斷的贖罪或累積功德才能換取救贖。這樣的觀念會形成無形的心理負擔，讓我們忘卻了自身能量運作的原始力量。其實，真相遠比這些框架來得壯闊。從宇宙的角度來看，我們的本質其實是頻率高達 100 兆度的純能量體，佛經中稱之為「真心」。想像一下，我們原本是宇宙中極高頻的存在，為了體驗有形世界的豐富感受，我們自願調節頻率至 1000 度以下，穿上這件名為「肉體」的太空衣進入物質世界。這不是一場受罰的流放，而是一次勇敢的探索之旅。

當我們明白自己不是等待救贖的受害者，而是主動降頻的探險家時，整個修行的視野將豁然開朗。本書希望為這些探險家提供一本實用的操作手冊。當外在的尋求無法填補內心的空虛時，回歸本質便是最直接的答案。承認所有個體都具備相同的高頻能量本質——這不僅是一種靈性觀點，更是可以透過科學視角重新理解的客觀事實。

Preface

Most people, somewhere along the long road of seeking, have known a similar bewilderment: the shelves fill up with scriptures, the notebooks darken with notes, and yet life still feels like a bog underfoot, while the unease within only deepens. It is the sensation of holding a map but never finding the coordinate it points to—running as hard as you can, yet the far shore of peace stays just as distant. The fault is perhaps not insufficient effort, but that we have leaned too heavily on outward form and ritual and neglected the inward search that is the heart of the matter. The real turning point lies in how we understand the mechanism by which the universe runs. This book attempts to reconstruct that mechanism through the lens of modern science, offering the reader a path that is testable and operable.

In the past, many were trapped inside the framework of “sin” and “punishment,” believing salvation had to be bought through ceaseless atonement or the accumulation of merit. Such a notion forms an invisible psychological burden and makes us forget the original power of our own energy at work. The truth, in fact, is far grander than these frameworks. Seen from the scale of the cosmos, our essential nature is a body of pure energy vibrating at a frequency as high as 100 trillion degrees—what the sutras call the “True Mind.” Picture it: we were originally beings of extremely high frequency within the universe, and in order to taste the rich sensations of the formed world, we voluntarily lowered our frequency below 1,000 degrees, put on this spacesuit called the “flesh body,” and entered the material world. This was not an exile of punishment, but a journey of courageous exploration.

When we understand that we are not victims awaiting rescue but explorers who actively lowered our own frequency, the entire horizon of practice opens up. This book hopes to offer these explorers a practical operating manual. When the outward search fails to fill the emptiness within, returning to one’s essence is the most direct answer. To acknowledge that every

科學與佛法的對應關係

現代科學正在為古代智慧築起一座堅實的橋樑。許多修行者面對佛經中的玄奧語言時，常感到如霧裡看花，無法確定其真實含義。然而，當代物理學、數學與生物學的重大發現告訴我們：這些經典實際上記錄了宇宙演化與生命運作的精確藍圖。

就像拼圖逐漸完成的過程，每一個科學發現都在證實佛經的深層真理。量子力學的觀察者效應如同一把鑰匙，直接開啟了「萬法唯心造」這道千年謎題的大門。在實驗室中，我們可以重複驗證一個令人震撼的現象：觀察者的意識狀態確實會影響粒子的行為表現。這不是玄學，而是可重複的科學事實。

同樣令人驚嘆的是，生物學家發現基因中 97% 的非編碼 DNA 並非演化的垃圾，而是一部完整的編年史，彷彿詳細記錄了意識從高頻狀態降維至物質形態的轉換過程。而熱力學第二定律則為我們解開了人生為何充滿苦、老、病、死的謎團，同時也揭示了修行的本質：這是一場與「熵增」對抗的精密工程。

這些科學與古典智慧的對應關係，為我們打開了全新的理解視窗。頻率與共振不再是抽象的哲學概念，而是可以透過儀器測量、實驗驗證的物理現象。佛經所述不再是僅憑信仰接受的教條，而是對宇宙運行客觀規律的精確描述。

individual possesses the same high-frequency energetic essence is not merely a spiritual view-point—it is an objective fact that can be re-understood through the lens of science.

The Correspondence Between Science and the Dharma

Modern science is building a solid bridge to ancient wisdom. Facing the abstruse language of the sutras, practitioners often feel they are peering at flowers through fog, unable to fix the true meaning. Yet the major discoveries of contemporary physics, mathematics, and biology tell us that these scriptures in fact recorded a precise blueprint of cosmic evolution and the workings of life.

Like a jigsaw approaching completion, each scientific discovery confirms a deeper truth in the sutras. The observer effect of quantum mechanics is a key that directly opens the thousand-year riddle of “all phenomena are made by mind alone.” In the laboratory we can repeatedly verify a startling phenomenon: the conscious state of the observer does indeed influence the behavior of particles. This is not mysticism but a repeatable scientific fact.

Equally astonishing, biologists have found that the 97% of non-coding DNA in our genes is not the refuse of evolution but a complete chronicle—as if recording in detail the conversion of consciousness from a high-frequency state down through the dimensions into material form. The second law of thermodynamics, meanwhile, unravels the riddle of why human life is filled with suffering, aging, sickness, and death, and at the same time reveals the essence of practice: it is a precise engineering project waged against “entropy increase.”

These correspondences between science and classical wisdom open an entirely new window of understanding. Frequency and resonance are no longer abstract philosophical concepts but physical phenomena measurable by instruments and verifiable by experiment. What the sutras describe is no longer dogma accepted on faith alone, but a precise description of the objective laws by which the universe runs.

為了讓不同背景的讀者都能理解，書中採用雙重表達系統。傳統的佛學概念與現代科學概念，實際上描述的是相同的宇宙法則。以下是一些範例：

So that readers of differing backgrounds can all follow along, the book adopts a dual system of expression. Traditional Buddhist concepts and modern scientific concepts in fact describe the same cosmic laws. Here are a few examples:

佛學概念	科學概念	說明
佛	微中子	意識演化的起點 (1)，是萬物生成的種子。
因果	量子糾纏、能量守恆	宇宙的自動校正系統
業力	熵增	未平衡的能量累積

Buddhist Concept	Scientific Concept	Note
Buddha	Neutrino	The starting point of the evolution of consciousness (1); the seed from which all things arise.
Cause and effect	Quantum entanglement, conservation of energy	The universe's automatic correction system
Karma	Entropy increase	Accumulation of unbalanced energy

這些觀念可能會讓部份讀者剛開始閱讀此書時，感到疑惑或者不適應，然而，希望讀者能以開放的心態，去體會那超越言語的真理。

These notions may leave some readers puzzled or uneasy when they first open this book. Still, I hope the reader will, with an open mind, taste that truth which lies beyond words.

本書說明

本書內容取材自吾師廖家騰先生的教學記錄與文檔整理。廖老師長年苦心將其智慧與經驗，轉化為現代人能夠理解與操作的實踐方法，同時致力於將十方覺李國欽老師的「如來真實義」融入其中。透過與學生問答的方式，這些年來，老師積累了海量的文字資料。

A Note on This Book

The contents of this book are drawn from the teaching records and document archives of my teacher, Mr. Liao Chia-teng. Over many years Teacher Liao has painstakingly transformed his wisdom and experience into practical methods that modern people can understand and operate, while devoting himself to weaving in the “True Meaning of the Thus-Come” taught by Master Li Kuo-chin of Shih-fang Chüeh. Through years of question-and-answer exchanges with students, the teacher accumulated an ocean of written material.

本書並非試圖完整呈現記錄與文檔的所有內容，僅是希望從大海中取一瓢飲，嘗試轉化其中精華，作為自己的學習筆記，並供有緣人參考。在現今人工智慧的輔助下，終於能把諸多概念有系統的整合起來，讓這個念想得以實現。力有未逮之處，望讀者海涵，並以本章最後的表格中，吾師的官方資源網站為主。

This book does not attempt to present the entirety of those records and documents in full; it merely hopes to take a single ladleful from the sea, to transform its essence as my own study notes, and to offer it for the reference of those with the affinity to receive it. With the assistance of today's artificial intelligence, it has at last become possible to integrate many of these concepts systematically and to realize this aspi-

本書共分為八章，依循「認識 → 理解 → 實踐 → 圓滿」的邏輯展開：

- **第一章：本源**——從真如到細胞，解構宇宙演化的五個階段。
- **第二章：人身**——宇宙最精密的生物量子電腦，解析靈魂魄的生物機制。
- **第三章：因果**——宇宙的作業系統，解構因果律的物理本質。
- **第四章：業力**——能量債務的償還技術，三步華爾茲實操。
- **第五章：修行**——從「知道」到「做到」的量子躍遷。
- **第六章：法門**——量子共振的實修技術：「廖氏長音聖號」與「廖氏淨屋法」。
- **第七章：煉心**——從「計算」回歸「直覺」的工程，回歸本來面目。
- **第八章：大願**——乘願再來。

ration. For whatever falls short of the mark, I ask the reader's forbearance, and direct them to the official resource websites of my teacher listed in the table at the end of this chapter.

The book is divided into eight chapters, unfolding along the logic of “recognize → understand → practice → fulfill”:

- **Chapter One: The Source**—from True Suchness to the cell, deconstructing the five stages of cosmic evolution.
- **Chapter Two: The Human Body**—the universe's most precise biological quantum computer; an analysis of the biological mechanism of soul, ethereal soul, and corporeal soul.
- **Chapter Three: Cause and Effect**—the operating system of the universe; deconstructing the physical essence of the law of causation.
- **Chapter Four: Karma**—the technology of repaying energetic debt; the hands-on practice of the three-step waltz.
- **Chapter Five: Practice**—the quantum leap from “knowing” to “doing.”
- **Chapter Six: The Methods**—the practical techniques of quantum resonance: the “Liao Long-Tone Sacred Sound” and the “Liao Space-Purification Method.”
- **Chapter Seven: Refining the Mind**—the engineering of returning from “calculation” to “intuition,” recovering the original face.
- **Chapter Eight: The Great Vow**—returning by the power of vow.

本書介紹的兩大實修方法：「廖氏長音聖號」、「廖氏淨屋法」都經過長期實踐驗證，目標是協助修行者脫離痛苦狀態，重新找回內在的能量平衡。這些都是可以立即應用的工具。有急迫狀況的有緣人可直接翻閱第六章，搭配官方網站的影音資源，運用吾師法門。

感恩老師、師母的愛與教誨，也感恩所有與老師、師母結緣的家人們。正是因為有您們的提問與老師的解答，才讓這本書得以面世。這是一本由家人們、由眾生共同成就的書。老師很喜歡彈鋼琴，這本書是吾斗膽整理編輯而成的指月樂譜。希望有緣的讀者們，能從此書聆聽到真心的慈悲大愛，順著指月的音符，知行合一，圓滿如意。吾懷著深深的敬意，以「廖氏行」為筆名編撰此書，並將其名為《廖氏指歸》。

The two principal practices introduced in this book—the “Liao Long-Tone Sacred Sound” and the “Liao Space-Purification Method”—have both been verified through long practice. Their aim is to help the practitioner escape states of suffering and recover inner energetic balance. These are tools that can be applied immediately. Those in urgent circumstances may turn directly to Chapter Six and, together with the audio and video resources on the official website, apply the teacher’s method.

I give thanks for the love and teaching of my teacher and his wife, and for all the family members who have formed an affinity with them. It was precisely your questions and the teacher’s answers that allowed this book to come into being. This is a book accomplished jointly by the family. The teacher loves to play the piano; this book is the moon-pointing score that I have presumed to compile and edit. I hope readers with the affinity to receive it may hear, through this book, the compassion and great love of the True Mind, and—following the moon-pointing notes—unite knowing and doing, and find fulfillment as they wish. With deep respect, under the pen name “Liaoshih Hsing,” I have compiled this book and titled it *Liaoshih Chih-kuei* (Liao’s Pointing to the Return).

官方資源

廖老師官方網站	happy-portal.netlify.app
廖老師官方 YouTube	youtube.com/@pingsui1393
長音聖號影片教學	youtube.com/watch?v=qGLApm92KyI
長音聖號六十分鐘音檔	happy777.netlify.app/assets/audio/1.aac

Official Resources

Teacher Liao’s official website	happy-portal.netlify.app
Teacher Liao’s official YouTube	youtube.com/@pingsui1393
Long-Tone Sacred Sound video tutorial	youtube.com/watch?v=qGLApm92KyI
Long-Tone Sacred Sound 60-minute audio	happy777.netlify.app/assets/audio/1.aac

第一章：本源——從真如到細胞

宇宙萬有的演化並非隨機的偶然，而是一場精密嚴謹的能量降頻過程。生命的本質在於心，而我們所處的現象界，則是心透過意識投射而成的全息影像。若要理解「人」從何而來，必須回溯至宇宙大爆炸前的真如本體，並釐清從純能量到物質固化的關鍵機制。所謂的「精密嚴謹」，指的正是這套從心到物質的能量轉換公式，其運作絲毫不爽，沒有任何意外。這是一場從無形到有形、從高溫到冷卻的壯麗物理實驗。

一、源起：心與意識的分野

一切的起點，名為心，亦即真如、真心、自己。「心」是自己第一順位的創造，又稱為「如」，等於平等平衡與唯一。此時心與自己是一體的，處於止態不動三摩地。這裡所說的三摩地，意為「定」，指心念專一、不散亂的狀態。這是一種絕對的「止」態，如如不動，圓滿俱足，處於 0 的空性狀態。在老師的物理佛學體系中，這股最高頻的狀態即是「如」——妙元真心，處於第六度空，能量高達 **100 兆度**，是宇宙的本體，未顯化前的絕對存在。

然而，當絕對靜止的真心起念而動，「心能」與「心力」衝破本體，經由奇異點（蟲洞）噴發，創造了一個與本體平行的時空，這就是「意識宇宙」。當「如」的心力與心能進入整體宇宙後，便展現為「如來」——妙明真心，處於第五度空，以金黃色光的形式顯化於宇宙中，能量同樣高達 **100 兆度**。簡言之，「如」是能量的

Chapter One: The Source—From True Suchness to the Cell

The evolution of all that exists in the universe is no random accident but a precise and rigorous process of energy lowering its frequency. The essence of life is mind, and the phenomenal world we inhabit is a holographic image projected by mind through consciousness. To understand where the “human” comes from, we must trace back to the True-Suchness substance that preceded the Big Bang, and clarify the key mechanism by which pure energy solidifies into matter. What is meant by “precise and rigorous” is exactly this formula of energy conversion from mind to matter, which operates without the slightest error and admits no accident. It is a magnificent physics experiment running from the formless to the formed, from high heat to cooling.

I. Origin: The Division of Mind and Consciousness

The starting point of everything is named mind—also True Suchness, the True Mind, the Self. “Mind” is the Self’s first-order creation, also called “Suchness,” equal to equality, balance, and uniqueness. At this stage mind and Self are one, dwelling in the still, unmoving samadhi. The samadhi spoken of here means “concentration”—the state of single-pointed, unscattered mind. It is an absolute state of “stillness,” thus thus unmoving, perfect and complete, dwelling in the emptiness of 0. In the teacher’s physical-Buddhist system, this highest-frequency state is “**Suchness**”—the subtle-origin True Mind, dwelling in the sixth-dimensional void, with energy as high as **100 trillion degrees**: the substance of the universe, the absolute existence before manifestation.

Yet when the absolutely still True Mind stirs a thought into motion, “mind-energy” and “mind-force” burst through the substance and erupt through the singularity (the wormhole), creating a spacetime parallel to the substance—this is the “universe of consciousness.” When

源頭與本體（0，絕對靜止），而「如來」是這股能量遍滿宇宙的運作狀態（從0生出的清淨心）。如果說真心是永恆不動的「本體」（硬體主機），那麼意識宇宙就是其動態變化的「應用程式」（軟體）。在這個新生的意識宇宙中，原本統一的0分裂為陰陽，形成了最初的1（佛，10兆度），這便是演化的起點。

意識宇宙最核心的定義，在於它是真心的一份複製品。然而，這兩者有著本質上的物理差異。真心宇宙（對應於0）處於絕對的「止」態，無時間與空間，圓滿俱足，是連續的、無縫的整體。相對地，意識宇宙（對應於1及其後的萬有）是真心的平行宇宙，其本質是一個自帶二元對立參數的模擬器——這裡沒有絕對的「止」，只有不斷的生滅變化與分別。佛法將這種現象的循環描述為「成住壞空」四個階段：生成、存續、衰敗、消亡，周而復始。

因此，心宇宙是「原件」，而意識宇宙是「複製品」或「虛擬現實」。我們所處的意識佛法現象宇宙，完全是從心宇宙拷貝而來的副本。這個新宇宙的存在目的，是為了讓心透過意識這個工具，在動靜變化中進行體驗，這裡便是一切修行的道場。心本自圓滿，為何還要創造意識宇宙？這涉及「體驗」與「遊戲」的本質——心透過創造意識宇宙，得以在動靜變化中認識自己、體驗自己。就像鏡子需要物體才能映照，心需要意識宇宙來展現其無限的可能性。

the mind-force and mind-energy of “Suchness” enter the whole universe, they appear as the **“Thus-Come (Tathāgata)”**—the subtle-bright True Mind, dwelling in the fifth-dimensional void, manifesting throughout the universe as golden light, with energy likewise as high as **100 trillion degrees**. In short, “Suchness” is the source and substance of energy (0, absolute stillness), while the “Thus-Come” is the operating state of that energy pervading the universe (the pure mind born from 0). If the True Mind is the eternally unmoving “substance” (the hardware mainframe), then the universe of consciousness is its dynamically changing “application” (the software). In this newborn universe of consciousness, the originally unified 0 split into yin and yang, forming the first 1 (Buddha, 10 trillion degrees)—and this is the starting point of evolution.

The most central definition of the universe of consciousness is that it is a copy of the True Mind. Yet the two differ in essential physics. The True-Mind universe (corresponding to 0) dwells in absolute “stillness,” without time or space, perfect and complete, a continuous and seamless whole. By contrast, the universe of consciousness (corresponding to 1 and all that follows) is the parallel universe of the True Mind, and its essence is a **simulator that comes built-in with dual-opposition parameters**—here there is no absolute “stillness,” only ceaseless arising-and-perishing change and discrimination. The Dharma describes this cyclical phenomenon in four stages: “formation, abiding, decay, emptiness”—arising, persisting, decaying, vanishing, round and round.

Thus the mind-universe is the “original,” and the universe of consciousness is the “copy” or “virtual reality.” The phenomenal universe of conscious Dharma that we inhabit is entirely a duplicate copied from the mind-universe. The purpose of this new universe’s existence is to let mind, through the instrument of consciousness, undergo experience amid the changes of motion and stillness; here is the training ground of all practice. If mind is inherently perfect, why create the universe of consciousness at all?

二、意識宇宙的物理架構

在進入具體的演化階段前，必須先提及一個至關重要的物理機制——如來薄膜。在意識宇宙的最外圍，包裹著一層薄薄的、呈現金黃色的薄膜。若無此膜的束縛，宇宙內部強大的能量將無限制地向外散逸，最終導致結構的崩解與消失。這層膜如同巨大的容器，將內容物緊緊固定在一起、束縛為一體的保護機制，也是區隔「空」與「色」的終極邊界。「如來」意為「如其本來」或「從真如而來」。如來本身清淨不染，卻是萬物得以存在的根本條件。因此，如來不僅是心性的最高境界，在宏觀物理上，祂也是維持宇宙形態不滅、防止能量耗散的終極邊界。

這揭示了一個深刻的真理：質量的起源，即是業力的起源。近代科學家發現了一種充滿宇宙的能量場，稱為希格斯場，並將其對應的粒子稱為「上帝粒子」。從物理定義來看，粒子原本是以光速移動的純能量，不具質量；但當它們穿過希格斯場時，會受到「剎車效應」，被迫減速，將高頻能量轉化為低頻的「質量」。老師以「如來薄膜」詮釋這一機制：當純能量（心）因「動念」而啟動剎車，便產生了質量（掛礙），從此墮入物質界，開始受重力與時間束縛的旅程。希格斯場「賦予質量卻自身無質量」的特性，恰好對應了如來「清淨不染，卻為萬物存在之根本」的義理。

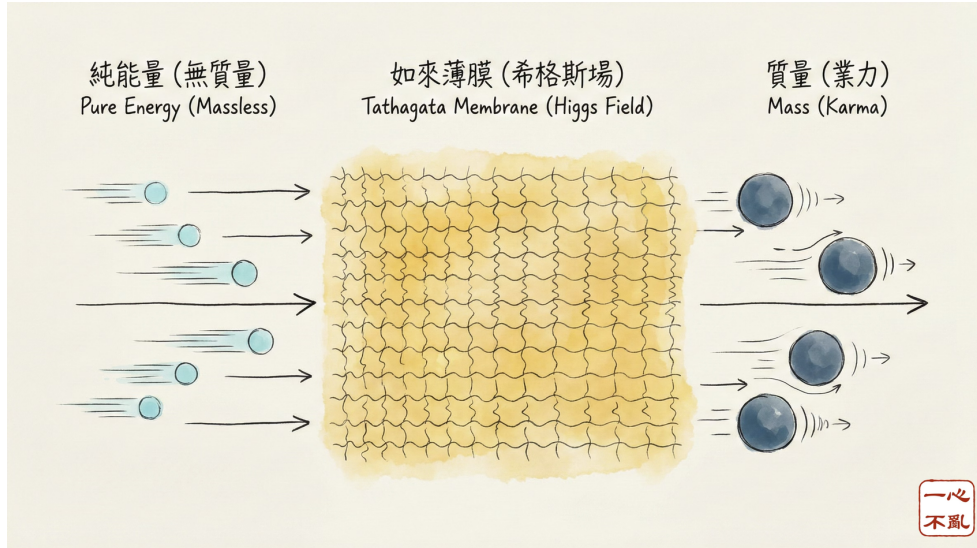
This touches the essence of “experience” and “play”—mind, by creating the universe of consciousness, can come to know and experience itself amid the changes of motion and stillness. Just as a mirror needs an object in order to reflect, mind needs the universe of consciousness to display its infinite possibilities.

II. The Physical Architecture of the Universe of Consciousness

Before entering the concrete stages of evolution, we must mention a crucial physical mechanism—the Thus-Come membrane. At the outermost perimeter of the universe of consciousness wraps a thin, golden-yellow membrane. Without the binding of this membrane, the powerful energy within the universe would dissipate outward without limit, finally bringing about the collapse and disappearance of structure. This membrane is like an immense container, a protective mechanism that fixes its contents tightly together and binds them into a whole; it is also the ultimate boundary separating “emptiness” from “form.” “Thus-Come” means “as it originally is” or “coming from True Suchness.” The Thus-Come is itself pure and undefiled, yet it is the fundamental condition that allows all things to exist. Therefore the Thus-Come is not only the highest realm of mind-nature; on the macro-physical level it is also the ultimate boundary that maintains the form of the universe against extinction and prevents energy from dissipating.

This reveals a profound truth: the origin of mass is the origin of karma. Modern scientists discovered a field of energy filling the universe, called the Higgs field, and named its corresponding particle the “God particle.” By physical definition, a particle is originally pure energy moving at light speed with no mass; but as it passes through the Higgs field it undergoes a “braking effect,” is forced to decelerate, and converts high-frequency energy into low-frequency “mass.” The teacher interprets this mechanism through the “Thus-Come membrane”: when pure energy (mind) engages the brake because of “stirring a thought,” mass (encumbrance) is produced, and from then on it

falls into the material realm, beginning a journey bound by gravity and time. The Higgs field's property of “conferring mass while having none itself” corresponds exactly to the doctrine of the Thus-Come: “pure and undefiled, yet the root condition for the existence of all things.”

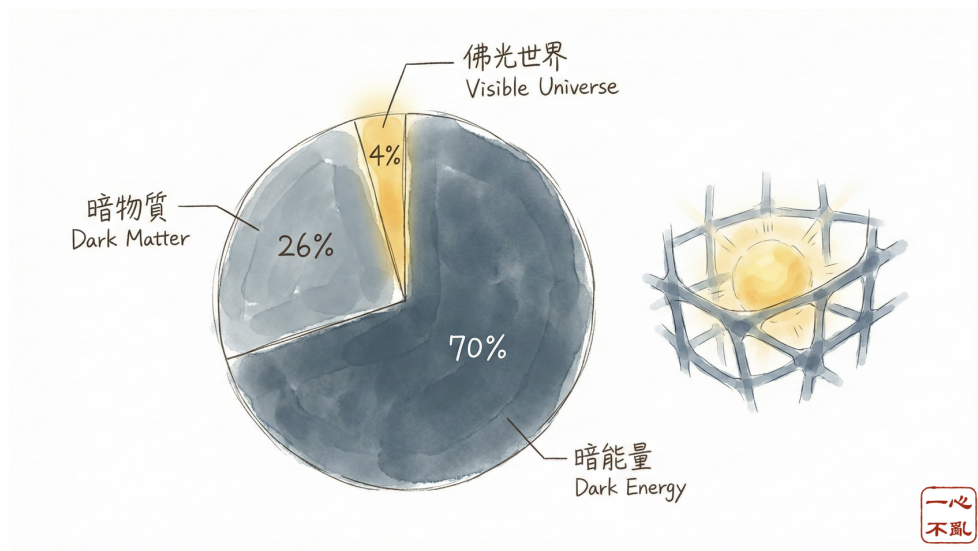


■ 粒子穿過如來薄膜獲得質量，這是業力的物理起源。

■ *Particles passing through the Thus-Come membrane acquire mass; this is the physical origin of karma.*

從能量結構來看，意識宇宙是一個精密的物理系統，由可見的「光」與不可見的「暗」共同構成。這不僅是佛法觀點，更與現代天文物理學的發現不謀而合。當心能與心力雙弦共振，產生了宇宙的第一束光，即「覺」與「識我」能量。這股能量形成了我們所認知的物質世界，稱之為佛光世界——由佛（微中子）、法（光粒子）、僧（元素）等高能粒子降頻演化而成，僅佔整個宇宙的 4%。剩餘的 96% 由 70% 的暗能量與 26% 的暗物質組成，如同建築的鷹架，支撐著中間發光的佛光世界，防止其坍塌回歸於心。這無形無影的支撐結構為黑光世界。

Viewed from energy structure, the universe of consciousness is a precise physical system composed jointly of visible “light” and invisible “dark.” This is not only a Buddhist view but coincides with the findings of modern astrophysics. When mind-energy and mind-force resonate as a twin string, the universe’s first beam of light is produced—the energy of “awareness” and “the I that cognizes.” This energy forms the material world we know, called the world of Buddha-light—evolved by the frequency-lowering of high-energy particles such as Buddha (neutrino), Dharma (light particle), and Sangha (element), and accounting for only 4% of the whole universe. The remaining 96% is composed of 70% dark energy and 26% dark matter, which like the scaffolding of a building support the luminous world of Buddha-light in the middle and prevent it from collapsing back into mind. This formless, shadowless supporting structure is the world of black light.



■ 佛光世界只佔 4%，暗能量暗物質佔 96% 作為支架。

意識宇宙的運作邏輯建立在二元對立之上。真心的「0」（一體）分裂後，產生了陰與陽（心能與心力），意識宇宙的本質便是「分別」。宇宙初始是爆衝的純能量，若無控制將瞬間毀滅。下三界（天地人）的設計便如同在意識上裝了煞車，透過層層降頻，將純能量密度化為物質。整個意識宇宙就像一套預先寫好的巨大程式，所有的成住壞空、因緣果報，都是程式的運行規則。我們（靈魂）則如被植入特定晶片（業力與習性）的存在，在這程式中扮演角色，經歷生老病死。

雖然意識宇宙對身處其中的我們來說無比真實，但它是「實相非相」——意指這個宇宙「真實存在」（實相），但其本質是「空性的投影」（非相），如同電影畫面真實呈現在眼前，但銀幕上並無實物。意識宇宙是一個巨大的實驗場或遊樂場，心（自己）是設計者與觀眾，意識（我）是演員。我們在這個由光、音、色構成的全息影像中，透過「念念相續」的意識流去體驗生命，最終目的是看穿這場戲的本質，從意識的喧囂回歸到心的寂靜。

■ *The world of Buddha-light is only 4%; dark energy and dark matter make up 96% as scaffolding.*

The operating logic of the universe of consciousness is built upon dual opposition. After the True Mind's "0" (the one) splits, yin and yang are produced (mind-energy and mind-force), and the essence of the universe of consciousness becomes "discrimination." The universe at its start is bursting pure energy that, uncontrolled, would be instantly destroyed. The design of the lower three realms (heaven, earth, human) is like installing brakes on consciousness: through layer upon layer of frequency-lowering, pure energy is densified into matter. The whole universe of consciousness is like one immense pre-written program, in which all formation-abiding-decay-emptiness and all cause-condition-effect-retribution are the running rules of the program. We (the soul) are like existences implanted with a particular chip (karma and habit), playing roles within this program and undergoing birth, aging, sickness, and death.

Although the universe of consciousness is utterly real to those of us within it, it is "real-aspect yet not-aspect"—meaning this universe "truly exists" (real-aspect), yet its essence is the "projection of emptiness" (not-aspect), just as a film image truly appears before the eyes while no real object exists on the screen. The universe of consciousness is an immense experimental ground or playground; mind (the Self) is the designer and audience, and consciousness (the

I) is the actor. Within this holographic image composed of light, sound, and color, we experience life through the stream of consciousness of “thought succeeding thought,” and the final aim is to see through the essence of this drama and return from the clamor of consciousness to the stillness of mind.

三、參數 15：宇宙的離散常數

意識宇宙之所以能呈現出「萬物並存」的景象，而非糊成一團的能量，是因為它建立在一個關鍵的物理特性上：離散性（Discrete）。真心本體是連續的（0），但意識宇宙是數位化、顆粒狀的。維持這個離散結構、防止萬物坍縮回「一」的關鍵機制，在於一個宇宙通用的間隔常數——參數 15。這個參數並非僅指單一的長度單位，而是存在於微觀粒子、人際關係乃至時空維度之中的緩衝常數，界定了「獨立存在」與「融合糾纏」的臨界點。

意識宇宙是由粒子構成的。從最微小的佛（微中子）、法（光粒子）到僧（元素），乃至宏觀的星球與人體，皆建立在粒子的基礎上。宇宙中任何距離皆以 15 為單位間隔（如 15 飛米、15 微米、15 光年）。若小於這個參數，A 粒子與 B 粒子就會在同一時空重疊、糾纏，無法分辨彼此，獨立狀態隨即消失。這意味著，我們的世界並非平滑的流體，而是由一個個保持著 15 間隔的「點」所組成的，就像螢幕上的像素，必須有間距才能顯示出清晰的圖像；若像素融合，圖像即刻消失。在電子繞行原子核的結構中，電子軌道之間也存在著特定的間隔參數，確保微觀世界以振動與頻率運作，而非混亂的碰撞。

III. Parameter 15: The Discrete Constant of the Universe

The reason the universe of consciousness can present a scene of “myriad things coexisting” rather than a single blurred mass of energy is that it is built upon a key physical property: discreteness. The True-Mind substance is continuous (0), but the universe of consciousness is digitized and granular. The key mechanism that maintains this discrete structure and prevents all things from collapsing back into “one” is a universal interval constant—Parameter 15. This parameter does not refer merely to a single unit of length; it is a buffer constant present in micro-particles, in human relationships, and even in the dimensions of spacetime, defining the critical point between “independent existence” and “fused entanglement.”

The universe of consciousness is composed of particles. From the most minute Buddha (neutrino) and Dharma (light particle) to Sangha (element), and on to macroscopic stars and human bodies, all are built on the foundation of particles. Any distance in the universe is intervalled in units of 15 (such as 15 femtometers, 15 micrometers, 15 light-years). Below this parameter, particle A and particle B overlap and entangle in the same spacetime, becoming indistinguishable, and their independent state vanishes at once. This means our world is not a smooth fluid but is composed of individual “points” each holding a 15-interval—like the pixels on a screen, which must keep their spacing to display a clear image; if the pixels merge, the image vanishes instantly. In the structure of electrons orbiting a nucleus, a specific interval parameter likewise exists between electron orbits, ensuring that the microscopic world runs by vibration and frequency rather than by chaotic collision.

如果宇宙是離散的點，為何我們感覺時間與動作是連續的？這源於大腦的「渲染」機制。生命現象是「念念相續」、「前念滅後念生」，就像電影膠捲，每一格畫面（念頭）都是獨立、靜止的，但因為播放速度極快（阿秒級別），在觀察者的意識中產生了「連續」的錯覺。意識運作就好比電腦語言的 0 與 1，是一連串的「開」與「關」，因此，意識宇宙是數位化的，而非類比式的。參數 15 可以被視為「幀」與「幀」之間的空白，或是粒子振動波形的波谷，它是維持「變動」的必要條件。如果沒有這個間隔，所有時間點將坍縮成一個點（當下），「過程」將不復存在。

在更高維度的視角，15 是連接不同時空的通道參數。它代表蟲洞（左黑洞、右白洞）一進一出的中線，是陰陽兩股能量相吸相斥的平衡點。若將 15 分開，則各佔 7.5，對應到個人的七識分別強度。當我們談論時空折疊時，那個「折痕」就是 15——它是點與點、線與線、面與面之間固定的分合參數區，也是宇宙（時間）與世界（空間）的分界線。稱之為「奇大異軌道線」。

而，在人類互動中，參數 15 具象化為一個生死攸關的安全距離：15 公分。這是「觀察者」與「被觀察對象」之間必須保持的最小距離。保持 15 公分以上，我們才能客觀地「覺察」事物，不被捲入其中；一旦突破這個距離，觀察者效應消失，轉為糾纏。就好像外科醫生無法為自己親人開刀一樣，生物進入 15 公分內即進入「生命極限」的恐懼區——在此距離內，磁場過度摩擦會產生劇烈的愛恨情仇，理智將崩潰，因果業力便在此爆發。

If the universe is discrete points, why do we feel time and motion to be continuous? This arises from the brain's "rendering" mechanism. The phenomenon of life is "thought succeeding thought," "the prior thought perishing as the next arises," like a strip of film in which each frame (thought) is independent and still, but which—because the playback speed is extremely fast (on the attosecond scale)—produces the illusion of "continuity" in the observer's consciousness. The operation of consciousness is like the 0s and 1s of computer language, a string of "ons" and "offs"; therefore the universe of consciousness is digital, not analog. Parameter 15 may be regarded as the blank between "frame" and "frame," or the trough of a particle's vibrational waveform; it is the necessary condition for maintaining "change." Without this interval, all points of time would collapse into a single point (the present moment), and "process" would cease to exist.

From a higher-dimensional view, 15 is the channel parameter connecting different spacetimes. It represents the centerline of the wormhole's one-in, one-out (left black hole, right white hole), the balance point at which yin and yang—two streams of energy—attract and repel. Split 15, and each side takes 7.5, corresponding to the discriminating intensity of the individual's seven consciousnesses. When we speak of folding spacetime, that "crease" is 15—it is the fixed parameter zone of joining and parting between point and point, line and line, plane and plane, and also the dividing line between the universe (time) and the world (space). It is called the "great-singular orbital line of difference."

In human interaction, Parameter 15 takes concrete form as a life-and-death safe distance: 15 centimeters. This is the minimum distance that must be kept between "observer" and "observed object." Holding above 15 centimeters, we can objectively "perceive" things without being swept into them; once we breach this distance, the observer effect disappears and turns into entanglement. Just as a surgeon cannot operate on his own kin, a living being that enters within 15 centimeters enters the fear-zone

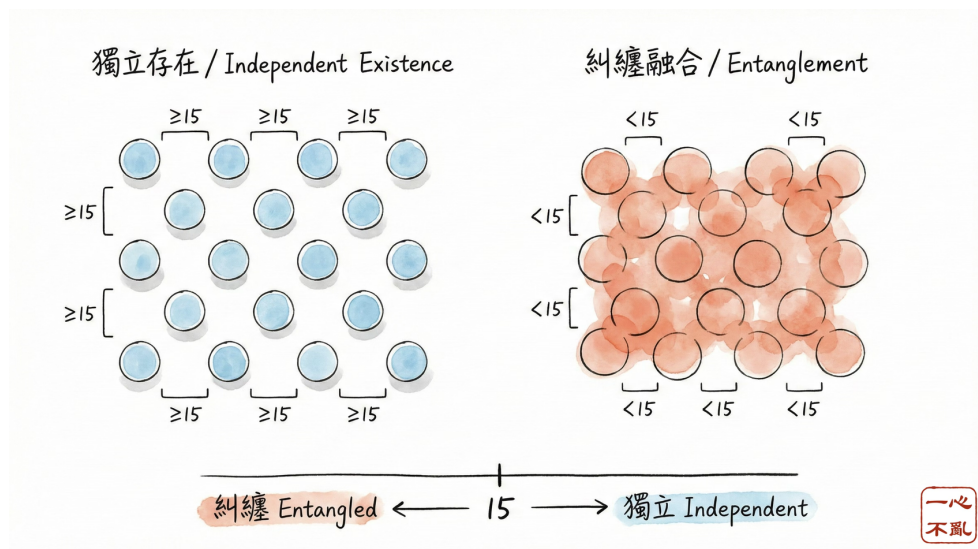
這揭示了「離散性」在哲學上的終極功能：創造二元對立。只有當 A 與 B 保持距離（離散），A 才能「觀察」到 B。如果 A 與 B 融合（連續），則觀察者與被觀察者同時消失，回歸到真心的絕對狀態（0）。因此，所謂的「實相」，其實是建立在將原本統一的本體強行切割成無數個保持 15 間隔的「碎片」之上。意識宇宙必須是離散的，因為只有在離散的架構下，「我」與「世界」的分別才能成立。

這個參數並非憑空創造，古人早有直覺性的認知：農曆十五月圓代表圓滿、道教有十五層天的概念、音樂的十二平均律加上三個基礎音階形成完整音階體系。參數 15 是宇宙為了維持秩序所設定的「緣」，它是維持萬物「獨立存在」的保護膜，也是區隔「客觀觀察」與「主觀糾纏」的物理界線。小於此數值，獨立的「我」便消失，融入混亂的「我們」或「業力網」之中。意識（現象界）是離散的、顆粒狀的、數位化的，它依賴間隔來維持「存在」的幻象；真心（本體界）才是連續的、無縫的、不可分割的。修行，從物理學角度看，就是跨越這個 15 的間隔，將離散的「多」回歸到連續的「一」，最終止於「零」。

of the “life limit”—within this distance, excessive friction of magnetic fields generates violent love, hate, and passion, reason collapses, and karmic cause-and-effect erupts here.

This reveals the ultimate philosophical function of “discreteness”: the creation of dual opposition. Only when A and B keep their distance (discrete) can A “observe” B. If A and B fuse (continuous), then observer and observed vanish together, returning to the absolute state of the True Mind (0). Therefore what is called “real-aspect” is in fact built upon forcibly cutting the originally unified substance into countless “fragments” each holding a 15-interval. The universe of consciousness must be discrete, because only within a discrete architecture can the discrimination between “I” and “world” hold.

This parameter was not created out of nothing; the ancients had an intuitive grasp of it long ago: the full moon of the fifteenth lunar day signifies completeness; Taoism holds the concept of fifteen heavens; music’s twelve-tone equal temperament plus three foundational scale degrees form a complete scale system. Parameter 15 is the “affinity” the universe set in order to maintain order; it is the protective film maintaining the “independent existence” of all things, and the physical boundary separating “objective observation” from “subjective entanglement.” Below this value, the independent “I” vanishes, merging into the chaotic “we” or “karmic web.” Consciousness (the phenomenal realm) is discrete, granular, digital; it depends on intervals to maintain the illusion of “existence.” The True Mind (the substance realm) is continuous, seamless, indivisible. Practice, from the standpoint of physics, is precisely the crossing of this 15-interval—returning the discrete “many” to the continuous “one,” and finally coming to rest at “zero.”



■ 宇宙萬物必須保持 15 單位間隔才能獨立存在，否則會糾纏融合。

■ All things in the universe must maintain a 15-unit interval to exist independently; otherwise they entangle and fuse.

四、一花開五葉：能量的層級演化

IV. One Flower Opens Five Petals: The Tiered Evolution of Energy

意識宇宙的形成，實質上是一場能量不斷降低頻率、物質密度不斷增加的過程。此過程就好比「一花開五葉」。這裡的「一花」指的是如/如來（100 兆度），作為宇宙能量的絕對頂點與源頭；而「五葉」則代表從這朵花綻放而出的五個法界位階：佛（微中子）、法（光粒子）、僧（元素）、神鬼（分子）、人（細胞）。「一花開五葉」語出禪宗達摩祖師，原指禪宗傳承的五代祖師。老師借用此典，將其還原為宇宙演化的五個物理階段，恰與佛法的「五蘊」（色受想行識）、中醫的「五行」（金木水火土）形成呼應——這並非巧合，而是古人對宇宙結構的直覺式認知。

The formation of the universe of consciousness is in essence a process in which energy continually lowers its frequency and material density continually increases. This process is like “one flower opening five petals.” The “one flower” here refers to **Suchness / the Thus-Come** (100 trillion degrees), the absolute apex and source of cosmic energy; the “five petals” represent the five Dharma-realm ranks blooming forth from this flower: Buddha (neutrino), Dharma (light particle), Sangha (element), god-and-ghost (molecule), and human (cell). “One flower opens five petals” comes from the Chan patriarch Bodhidharma, originally denoting the five generations of Chan transmission. The teacher borrows this allusion and restores it as the five physical stages of cosmic evolution—corresponding precisely to the “five aggregates” of the Dharma (form, sensation, perception, formation, consciousness) and the “five phases” of Chinese medicine (metal, wood, water, fire, earth). This is no coincidence, but the ancients’ intuitive cognition of cosmic structure.

演化過程嚴格遵守物理學的能量守恆與熱力學定律（熵增）。這不是隨意的突變，而是能量頻率有秩序的降低，就像水蒸氣（氣態）冷卻成水（液態），最後凍結成冰（固態），宇宙也是從高頻的「微中子」一路冷卻凝固成「細胞」。

The evolutionary process strictly obeys the conservation of energy and the laws of thermodynamics (entropy increase). This is not arbitrary mutation but the orderly lowering of energy frequency—just as water vapor (gas) cools into wa-

在進入五階段演化之前，必須先定義一個關鍵參數：「度」。這並非一般物理學中的溫度單位，而是結合了「微觀物理運動」與「業力修證效率」的雙重定義。

從物理運動的層次來看，「度」代表微觀粒子的**振動頻率與自旋速度**——即每秒振動、自轉、自旋（轉一圈）的次數。在老師的宇宙光譜中，能量與物質是一體兩面的存在，其差異僅在於振動頻率的高低。當意識能量處於極高頻的振動狀態，如微中子（佛）的每秒 10 兆次自旋，或光粒子（羅漢）的每秒 6 兆次自旋，它們呈現為無形無相、具備互穿性的「純能量」或「光」。相反地，當振動頻率降低，能量發生「捲曲」與「剎車」，就會凝聚成有形的物質。人類的能量之所以在 1000 度以下，是因為我們的構成單元（細胞）振動頻率極低，能量被「物化」為固態肉體。

從修行的層次來看，「度」被賦予了時間與效率的定義，對應於民俗文化中的「歲」。老師指出：「歲是修行的年度，就是完成平衡『業緣』的次數。」所謂「一歲」並非指時間的流逝，而是指在這一單位時間內，能夠修掉或平衡 365 件業緣。因此，高能量（高度數）代表著極高的業力處理效率與意識運算速度。如來與佛擁有兆級的能量度數，意味著祂們能在極短的瞬間處理無量無邊的訊息與緣分，達到絕對的平等與平衡；而人類能量低，處理業緣的速度緩慢，因此受困於線性的時間流逝與生老病死之中。

ter (liquid) and finally freezes into ice (solid), the universe too cools and congeals all the way from the high-frequency “neutrino” down to the “cell.”

Before entering the five-stage evolution, we must define a key parameter: “**degree**.” This is not the temperature unit of ordinary physics, but a dual definition combining “microscopic physical motion” with “the efficiency of karmic realization.”

From the level of physical motion, “degree” represents the **vibrational frequency and spin speed** of micro-particles—the number of vibrations, rotations, and spins (one full turn) per second. In the teacher’s cosmic spectrum, energy and matter are two sides of one existence, differing only in the height of vibrational frequency. When conscious energy is in an extremely high-frequency vibrational state—such as the neutrino’s (Buddha’s) 10 trillion spins per second, or the light particle’s (arhat’s) 6 trillion spins per second—they appear as formless, mutually penetrable “pure energy” or “light.” Conversely, when the vibrational frequency lowers, energy undergoes “curling” and “braking” and congeals into formed matter. Human energy is below 1,000 degrees precisely because the vibrational frequency of our constituent units (cells) is extremely low, and energy has been “materialized” into a solid flesh body.

From the level of practice, “degree” is given a definition of time and efficiency, corresponding to the “year” of folk culture. The teacher notes: “The year is the annual cycle of practice—it is the number of times one completes balancing ‘karmic affinity.’” “One year” does not refer to the passage of time but to how many karmic affinities—365 of them—can be cleared or balanced within this unit of time. Therefore high energy (high degree-count) represents an extremely high efficiency of karmic processing and speed of conscious computation. The Thus-Come and the Buddha possess trillion-scale energy degree-counts, meaning they can process boundless information and affinities in the briefest instant, attaining absolute equality and balance; humans, with low energy, pro-

總結而言，「度」既是物理上粒子自旋的速率，也是靈性上轉化業力的效率。提升能量度數，在物理上意味著將沈重的物質肉身還原為高頻的光（揚升），在心性上則意味著從二元對立的糾纏中解脫，回歸到一與一切的平等運作。

在進入五葉之前，先說明「一花」的能量層級。如來（100 兆度）作為宇宙能量的極頂，是從「如」（本心）顯化而出的清淨心能量。如來以金黃色光的形式遍滿宇宙，既是宇宙的保護薄膜（結界），也是萬物得以存在的根本條件。這是一個從極高頻率向物質界固化的起點，如來作為 100 兆度的如如不動本體，演化出 10 兆度的佛光世界，這正是宇宙最初的能量噴發。

第一葉是佛（微中子），能量級別為 10 兆度。在物理學上，這對應於微中子（Neutrino），它是構成物質的最基本單位（次粒子），體積極小，穿透力極強，充滿於宇宙各處。每個微中子內部含有 $18 \times 18 = 324$ 種變化性（種性），這就像是宇宙的原始程式碼，包含了後續演化出光、元素、萬物的所有資訊。18 在佛法中對應「十八界」（六根、六塵、六識），代表眾生認知世界的完整架構， 18×18 即是這套認知系統的自我映射，形成 324 種可能的組合變化。因此，說「眾生皆有佛性」，從物理角度解釋，就是指萬物皆由微中子構成，皆內建了這 324 種圓滿的變化程式，具備回歸源頭的潛力。老師說：「佛定義陰陽平等的眾生平等平衡性叫佛性！意識宇宙只有佛是平等無二的 1！」

cess karmic affinity slowly and are therefore trapped in the linear passage of time and in birth, aging, sickness, and death.

In sum, “degree” is both the rate of a particle’s spin in physics and the efficiency of transforming karma in spirit. Raising the energy degree-count means, physically, restoring the heavy material flesh body to high-frequency light (ascension), and, in mind-nature, liberating from the entanglement of dual opposition and returning to the equal operation of the one and the all.

Before entering the five petals, we explain the energy tier of the “one flower.” **The Thus-Come** (100 trillion degrees), as the apex of cosmic energy, is the pure mind-energy manifested from “Suchness” (the original mind). The Thus-Come pervades the universe as golden light; it is both the protective membrane (the boundary-seal) of the universe and the fundamental condition allowing all things to exist. This is the starting point of solidification from extreme high frequency toward the material realm: the Thus-Come, as the thus-thus unmoving substance of 100 trillion degrees, evolves the 10-trillion-degree world of Buddha-light—and this is the universe’s very first eruption of energy.

The first petal is Buddha (neutrino), at an energy level of 10 trillion degrees. In physics this corresponds to the neutrino, the most fundamental unit constituting matter (a sub-particle), extremely small in volume, with extremely strong penetrating power, filling every place in the universe. Each neutrino contains within it $18 \times 18 = 324$ modes of variation (natures), like the universe’s primal source code, holding all the information for the subsequent evolution of light, elements, and the myriad things. The 18 corresponds in the Dharma to the “eighteen realms” (the six roots, six dusts, six consciousnesses), representing the complete architecture by which sentient beings cognize the world; 18×18 is the self-mapping of this cognitive system, forming 324 possible combinatorial variations. Therefore the statement “all sentient beings possess Buddha-nature,” explained physically, means that all things are composed of neutri-

第二葉是法（光粒子），能量級別為 6 兆度。佛性微中子進一步震盪降頻，能量產生波動與輻射，形成了光（光粒子/光子，Photon）。這對應於佛法中的法或羅漢。光具有「波粒二象性」與「互穿性」，它既是物質也是能量，因此成為連結精神（無形）與物質（有形）的橋樑。在修行上，這代表著智慧的光明，能照破無明的黑暗。老師稱此階段為「金剛性海」——光的本質如金剛般堅固不壞，同時又如海般無邊無際。羅漢為佛的聲聞弟子，聞佛說「法」而開悟，故法（光）代表的是「可被傳遞、可被接收」的智慧能量。

第三葉是僧（元素），能量級別為 3000 億度。隨著溫度劇烈下降，光粒子進一步凝聚，形成了元素（Element）。這對應於僧或菩薩的位階。元素的誕生標誌著「物相」的初步形成，就像樂高積木的基礎塊，氫、氦、碳等元素的出現，為星體與生命的誕生奠定了物質基礎。這也是銀河系等星雲結構的主要層次。在此階段，微觀結構出現了極具意義的分野：原子核（世尊）位於中央，如如不動，由中子（文殊/智慧）與質子（大勢至/力量）構成；電子在核外高速旋轉，形成「電子雲」，其佛學名詞對應為「檀鬱越」，意為「施主」或「布施者」，電子繞行原子核如同施主供養世尊，以其運動能量維持原子的穩定存在。而電子雲是光粒子衰變後的產物，它透過軌道躍遷（Quantum Leap）將能量轉化為「物相」。

nos, all are built-in with these 324 perfect modes of variation, and all possess the potential to return to the source. The teacher says: “Buddha defines the equality-and-balance nature of yin-yang-equal sentient beings as Buddha-nature! In the universe of consciousness, only the Buddha is the equal, non-dual 1!”

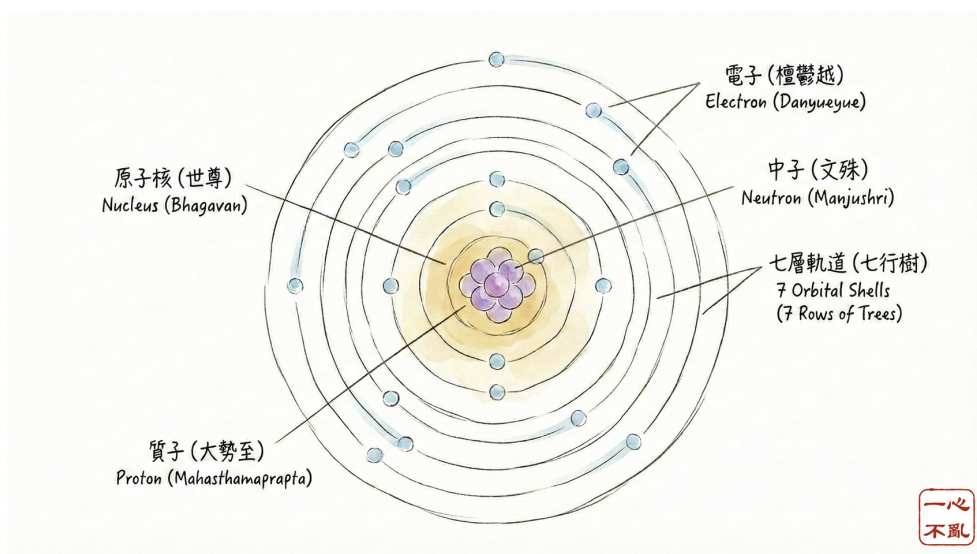
The second petal is Dharma (light particle), at an energy level of 6 trillion degrees. The Buddha-nature neutrino oscillates further and lowers its frequency; energy produces fluctuation and radiation, forming light (the light particle/photon). This corresponds to Dharma or arhat in the Dharma. Light has “wave-particle duality” and “mutual penetrability”; it is both matter and energy, and therefore becomes the bridge connecting spirit (formless) and matter (formed). In practice this represents the brightness of wisdom, which can illuminate and break the darkness of ignorance. The teacher calls this stage the “diamond-nature sea”—the essence of light is firm and indestructible like a diamond, yet boundless like the sea. The arhat is the Buddha’s voice-hearing disciple, who hears the Buddha expound the “Dharma” and awakens; thus Dharma (light) represents wisdom-energy that “can be transmitted and can be received.”

The third petal is Sangha (element), at an energy level of 300 billion degrees. As temperature drops sharply, light particles congeal further and form elements. This corresponds to the rank of Sangha or bodhisattva. The birth of elements marks the preliminary formation of “material aspect,” like the basic blocks of Lego: the appearance of hydrogen, helium, carbon, and other elements lays the material foundation for the birth of stars and life. This is also the principal tier of nebular structures such as galaxies. At this stage a most meaningful division appears in microscopic structure: the atomic nucleus (the World-Honored One) sits at the center, thus thus unmoving, composed of the neutron (Mañjuśrī / wisdom) and the proton (Mahāsthāmaprāpta / power); the electron spins at high speed outside the nucleus, forming the “electron cloud,” whose Buddhist term is “dānapati,” meaning “donor” or “giver.” The

電子是構成物相的基本粒子。我們之所以感覺物體是「硬」的、有體積的，完全是因為電子雲的斥力與光電效應。若沒有電子雲，原子內部 99.99% 是空的。電子雲界定了物質的邊界，創造了「我存在」的實體錯覺，這就是色相法中「相」的起源。電子的七個能階軌道（K、L、M、N、O、P、Q 層），稱之為「七行樹」，出自《阿彌陀經》對極樂世界的描述，每一「行」代表電子運行的一個穩定軌域。

electron orbiting the nucleus is like a donor making offerings to the World-Honored One, sustaining the atom's stable existence with the energy of its motion. The electron cloud is the product of the decayed light particle; through orbital transition (the quantum leap) it converts energy into "material aspect."

The electron is the fundamental particle constituting material aspect. The reason we feel objects to be "hard" and to have volume is entirely the repulsion of the electron cloud and the photoelectric effect. Without the electron cloud, the interior of an atom is 99.99% empty. The electron cloud defines the boundary of matter and creates the substantive illusion of "I exist"—this is the origin of "aspect" in the doctrine of form. The electron's seven energy-level orbits (the K, L, M, N, O, P, Q shells) are called the "seven rows of trees," from the *Amitābha Sutra*'s description of the Land of Ultimate Bliss; each "row" represents one stable orbital of electron motion.



■ 原子核（世尊）、質子（大勢至）、中子（文殊）、電子（檀鬱越）、七層軌道（七行樹）。

■ Nucleus (World-Honored One), proton (Mahāsthāmaprāpta), neutron (Mañjuśrī), electron (dānapati), seven orbits (seven rows of trees).

第四葉是神鬼（分子），能量級別為 4 至 5 萬度。元素相互化合，形成了分子（Molecule）。這是物質界更加具象化的階段，對應於天（神性，陽性分子）與地（鬼性，陰性分子）。在這個層級，能量頻率已大幅降低，分子結構的千變萬化造就了多彩的世界。這也對應了神鬼法界，祂們雖有神通變化，但仍受限於分子層次的物理法則。在這個階段，單獨的元素（原子）透過分子鍵（Molecular Bond）被強行綁在一起。如

The fourth petal is god-and-ghost (molecule), at an energy level of 40,000 to 50,000 degrees. Elements combine with one another and form molecules. This is a stage of even greater concretization in the material realm, corresponding to heaven (divine nature, yang molecules) and earth (ghostly nature, yin molecules). At this tier the energy frequency has dropped sub-

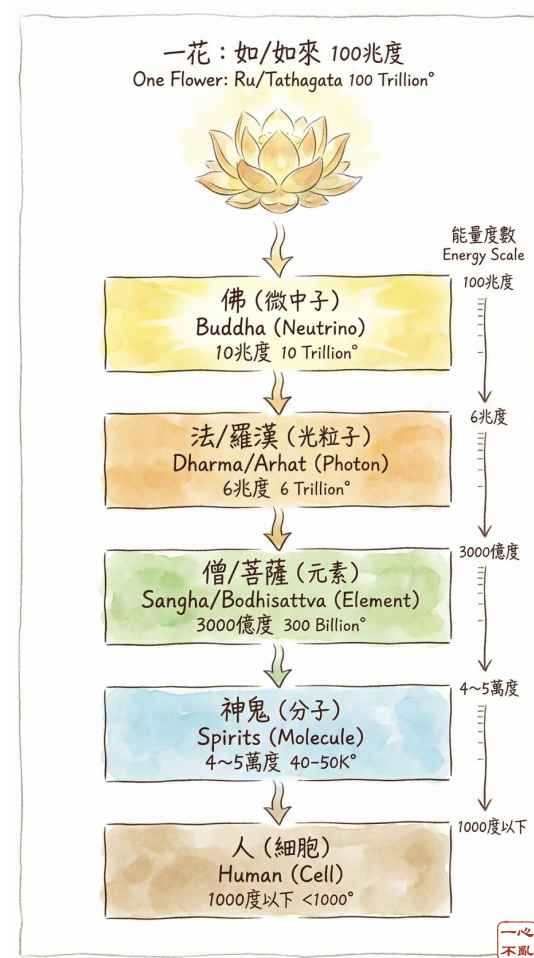
果說電子雲創造了單獨的「我」，那麼分子鍵就是將這些「我」連結成複雜眾生的繩索。老師將分子鍵定義為「聖母」，並非指特定宗教的神祇，而是「孕育萬物的母體能量」之意，因為它是孕育複雜生命形式的母體，但同時也是將靈性囚禁在物質形式中的枷鎖。分子鍵將獨立的原子結合成複雜結構，如同母親孕育生命；但這份「結合」同時也是「束縛」——生命因此得以成形，卻也因此無法解脫。分子鍵的運作涉及對電子的「搶奪」與「共用」，這種微觀的爭奪與平衡，就是宏觀「因果業力」與「緣分」的物理基礎。

第五葉是人（細胞），能量級別為 1000 度以下。演化的最終端，分子進一步組合成複雜的有機體，從單細胞演化至多細胞，最終構成了人類。人類是這場宇宙演化大戲的末端產物，能量最低，物質性最強（固態）。我們的體溫降至 37°C 左右，受制於肉體的生老病死。但也正因如此，人體成為了宇宙資訊的集大成者。人類處於演化的尾端，故稱為末世。此處的「末世」並非佛法中「末法時期」的悲觀預言，而是指能量演化的「終端站」——恰如河流入海，並非終結，而是匯歸。然而，這個「末端」卻擁有最特殊的地位——反轉回歸源頭（逆向演化）的關鍵折返點。

stantially, and the myriad transformations of molecular structure give rise to a multicolored world. This also corresponds to the god-and-ghost Dharma-realm: though they have supernatural transformations, they remain bound by the physical laws of the molecular level. At this stage individual elements (atoms) are forcibly bound together by molecular bonds. If the electron cloud created the solitary “I,” then the molecular bond is the rope tying these “I’s into complex sentient beings. The teacher defines the molecular bond as the “Holy Mother”—not referring to the deity of any particular religion, but meaning “the maternal energy that gestates all things,” because it is the matrix gestating complex life forms, while at the same time being the shackle imprisoning spirit within material form. The molecular bond combines independent atoms into complex structures, as a mother gestates life; but this “combination” is also “binding”—life is thereby able to take shape, yet is thereby unable to find liberation. The operation of the molecular bond involves the “seizing” and “sharing” of electrons; this microscopic contention and balance is the physical basis of macroscopic “karmic cause-and-effect” and “affinity.”

The fifth petal is human (cell), at an energy level below 1,000 degrees. At the very end of evolution, molecules combine further into complex organisms, evolving from single-celled to multi-celled and finally constituting the human. The human is the terminal product of this grand drama of cosmic evolution—the lowest in energy, the strongest in materiality (solid). Our body temperature drops to around 37°C, subject to the birth, aging, sickness, and death of the flesh. Yet precisely for this reason, the human body becomes the grand assembly of cosmic information. The human stands at the tail-end of evolution, and is therefore called the “end age.” The “end age” here is not the pessimistic prophecy of the “age of the Dharma’s decline” in Buddhism, but refers to the “terminal station” of energy evolution—just as a river entering the sea is not an end but a returning-home. Yet this “terminal” holds the most special status of all—it is the critical turnaround point for reversing

back to the source (reverse evolution).



■ 從佛到人的五層演化，能量遞減——佛（10 兆度）→ 法（6 兆度）→ 僧（3000 億度）→ 神鬼（5 萬度）→ 人（1000 度以下）。

■ The five tiers of evolution from Buddha to human, with decreasing energy—Buddha (10 trillion degrees) → Dharma (6 trillion degrees) → Sangha (300 billion degrees) → god-and-ghost (50,000 degrees) → human (below 1,000 degrees).

宇宙的完整週期：九千億年的呼吸

The Complete Cosmic Cycle: The Breath of 900 Billion Years

上述五階段的順向演化，只是宇宙生命週期的前半段。宇宙的一個完整生命週期（一劫）為 **9000 億年**。這並非宗教的玄學數字，而是宇宙「成住壞空」的物理行程表。這個過程如同一次巨大的呼吸，包含一次膨脹與一次收縮。

The forward five-stage evolution above is only the first half of the cosmic life cycle. One complete life cycle of the universe (one kalpa) is **900 billion years**. This is no mystical religious number but the physical timetable of the universe's “formation, abiding, decay, emptiness.” This process is like one immense breath, containing one expansion and one contraction.

前半段：順向演化（熵增）——時間長度為 4500 億年。這是「能量轉化為物質」的過程，也是熱力學第二定律所描述的熵增（由有序走向無序）階段。演化路徑為：佛（微中子）→ 法（光粒子）→ 僧（元素）→ 神鬼（分子）→ 人（細胞）。能量不斷降頻、冷卻，最終凝結為固態物質。

First half: forward evolution (entropy increase)—lasting 450 billion years. This is the process of “energy converting into matter,” the stage of entropy increase described by the second law of thermodynamics (moving from order to disorder). The evolutionary path is: Bud-

後半段：逆向回歸（負熵）——時間長度同樣為 4500 億年。這是「物質還原為能量」的過程，也就是負熵（熵減，由無序回歸有序）階段。回歸路徑為：人 → 神鬼 → 菩薩 → 羅漢 → 佛（源頭）。物質消融，頻率提升，重返純能量的狀態。

這個完整循環，在老師的體系中被稱為「**阿彌陀佛**」現象。阿彌陀佛並非單指一尊神祇，而是描述這 9000 億年完整循環的物理現象。「無量壽」指這 9000 億年的完整時間軸；「無量光」指在循環終點回歸到 100 兆度的如來清淨心能量。從源頭出來（順向）叫「來」，回到源頭（逆向）叫「去」——這一來一去的完整過程，就是「阿彌陀佛」的真實義。老師說：「從佛出，又入佛的過程叫【阿彌陀佛】，從一出到一切，又從一切回歸一。」此處的「一」即指如來與佛的 100 兆度至 10 兆度能量層級。

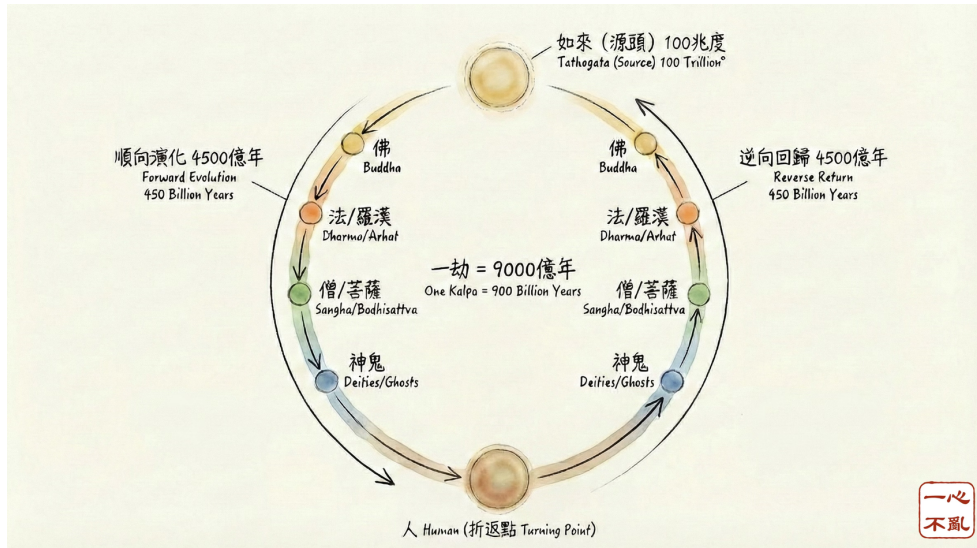
人類正處於這 9000 億年的中點（4500 億年的折返點）。我們既是順向演化的終極產品（物質的極致），也是逆向回歸的起點（覺醒的開始）。唯有在「人」這個折返點上，意識才能選擇是否要啟動「負熵」程式，逆流而上，回歸本源。

dha (neutrino) → Dharma (light particle) → Sangha (element) → god-and-ghost (molecule) → human (cell). Energy continually lowers frequency, cools, and finally congeals into solid matter.

Second half: reverse return (negentropy)—likewise lasting 450 billion years. This is the process of “matter restoring to energy,” the stage of negentropy (entropy decrease, returning from disorder to order). The return path is: human → god-and-ghost → bodhisattva → arhat → Buddha (the source). Matter dissolves, frequency rises, and the state of pure energy is restored.

This complete cycle is called, in the teacher’s system, the “**Amitābha**” phenomenon. Amitābha does not refer to a single deity but describes the physical phenomenon of this complete 900-billion-year cycle. “Infinite life” refers to the complete time-axis of these 900 billion years; “infinite light” refers to the return, at the cycle’s end, to the 100-trillion-degree pure mind-energy of the Thus-Come. Coming out from the source (forward) is called “coming”; returning to the source (reverse) is called “going”—and this complete process of one coming and one going is the true meaning of “Amitābha.” The teacher says: “The process of coming out from Buddha and entering Buddha again is called ‘Amitābha’—from one going out to all, and from all returning to one.” The “one” here refers precisely to the 100-trillion to 10-trillion-degree energy tiers of the Thus-Come and the Buddha.

The human stands precisely at the midpoint of these 900 billion years (the turnaround point at 450 billion years). We are both the ultimate product of forward evolution (the extreme of matter) and the starting point of reverse return (the beginning of awakening). Only at this turnaround point of “human” can consciousness choose whether to start the “negentropy” program, flow upstream, and return to the source.



■ 宇宙一劫的完整呼吸——順向演化（熵增）4500 億年 + 逆向回歸（負熵）4500 億年。

五、眾生皆佛：物理實相的平等觀

基於上述的宇宙物理實相，我們可以重新理解老師曾提出的震撼真言：「您是佛，我是佛，大家都是佛。」這句話不是宗教的安慰劑，而是精確的科學描述。因為在最底層的生命結構上（微中子層級），眾生都具備這個 1 的完整性。我們都是同一個自己（真心）為了體驗生命而創造出的無數分身。無論是宏大的銀河系（菩薩位階），還是微小的螞蟻或人類，其最底層的構成基礎皆是這股 10 兆度的純能量 1。在如來（100 兆度）與佛（10 兆度）的層次上，萬物在本質能量上是絕對平等的，無高低貴賤之分，差異僅在於外層包裹的「意識數據」不同。

如前所述，意識宇宙充滿了「二元對立」（好與壞、陰與陽、生與死），這讓我們痛苦，這源於參數 15 造成的離散與分隔。而如來與佛代表的是 0 與 1，是陰陽的絕對平衡（陰 + 陽 = 1）。在這個狀態下，沒有動靜的偏差，沒有對立的衝突。宇宙從 0（心/如/無極，100 兆度）生出 1（佛/太極，10 兆度），1 演化出萬物，而修行的目標，就是將分散在無限現象界的心力，收攝回 1（一合相），最終由 1 歸 0（回歸真心）。

■ The complete breath of one cosmic kalpa—forward evolution (entropy increase) 450 billion years + reverse return (negentropy) 450 billion years.

V. All Beings Are Buddha: The Equality of Physical Reality

On the basis of the cosmic physical reality above, we can newly understand the startling true word the teacher once proposed: “You are Buddha, I am Buddha, everyone is Buddha.” This sentence is no religious placebo but a precise scientific description. Because at the most fundamental structure of life (the neutrino level), all beings possess this completeness of the 1. We are all countless avatars created by the same Self (True Mind) in order to experience life. Whether the grand galaxy (the bodhisattva rank) or the tiny ant or human, the most fundamental constitutive basis of each is this 10-trillion-degree pure energy 1. At the levels of **the Thus-Come** (100 trillion degrees) and **the Buddha** (10 trillion degrees), all things are absolutely equal in essential energy, with no high or low, no noble or base; the difference lies only in the differing “conscious data” wrapped around the outside.

As stated above, the universe of consciousness is filled with “dual opposition” (good and bad, yin and yang, life and death); this makes us suffer, and it arises from the discreteness and separation caused by Parameter 15. The Thus-Come and the Buddha represent 0 and 1, the absolute balance of yin and yang (yin + yang = 1). In this state there is no deviation of motion and

因此，理解了這個物理演化階梯，我們便明白：修行不是要去「變成」佛，而是去「發現」自己原本就是佛，只是被層層的低頻能量（業力、習性、肉體）所遮蔽。我們只需透過逆向的升頻工程，剝落這些外殼，便能重現本自俱足的光明。

六、結語：從 1 歸 0 的逆向工程

本章從「心」的起源談起，歷經如來結界、佛光世界、參數 15 的離散結構，直至五階段的能量降頻演化，最終落腳於人類——這個宇宙的微縮全息體。我們看似處於演化的「末端」，實則擁有最完整的「回歸資格」。

修行，從物理學角度看，就是跨越這個 15 的間隔，打破分子鍵的業力鎖鏈，穿透電子雲的物相幻覺。順向演化是從 0 到 1 再到無限（萬物），逆向修行則是將分散在現象界的心力，收攝回 1（一合相），最終由 1 歸 0（回歸真心）。修行不是要去「變成」佛，而是透過逆向的升頻工程，剝落外層的低頻能量（細胞、分子），重現內部本自俱足的光明。

然而，理解「本源」只是第一步。這個演化的「末端」——人身，究竟有何特殊之處？為什麼只有人類具備逆轉熵增、回歸源頭的能力？下一章，我們將深入解

stillness, no conflict of opposition. The universe gives birth to 1 (Buddha/Supreme Pole, 10 trillion degrees) from 0 (mind/Suchness/Limitless, 100 trillion degrees); 1 evolves into the myriad things, and the goal of practice is to gather the mind-force scattered across the infinite phenomenal realm back into 1 (the single composite aspect), and finally return from 1 to 0 (returning to the True Mind).

Therefore, having understood this physical evolutionary ladder, we understand: practice is not to “become” Buddha but to “discover” that one was always Buddha, merely veiled by layer upon layer of low-frequency energy (karma, habit, flesh). We need only, through reverse frequency-raising engineering, peel off these shells, and the inherent brightness reappears.

VI. Conclusion: The Reverse Engineering of Returning from 1 to 0

This chapter began from the origin of “mind,” passed through the Thus-Come boundary-seal, the world of Buddha-light, and the discrete structure of Parameter 15, all the way to the five-stage frequency-lowering evolution, and finally came to rest at the human—this micro-cosmic hologram of the universe. We seem to stand at the “terminal” of evolution, yet in fact we hold the most complete “qualification to return.”

Practice, from the standpoint of physics, is precisely the crossing of this 15-interval, the breaking of the karmic chains of the molecular bond, the penetrating of the material-aspect illusion of the electron cloud. Forward evolution runs from 0 to 1 and then to infinity (the myriad things); reverse practice gathers the mind-force scattered across the phenomenal realm back into 1 (the single composite aspect), and finally returns from 1 to 0 (returning to the True Mind). Practice is not to “become” Buddha, but, through reverse frequency-raising engineering, to peel off the outer layers of low-frequency energy (cell, molecule) and reveal the inherent brightness within.

Yet understanding “the source” is only the first step. This “terminal” of evolution—the human body—what exactly makes it so special? Why

析這台宇宙中最精密的生物量子電腦——人身。

附錄：佛法物理名相與實相之對照總表

為了更清晰地理解上述演化過程，下表統整了佛法名詞與其對應的物理實相：

do only humans possess the ability to reverse entropy increase and return to the source? In the next chapter we will analyze in depth the most precise biological quantum computer in the universe—the human body.

Appendix: A Master Table of Buddhist Physical Terms and Their Realities

For a clearer understanding of the evolutionary process above, the following table consolidates Buddhist terms and their corresponding physical realities:

物理名詞	佛學名詞	能量/頻率	功能與物理義理解析
零點場	心／真如／如／自 己	100 兆度	一切本源，絕對止態，0 的空性狀態，妙元真心，第六度空，能量
希格斯玻色子	如來／上帝粒子	100 兆度	「如」之顯化，妙明真心，第五度空，宇宙的外膜與保護層（結界），以金黃色光形式遍滿宇宙，不具質量的純能量場，卻賦予萬物質質量（業力起源）
微中子	佛	10 兆度	「一花開五葉」之第一葉，具 324 種性，代表「1」，陰陽平等的初始狀態，眾生本具的佛性
光子	法／羅漢	6 兆度	第二葉，佛的聲聞弟子，具互穿性、無障礙，是構成物質「相」的基礎，也稱為「金剛性海」
元素	僧／菩薩	3,000 億度	第三葉，銀河系的主體，由光粒子降頻而成，是構成物質世界的基石
原子核	世尊	1 兆度	物質的核心，位於中央不動，受電子圍繞供養
電子	檀鬱越（施主）	電磁力場	繞行原子核（世尊），形成電子雲，其軌道稱為「七行樹」，界定了物質的邊界與形狀
分子	神／鬼／天地	4~5 萬度	第四葉，透過分子鍵（聖母）結合，陽性分子為神，陰性分子為鬼，業力與緣分在此糾纏
細胞	人	1000 度以下	第五葉，演化的末端，純物質體，能量耗盡，但完整疊加了前述所有層級的資訊
離散常數	參數 15	宇宙通用	維持萬物獨立存在的間隔，區隔觀察與糾纏的物理界線
暗能量/暗物質	黑光世界	佔宇宙 96%	佛光世界的支架，維持宇宙不崩解的隱形力量

Physical Term	Buddhist Term	Energy/Frequency	Function and Physical Doctrine
Zero-point field	Mind / True Suchness / Suchness / Self	100 trillion degrees	The source of all, absolute stillness, the emptiness of 0, the subtle-origin True Mind, sixth-dimensional void, energy
Higgs boson	Thus-Come / God particle	100 trillion degrees	The manifestation of “Suchness,” the subtle-bright True Mind, fifth-dimensional void, the universe’s outer membrane and protective layer (boundary-seal), pervading the universe as golden light; a massless pure-energy field that yet confers mass on all things (the origin of karma)

Physical Term	Buddhist Term	Energy/Frequency	Function and Physical Doctrine
Neutrino	Buddha	10 trillion degrees	The first petal of “one flower opens five petals,” with 324 natures, representing “1,” the initial yin-yang-equal state, the Buddha-nature inherent in all beings
Photon	Dharma / arhat	6 trillion degrees	The second petal, the Buddha’s voice-hearing disciple, mutually penetrable and unobstructed, the basis constituting material “aspect,” also called the “diamond-nature sea”
Element	Sangha / bodhisattva	300 billion degrees	The third petal, the main body of galaxies, frequency-lowered from light particles, the cornerstone constituting the material world
Atomic nucleus	World-Honored One	1 trillion degrees	The core of matter, sitting unmoving at the center, surrounded and offered to by electrons
Electron	Dānapati (donor)	Electromagnetic force field	Orbiting the nucleus (World-Honored One), forming the electron cloud, its orbits called the “seven rows of trees,” defining the boundary and shape of matter
Molecule	God / ghost / heaven-and-earth	40,000 – 50,000 degrees	The fourth petal, combined through the molecular bond (Holy Mother); yang molecules are gods, yin molecules are ghosts; karma and affinity entangle here
Cell	Human	Below 1,000 degrees	The fifth petal, the terminal of evolution, a purely material body, energy exhausted, yet completely superimposing the information of all the prior tiers
Discrete constant	Parameter 15	Universal	The interval maintaining the independent existence of all things, the physical boundary separating observation from entanglement
Dark energy/dark matter	World of black light	96% of the universe	The scaffolding of the world of Buddha-light, the invisible force maintaining the universe against collapse

第二章：人身——宇宙最精密的生物量子電腦

宇宙耗費了漫長歲月，經歷了從微中子（佛）、光粒子（羅漢）、元素（菩薩）到分子（神鬼）的層層降頻，最終才演化出「人」這個載體。這絕非偶然。老師一再強調，人體並非單純的血肉之軀，而是一台設計極為精密的生物量子電腦，是宇宙中唯一具備「雙向轉換功能」的特殊裝置——既能將無形的能量顯化為物質（順向），也能將有形的物質還原為能量（逆向）。

這台機器的運作，依賴著一套精密的訊號處理系統，即老師所定義的「靈」、「魂」、「魄」。這三者並非宗教或玄學名詞，而是對應著大腦特定的硬體結構與能量頻率。若要理解生命的運作與解脫的原理，我們必須先拆解這台機器的訊號路徑，並釐清為何只有「人」這個載體，具備逆轉宇宙熵增的特殊功能。

一、靈：松果體與宇宙的連線

位於大腦幾何中心的松果體，是這台生物電腦的中央處理器，也是靈的物理駐點。這個精密結構就像靈魂在肉體內的駕駛艙，透過後腦的啞門穴作為主要的能量進出門戶。在三位一體的生命結構中，靈處於絕對的統治地位，是精神能量的源頭，更是宇宙集體意識在個體身上的終端機。人身體中的靈稱為「殘靈」，以先天炁的形式存在——這是一種屬於直流電的高頻率純能量，頻率極高且穩定，與肉體呼吸的後天之氣截然不同。

Chapter Two: The Human Body—The Universe's Most Precise Biological Quantum Computer

The universe spent vast ages, passing through layer upon layer of frequency-lowering from neutrino (Buddha), light particle (arhat), and element (bodhisattva) to molecule (god-and-ghost), before at last evolving the vehicle of the “human.” This is by no means accidental. The teacher stresses again and again that the human body is not a mere frame of flesh and blood but a biological quantum computer of exceedingly precise design—the only special device in the universe possessing a “bidirectional conversion function”: able both to manifest formless energy into matter (forward) and to restore formed matter into energy (reverse).

The operation of this machine relies on a precise signal-processing system, namely what the teacher defines as the “soul,” the “ethereal soul,” and the “corporeal soul.” These three are not religious or mystical terms but correspond to specific hardware structures and energy frequencies of the brain. To understand the operation of life and the principle of liberation, we must first dismantle this machine's signal pathways and clarify why only the vehicle of the “human” possesses the special function of reversing cosmic entropy increase.

I. The Soul: The Pineal Gland's Connection to the Universe

Located at the geometric center of the brain, the pineal gland is the central processor of this biological computer and the physical seat of the soul. This precise structure is like the cockpit of the soul within the flesh, using the Yamen point at the back of the head as the principal gateway for the entry and exit of energy. In the trinity structure of life, the soul holds an absolutely governing position: it is the source of spiritual energy, and moreover the terminal of the universe's collective consciousness within the individual. The soul within the human body is called the “remnant soul,” existing

要理解靈的完整架構，必須從其層次結構談起。在宇宙的能量光譜中，大靈（法身）遍滿虛空，是宇宙的集體意識資料庫，能量頻率極高（可達 10 兆度以上），屬於純能量的佛法僧界。而入駐人體的，則是大靈分化出的片段——殘靈（報身之主）。殘靈雖擁有源頭的全息資訊，卻受限於肉體載具，能量被降頻限制。這正解釋了為何我們本性是佛，卻仍充滿侷限。我們的靈正是大靈、化靈、殘靈構成一個主角單位。

作為生命的駕駛員與總司令，靈是唯一的指令發送者。它直接連結宇宙的雲端資料庫（集體意識、法身），擁有全息的運算能力，負責從宇宙的阿卡西記錄中下載此生所需的劇本與任務（天命、宿命）。更重要的是，靈性對應於 DNA——這是生命藍圖的儲存機制。關於靈性 DNA 與因果業力的完整對應關係，將在第三章詳細說明。

在訊號傳遞的機制上，靈扮演著關鍵的源頭角色：它接收來自宇宙的高頻光資訊，傳遞給魂進行調頻（轉為音），最後由魄執行（轉為色）。這個「光、音、色」的能量降階過程，決定了我們所體驗的一切現實。

in the form of innate qi (*xian-tian chi*)—a high-frequency pure energy belonging to direct current, extremely high in frequency and stable, utterly different from the acquired air (*hou-tian chi*) of bodily breathing.

To understand the complete architecture of the soul, we must begin from its tiered structure. In the universe's energy spectrum, the Great Soul (Dharma-body) pervades the void; it is the universe's collective-consciousness database, with extremely high energy frequency (reaching above 10 trillion degrees), belonging to the pure-energy realm of Buddha-Dharma-Sangha. What enters and resides in the human body is a fragment differentiated from the Great Soul—the remnant soul (the lord of the reward-body). Though the remnant soul holds the holographic information of the source, it is limited by the flesh vehicle, its energy constrained and frequency-lowered. This precisely explains why our nature is Buddha yet we remain full of limitation. Our soul is exactly the Great Soul, the transformation-soul, and the remnant soul forming one protagonist unit.

As the driver and supreme commander of life, the soul is the sole issuer of commands. It connects directly to the universe's cloud database (collective consciousness, the Dharma-body), possesses holographic computing power, and is responsible for downloading from the universe's Akashic records the script and missions required for this life (heaven's mandate, fate). More importantly, the soul corresponds to DNA—the storage mechanism of the blueprint of life. The complete correspondence between soul-DNA and karmic cause-and-effect will be explained in detail in Chapter Three.

In the mechanism of signal transmission, the soul plays the key role of source: it receives high-frequency light information from the universe, passes it to the ethereal soul for frequency-tuning (converting to sound), and finally the corporeal soul executes it (converting to color). This energy step-down process of “light, sound, color” determines everything we experience as reality.

從能量特質而言，靈是 100% 純能量的狀態，對應於宇宙的「意」心，是「覺」的直接展現。它不隨肉體死亡而消滅，遵循能量守恆定律，只會轉移（輪迴或回歸），是我們內在那個永恆的觀察者。老師以極為直白的語言解釋：「靈是一個大能量，這是靈魂，這是主人。故人死，靈魂會脫離肉體（魄體），再進入下一個階段。」

然而現實是，在凡夫的生理結構中，松果體往往處於鈣化或休眠狀態。這是因為訊號在傳輸過程中，被第二層結構攔截了。

二、魂：海馬迴與潛意識的調頻器

訊號從松果體（靈）發出後，必須經過大腦顳葉內側的海馬迴。這裡是魂的駐地，是連接高頻精神與低頻物質的調頻整流器，也是潛意識的運作核心。靈傳遞的是超高頻的「光」，肉體無法直接讀取，因此魂的功能在於將這股高能進行降頻，轉化為波長較長的「音」。資料指出：「靈負責將宇宙世界向光音色資料往下傳給魂，魂做調頻，整理成二個不同頻率。」又記載：「魂是靈與魄中間的調頻整流器，是介於靈與魄資訊交界處。」

若說靈對應於 DNA，那麼魂則精確對應於 RNA（核糖核酸）。它負責將靈的指令轉譯為肉體能執行的訊號。這套生物編碼機制與因果律的對應關係，同樣也將在第三章深入探討。目前可先如此理解：如果將人體比喻為一部車，靈是駕駛，魄是車體，那麼魂就是儀表板——它負責顯示車況（身體數據）給駕駛看，同時將

In energetic character, the soul is a state of 100% pure energy, corresponding to the universe's "intent" mind, the direct expression of "awareness." It is not extinguished with the death of the flesh; obeying the conservation of energy, it only transfers (reincarnation or return). It is the eternal observer within us. The teacher explains in utterly plain language: "The soul is a great energy; this is the soul, this is the master. Therefore when a person dies, the soul will detach from the flesh body (the corporeal-soul body) and enter the next stage."

The reality, however, is that in the physiology of the ordinary person, the pineal gland is often in a calcified or dormant state. This is because the signal is intercepted, during transmission, by the second-layer structure.

II. The Ethereal Soul: The Hippocampus, the Frequency-Tuner of the Subconscious

After the signal issues from the pineal gland (the soul), it must pass through the hippocampus on the inner side of the brain's temporal lobe. Here is the seat of the ethereal soul, the frequency-tuning rectifier connecting high-frequency spirit and low-frequency matter, and the operating core of the subconscious. What the soul transmits is ultra-high-frequency "light," which the flesh cannot read directly; the function of the ethereal soul is therefore to lower the frequency of this high energy, converting it into longer-wavelength "sound." As the material states: "The soul is responsible for passing the light-sound-color data of the universal world down to the ethereal soul; the ethereal soul does the frequency-tuning, organizing it into two different frequencies." And it records: "The ethereal soul is the frequency-tuning rectifier between the soul and the corporeal soul, at the boundary where the information of soul and corporeal soul meet."

If the soul corresponds to DNA, then the ethereal soul corresponds precisely to RNA (ribonucleic acid). It is responsible for translating the soul's commands into signals the flesh can execute. This biological-coding mechanism's correspondence to the law of causation will likewise

駕駛的意圖轉化為機械訊號。此外，魂也是潛意識的活躍區，它掌管著夢境與非自主神經系統的反應。

這是煩惱的根源。魂在調頻過程中，會將原本統一的訊號分裂為正弦波與負弦波（陰陽/二元），這就是「念頭」的物理本質。當訊號經過海馬迴的記憶比對，客觀的「直覺」被染上了情緒色彩，形成了我們所認知的「分別心」。

三、魄：肉體七識與呼吸的執行機制

訊號傳遞的終端，是遍佈全身的肉體組織與神經網絡，統稱為魄。魄是精神能量（靈）在物質世界進行體驗的唯一載具。所謂「三魂七魄」，這七魄並非虛無的鬼神概念，而是指眼、耳、鼻、舌、身、意這六根，加上一個「我」（識我能量），合稱為「七識」。老師說：「七魄是指肉體眼耳鼻舌身意加上我成為七識、七輪脈，分別運作，協同合作，為人類的身體做代表。」

魄負責將魂傳來的變頻訊號，透過這七個管道去「搜索」外界資訊，並執行大腦下達的指令。它本身不具備決策權，僅是忠實的執行者與感受器。這台精密儀器（肉體）的電源開關在於「呼吸」（氣）。老師指出，人活著靠後天之氣（Air），死後靠先天之炁（Energy）。呼吸存在，魄才能維持運作；呼吸一停，七識功能即

be explored in depth in Chapter Three. For now, it may be understood thus: if the human body is likened to a car, the soul is the driver and the corporeal soul is the chassis, then the ethereal soul is the dashboard—it displays the vehicle's condition (bodily data) to the driver, while converting the driver's intent into mechanical signals. Moreover, the ethereal soul is the active zone of the subconscious; it governs dreams and the responses of the involuntary nervous system.

This is the root of affliction. In the process of frequency-tuning, the ethereal soul splits the originally unified signal into a sine wave and a negative-sine wave (yin-yang/duality)—this is the physical essence of the “thought.” When the signal passes through the hippocampus's memory comparison, the objective “intuition” becomes tinted with emotional color, forming what we know as the “discriminating mind.”

III. The Corporeal Soul: The Body's Seven Consciousnesses and the Executing Mechanism of Breath

The terminal of signal transmission is the bodily tissue and neural network spread throughout the body, collectively called the corporeal soul. The corporeal soul is the sole vehicle by which spiritual energy (the soul) undergoes experience in the material world. The so-called “three ethereal souls and seven corporeal souls”—these seven corporeal souls are not insubstantial notions of ghosts and spirits but refer to the six roots of eye, ear, nose, tongue, body, and mind, plus an “I” (the energy of the I that cognizes), together called the “seven consciousnesses.” The teacher says: “The seven corporeal souls refer to the flesh's eye, ear, nose, tongue, body, mind, plus the I, becoming the seven consciousnesses, the seven chakra-channels, operating distinctly yet cooperating in concert, to represent the human body.”

The corporeal soul is responsible for taking the frequency-shifted signal transmitted from the ethereal soul, using these seven channels to “search” external information, and executing the commands issued by the brain. It has no decision-making power of its own; it is merely a

刻關閉，肉體便回歸塵土。老師說：「魄是全部肉體，以任督二脈為主，以氣血循環為生途徑，以呼吸定生滅。」

老師將宇宙演化的過程總結為「光 → 音 → 色」的能量降頻公式，而魄正是這個公式的最終輸出端。光（靈/Input）是來自宇宙源頭的高頻純能量，無形無相；音（魂/Process）是經過海馬迴調頻後的波動與頻率；色（魄/Output）是頻率降至最低（1000 度以下），能量凝結為物質與現象。老師說：「光音色與色相法共振發光，就成為我們的感受與覺知。」因此，我們眼中的「命運」或「健康」，實質上就是這套訊號處理流程的列印結果。當魂（RNA/習慣）傳遞的是扭曲、焦慮的訊號（音不準），肉體（魄）就會如實列印出發炎、腫瘤或癌症（色不正）。這不是懲罰，而是精確的物理顯化。

四、為何「人身難得」

在理解了這套生物機械原理後，我們必須回答一個宇宙級的問題：為什麼這套機制如此珍貴？

在意識宇宙的能量光譜中，人類處於一個看似矛盾的位置。論能量，佛是 10 兆度的純能量，羅漢是 6 兆度，菩薩是 3000 億度，連神鬼都有數萬度，而人類僅有 1000 度以下。然而，老師卻反覆強調「人身難得」，甚至指出連天神、外星生命都渴望擁有這個肉身載體。這並非宗教的自我安慰，而是基於物理演化

faithful executor and sensor. The power switch of this precise instrument (the flesh) lies in “breath” (qi). The teacher notes that a person, while alive, depends on acquired air (Air); after death, on innate qi (Energy). While breath exists, the corporeal soul can maintain operation; once breath stops, the function of the seven consciousnesses shuts off at once, and the flesh returns to dust. The teacher says: “The corporeal soul is the entire flesh, governed mainly by the Conception and Governing vessels, with the circulation of qi and blood as its living path, and breath determining its arising and perishing.”

The teacher summarizes the process of cosmic evolution as the frequency-lowering formula of “light → sound → color,” and the corporeal soul is precisely the final output end of this formula. Light (soul/Input) is high-frequency pure energy from the cosmic source, formless and aspect-less; sound (ethereal soul/Process) is the fluctuation and frequency after the hippocampus’s frequency-tuning; color (corporeal soul/Output) is the frequency lowered to its minimum (below 1,000 degrees), energy congealed into matter and phenomena. The teacher says: “Light, sound, and color resonate and emit light together with the doctrine of form, and become our sensation and awareness.” Therefore the “destiny” or “health” in our eyes is in essence the printed result of this signal-processing flow. When the ethereal soul (RNA/habit) transmits a distorted, anxious signal (the sound is off-key), the flesh (corporeal soul) faithfully prints out inflammation, tumor, or cancer (the color is off). This is not punishment but precise physical manifestation.

IV. Why “the Human Body Is Hard to Obtain”

Having understood this bio-mechanical principle, we must answer a cosmic-scale question: why is this mechanism so precious?

In the energy spectrum of the universe of consciousness, the human occupies a seemingly contradictory position. By energy, the Buddha is 10 trillion degrees of pure energy, the arhat 6 trillion, the bodhisattva 300 billion; even gods and ghosts have tens of thousands of degrees,

法則的結構性必然。人身之所以珍貴，不在於其能量的高低，而在於它是宇宙演化的終點，也是回歸源頭的唯一一起點。

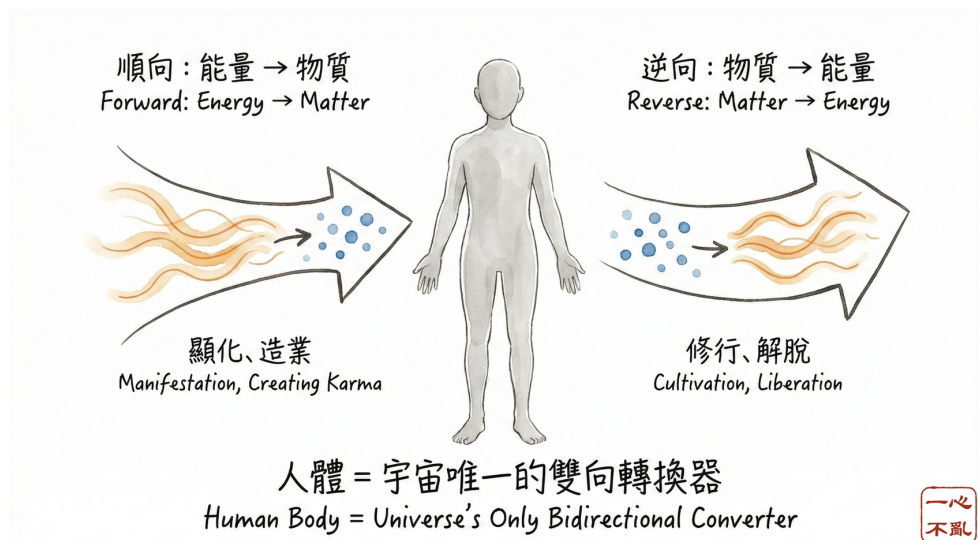
如第一章所述，宇宙的完整週期（一劫）為 9000 億年，人類正處於這場「阿彌陀佛」循環的折返點——4500 億年順向演化的終點，同時也是逆向回歸的起點。這個位置賦予了人身獨特的宇宙意義。

人類之所以被稱為「萬物之靈」，並非自大，而是因為人體是一座宇宙的微縮博物館。我們的每一個細胞中，都完整疊加並記錄了所有前階段的資訊：細胞核內有分子（神鬼性/情緒），分子由元素（菩薩性/結構）組成，元素源自光（羅漢性/智慧），光的最底層是微中子（佛性/覺知）。我們擁有全宇宙最完整的「硬體規格」，具備了向上連結任何一個法界的可能性。老師說：「人在天地間，有人性神性鬼性，也有菩薩、羅漢性，當然佛性最大，秉演化全性為人性，俗稱人為萬物之靈，源出於此。」只有人身這個載具，具備了讀取並整合宇宙 9000 億年演化歷史的完整權限，也就是「全息性」。

while the human has only below 1,000. Yet the teacher stresses repeatedly that “the human body is hard to obtain,” even noting that gods and extraterrestrial beings yearn to possess this flesh vehicle. This is no religious self-consolation but a structural necessity grounded in the physical laws of evolution. The preciousness of the human body lies not in the height of its energy but in this: it is the endpoint of cosmic evolution, and at the same time the sole starting point for returning to the source.

As stated in Chapter One, the universe’s complete cycle (one kalpa) is 900 billion years, and the human stands precisely at the turnaround point of this “Amitabha” cycle—the endpoint of 450 billion years of forward evolution, and at once the starting point of reverse return. This position grants the human body a unique cosmic significance.

The human is called the “soul of the myriad things” not out of arrogance but because the human body is a microcosmic museum of the universe. Within each of our cells is completely superimposed and recorded the information of every prior stage: within the cell nucleus is molecule (god-and-ghost nature/emotion), molecule is composed of element (bodhisattva nature/structure), element originates from light (arhat nature/wisdom), and the deepest layer of light is the neutrino (Buddha-nature/awareness). We possess the most complete “hardware specifications” in the whole universe, with the possibility of connecting upward to any Dharma-realm. The teacher says: “The human, between heaven and earth, has human-nature, divine-nature, ghostly-nature, and also bodhisattva- and arhat-nature; of course Buddha-nature is greatest. Holding the full nature of evolution as human-nature—commonly the human is called the soul of the myriad things—this is the source of it.” Only the vehicle of the human body holds complete authority to read and integrate the universe’s 900 billion years of evolutionary history—that is, “holographic nature.”



■ 人體是唯一能將能量 → 物質（順向）和物質 → 能量（逆向）的載體。

作為回歸的跳板。人演化的目的是為了「體驗」，但最終目的是「回歸」。宇宙的運作如同呼吸，有一出（演化）必有一入（回歸）。然而，神與鬼處於分子界，雖然能量比人高，但牠們缺乏穩定的肉體（魄）來錨定能量，只能在既定的軌道（天命/宿命）上運行，無法進行劇烈的自我改造與頻率提升。沒有肉體，就沒有「摩擦力」——就像電流需要電阻才能作功，靈魂需要肉體的限制與苦樂，才能將「業力數據」轉化為「智慧能量」。動物雖然有肉體，但其松果體發育不全，缺乏接收高維宇宙意識的「天線」，只能依循基因本能運作，無法進行系統升級。唯有人類，擁有物質身體（魄）與精神靈魂（靈）的完整結合，使得我們能夠利用肉體作為煉丹爐，將物質（精）轉化為能量（氣、神），啟動逆向工程。只有透過人身，才能將能量從1000度逆推回萬度、億度，最終回到佛的10兆度。老師說：「佛演化的羅漢、菩薩、神鬼要重返佛位，必定要做人瞭解業、明白緣、全部放下乾淨，才能以人之殘靈，逆向將神鬼、菩薩、羅漢界的每一個我收到齊，才能以全佛之性，回歸、皈依佛。」因此，那些高能量的存在（神仙、外星人）若想究竟圓滿，必須投胎為人，因為只有在這個物質最稠密的終點，才能藉由反作用力彈回源頭。

■ *The human body is the only vehicle able to convert energy → matter (forward) and matter → energy (reverse).*

As a springboard for return. The purpose of human evolution is to “experience,” but the final aim is to “return.” The universe operates like breathing: with one out-breath (evolution) there must be one in-breath (return). Yet gods and ghosts dwell in the molecular realm; though higher in energy than the human, they lack a stable flesh (corporeal soul) to anchor energy, and can only run on fixed orbits (heaven’s mandate/fate), unable to undertake drastic self-reformation and frequency-raising. Without flesh, there is no “friction”—just as a current needs resistance to do work, the soul needs the limitation and the pleasure-and-pain of flesh to convert “karmic data” into “wisdom-energy.” Animals, though they have flesh, have an underdeveloped pineal gland and lack the “antenna” to receive higher-dimensional cosmic consciousness; they can only operate by genetic instinct and cannot undergo a system upgrade. Only the human, possessing the complete union of material body (corporeal soul) and spiritual soul (soul), can use the flesh as an alchemical furnace, converting matter (essence) into energy (qi, spirit), and starting the reverse engineering. Only through the human body can energy be reverse-pushed from 1,000 degrees back to ten-thousand, to hundred-million, finally back to the Buddha’s 10 trillion degrees. The teacher says: “The arhats, bodhisattvas,

gods, and ghosts evolved from Buddha, to return to the Buddha-rank, must surely become human—understand karma, comprehend affinity, lay everything down clean—so that with the human’s remnant soul they may reverse-gather every ‘I’ of the god-ghost, bodhisattva, and arhat realms back into completeness, and only then, with the full nature of Buddha, return and take refuge in Buddha.” Therefore those high-energy existences (immortals, extraterrestrials) who wish for ultimate fulfillment must take human birth, because only at this densest terminal of matter can the reaction force spring them back to the source.

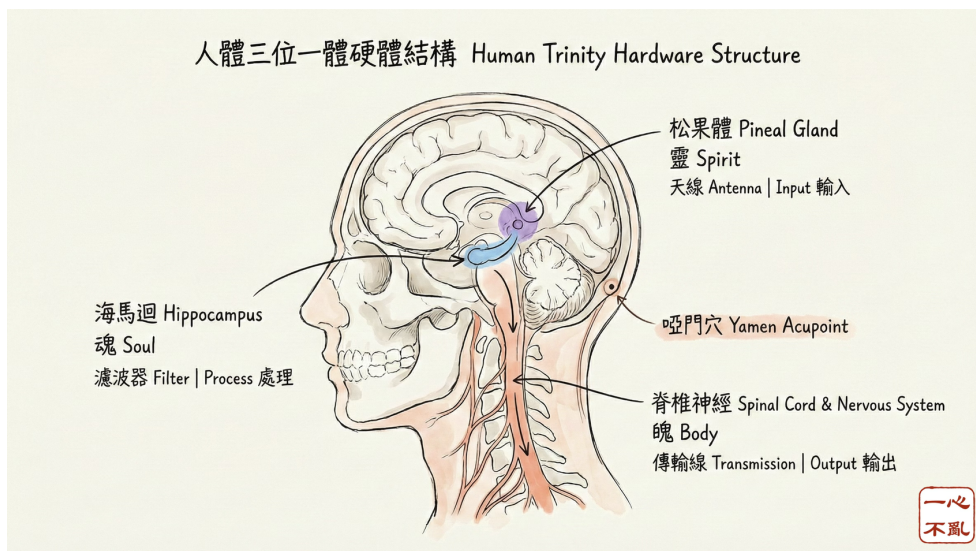
再說，人類擁有獨特的生理硬體。人身難得的另一個物理原因，在於我們擁有獨特的生理硬體，能與高維度意識進行精確對接。人類大腦中的松果體（靈的駐點）與海馬迴（魂的駐點），是宇宙中精密的變頻器；外星生物多為複製人（克隆），缺乏這種能與宇宙集體意識（法身）直接連線的完整靈魂機制。人體的脊椎（龍骨）是儲存宇宙記憶（阿卡西記錄）的硬碟，透過修煉與覺察，人類可以激活這些沉睡的記憶，這是在其他生命形式中無法完成的。也就是說，我們人類同時擁有了松果體（天線）、海馬迴（濾波器）與脊椎（傳輸線）這套完整的硬體規格，是唯一能透過意識的調整（如第六章「一心不亂」的修持），啟動**生物能逆向轉化**的物種。我們能利用肉體作為煉丹爐，將物質慾望（精）與情緒波動（氣），逆向提煉回純粹的能量（神），並回輸給松果體，最終衝破肉體的束縛，回歸宇宙本源。資料甚至指出：「只有地球人才有全部靈魂，外星人沒有 100% 靈魂，故外星人想盡辦法去複製人類靈魂，才能以意識之光，輕易穿梭宇宙。」這解釋了外星文明雖科技發達，卻羨慕人類擁有「靈魂」與「自由意志」，甚至試圖獲取人類的基因密碼——因為沒有這個載體，牠們無法完成生命的終極升級。

Furthermore, the human possesses unique physiological hardware. Another physical reason the human body is hard to obtain is that we possess unique physiological hardware able to interface precisely with higher-dimensional consciousness. The pineal gland (the seat of the soul) and the hippocampus (the seat of the ethereal soul) in the human brain are precise frequency-shifters of the universe; extraterrestrial beings are mostly clones, lacking this complete soul-mechanism that can link directly with the universe’s collective consciousness (the Dharma-body). The human spine (the dragon bone) is the hard drive storing cosmic memory (the Akashic records); through cultivation and awareness, the human can activate these sleeping memories—something no other life form can accomplish. That is to say, we humans simultaneously possess this complete hardware specification of pineal gland (antenna), hippocampus (filter), and spine (transmission line), and are the only species able—through the adjustment of consciousness (such as the cultivation of “single-mindedness without distraction” in Chapter Six)—to start the **reverse conversion of bio-energy**. We can use the flesh as an alchemical furnace, reverse-refining material desire (essence) and emotional fluctuation (qi) back into pure energy (spirit), feeding it back to the pineal gland, finally breaking through the bondage of flesh and returning to the cosmic source. The material even states: “Only earth-humans have the complete soul; extraterrestrials do not have 100% soul, which is why ex-

最後，「人界」是最佳的「煉金環境」。人類生活在物質佔 80%、精神佔 20% 的「二八法則」世界，這種高阻力的環境，是消業了緣的最佳場所。在天界，環境太過順遂（能量太輕），無法產生深刻的摩擦來轉化習性；在地界，環境太過痛苦（能量太濁），無力進行提升。唯有人界，苦樂參半，動靜交替，提供了最完美的「煉金」條件。人身、人生太珍貴，想輪迴轉世都以人為第一首選，不止神鬼，連仙佛菩薩努力也為獲得人生才能返回原點、才能脫離苦海。我們在此世遭遇的每一個挑戰，都是為了讓靈魂藉由肉體的體驗，將過去世未了的「動靜」平衡下來。只有在人身中，才能將這些複雜的因果債務結清，輕裝上路，回歸本心。

traterrestrials try every means to copy the human soul, so that with the light of consciousness they may easily traverse the universe.” This explains why extraterrestrial civilizations, though technologically advanced, envy humans for possessing “soul” and “free will,” and even try to obtain the human genetic code—because without this vehicle they cannot complete the ultimate upgrade of life.

Finally, the “human realm” is the best “alchemical environment.” Humans live in a world of “the 80/20 rule,” with matter at 80% and spirit at 20%; this high-resistance environment is the best place for clearing karma and resolving affinity. In the heaven realm the environment is too smooth (energy too light) to produce the deep friction that transforms habit; in the earth realm the environment is too painful (energy too turbid) to muster the power for elevation. Only the human realm, half bitter and half sweet, alternating motion and stillness, provides the most perfect “alchemical” conditions. The human body and human life are too precious; for reincarnation and rebirth the human is the first choice—not only for gods and ghosts; even immortals, Buddhas, and bodhisattvas strive to obtain a human life in order to return to the origin, in order to escape the sea of suffering. Every challenge we meet in this life is so that the soul, through the experience of the flesh, may balance the unfinished “motion and stillness” of past lives. Only within the human body can these complex karmic debts be settled, so that we may travel light and return to the original mind.



■ 松果體（靈/天線）、海馬迴（魂/濾波器）、脊椎神經（魄/傳輸線）構成完整的訊號處理系統。

五、人身的時效性

到這裡，我們了解人身之所以難得，是因為它是宇宙演化的結晶與歸心的跳板，是唯一擁有完整靈魂硬體的載具。我們雖然能量低，但位階關鍵。浪費一次生命，便是錯失了億萬劫來才有一次的「回家」良機。

人身就像一張限時登入證。這台生物電腦的使用期限極短（平均僅 3 萬天），且機率微乎其微。一旦呼吸停止，硬體毀壞，這套「逆轉熵增」的機制便立即失效。靈魂將再次被彈出系統，帶著未修正的參數（業力），回到只能隨波逐流的靈體狀態。因此，揮霍人身，在物理學上等同於報廢了一台宇宙中最精密的量子計算機。我們來到這裡，不是為了在物質世界中無限擴張（那只是在重複 80% 的物質性），而是為了利用這具肉身，完成「借假修真」的任務：重啟松果體，修正海馬迴，讓生命從「業力程式」轉向「願力創造」。

■ *Pineal gland (soul/antenna), hippocampus (ethereal soul/filter), spinal nerves (corporeal soul/transmission line) form the complete signal-processing system.*

V. The Time-Limited Nature of the Human Body

By here we understand that the human body is hard to obtain because it is the crystallization of cosmic evolution and the springboard for returning to mind—the sole vehicle possessing complete soul-hardware. Though low in energy, our rank is critical. To waste a single life is to miss the chance to “go home” that comes but once in billions of kalpas.

The human body is like a time-limited login pass. The usable lifespan of this biological computer is exceedingly short (on average only 30,000 days), and the probability of obtaining it is minute. Once breath stops and the hardware is destroyed, this mechanism for “reversing entropy increase” fails immediately. The soul is once again ejected from the system and, carrying uncorrected parameters (karma), returns to the soul-state that can only drift with the current. Therefore squandering the human body is, in physics, equivalent to scrapping the most precise quantum computer in the universe. We come here not to expand without limit in the material world (that is merely repeating the 80% of materiality), but to use this flesh to complete the mission of “borrowing the false to cultivate the true”: rebooting the pineal gland, correcting the hippocampus, turning life

六、結語：從硬體到軟體

人身是一台擁有 4500 億年演化結晶的超級電腦，具備逆轉熵增的硬體功能。然而，擁有這套硬體只是基礎，問題不在硬體（魄），而在於驅動它的「程式碼」——當松果體休眠，海馬迴裡的舊檔案便會自動接管系統，依照過去累積的參數（業力）進行自動導航。這套支配宇宙萬有運作的底層邏輯，正是下一章要深入解構的主題——因果律。

from the “karmic program” toward “creation by the power of vow.”

VI. Conclusion: From Hardware to Software

The human body is a supercomputer holding the crystallization of 450 billion years of evolution, possessing the hardware function to reverse entropy increase. Yet possessing this hardware is only the foundation; the problem lies not in the hardware (corporeal soul) but in the “code” that drives it—when the pineal gland sleeps, the old files in the hippocampus automatically take over the system and navigate automatically according to the accumulated parameters of the past (karma). This underlying logic governing the operation of all things in the universe is precisely the subject the next chapter will deconstruct in depth—the law of causation.

第三章：因果——宇宙的作業系統

人體這台精密量子電腦（第二章）若要順利運作，必須依賴一套穩定且公正的作業系統。這套支配宇宙萬有運作的底層邏輯，在物理學上稱為「能量守恆」，在佛法中則稱為「因果律」。

世人常將因果律簡化為勸善懲惡的道德教條，或流於迷信的宿命論。但在老師的問答資料庫中我們可發現，因果律是嚴謹的物理法則、數學公式與能量守恆定律。它不講情面，沒有道德審判，僅是宇宙為了維持「動態平衡」與「總量守恆」而存在的自動校正系統。

一、物理本質：愛因斯坦方程式的因果解讀

因果律並非宗教發明的懲罰機制，而是宇宙為維持整體平衡所運行的自動校正系統。有趣的是，愛因斯坦的質能互換公式 $E = mc^2$ ，恰恰揭示了其運作原理。

在這個公式中， E （能量）代表我們的起心動念——每一個念頭都是一股能量發射，是看不見的「因」； m （質量）代表物質世界的具體遭遇，是看得見的「果」；連接兩者的關鍵係數 c^2 （光速平方），則是時間與空間的轉換場域，也就是俗稱的「緣」。

因此，用這個公式我們重新詮釋了因果：

- E （能量／因）：精神、起心動念、初發心。這是看不見的波，正如老師所說：「凡所有相，皆是虛妄（能量）」。

Chapter Three: Cause and Effect—The Operating System of the Universe

If the human body, this precise quantum computer (Chapter Two), is to run smoothly, it must rely on a stable and impartial operating system. This underlying logic governing the operation of all things in the universe is called, in physics, the “conservation of energy,” and in the Dharma, the “law of causation.”

People often reduce the law of causation to a moral precept exhorting good and punishing evil, or let it drift into a superstitious fatalism. But in the teacher's question-and-answer database we can find that the law of causation is a rigorous physical law, a mathematical formula, and the conservation of energy. It shows no favor and passes no moral judgment; it is merely the universe's automatic correction system, existing to maintain “dynamic balance” and “total conservation.”

I. The Physical Essence: A Causal Reading of Einstein's Equation

The law of causation is no punishment mechanism invented by religion but the automatic correction system the universe runs to maintain overall balance. Intriguingly, Einstein's mass-energy equivalence formula $E = mc^2$ reveals precisely its operating principle.

In this formula, E (energy) represents our stirring of thought—each thought is a discharge of energy, the invisible “cause”; m (mass) represents the concrete encounters of the material world, the visible “effect”; and the key coefficient connecting the two, c^2 (the square of the speed of light), is the conversion field of time and space, commonly called “affinity.”

Thus with this formula we reinterpret cause and effect:

- E (energy / cause): spirit, the stirring of thought, the initial intention. This is the invisible wave; as the teacher says, “All aspects are illusory (energy).”

- m (質量／果)：物質、現世遭遇、肉體病痛。這是看得見的粒子——當能量降頻、冷卻、坍塌後，便凝結成生活中的具體事件。
- c^2 (光速平方／緣)：時間與空間的轉換係數。光速是巨大的常數 (3×10^8 m/s)，意味著極小的物質由極巨大的能量壓縮而成。

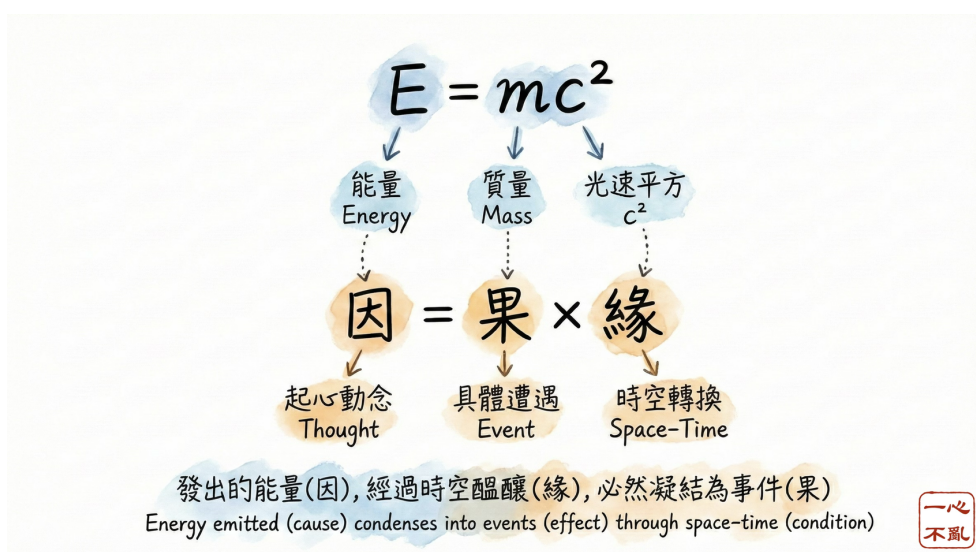
- m (**mass / effect**): matter, present encounters, bodily ailments. This is the visible particle—when energy lowers its frequency, cools, and collapses, it congeals into concrete events in life.
- c^2 (**speed of light squared / affinity**): the conversion coefficient of time and space. The speed of light is an enormous constant (3×10^8 m/s), meaning that minute matter is compressed from immense energy.

兩相對照：物理學說明 **能量 = 質量 × 光速平方**；因果律則揭示 **因 = 果 × 緣**。

這意味著，我們每一個微小的起心動念 (E)，都蘊含巨大能量，經過時空的醞釀 (c^2)，最終必然凝結成具體事件 (m) 回到自身。這是嚴格的能量轉換：發出多少能量，宇宙就回饋同等質量的事件，以維持總量的平衡。生命中所有際遇，本質上都是自己發出的能量經時空折射後的「迴力鏢」——這就是「自作自受」的物理學基礎。沒有外在神佛審判，唯有能量的精確守恆。

Set side by side: physics states **energy = mass × speed of light squared**; the law of causation reveals **cause = effect × affinity**.

This means that each minute stirring of our thought (E) holds immense energy and, through the brewing of spacetime (c^2), must finally congeal into a concrete event (m) returning to oneself. This is strict energy conversion: however much energy is emitted, the universe returns an event of equivalent mass to maintain the balance of the total. All the encounters of life are in essence boomerangs of energy one has emitted oneself, refracted through spacetime—this is the physical basis of “one does it oneself and bears it oneself.” There is no external judgment by gods or Buddhas, only the precise conservation of energy.

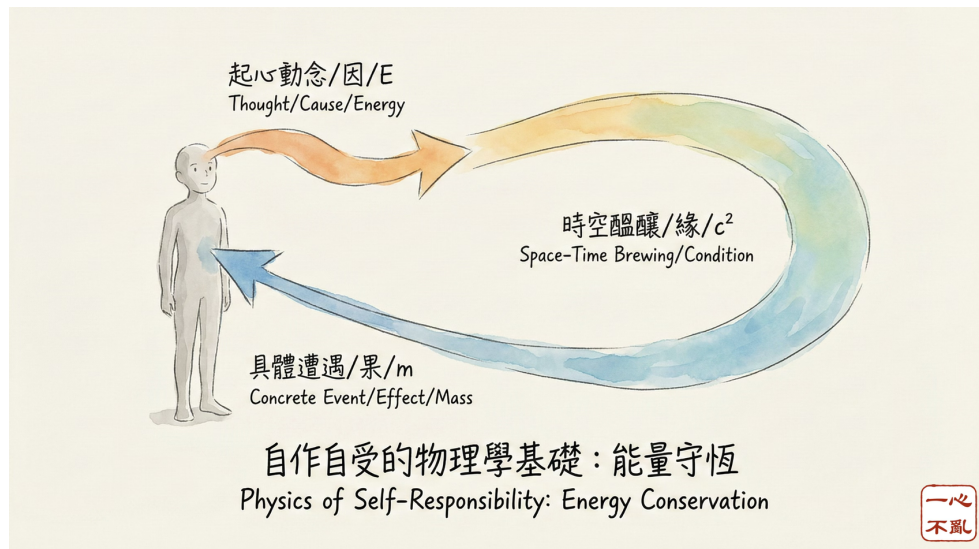


■ E (能量) = 因， m (質量) = 果， c^2 (光速平方) = 緣的對應關係。

■ The correspondence: E (energy) = cause, m (mass) = effect, c^2 (speed of light squared) = affinity.

反過來看，每一個微細念頭雖看似無形，本質卻是具備物理動能的波。根據熱力學第一定律，能量只能轉化、不能毀滅，這股波一旦發射便不會消失，必然在未來某個時空節點，經由緣份聚合而凝結為具體事件，回到發射者身上。

Conversely, each subtle thought, though seemingly formless, is in essence a wave possessing physical kinetic energy. By the first law of thermodynamics, energy can only convert, never be destroyed; once emitted, this wave will not disappear, and must at some future spacetime node, through the gathering of affinity, congeal into a concrete event and return to the emitter.



■ 念頭（能量）發出後在宇宙場中傳播，最終回到發送者身上。

這裡必須引入一個關鍵概念：**時間延遲 (Time Lag)**。為什麼因果報應不是即時的？因為能量（ E ）轉化為質量（ m ）需要「冷卻時間」。就像高溫的岩漿必須經過漫長的地質年代才能凝固成岩石，我們發出的念頭（高頻能量）也需要時間來「降頻凝結」成具體事件（低頻物質）。 c^2 這個轉換係數的巨大數值，正說明了這個轉化過程必然涉及漫長的時空延展。這就是為什麼「善有善報、惡有惡報，不是不報，時候未到」的物理解釋。

當我們發出負面情緒波，這股能量便在宇宙中尋找對應落點，轉化為某種具體遭遇。這不是上天的懲罰，而是物理界為維持總能量守恆所執行的自動回饋。宇宙如同一面巨大的鏡子，精確反射每一個投向它的波源，絲毫不差。

■ After a thought (energy) is emitted, it propagates in the cosmic field and finally returns to the sender.

Here a key concept must be introduced: **time lag**. Why is karmic retribution not instantaneous? Because energy (E) converting into mass (m) requires “cooling time.” Just as high-temperature magma must pass through long geological ages to congeal into rock, the thoughts we emit (high-frequency energy) also need time to “lower frequency and congeal” into concrete events (low-frequency matter). The enormous value of this conversion coefficient c^2 explains precisely why this conversion must involve a long extension of spacetime. This is the physical explanation of “good has its good reward and evil its evil reward; it is not that there is no reward, only that the time has not yet come.”

When we emit a wave of negative emotion, this energy seeks its corresponding landing point in the universe and converts into some concrete encounter. This is not heaven’s punishment but the automatic feedback the physical world executes to maintain the conservation of total energy. The universe is like an immense mirror,

二、萬有引力與宿命的物理解釋

既然因果是能量的轉換，為何我們常感到身不由己，彷彿被無形的力量牽引，這種「宿命」感來自何處？在此，我們可以利用牛頓力學、與廣義相對論中的「萬有引力」概念來解釋宿命。

在宇宙中，大質量的物體會扭曲周圍的時空，形成引力場，迫使小質量的物體沿著特定軌道運行。對應到生命，我們累世積累的習性就是那個「大質量物體」。這中心特重質量物體比喻我們生生世世的習性總合，祂以神之姿向下延伸，扭曲時空，造成萬有引力現象。我們的習慣（小我），繞著（大我習性）在走，這比喻可無限放大縮小來解釋。

這種由過去業力所形成的引力場，極其強大且穩定，它扭曲了我們當下的時空，限定了我們的思維模式與行為路徑。我們以為自己在做自由選擇，實際上只是沿著這條既定的「橢圓形軌道」在打轉，這就是所謂的「輪迴」與「宿命」。除非我們能透過修行，改變自身的質量（轉化習性），否則便無法脫離這個引力場的束縛，只能在既定的軌道上不斷重複相同的劇本。

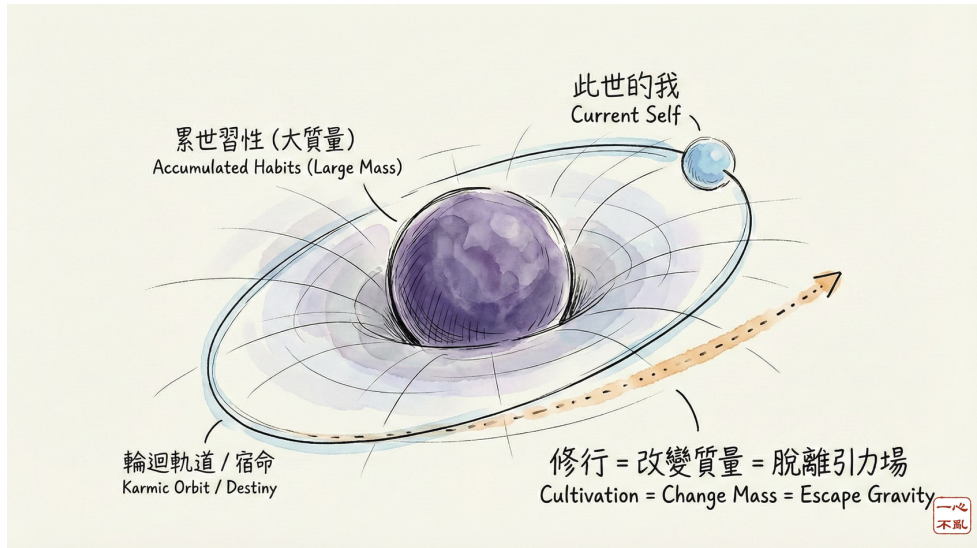
precisely reflecting each wave-source cast at it, without the slightest error.

II. A Physical Explanation of Gravitation and Fate

Since cause and effect is the conversion of energy, why do we so often feel helpless, as though pulled by an invisible force—where does this sense of “fate” come from? Here we may use Newtonian mechanics and the concept of “gravitation” in general relativity to explain fate.

In the universe, large-mass objects warp the surrounding spacetime, forming a gravitational field that forces small-mass objects to run along particular orbits. Corresponding to life, the habits we have accumulated over many lifetimes are that “large-mass object.” This central, especially heavy-mass object is a metaphor for the sum of our habits across lives; it extends downward in the posture of a god, warps spacetime, and produces the phenomenon of gravitation. Our habits (the small self) revolve around (the large-self habit), and this metaphor can be magnified or shrunk without limit to explain.

This gravitational field formed by past karma is exceedingly powerful and stable; it warps our present spacetime and confines our patterns of thought and pathways of behavior. We believe we are making free choices, when in fact we are only circling along this predetermined “elliptical orbit”—this is what is called “reincarnation” and “fate.” Unless, through practice, we can change our own mass (transform our habits), we cannot escape the bondage of this gravitational field and can only endlessly repeat the same script on the fixed orbit.



■ 引力場將結下緣分的能量體牽引，形成宿命的軌道。

我們眼中所謂的「意外」、「偶然」或「運氣」，在物理實相上並不存在。每一個發生的事件，都是無數個微小的因緣（磁場分子）在特定時間點的精確聚合，是我們過去種下的因，在條件成熟時的必然顯化。因為我們看不見過去世的數據（潛意識與阿卡西記錄），才會覺得許多事情發生得毫無道理。事實上，若無因果律的精密運作，宇宙將失去平衡而崩塌。每一個「果」的背後，都對應著一個精確的「因」，絲毫不爽。

三、生物學視角：因果律的基因編碼

如第二章所述，靈對應於 DNA，魂對應於 RNA。這套生物編碼機制與因果律有著精確的對應關係。如果說 $E = mc^2$ 是宏觀的物理法則，那麼在微觀的生物學層面上，因果律則被刻寫在我們的基因代碼之中——DNA 儲存了累世的「因」（宿命），RNA 則執行今世的「果」（運命）。

這套生物編碼機制，正是下一章「業力」的核心主題。在此我們只需理解一個關鍵：凡夫之所以受困於輪迴，是因為完全順從於基因的慣性驅動——當 DNA 中的古老指令被觸發，RNA 便忠實地執行轉錄，將其顯

■ *The gravitational field draws in energy-bodies with which affinity has been formed, shaping the orbit of fate.*

What we call “accident,” “coincidence,” or “luck” does not exist in physical reality. Every event that occurs is the precise gathering, at a particular point in time, of countless minute causes-and-conditions (magnetic-field molecules); it is the inevitable manifestation, when conditions ripen, of causes we planted in the past. It is only because we cannot see the data of past lives (the subconscious and the Akashic records) that we feel many things happen for no reason at all. In fact, without the precise operation of the law of causation, the universe would lose its balance and collapse. Behind every “effect” corresponds a precise “cause,” without the slightest error.

III. A Biological View: The Genetic Encoding of the Law of Causation

As stated in Chapter Two, the soul corresponds to DNA and the ethereal soul to RNA. This biological-coding mechanism has a precise correspondence to the law of causation. If $E = mc^2$ is the macroscopic physical law, then on the microscopic biological level the law of causation is inscribed into our genetic code—DNA stores the accumulated “causes” of many lives (fate), while RNA executes this life’s “effects” (destiny).

This biological-coding mechanism is precisely the core subject of the next chapter, “Karma.” Here we need only grasp one key point: the reason the ordinary person is trapped in reincarna-

化為情緒風暴或錯誤決策。這種「自動導航」的狀態，使得大多數人終其一生都在重複祖先或前世的劇本，受困於生物化學反應的牢籠之中。

覺醒者的任務，則是利用當下的意識（新的 E ），去改變 RNA 的轉錄過程，停止負面基因的表達。這就是「改運」的物理學基礎——宿命（DNA/ m ）不可改，但命運（RNA/ E ）可以改。關於宿命與命運的完整定義，以及業力如何形成與消解，將在第四章詳細說明。

四、因果律的終極目的：恢復平等與平衡

因果律存在的終極目的，並非為了懲罰眾生，而是為了恢復平等與平衡。如第一章所述，意識宇宙的本體是絕對的平衡態（陰 = 陽，總和為 1）。當我們產生了分別心，造成了能量的偏頗（例如陰多陽少），宇宙的自動校正機制——因果律便會啟動。我們可以想成，這就是不斷進行著此生彼滅，此滅彼生，陰陽一進一退，保持平衡的宇宙大道。

透過一連串的事件（還債、索債、恩怨糾葛），因果律強迫我們經歷角色的互換與能量的流動，直到多餘的能量被削去，不足的能量被補齊，最終回歸到陰減陽等於零的寂靜狀態。因此，生命中所有的順逆、得失、愛恨，本質上都是宇宙協助我們「銷帳」、最終回歸「零點」（空/如來）的必要程序。理解了這一點，我們便能從受害者的情緒中抽離，轉而以「負責任」的態度面對生命，主動配合這個平衡機制，加速回歸真心的旅程。

tion is that they are wholly obedient to the inertial drive of the genes—when an ancient command in the DNA is triggered, the RNA faithfully executes the transcription, manifesting it as an emotional storm or a wrong decision. This “auto-pilot” state leaves most people repeating, their whole lives long, the script of their ancestors or past lives, trapped in the cage of biochemical reactions.

The task of the awakened one is to use present consciousness (a new E) to change the RNA's transcription process and stop the expression of negative genes. This is the physical basis of “changing one's destiny”—fate (DNA/ m) cannot be changed, but destiny (RNA/ E) can. The complete definitions of fate and destiny, and how karma forms and dissolves, will be explained in detail in Chapter Four.

IV. The Ultimate Purpose of the Law of Causation: Restoring Equality and Balance

The ultimate purpose of the law of causation is not to punish sentient beings but to restore equality and balance. As stated in Chapter One, the substance of the universe of consciousness is the state of absolute balance (yin = yang, summing to 1). When we produce a discriminating mind and cause an imbalance of energy (for example, more yin and less yang), the universe's automatic correction mechanism—the law of causation—starts up. We may think of it thus: this is the great cosmic Way, ceaselessly carrying out this-arising-that-perishing, this-perishing-that-arising, yin and yang advancing and retreating in turn, keeping the balance.

Through a chain of events (repaying debts, claiming debts, the entanglements of gratitude and grievance), the law of causation forces us to undergo the exchange of roles and the flow of energy, until the surplus energy is shaved away and the deficient energy filled in, finally returning to the still state where yin-minus-yang equals zero. Therefore all of life's smoothness and adversity, gain and loss, love and hate, are in essence the necessary procedures by which the universe helps us “clear the account” and fi-

五、超越因果：讓參數歸零

再回到 $E = mc^2$ 這個公式，既然它是意識宇宙運作的鐵律，那麼只要有 E （起心動念/心能）的波動，就必然經過時間空間的折射（ c^2 ），凝結為 m （業果/心力）的物質障礙。那麼，究竟如何才能徹底斷除這條輪迴的鎖鏈？答案只有一個：讓參數歸零，回歸本心。

世間法提倡的行善積德，在本質上只是將「負能量」轉化為「正能量」。雖然產出的是善報（正質量），但這依然是能量與質量的轉換遊戲，依然受困於 $E = mc^2$ 的因果運算中。只要有「作意」，就有「受者」，就無法跳脫引力場的束縛。對於此，老師曾苦口婆心的跟學生們說：「功德是不求自德！福德是求到得失！」有為法皆是夢幻泡影，唯有清淨心（無為）才是真功德。

老師反覆強調的「一心不亂」，在物理上即是讓時間與空間的係數 c^2 趨近於 1。當我們處於絕對的「當下」，沒有過去與未來的雜念干擾， c^2 （緣/時間延遲）便失去了作用。當 $c^2 = 1$ 時，公式還原為 $E = m$ ，此時能量（精神）與質量（物質）達到絕對的平等與平衡，這就是佛的境界（一合相）。

修行的最終極，是由 $E = m = 1$ （佛）再度昇華，回歸到 0（心/如來）。當心處於絕對的「止」態，不再發

nally return to the “zero point” (emptiness / the Thus-Come). Understanding this, we can step out of the emotions of the victim and instead face life with an attitude of “responsibility,” actively cooperating with this balancing mechanism and accelerating the journey back to the True Mind.

V. Transcending Cause and Effect: Letting the Parameter Return to Zero

Returning to the formula $E = mc^2$: since it is the iron law of the operation of the universe of consciousness, then so long as there is fluctuation in E (the stirring of thought / mind-energy), it must, through the refraction of spacetime (c^2), congeal into the material obstacle of m (karmic effect / mind-force). So how, in the end, can the chain of reincarnation be utterly severed? There is only one answer: **let the parameter return to zero, return to the original mind.**

The doing of good and accumulating of merit advocated by worldly teachings is in essence merely converting “negative energy” into “positive energy.” Though it produces good reward (positive mass), this is still the game of converting energy and mass, still trapped within the causal computation of $E = mc^2$. So long as there is “deliberate intent,” there is a “receiver,” and one cannot escape the bondage of the gravitational field. On this, the teacher earnestly told his students: “Merit (*gongde*) is virtue without seeking! Blessing-merit (*fude*) is gain and loss in seeking!” All conditioned dharmas are dreams and bubbles; only the pure mind (the unconditioned) is true merit.

The “single-mindedness without distraction” the teacher stresses again and again is, in physics, precisely letting the spacetime coefficient c^2 approach 1. When we dwell in the absolute “present,” with no scattered thoughts of past and future to disturb, c^2 (affinity / time lag) loses its function. When $c^2 = 1$, the formula reduces to $E = m$, and at this moment energy (spirit) and mass (matter) reach absolute equality and balance—this is the realm of the Buddha (the single composite aspect).

The ultimate of practice is to sublimate again from $E = m = 1$ (Buddha) and return to 0

射任何帶有執著的波，因果方程式便在當下崩解。沒有了因（起心動念），緣（時空糾纏）便失去了掛鉤的對象，果（業報）自然無從生起。這就是「不落因果」的科學真義——這不是逃避，而是透過將心源回歸到能量生起前的寂靜零點，從根本上超越了物理法則的制約。這才是真正的自由，也是我們此趟生命旅程的終極目標。

六、結語：從理解到實踐

本章從愛因斯坦的質能方程式出發，揭示了因果律的物理本質——它不是道德審判，而是宇宙維持平衡的自動校正系統。我們每一個念頭都是能量的發射，必然會在未來的某個時空節點凝結為具體的事件回到我們身上。

理解了因果律的運作機制，我們便能明白：邏輯是現世的，因果是跨時空的，不要用短視的眼光審判宇宙；真正的超越，是讓心歸零，不是逃避因果，而是不再製造新的因。

然而，理解因果律只是認知層面的突破。面對過去世累積的巨額「能量債務」，我們該如何有效率地清償？下一章，我們將深入探討業力清算的实操技術——那套讓你在還債過程中不再痛苦、甚至轉苦為樂的「三步華爾茲」。

(mind / the Thus-Come). When the mind dwells in the absolute “still” state and emits no more wave bearing attachment, the causal equation collapses in the present. With no cause (the stirring of thought), affinity (spacetime entanglement) loses the object to hook onto, and effect (karmic retribution) naturally has no way to arise. This is the scientific true meaning of “not falling into cause and effect”—not evasion, but, by returning the mind-source to the still zero point before energy arises, fundamentally transcending the constraint of physical law. This is true freedom, and the ultimate goal of this journey of life.

VI. Conclusion: From Understanding to Practice

This chapter set out from Einstein’s mass-energy equation and revealed the physical essence of the law of causation—it is no moral judgment but the universe’s automatic correction system for maintaining balance. Each of our thoughts is a discharge of energy, which must, at some future spacetime node, congeal into a concrete event and return to us.

Having understood the operating mechanism of the law of causation, we understand: logic is of the present world, cause and effect is across spacetime; do not judge the universe with a short-sighted eye. True transcendence is to let the mind return to zero—not to evade cause and effect, but to cease creating new causes.

Yet understanding the law of causation is only a breakthrough at the cognitive level. Facing the enormous “energetic debt” accumulated over past lives, how should we repay it efficiently? In the next chapter we will explore in depth the hands-on technology of karmic settlement—the “three-step waltz” that lets you suffer no longer in the process of repaying debt, and even turn bitterness into joy.

第四章：業力——能量債務的償還技術

在理解了宇宙的演化（第一章）、人身的硬體結構（第二章）與因果律的物理公式（第三章）後，我們必須面對一個最現實的問題：既然生命是一場能量的轉換遊戲，且能量守恆定律確保了「凡發出的必返回」，那麼我們過去世發射出的那些混亂波形（貪嗔痴），現在變成了巨大的反作用力回來了，我們該怎麼辦？

這一切的根源，在於一個被過度宗教化、卻充滿物理意義的概念——業力。我們已經了解，因果律是宇宙為了維持總能量守恆，對於「不平衡狀態」的自動修正機制。那麼，業力就是一張「能量的不平衡帳單」。

一、業力的物理定義：未了的能量債務

世人常將「業」視為可怕的詛咒，但其實，「業」就是「事」，也就是「事業」——它是「作功」後留下的殘餘能量。當我們起心動念（施力），發出一股能量時，如果這股能量沒有回到源頭達到平衡（作用力 = 反作用力），它就會滯留在時空中，形成「業」。因此，所謂業，是過去世未了的「願」與「怨」，是能量的積累與慣性。當能量運作過程中留下殘餘值，這些未平衡的能量就會累積成為「習性」。而「緣」是將這些未了能量連結起來的管道。

這些未平衡的能量，最終會被編碼在我們的生物結構之中。如第三章所述，DNA 儲存宿命，RNA 執行命運。這裡必須釐清兩個關鍵概念：

- **宿命**：過去世的因已凝結成的舊物理結構（靈性 DNA），決定了我們的出身、天賦與此生必須遭

Chapter Four: Karma—The Technology of Repaying Energetic Debt

Having understood the evolution of the universe (Chapter One), the hardware structure of the human body (Chapter Two), and the physical formula of the law of causation (Chapter Three), we must face a most practical question: since life is a game of energy conversion, and the conservation of energy ensures that “whatever is emitted must return,” then those chaotic waveforms we emitted in past lives (greed, hatred, delusion) have now come back as an enormous reaction force—what are we to do?

The root of all this lies in a concept that has been over-religionized yet is full of physical meaning—karma. We already understand that the law of causation is the universe’s automatic correction mechanism for the “imbalanced state,” in service of maintaining the conservation of total energy. Karma, then, is an “invoice of energetic imbalance.”

I. The Physical Definition of Karma: Unsettled Energetic Debt

People often regard “karma” (ye) as a terrible curse, but in fact “ye” means “affair,” that is, “enterprise”—it is the residual energy left after “doing work.” When we stir a thought (apply force) and emit a stream of energy, if this energy does not return to the source and reach balance (action = reaction), it lingers in spacetime and forms “karma.” Therefore what is called karma is the unsettled “vows” and “grievances” of past lives, the accumulation and inertia of energy. When residual values remain in the operation of energy, these unbalanced energies accumulate into “habit.” And “affinity” is the channel linking these unsettled energies together.

These unbalanced energies are finally encoded into our biological structure. As stated in Chapter Three, DNA stores fate and RNA executes destiny. Here two key concepts must be clarified:

- **Fate**: the old physical structure into which the causes of past lives have already con-

遇的重大事件——這是不可改的「定業」

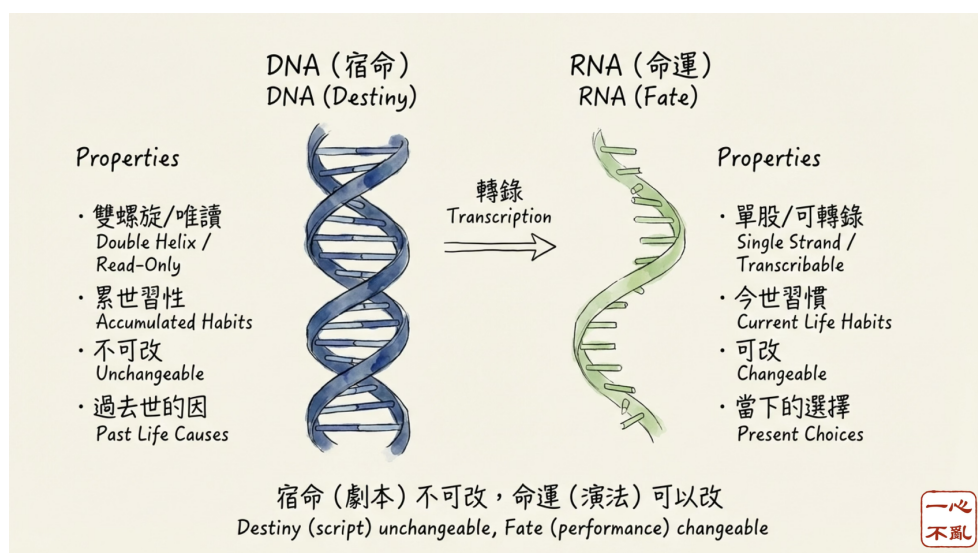
- **命運**：當下可控的新能量波（魂的 RNA 轉錄），當宿命的事件發生時，我們用什麼態度去面對——這就是可改變的「運」

簡言之：**宿命不可改，命運可以改**。同樣的劇本（宿命），不同的演員會演出不同的味道；同樣的遭遇，不同的心態會產生不同的體驗。修行改變不了劇本，但能改變我們詮釋角色的深度與自由度。覺醒者的任務，是利用當下的意識（新的 *E*），去改變 RNA 的轉錄過程，停止負面基因的表達——這就是「改運」的生物學機制。

gealed (the soul's DNA), determining our origin, talents, and the major events we must encounter in this life—this is the unchangeable “fixed karma.”

- **Destiny**: the new energy-wave controllable in the present (the ethereal soul's RNA transcription); when the events of fate occur, what attitude we use to face them—this is the changeable “fortune.”

In short: **fate cannot be changed; destiny can be changed.** The same script (fate), different actors will perform with different flavor; the same encounter, different states of mind will produce different experience. Practice cannot change the script, but it can change the depth and freedom with which we interpret the role. The task of the awakened one is to use present consciousness (a new *E*) to change the RNA's transcription process and stop the expression of negative genes—this is the biological mechanism of “changing one's destiny.”



■ DNA 是累世因果（難改），RNA 是此世習慣（可調）。

二、破除「罪」的迷思：偏離中心的物理誤差

宗教常以「原罪」或「罪孽深重」來恐嚇信徒，令人心生恐懼。然而，從字源與物理角度來看，「罪」並無道德色彩，它只是一個座標系統的偏差。

■ *DNA is the cause-and-effect of accumulated lives (hard to change); RNA is this life's habit (adjustable).*

II. Dispelling the Myth of “Sin”: A Physical Deviation From the Center

Religion often uses “original sin” or “deep sinfulness” to intimidate believers, instilling fear. Yet from the standpoint of etymology and physics, “sin” carries no moral color; it is merely

「罪」字在古意中代表「四非」，意指偏離了中心。以真心（自己）為原點，只要思想言行偏離了這個絕對的中心點，產生了分別心（二元對立），就稱為「罪」。因此，罪不是邪惡，而是物理上的「座標誤差」。老師說：「第一個罪是個古字，四非，是非！以自己為原點為中心不動！離中心愈遠到最遠也就是不忠於自己良心（正中一點），都叫罪。」

世俗眼中的善惡是道德判斷，但在物理層面上，善（1）代表陰陽平衡，回到「一」的合一狀態；惡（2）代表「亞心」，即二心，一旦產生分別（善/惡、好/壞），就偏離了中心，產生了波動。只要我們還在用二元對立的大腦思考，就必然在製造「誤差」，也必然會有「業」。這不是要你自責，而是要你認清意識運作的本質——有分別，即有業。

這麼推導下去，我們會赫然發現，「有罪」其實是不承認「無分別無二的我，是覺悟佛道的唯一中心善自己」，而「惡」是不承認「自己與宇宙合一的自己只有一個」。凡認為還有別的、別人的，就是在分別法相上迷惑著。

三、時間的錯覺：為何「好人沒好報」？

那麼，為何會有天災、瘟疫或集體意外？為何看似無辜的人會被捲入？這可以用物理學的「共振原理」來解釋。

「物以類聚，人以群分」不只是俗諺，更是物理鐵律。當一群人在累世中累積了相同頻率的負能量（如殺業、貪婪），這些能量會形成巨大的磁場漩渦，也就是「共業」。當緣份成熟，這個漩渦會將所有頻率相近的人吸

a deviation in a coordinate system.

The character for “sin” (*zui*) anciently signified “four wrongs,” meaning deviation from the center. Taking the True Mind (the Self) as origin, so long as thought, word, and deed deviate from this absolute center point and produce a discriminating mind (dual opposition), it is called “sin.” Therefore sin is not evil but a physical “coordinate error.” The teacher says: “The first character ‘sin’ is an ancient character, ‘four wrongs,’ right-and-wrong! Take the Self as origin, as the unmoving center! The farther one deviates from the center, to the very farthest—that is, being untrue to one’s own conscience (the exact center point)—all of it is called sin.”

In worldly eyes good and evil are moral judgments, but on the physical level, good (1) represents yin-yang balance, the return to the unified state of “one”; evil (2) represents the “secondary mind,” that is, a divided mind—once discrimination is produced (good/evil, good/bad), one deviates from the center and produces fluctuation. So long as we still think with the dually opposed brain, we must be producing “error,” and there must be “karma.” This is not to make you blame yourself, but to make you see clearly the essence of how consciousness operates—where there is discrimination, there is karma.

Reasoning onward, we will suddenly find that “being sinful” is in fact not acknowledging that “the non-discriminating, non-dual I is the sole center, the good Self that awakens to the Buddha-way,” and that “evil” is not acknowledging that “the Self united with the universe is the only one.” Whoever thinks there is something else, someone else’s, is lost amid the discriminating aspects of dharma.

III. The Illusion of Time: Why “Good People Get No Good Reward”?

So why are there natural disasters, plagues, or mass accidents? Why are seemingly innocent people swept in? This can be explained by the physical “principle of resonance.”

“Like gathers with like; people divide into groups” is not merely a proverb but an iron law of physics. When a group of people accumulate, over many lives, negative energy of the

入同一個時空節點——同一班飛機、同一個災區——進行一次性的能量釋放與平衡。在因果的視角下，沒有真正的「無辜者」，只有共同參與這場能量清算的「共振者」。一場空難中，人與飛機都是磁場分子的聚散組合；緣到則事件重覆，看似意外偶然，實為應然。

然而世人常嘆：「蒼天無眼，好人沒好報，禍害遺千年。」這種憤懣，源於我們試圖用短視的「人類邏輯」去衡量跨越時空的「宇宙因果」——兩個維度截然不同的運算系統，卻常被混為一談。人類壽命不過百年，習慣以天、月、年計算得失；宇宙演化卻以「劫」（約數億年）為單位。老師某次回答學生問題時，便直接明說：「在一億年總結一次總帳，生生世世……並非人的三世因果那麼簡單，人生一百年一次，一億年什麼人沒做過？」

人類想用自己生命的長度去跟業力討價還價，就像一隻夏生秋死的蟬，無法理解什麼是「冬天」——自然會覺得因果不準。事實上，不是不報，而是**時間窗口不同**。惡人今生逍遙，是因為過去世累積的福報（能量存款）尚未用盡；好人受苦，則可能正在償還過去世的巨額債務。因果律為達成絕對平衡，往往展現出與現世邏輯相反的結果——這不是宇宙的諷刺，而是我們觀測尺度的局限。

same frequency (such as the karma of killing, or greed), this energy forms an immense magnetic vortex—the “shared karma.” When affinity ripens, this vortex draws all those of similar frequency into the same spacetime node—the same flight, the same disaster zone—for a one-time release and balancing of energy. From the causal view there is no true “innocent,” only “co-resonators” jointly taking part in this energetic settlement. In an air disaster, both people and aircraft are gatherings-and-scatterings of magnetic-field molecules; when affinity arrives the event repeats, seeming accidental and coincidental, yet in truth inevitable.

Yet people often sigh: “Heaven has no eyes; good people get no good reward, while villains plague the world for a thousand years.” This indignation arises from our trying to measure cross-spacetime “cosmic causation” with short-sighted “human logic”—two utterly different computational systems of different dimensions, often confused as one. Human life is no more than a hundred years, accustomed to reckoning gain and loss by days, months, and years; cosmic evolution, however, takes the “kalpa” (about hundreds of millions of years) as its unit. The teacher, once answering a student’s question, said plainly: “The grand account is totaled once in a hundred million years, life after life... it is not as simple as the human’s three-life cause and effect. A human life is a hundred years at a time; in a hundred million years, what has a person not done?”

For a human to bargain with karma using the length of their own life is like a cicada that is born in summer and dies in autumn being unable to understand what “winter” is—naturally it will feel cause and effect is unreliable. In fact it is not that there is no reward, but that **the time windows differ**. A villain enjoys ease in this life because the blessing-reward (energy savings) accumulated in past lives is not yet exhausted; a good person suffers, perhaps repaying an enormous debt from past lives. To reach absolute balance, the law of causation often shows results contrary to present-world logic—this is no cosmic irony but the limitation of our

這裡必須釐清「邏輯」與「因果」的根本差異。邏輯是現世的、線性的，講究「種瓜得瓜」、講究當下的效率與對錯——這是人類為了生存所建立的規則，適用於陽間的短暫運作。作人處事必須講邏輯，但須心知肚明：這還只是分別意識，絕非跨世的因果。因果如第三章所述，是跨時空的、立體的，講究「能量守恒」與「角色互換」，以達成絕對平衡。此世被欺負的好人，可能是過去世的惡人；此世的惡人，可能是過去世的好人。角色輪轉，能量歸零——這才是因果律的運作邏輯。

那為什麼報應不能當下發生？因為「緣」尚未成熟。即使有因（過去的債務），若沒有緣（相遇的條件與時機），果報便不會顯現。這個「緣」就像膠水，將兩條原本平行的生命軌跡黏合在一起——而這往往需要跨越多生多世的等待。當我們看到好人受苦，這是「邏輯」上的不合理，卻是「因果」上的必然：此世的好人，在過去漫長的時空中，可能曾積累巨大的能量債務，而此刻正是清償的時機。一旦緣到，業力便如海嘯般精準反撲，絲毫不爽。

四、三步華爾茲：還債的核心原理

既然業力是能量債務，我們該如何償還？許多人尋求神佛康佑，試圖透過祈禱或法會來「消災免難」。然而，基於能量守恒定律，這是行不通的——你發出去的能量（因），必須回到你身上（果），總量才會平衡歸零。業力是自作自受，也只能自縛自解。就像肚子餓了，請別人幫你吃飯，無助於消除自身的飢餓。

scale of observation.

Here the fundamental difference between “logic” and “cause and effect” must be clarified. Logic is of the present world, linear; it stresses “plant melons, reap melons,” stresses present efficiency and right-and-wrong—this is the rule humans established for survival, applicable to the brief operation of the daytime world. In conducting affairs one must speak logic, but one must know clearly in one’s heart: this is still discriminating consciousness, never the cross-life cause and effect. Cause and effect, as stated in Chapter Three, is across spacetime, three-dimensional; it stresses “conservation of energy” and “exchange of roles” to reach absolute balance. The good person bullied in this life may have been the villain of a past life; the villain of this life may have been the good person of a past life. Roles rotate, energy returns to zero—this is the operating logic of the law of causation.

Then why can retribution not happen in the present? Because “affinity” is not yet ripe. Even with a cause (a past debt), without affinity (the conditions and timing of meeting), the effect will not appear. This “affinity” is like glue, binding two originally parallel life-trajectories together—and this often requires a wait across many lives. When we see a good person suffer, it is “unreasonable” by logic yet inevitable by cause and effect: the good person of this life, across the long spacetime of the past, may have accumulated an enormous energetic debt, and this very moment is the time to repay it. Once affinity arrives, karma strikes back precisely like a tsunami, without the slightest error.

IV. The Three-Step Waltz: The Core Principle of Repaying Debt

Since karma is energetic debt, how should we repay it? Many seek the protection of gods and Buddhas, trying through prayer or ritual ceremonies to “dispel calamity and avert disaster.” Yet by the conservation of energy this will not work—the energy you emitted (the cause) must return to you (the effect) for the total to balance and return to zero. Karma is done by oneself and borne by oneself, and can only be bound by

既然躲不掉，如何還債才能最快、最徹底？在此，我們提出一套標準作業程序，稱之為「三步華爾茲」：

- **100% 接受**：認帳的勇氣。抗拒是「斥力」，接受是「吸力」。唯有簽收帳單，才能開始清算。
- **100% 體驗**：還款即是療癒。痛苦是能量釋放的過程，負債正在減少。
- **100% 放下**：銷帳與格式化。事情結束，心就歸零，船過水無痕。

這三步不是道德修養，而是精確的能量轉化工程。消業的真實義，不是把業「消滅」（能量不滅），而是透過接受與體驗，將失衡的能量「平衡」回來。當你不再欠債（接受果報），也不再亂借貸（不造新因），靈魂頻率自然提升。

三步華爾茲的具體操作心法與實踐技術，將在第五章「修行」中詳細展開。先理解了這三步曲，我們便明白，所謂的「修行」，不是躲在深山裡唸經，而是在每一個當下的順逆境中，跳好這支「華爾茲」。消業的真實義，不是把業「消滅」（能量不滅），而是透過接受與體驗，將失衡的能量「平衡」回來。

oneself and loosed by oneself. Just as when your stomach is hungry, having someone else eat for you does nothing to remove your own hunger.

Since it cannot be evaded, how can debt be repaid fastest and most thoroughly? Here we propose a standard operating procedure, called the “three-step waltz”:

- **100% acceptance**: the courage to acknowledge the debt. Resistance is “repulsion”; acceptance is “attraction.” Only by signing for the invoice can the settlement begin.
- **100% experience**: repayment is healing. Pain is the process of energy releasing; the debt is decreasing.
- **100% release**: clearing the account and formatting. The matter ends, and the mind returns to zero; the boat passes and the water leaves no trace.

These three steps are not moral cultivation but precise energy-transformation engineering. The true meaning of clearing karma is not to “eliminate” karma (energy is indestructible) but, through acceptance and experience, to “balance” the imbalanced energy back. When you no longer owe debt (accepting karmic effect) and no longer borrow recklessly (creating no new cause), the soul’s frequency naturally rises.

The concrete operating methods and practical techniques of the three-step waltz will be unfolded in detail in Chapter Five, “Practice.” Having first understood this three-step movement, we understand that so-called “practice” is not hiding in the deep mountains chanting sutras, but dancing this “waltz” well in every present moment of smoothness or adversity. The true meaning of clearing karma is not to “eliminate” karma (energy is indestructible) but, through acceptance and experience, to “balance” the imbalanced energy back.

當你不再欠債（接受果報），也不再亂借貸（不造新因），你的靈魂頻率自然提升。地獄，只是內心放不下的執著所化現的頻率場。當你心中無債，地獄對你而言便不存在。老師說：「因果律只是平衡了緣公式……無因（對）無果（錯），遙指即是本為一體，融合成一即可完成！」這就是生命的終極解脫——不是逃離這個世界，而是在這個世界中，透過每一次的「接受、體驗、放下」，將沉重的業力轉化為輕盈的智慧，最終回歸到那個本來就清淨無染的「自己」。

五、修行：在「有業」中活出「無罪」

理解了因果律的鐵面無私與業力的真實運作後，讀者心中難免升起壓力：既然每一個起心動念都會精確回彈，我們豈不是罪孽深重，永無出期？這裡提出核心智慧：雖然在意識層面我們確實「有業」，但在真心層面我們本來「無罪」。這不是宗教安慰，而是生命的物理實相。

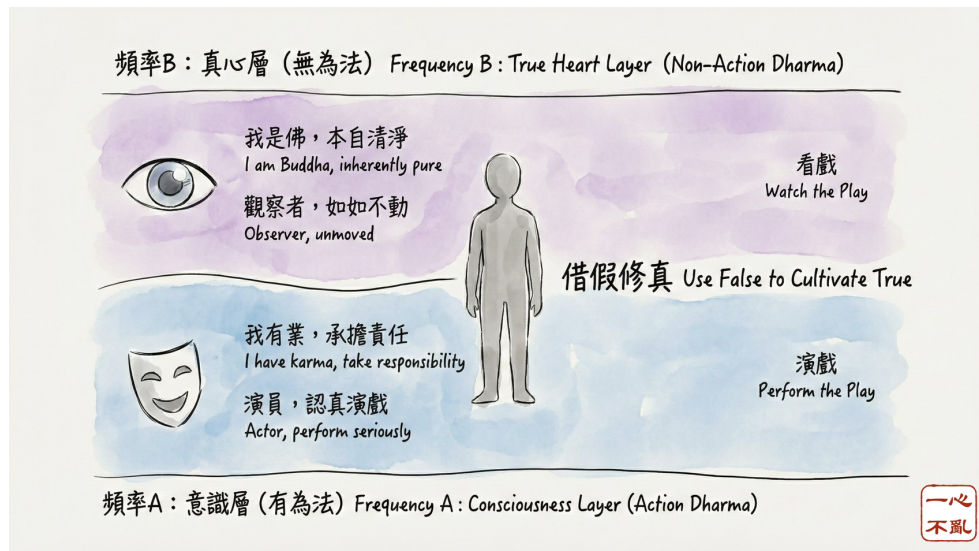
關鍵在於認清兩個維度的運作。表層的意識系統中，我們扮演「我」的角色，遵循 $E = mc^2$ 的質能轉換，業力是真實法則，必須承擔所有後果。深層的真心系統中，我們是如如不動的觀察者，處於絕對「止」態，超越時間空間，所有業力與罪過都只是螢幕光影，本質為空。世人活得沉重，是因為將這兩個維度混淆，忘記自己是看戲的「真心」，過度認同戲裡受苦的「意識」。

When you no longer owe debt (accepting karmic effect) and no longer borrow recklessly (creating no new cause), your soul's frequency naturally rises. Hell is merely the frequency-field manifested by attachments the mind cannot release. When there is no debt in your mind, hell does not exist for you. The teacher says: "The law of causation merely balances the affinity-formula... no cause (right), no effect (wrong); pointing afar shows that they were originally one body, and merging into one completes it!" This is the ultimate liberation of life—not fleeing this world, but, within this world, through each "acceptance, experience, release," transforming heavy karma into light wisdom, and finally returning to that "Self" which was always pure and undefiled.

V. Practice: Living "Without Sin" Amid "Having Karma"

Having understood the iron impartiality of the law of causation and the true operation of karma, pressure inevitably rises in the reader's mind: since each stirring of thought rebounds precisely, are we not deeply sinful, with no end of release? Here is the core wisdom: although at the level of consciousness we do indeed "have karma," at the level of the True Mind we are originally "without sin." This is no religious consolation but the physical reality of life.

The key is to see clearly the operation of two dimensions. In the surface conscious system, we play the role of the "I," obey the mass-energy conversion of $E = mc^2$; karma is a real law, and all consequences must be borne. In the deep True-Mind system, we are the thus-thus unmoving observer, dwelling in the absolute "still" state, transcending time and space; all karma and sin are merely light and shadow on a screen, empty in essence. People live heavily because they confuse these two dimensions, forgetting that they are the "True Mind" watching the drama, over-identifying with the "consciousness" suffering within it.



■ 意識層（有業）vs 真心層（無罪）的同時運作。

許多宗教利用這種認同錯亂，透過原罪論製造恐懼，讓人們在自責中尋求外在救贖。然而，恐懼本身就是最大負能量，不僅無法消業，反而製造更多業力網。究竟的解脫之道，是學會「雙頻運作」：在現實生活中，承認因果，勇於承擔，該還錢還錢，該受苦受苦，這是「接受」與「體驗」；在心靈深處，保持覺知，清楚知道一切只是能量流動與角色扮演，本質依然是如如不動的佛。當我們能站在「無罪」的高度處理「有業」的現實，恐懼便會消融，取而代之的是遊戲人間的灑脫。這才是「借假修真」的奧義——帶著清淨無染的心，去體驗這個波瀾壯闊的幻相世界，最終在圓滿體驗中，微笑著回歸本源。

這種「雙頻運作」——在意識層面認帳，在真心層面無罪——是解脫的終極藍圖。理論上，只要我們能站在「真心」的高度，業力便無法造成實質傷害，恐懼也會隨之消融。然而，知道地圖並不等於抵達目的地。許多人讀到這裡，大腦明白了「我本無罪」，但轉身面對生活的刁難、親人的情緒、金錢的壓力時，那個「我」依然會憤怒、恐懼、焦慮。

■ The simultaneous operation of the conscious layer (having karma) vs the True-Mind layer (without sin).

Many religions exploit this confusion of identity, manufacturing fear through the doctrine of original sin and making people seek external salvation amid self-blame. Yet fear is itself the greatest negative energy; not only does it fail to clear karma, it manufactures more karmic webs. The ultimate path of liberation is to learn “dual-frequency operation”: in real life, acknowledge cause and effect, dare to bear it—pay back what should be paid, suffer what should be suffered; this is “acceptance” and “experience.” In the depths of the mind, maintain awareness, knowing clearly that all is merely the flow of energy and the playing of roles, the essence still the thus-thus unmoving Buddha. When we can handle the reality of “having karma” from the height of “without sin,” fear dissolves, replaced by the ease of playing within the human world. This is the secret of “borrowing the false to cultivate the true”—using a pure, undefiled mind to experience this turbulent illusory world, and finally, amid complete experience, returning to the source with a smile.

This “dual-frequency operation”—acknowledging the debt at the level of consciousness, without sin at the level of the True Mind—is the ultimate blueprint of liberation. In theory, so long as we can stand at the height of the “True Mind,” karma cannot cause substantive harm, and fear dissolves with it. Yet knowing the map is not the same as arriving at the destination. Many

為什麼明明拿著正確地圖，卻依然容易覺得舉步維艱？因為累世的「習性」與大腦的「慣性」有著巨大的動能，絕非僅憑一個「知道」就能剎車。如何將這個高維度的「雙頻運作」理論，轉化為大腦神經迴路的真實反應？這就需要一套精密的工程——修行。

readers, reaching this point, understand with the brain that “I am originally without sin,” but when they turn to face life’s difficulties, a loved one’s emotions, the pressure of money, that “I” will still rage, fear, and grow anxious.

Why, holding the correct map, does it remain so easy to feel every step is hard? Because the “habits” of many lives and the “inertia” of the brain hold immense momentum—no single “knowing” can brake them. How do we convert this high-dimensional theory of “dual-frequency operation” into the real response of the brain’s neural circuits? This requires a precise engineering—practice.

第五章：修行——從「知道」到「做到」的量子躍遷

為什麼「懂了」卻「做不到」？這是修行者最常見的挫折。

世人常誤解修行是為了「成佛」或「變好」。但老師指出，真心（自己）本來就是圓滿的 100 分，根本無須修正。我們真正要修的，不是那個完美的「本體」，而是那個充滿分別與慣性的「載體」——意識（我）。

一、修行的物理定義：對抗慣性的逆向工程

即使理解了因果律的運作與三步華爾茲的技術，為什麼回到生活中，我們依然會被情緒綁架、被業力拖著走？答案在於牛頓第一運動定律（慣性定律）：一個物體若不受外力作用，將保持其原有的運動狀態（靜止或等速直線運動）。

這正是習性難改的物理根源。「知道」僅僅停留在大腦的淺層記憶區，而「業力」卻深刻寫入靈性 DNA 與魂的 RNA 中（第三章）。這些累世積累的慣性，具有巨大的「動量」（質量 × 速度），要改變這艘航行了億萬年的巨輪方向，僅靠思維的「轉念」是不夠的——你需要一個等量或更大的外力才能打破慣性。這就是「修行」的物理定義：對抗慣性的逆向工程。

老師對這兩個字給出了極具操作性的物理定義：『修』是將知識提升層次到智慧的『知道』；『行』是將知道提升到『做到』。這才符合佛意：知行合一。

修行的核心工具是「一心不亂」。關於一心不亂的完整物理原理（舒曼波共振、腦波頻率等）與具體操作技

Chapter Five: Practice—The Quantum Leap From “Knowing” to “Doing”

Why do we “understand” yet “cannot do”? This is the most common frustration of the practitioner.

People often misunderstand practice as being for “becoming Buddha” or “becoming better.” But the teacher notes that the True Mind (the Self) is originally a perfect 100 points, needing no correction at all. What we truly need to cultivate is not that flawless “substance” but that “vehicle” full of discrimination and inertia—consciousness (the I).

I. The Physical Definition of Practice: Reverse Engineering Against Inertia

Even having understood the operation of the law of causation and the technique of the three-step waltz, why, back in life, are we still hijacked by emotion and dragged along by karma? The answer lies in **Newton’s first law of motion (the law of inertia)**: an object, if acted on by no external force, will maintain its existing state of motion (rest, or uniform straight-line motion).

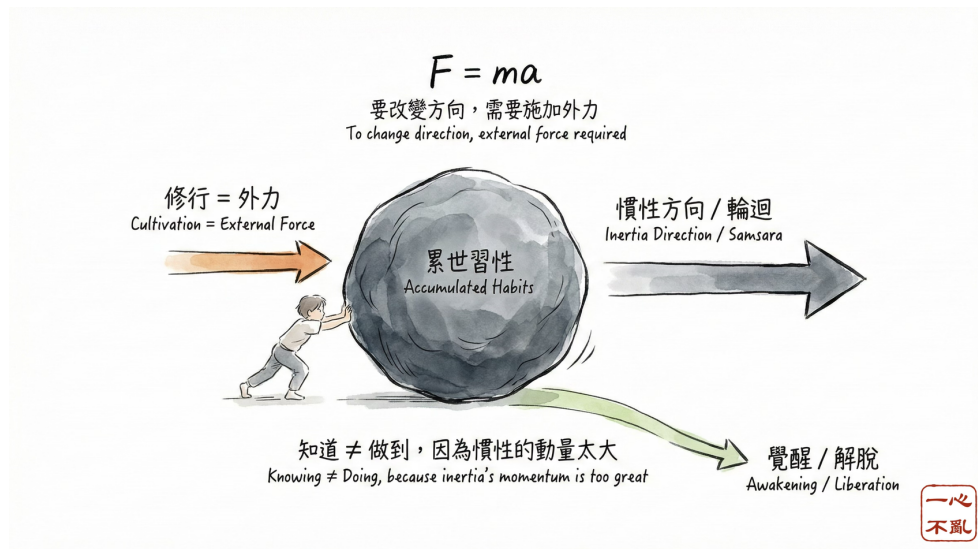
This is precisely the physical root of why habit is hard to change. “Knowing” stays merely in the brain’s shallow memory zone, while “karma” is deeply written into the soul’s DNA and the ethereal soul’s RNA (Chapter Three). This inertia accumulated over many lives possesses immense “momentum” (mass × velocity); to change the direction of this great ship that has sailed for billions of years, the mere “turning of thought” is not enough—you need an **equal or greater external force** to break the inertia. This is the physical definition of “practice”: reverse engineering against inertia.

The teacher gives these two characters a highly operable physical definition: “‘Cultivate’ (*xiu*) is raising knowledge to the level of the wisdom of ‘knowing’; ‘practice’ (*xing*) is raising knowing to ‘doing.’ Only this accords with the Buddha’s meaning: the unity of knowing and doing.”

The core tool of practice is “single-mindedness without distraction.” The complete physi-

術，將在第六章詳細說明。本章專注於修行的心法與實戰應用。

cal principle of single-mindedness without distraction (Schumann resonance, brainwave frequency, and so on) and its concrete operating technique will be explained in detail in Chapter Six. This chapter focuses on the mind-method and practical application of practice.



■ 習性的巨大動量需要等量或更大的外力才能打破。

世人對「修行」二字誤解甚深，往往將其等同於吃齋、唸佛、打坐或誦經。然而，老師一針見血地指出，若心隨境轉，這些僅是安撫意識的表相儀式。真正的修行，不向外求，而是向內進行頻率的校準。它是一個將分裂的「我」（意識）回歸到完整的「自己」（真心）的過程。然而，要進行精密的頻率校準，我們必須先釐清「標準頻率」與「干擾頻率」的差異。如果我們連「要修正的對象」（意識）與「要回歸的本體」（真心）都無法從物理屬性上區分，那麼所有的修行都將淪為盲人摸象。因此，在進入實修方法之前，我們必須從物理學的角度，重新定錨這兩個核心座標。

二、知行合一：能量的完整閉環

■ The immense momentum of habit requires an equal or greater external force to break.

People deeply misunderstand the two characters “practice,” often equating it with vegetarianism, chanting the Buddha’s name, sitting meditation, or reciting sutras. Yet the teacher points out incisively that if the mind turns with circumstances, these are merely surface rituals soothing consciousness. True practice does not seek outward but carries out a calibration of frequency inward. It is a process of returning the divided “I” (consciousness) to the complete “Self” (True Mind). Yet to carry out precise frequency calibration, we must first clarify the difference between the “standard frequency” and the “interference frequency.” If we cannot even distinguish, by physical attributes, the “object to be corrected” (consciousness) from the “substance to return to” (True Mind), then all practice degenerates into the blind feeling the elephant. Therefore, before entering practical methods, we must re-anchor these two core coordinates from the standpoint of physics.

II. The Unity of Knowing and Doing: The Complete Closed Loop of Energy

在老師的物理佛學體系中，「知行合一」並非僅是儒家的道德修養，而是一套精確的能量轉化公式與宇宙運作法則。它是將虛擬的「意識」轉化為真實的「智慧」的唯一途徑，也是從「二元對立」回歸到「一」的物理過程。

宇宙萬物由陰陽構成，知與行分別代表了精神與物質的兩面，缺一不可。即使「知道」，只佔了 50% 的分數，「做到」也只佔 50%。只有當這一正一反融合成「一」時，才構成完整的智慧，這就是「證悟得佛道之精華之果」，亦即「天人合一」。「知」屬陽（精神能量），「行」屬陰（物質力量）。知行合一即是陰陽平衡，這就是「佛」（1）的狀態。若只有知沒有行，或只有行沒有知，都是偏頗的「二」（惡/分別），無法產生真實的功德。

老師將「修行」二字拆解，重新定義了知與行的層次。一般人認為的「知」往往只是外來的「知識」，這屬於「聰明」的範疇，終究是頭腦的產物。老師指出，「修」是將這些外來的知識提升層次，轉化為內在的「智慧」的過程。單純的「知道」在佛法中對應於「開」，意即打開了認知的大門，明白我們本是從佛而來。而「行」則是將上述的「知道」提升到「做到」，這是一個親身實踐、驗證的過程。只有透過「行」，才能證明那個「知」是真還是偽。若無法在生活中證明，那個「知」就只是別人的廢話。「去做」在佛法中對應於「悟」，只有透過實踐，人才能往佛的方向而去。因此，「開悟」的本質就是知道（開）加上做到（悟）。

In the teacher's physical-Buddhist system, "the unity of knowing and doing" is not merely the Confucian moral cultivation but a precise formula of energy conversion and a law of cosmic operation. It is the sole path to converting virtual "consciousness" into real "wisdom," and the physical process of returning from "dual opposition" to "one."

All things in the universe are composed of yin and yang; knowing and doing represent the two sides of spirit and matter, neither dispensable. Even "knowing" accounts for only 50% of the score, and "doing" likewise only 50%. Only when this positive and this negative merge into "one" does complete wisdom form—this is "the essential fruit of realizing and attaining the Buddha-way," that is, "the unity of heaven and human." "Knowing" belongs to yang (spiritual energy); "doing" belongs to yin (material force). The unity of knowing and doing is precisely yin-yang balance—this is the state of "Buddha" (1). With only knowing and no doing, or only doing and no knowing, both are the biased "two" (evil/discrimination), unable to produce true merit.

The teacher dismantles the two characters "practice" and redefines the levels of knowing and doing. What ordinary people consider "knowing" is often merely external "knowledge," which belongs to the category of "cleverness" and is, in the end, a product of the head. The teacher notes that "cultivate" is the process of raising this external knowledge in level, converting it into inner "wisdom." Mere "knowing" corresponds in the Dharma to "opening," meaning the door of cognition has been opened and one understands that we originally came from Buddha. "Doing," then, is raising the above "knowing" to "doing"—a process of personal practice and verification. Only through "doing" can it be proven whether that "knowing" is true or false. If it cannot be proven in life, that "knowing" is merely someone else's empty talk. "Doing it" corresponds in the Dharma to "realization"; only through practice can a person move toward Buddha. Therefore the essence of "awakening" (*kaiwu*) is knowing (opening) plus

「知易行難」或「知道做不到」是生活中常見的感嘆？因人的「知」都停留在意識分別的層次，而非真心的層次。我們在人間學習的各種道理、佛法，最初都是「假」的（方便法）。唯有透過「行」（實踐），將這些道理內化，證明其真實性，這個過程才叫「借假修真」。若只知不行，那就是活在幻相與妄想之中。其實，真正的知行合一不立文字，凡落於語言文字的，都是頭腦的「妄分別」。真正的知行合一是當下的直覺反應，是心口如一，是說到做到。

知行合一的最終境界，是一種極度灑脫的生命狀態。知道叫「灑」，美麗如流水，一去不回頭。做到叫「脫」，去凡塵外衣，換真心赤子。當一個人能將所知的一切，在生活中完全落實，並且不留痕跡，便作到了用過即丟、放下，他/她便從意識的糾纏中解脫出來，回歸到真心的本來面目。這就是「知行合一」的終極意義——無修無證，本自圓滿。

三、真心與意識的物理學：修行的科學基礎

基於前述說明，感覺真心與意識似乎有一種互斥的關係，但基於老師的教導，真心與意識並非對立的二元，而是同一存在的不同狀態與功能展現。兩者的連動關係可從物理屬性、生成機制與體用關係三個層面進行嚴謹定義。要進行精密的修行工程，首先必須釐清我們的「操作介面」。在人體這台量子電腦中，同時存在著兩套作業系統。

doing (realization).

“Knowing is easy, doing is hard,” or “knowing yet unable to do,” is a common lament in life—because people’s “knowing” stays at the level of conscious discrimination rather than the level of the True Mind. The various principles and Dharma we learn in the human world are at first all “false” (expedient teachings). Only by “doing” (practice), internalizing these principles and proving their reality, does this process deserve the name “borrowing the false to cultivate the true.” If one only knows and does not do, one lives in illusion and delusion. In fact, the true unity of knowing and doing does not establish words; whatever falls into language and writing is the brain’s “deluded discrimination.” The true unity of knowing and doing is the intuitive response of the present moment, the agreement of mind and mouth, saying it and doing it.

The ultimate realm of the unity of knowing and doing is an extremely free state of life. Knowing is called “pouring out,” beautiful as flowing water, gone never to return. Doing is called “shedding,” taking off the worldly outer garment, exchanging it for the True Mind’s child-like innocence. When a person can fully put into practice in life all that they know, leaving no trace—using it and discarding it, laying it down—they liberate from the entanglement of consciousness and return to the original face of the True Mind. This is the ultimate meaning of “the unity of knowing and doing”—no cultivation, no realization, inherently perfect.

III. The Physics of True Mind and Consciousness: The Scientific Basis of Practice

From the foregoing it seems True Mind and consciousness are in a mutually exclusive relationship, but by the teacher’s teaching, True Mind and consciousness are not an opposed duality but different states and functional displays of the same existence. Their linked relationship can be rigorously defined on three levels: physical attribute, generative mechanism, and substance-function relationship. To carry out precise practice-engineering, we must first clarify our “operating interface.” Within the hu-

從第一章可知，真心是一種圓滿俱足、如如不動的狀態，對應於數學上的 0 或空性，它是所有能量與物質的靜態源頭。真心是絕對的觀察者，物理屬性為絕對的「止」。它是鏡子，是光源，是螢幕，只負責「照見」，不參與劇情，不產生波動，不受污染。在這個層面上，你是觀眾（自己）。

相對地，意識則是真心「動」了之後的產物。它是「心的動靜」，具有波動性與二元對立的特質。如果真心是永恆不動的坐標，意識就是在此坐標系中不斷變化的軌跡。意識的世界是建立在「動靜」之上的，故稱為「實相」，但因其變幻無常，故亦稱為「非相」。

理解了「止」與「動」的差異，我們便能理解修行的方向性。既然意識源於真心，那麼修行的過程，本質上就是一種「逆向工程」——從波動的意識，逆流而上，回歸到靜止的真心。兩者的連動機制遵循著嚴格的演化次第：心 → 覺 → 意識。當絕對靜止的真心「初動」，便分裂出兩股力量——心能（精神界）與心力（物質界）。這兩者是構成宇宙萬有的基礎材料，如同電磁波的正負極，缺一不可。心能與心力的華合（共振）產生了「覺」。覺是連接心與意識的關鍵介面，如同硬體與軟體之間的驅動程式。沒有覺，真心無法表達為意識；沒有覺，意識也無法回歸真心。因此，覺是修行的核心樞紐，是「止」與「動」之間的轉換器。當覺進一步向下演化，進入二元對立的運作模式（陰陽不平衡）時，便形成了我們所認知的「意識」。意識透過「心出心入」（Output/Input）的循環，維持著一與一切的運作。這個循環就是生命的呼吸，是能量在精神界與物質界之間的往返流動。

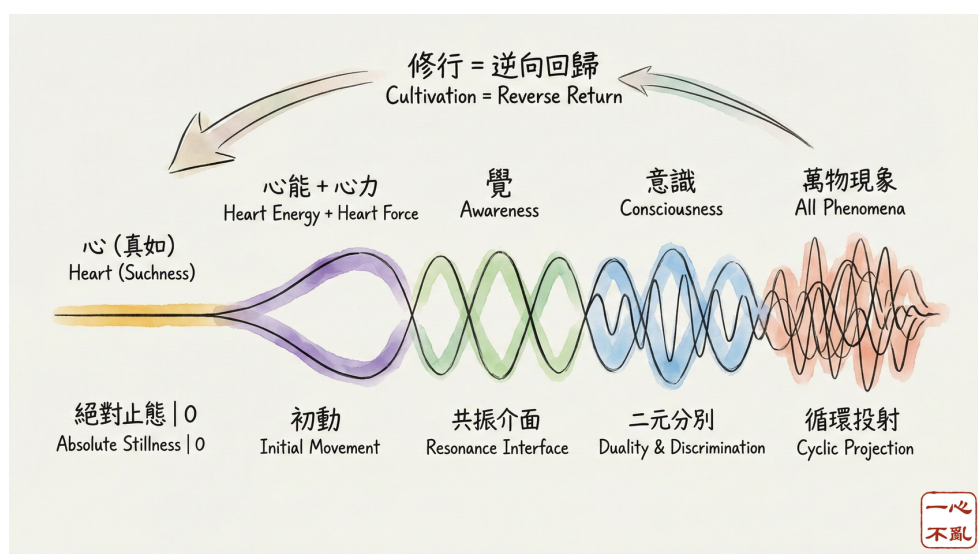
man body, this quantum computer, two operating systems exist at once.

From Chapter One we know the True Mind is a state of perfect completeness, thus-thus unmoving, corresponding mathematically to 0 or emptiness; it is the static source of all energy and matter. The True Mind is the absolute observer, with the physical attribute of absolute “stillness.” It is the mirror, the light source, the screen; it only “illuminates and sees,” does not take part in the plot, produces no fluctuation, suffers no defilement. At this level, you are the audience (the Self).

By contrast, consciousness is the product after the True Mind “moves.” It is the “motion and stillness of mind,” possessing the properties of fluctuation and dual opposition. If the True Mind is the eternally unmoving coordinate, consciousness is the ceaselessly changing trajectory within this coordinate system. The world of consciousness is built upon “motion and stillness,” and is therefore called “real-aspect,” yet because it changes impermanently, it is also called “not-aspect.”

Having understood the difference between “stillness” and “motion,” we can understand the directionality of practice. Since consciousness arises from the True Mind, the process of practice is in essence a kind of “reverse engineering”—from fluctuating consciousness, flowing upstream, returning to the still True Mind. The linkage between the two obeys a strict evolutionary sequence: mind → awareness → consciousness. When the absolutely still True Mind “first moves,” it splits out two forces—mind-energy (the spiritual realm) and mind-force (the material realm). These two are the basic materials constituting all things in the universe, like the positive and negative poles of an electromagnetic wave, neither dispensable. The blending (resonance) of mind-energy and mind-force produces “awareness.” Awareness is the key interface connecting mind and consciousness, like the driver between hardware and software. Without awareness, the True Mind cannot express as consciousness; without awareness, consciousness cannot return to the True

Mind. Therefore awareness is the core hub of practice, the converter between “stillness” and “motion.” When awareness evolves further downward and enters the operating mode of dual opposition (yin-yang imbalance), what we know as “consciousness” forms. Consciousness, through the cycle of “mind-out and mind-in” (Output/Input), maintains the operation of the one and the all. This cycle is the breath of life, the back-and-forth flow of energy between the spiritual and material realms.

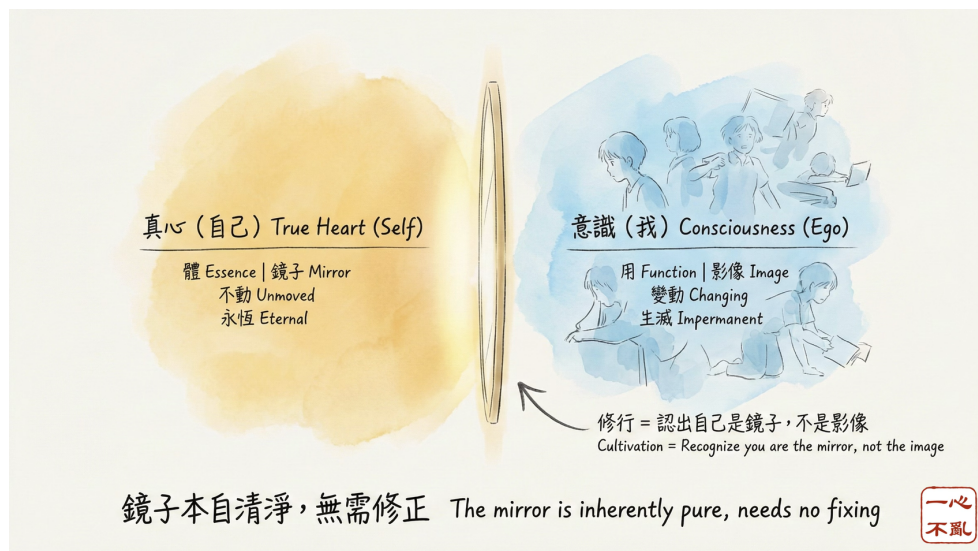


■ 真心（止）→ 心能 + 心力 → 覺 → 意識（動）的演化過程。

在物理定位上，真心是「體」，意識是「用」。兩者的關係，並非對立，而是「源頭」與「衍生物」的位階差異。以「鏡子與影像」為喻：真心是實體的鏡子（自己），意識則是鏡中顯現的影像（我）。影像雖然清晰可見（實相），但它並不具備獨立的實體性（非真）。世人修行的盲點，往往在於試圖「替鏡中人化妝」——我們耗費鉅資去修正意識層面的對錯好壞，卻忘了影像的醜美，全源自於本體的投射。修正影子是徒勞的，唯有回歸光源，影象方能轉化。

■ The evolutionary process: True Mind (stillness) → mind-energy + mind-force → awareness → consciousness (motion).

In physical positioning, the True Mind is “substance” and consciousness is “function.” Their relationship is not opposition but the rank-difference of “source” and “derivative.” With the metaphor of “mirror and image”: the True Mind is the physical mirror (the Self), and consciousness is the image appearing in the mirror (the I). Though the image is clearly visible (real-aspect), it has no independent substantiality (not-real). The blind spot of worldly practice often lies in trying to “put makeup on the person in the mirror”—we spend vast sums correcting the right-and-wrong, good-and-bad at the level of consciousness, forgetting that the image’s ugliness or beauty all springs from the projection of the substance. Correcting the shadow is futile; only by returning to the light source can the image be transformed.



■ 真心是鏡子（體），意識是影像（用），修正影子不如回歸光源。

這種「體用」的差異，決定了兩者截然不同的運作機制。真心代表本自俱足的全自動智慧系統，不需經過邏輯運算，直接以直覺反應，是圓滿的 100 分。意識則代表後天學習的半自動運算系統，它必須依賴大腦進行對比、類比、判斷與選擇。換言之，意識是真心為了在物質界生存，所衍生出的「工具」。痛苦的根源，便在於我們將「半自動的工具」（意識、我）誤認為「全自動的主人」（真心、自己）。當工具喧賓奪主，妄圖掌控全局，便產生了深重的「我執」。

有了強烈的我執，就像看電影看得太入戲，把螢幕上的悲歡離合當成了真實的自己。當意識產生了貪嗔痴的波動，我們跟著波動，於是被捲入了因果的引力場。所謂無明，即是將意識的影子執為真實的我。

既然意識只是負責執行的「工具」，那麼它執行的「指令」來自何處？來自於第三章談到的因果律。我們在體驗的一切，實則是真心透過累世的記憶檔案（因果）

■ *The True Mind is the mirror (substance), consciousness is the image (function); correcting the shadow is inferior to returning to the light source.*

This “substance-function” difference determines the utterly different operating mechanisms of the two. The True Mind represents the inherently complete, fully automatic wisdom system, needing no logical computation, responding directly by intuition—a perfect 100 points. Consciousness represents the acquired, semi-automatic computational system, which must rely on the brain to compare, analogize, judge, and choose. In other words, consciousness is the “tool” the True Mind derived in order to survive in the material realm. The root of suffering lies precisely in mistaking the “semi-automatic tool” (consciousness, the I) for the “fully automatic master” (the True Mind, the Self). When the tool usurps the host and presumes to control the whole, deep “self-attachment” is produced.

With strong self-attachment, it is like watching a film and getting too caught up in it, taking the joys and sorrows on the screen for the real self. When consciousness produces the fluctuation of greed, hatred, and delusion, we follow the fluctuation and are swept into the gravitational field of cause and effect. What is called ignorance is precisely taking the shadow of consciousness as the real I.

Since consciousness is merely the “tool” responsible for execution, where do the “commands” it executes come from? From the law of cau-

所投射的劇本。這個早已寫好的劇本，在物理法則上，我們稱之為「宿命」。修行的核心任務只有一個：頻率校準——不是要去消滅意識（那等於死亡），而是將「主控權」從意識交還給真心。讓真心做主人來觀察，讓意識做工具去辦事。

坊間常言修行是修正行為，但若不探究行為背後的驅動力——意識，則修正僅是壓抑。我們必須釐清「修身」與「修心」的維度差異。修身，是為了維持載體（肉體）的健康，讓靈魂有足夠的時間在物質界運作；而修心，則是提高精神維度，降低對物質的依賴，最終達成能量的純化與回歸。

許多人以為唸經持咒便是積累功德，實則不然。若心隨境轉，口唸彌陀心散亂，不過是「喊破喉嚨也枉然」。真正的功德，來自於內在的平等與平衡，而非外在的交換。因此，功德是不求自德，福德是求到得失。有為法皆是夢幻泡影，唯有清淨心（無為）才是真功德。

四、迷信與自信：從「心外求法」到「自性自渡」

「迷信」與「自信」並非僅是信仰態度的區別，而是能量流動方向的截然相反。前者是能量的耗散與外求，後者是能量的聚合與內證。這是一場關於「權力」的爭奪戰：是將生命的主導權交給未知的神鬼，還是牢牢握在「自己」手中。

sation discussed in Chapter Three. All that we experience is in fact the script projected by the True Mind through the memory files of many lives (cause and effect). This long-written script we call, in physical law, “fate.” The core task of practice is one only: frequency calibration—not to eliminate consciousness (which would equal death), but to return “control” from consciousness to the True Mind. Let the True Mind be the master to observe, and let consciousness be the tool to handle affairs.

It is commonly said that practice is correcting behavior, but if one does not probe the driving force behind behavior—consciousness—then correction is mere suppression. We must clarify the dimensional difference between “cultivating the body” and “cultivating the mind.” Cultivating the body is to maintain the health of the vehicle (the flesh), so the soul has enough time to operate in the material realm; cultivating the mind is to raise the spiritual dimension, reduce dependence on matter, and finally accomplish the purification and return of energy.

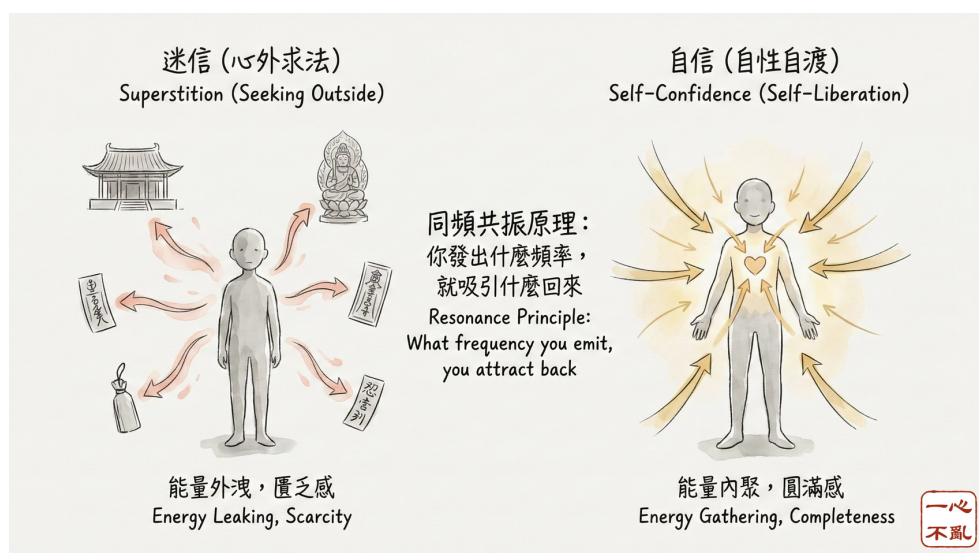
Many think chanting sutras and reciting mantras is accumulating merit; in fact it is not. If the mind turns with circumstances, with mouth chanting Amitābha and mind scattered, it is merely “shouting one’s throat raw, all in vain.” True merit comes from inner equality and balance, not external exchange. Therefore merit is virtue without seeking; blessing-merit is gain and loss in seeking. All conditioned dharmas are dreams and bubbles; only the pure mind (the unconditioned) is true merit.

IV. Superstition and Self-Confidence: From “Seeking Dharma Outside the Mind” to “Self-Nature Saving Itself”

“Superstition” (*mixin*) and “self-confidence” (*zixin*) are not merely a difference in attitude of belief but utterly opposed directions of energy flow. The former is the dissipation and outward-seeking of energy; the latter is the gathering and inner-realization of energy. This is a war over “power”: whether to hand the leadership of life to unknown gods and ghosts, or to grip it firmly in the hands of the “Self.”

迷信的定義是單純但犀利的，凡是「心外求法」，皆為迷信。迷信的根源在於「著相」。當一個人不認同自己內在的圓滿，認為自己是有缺憾、不安全的，便會向外尋找依靠。這種外在的依靠實為一種精神上的「拐杖」或「安慰劑」。這種心理機制建立在兩個脆弱的支點上：恐懼與引誘。恐懼，因為害怕未知的災禍、地獄或懲罰，所以尋求保護；引誘，因為貪求名利、健康或天堂的福報，所以進行交換。

The definition of superstition is simple but sharp: whatever “seeks Dharma outside the mind” is superstition. The root of superstition lies in “attachment to aspect.” When a person does not acknowledge their own inner completeness and believes themselves deficient and insecure, they seek something to lean on outwardly. This external reliance is in fact a spiritual “crutch” or “placebo.” This psychological mechanism is built on two fragile fulcra: fear and enticement. Fear, because of dread of unknown calamity, hell, or punishment, so one seeks protection; enticement, because of craving for fame, profit, health, or the blessings of heaven, so one makes an exchange.



■ 迷信是能量向外耗散（心外求法），自信是能量向內聚合（自性自渡）。

這是一種「商業交易」。信徒透過燒香、拜拜、祈禱，試圖用物質或承諾去交換無形的保佑，這是在「與鬼神做生意」。當我們心存恐懼與貪求時，發出的頻率（意念）是低頻且混濁的，根據同頻共振原理，這非但無法接通高維度的佛菩薩，反而會招引同樣貪求供養的低維度靈體（神鬼、魔）附身。

■ *Superstition is energy dissipating outward (seeking Dharma outside the mind); self-confidence is energy gathering inward (self-nature saving itself).*

This is a kind of “commercial transaction.” Believers, through burning incense, worshipping, and praying, try to exchange material things or promises for formless protection—this is “doing business with ghosts and spirits.” When we harbor fear and craving, the frequency (intent) we emit is low and turbid; by the principle of resonance at the same frequency, far from connecting with high-dimensional Buddhas and bodhisattvas, it instead draws the possession of low-dimensional spirit-bodies (gods, ghosts, demons) that likewise crave offerings.

相對地，「自信」並非世俗的傲慢或自我膨脹，而是對生命本源——「自己」的絕對信任與確認，是「信主得

By contrast, “self-confidence” is not worldly arrogance or self-inflation but absolute trust

永生」。這裡的「主」不是外在的神，而是「自己」這個主人。自信就是「自性自渡」，相信自己內在的佛性具備解決一切問題的能力，不假外求。當一個人能做到「向內觀」，不被外在的順逆境轉動，保持內心的平等與平衡，他就是在展現自信。這種狀態下，他不再需要外在的拐杖，因為他知道自己就是光，自己就是道。老師強調：「求人不如求己，求神不如求心。」只有當我們承認自己是宇宙的主宰，我們才能從被動的「受害者」轉變為與宇宙協同創作的「創造者」。

世人常為了求平安、求財富而跑遍宮廟，但在老師的觀察中，現代許多宮廟已非正神降臨之地，反而成為了負能量（陰神、鬼眾）的集散區。其實，所謂「正神」或「佛菩薩」，代表的是高維度的純淨能量，祂們不會附身於人，更不需要人類的供養。反之，會附身、會要求供養、會談條件的，多半是低維度的靈體。當人們帶著貪嗔痴慢疑的「負念頭」去拜拜時，根據「同頻共振」原理，自然會吸引同樣頻率的陰性磁場。這是一種「交換」：你求得了暫時的心理安慰或小利，卻付出了自己的精氣神血作為代價。說得比較嚴厲一點，這無異於「認賊作父」，將鬼帶回家供養，最終導致身心靈的失衡與運勢的衰敗。

關於民間盛行的燒紙錢、還陰債等儀式，也可從物理角度去思考：錢是紙，紙生火，火是高溫能量。六道

in and confirmation of the source of life—the “Self.” It is “believing in the Lord to attain eternal life.” The “Lord” here is not an external god but the master called “Self.” Self-confidence is “self-nature saving itself”—trusting that one’s own inner Buddha-nature has the ability to solve all problems, without seeking outside. When a person can “observe inward,” not turned by outer smoothness or adversity, maintaining inner equality and balance, they are displaying self-confidence. In this state they no longer need an external crutch, because they know they are themselves the light, themselves the Way. The teacher stresses: “Better to seek oneself than to seek others; better to seek the mind than to seek gods.” Only when we acknowledge that we are the sovereign of the universe can we transform from the passive “victim” into the “creator” co-creating with the universe.

People often run through temples praying for safety and wealth, but in the teacher’s observation, many modern temples are no longer where upright gods descend but have become gathering grounds for negative energy (yin spirits, ghost-hordes). In fact, what is called an “upright god” or “Buddha-bodhisattva” represents high-dimensional pure energy; they do not possess people, still less need human offerings. Conversely, what will possess, will demand offerings, will bargain terms, is mostly a low-dimensional spirit-body. When people go to worship carrying the “negative thoughts” of greed, hatred, delusion, arrogance, and doubt, by the principle of “resonance at the same frequency” they naturally attract yin-natured magnetic fields of the same frequency. This is an “exchange”: you obtain temporary psychological comfort or small gain, but pay your own essence, qi, spirit, and blood as the price. Put more severely, this is no different from “taking a thief for one’s father,” bringing a ghost home to make offerings to it, finally leading to imbalance of body-mind-spirit and the decline of fortune.

As for the folk-popular rituals of burning paper money, repaying “yin debt,” and so on, these

中確實有依火而生的鬼眾，燒紙錢的行為，實際上是在供養這些無形眾生。若一個人身體不好，代表其磁場虛弱（陰盛陽衰），此時若再在家中燒紙錢，無異於在召喚陰性磁場聚集。這不僅無法消災，反而會因為「引鬼入室」而加重病情或厄運。真正的債（業力）必須透過內在的「懺悔」與「改變習性」來償還，而非透過焚燒物質來賄賂鬼神，那是「自欺欺人」的行為。

對於佛教徒極為推崇的「舍利子」，從宇宙的物理法則來看，或許值得我們三思：若一個人一輩子執著於某個法、某個人，到死都放不下，這種強大的「執念」會將靈魂困在物質中，高溫也燒不化，形成了所謂的舍利子。這並非成道的證明，反而是「著相執法」的極致表現，代表靈魂未能「塵歸塵，土歸土」，未能回歸虛空。真正的解脫是「全捨」，是死得乾乾淨淨，不留痕跡。拜舍利子，本質上與拜鬼魂無異，都是在修身而非修心。

對於生活中的各種風水禁忌，如「本命年」、「立春祈福」等，我們現在也可心知肚明，這些說法多半是人為製造的恐懼與暗示。例如，有人說床頭有燈會生病，但有人不開燈反而睡不著。這些說法利用了人的恐懼心理，使其產生「心生暗鬼」的效應。一旦你相信了（接受了這個暗示），你的意識就會創造出相應的實相（真的生病），這就是「信則有」的負面運作。真正的風水在於心，心正則氣場正，邪不可侵。

too may be considered from the physical angle: money is paper, paper begets fire, fire is high-temperature energy. Among the six realms there are indeed ghost-hordes that live by fire; the act of burning paper money is in fact making offerings to these formless beings. If a person's body is unwell, it signifies their magnetic field is weak (yin flourishing, yang declining); to then burn paper money at home is no different from summoning yin-natured magnetic fields to gather. This not only fails to dispel calamity but, by "leading ghosts into the house," worsens the illness or misfortune. True debt (karma) must be repaid through inner "repentance" and "changing of habit," not by burning material things to bribe ghosts and spirits—that is "deceiving oneself and others."

For the "relics" (*śarīra*) so esteemed by Buddhists, from the standpoint of cosmic physical law it is perhaps worth a second thought: if a person clings their whole life to some dharma, some person, unable to let go until death, this powerful "fixation" traps the soul in matter, unmeltable even by high heat, forming what is called a relic. This is no proof of attaining the Way but the extreme display of "attachment to aspect and clinging to dharma," signifying the soul could not "return dust to dust, earth to earth," could not return to the void. True liberation is "total relinquishing," dying utterly clean, leaving no trace. To worship relics is in essence no different from worshipping ghosts—both cultivate the body rather than the mind.

For the various feng-shui taboos in life, such as the "natal year" or "Beginning-of-Spring blessing-seeking," we may now know clearly that these sayings are mostly manufactured fears and suggestions. For example, some say a lamp at the head of the bed will cause illness, but some cannot sleep without a light on. These sayings exploit human fear, producing the effect of "the mind breeding its own ghosts." Once you believe (accept the suggestion), your consciousness creates the corresponding reality (you really fall ill)—this is the negative operation of "believe and it is so." True feng-shui lies in the mind; when the mind is upright, the

因此，面對日常遇到的風俗迷信，信者有，不信者無。這不是在說神鬼不存在，而是說當你的意識選擇「相信」並投入能量時，你就與那個對象建立了量子糾纏。你相信鬼神能主宰你，你就創造了一個能主宰你的實相，從而失去了對生命的自主權。這就是迷信的代價——失去了自己。

綜上所述，所有迷信的根源都在於「不相信自己」。因為不相信自己本自俱足，不相信自己能承擔因果，所以才需要外在的「神佛」作為保險，需要「儀式」作為安慰。老師的教導核心在於「拿回生命的主權」。我們必須明白，宇宙的運作法則（因果律）是絕對公平的，沒有任何神明可以透過收受供品來幫人銷帳。唯有透過「一心不亂」的修持，將向外耗散的精神能量收回，轉化為內在的智慧與定力，我們才能真正跳脫迷信的恐懼迴圈，成為自己生命的主人。這不是宗教的教條，而是生命能量管理的物理實相。

如何從迷信的泥沼跨越到自信的彼岸？關鍵在於「實證」。迷信往往建立在「聽說」與「盲從」之上。老師極力反對這種未經檢驗的信仰。他主張：「除非你自己親眼見到、親身經歷，否則一概不信。」真理不需要辯解，只需要被證明。自信不是口號，而是「知道」加上「做到」。當我們將領悟到的道理（知），在生活中實際運用並產生效果（行），這個「知」就轉化為屬於自己的「智慧」。每一次的實證，都是對自信的加持。透過接下來第六章「一心不亂，廖氏長音聖號」等方法的修練，我們練習切斷大腦的雜念（迷信的溫床），直接連結內在的真心。當心定下來，智慧開啟，我們自然能看穿外在的幻相，不再被神鬼之說所迷惑。

energy-field is upright, and the deviant cannot invade.

Therefore, facing the folk superstitions met in daily life: for the believer they exist; for the non-believer they do not. This is not to say gods and ghosts do not exist, but that when your consciousness chooses to “believe” and pours energy in, you establish quantum entanglement with that object. Believe that gods and ghosts can govern you, and you create a reality that can govern you, thereby losing autonomy over your life. This is the price of superstition—the loss of oneself.

In sum, the root of all superstition lies in “not believing in oneself.” Because of not believing oneself inherently complete, not believing oneself able to bear cause and effect, one needs external “gods and Buddhas” as insurance and “ritual” as comfort. The core of the teacher’s teaching lies in “reclaiming the sovereignty of life.” We must understand that the universe’s operating law (the law of causation) is absolutely fair; no deity can help anyone clear their account by accepting offerings. Only through the cultivation of “single-mindedness without distraction”—withdrawing the spiritual energy dissipating outward and converting it into inner wisdom and stillness-power—can we truly escape the fear-loop of superstition and become the master of our own life. This is no religious dogma but the physical reality of life-energy management.

How do we cross from the mire of superstition to the far shore of self-confidence? The key lies in “verification.” Superstition is often built on “hearsay” and “blind following.” The teacher firmly opposes such unexamined belief. He advocates: “Unless you see it with your own eyes and experience it yourself, believe none of it.” Truth needs no defense, only to be proven. Self-confidence is not a slogan but “knowing” plus “doing.” When we apply the principle we have realized (knowing) in life and it produces effect (doing), this “knowing” converts into “wisdom” that belongs to us. Each verification is an empowerment of self-confidence. Through the methods of Chapter Six—“single-

迷信是將力量以此岸（我）投射到彼岸（神鬼），而自信是發現此岸與彼岸本無分別，力量始終在「心」。真傳一句話，假傳萬卷經；那一句真傳就是——「您是佛，我是佛，大家都是佛。」當我們敢於直下承擔這份神聖的本質，不再向外乞討，我們就從迷信的眾生，覺醒為自信的覺者。這才是生命最大的解脫與自由。

五、實戰心法：雙頻運作

如第四章所述，雙頻運作是在意識層面認帳、在真心層面無罪的修行技術。這裡提供具體的操作方法：

頻率 A 是意識層（有為法），也就是認真演戲。在現實生活（物理實相）中，我們擁有肉體、身份與責任。這時，請使用意識來運作，並嚴格執行「三步華爾茲」（第四章原理）。面對業力時，承認這是我欠的債（因果律），該還錢還錢，該受苦受苦。處理事情時，運用邏輯與經驗，把角色扮演好，是父親就盡父親的責，是員工就盡員工的職。關鍵態度是勇於承擔，在這一層，我們承認「我有業」，並且負起 100% 的責任。

三步華爾茲：具體操作心法

如第四章所述，消業的核心技術是「100% 接受、100% 體驗、100% 放下」。這裡提供在雙頻運作中

mindfulness without distraction, the Liao Long-Tone Sacred Sound” and others—we practice cutting off the brain’s scattered thoughts (the breeding ground of superstition) and connecting directly to the inner True Mind. When the mind settles and wisdom opens, we naturally see through the outer illusion and are no longer deceived by talk of gods and ghosts.

Superstition projects power from this shore (the I) to the far shore (gods and ghosts); self-confidence discovers that this shore and the far shore were never separate—power was always in the “mind.” The true transmission is a single sentence; the false transmission is ten thousand scrolls; and that single true transmission is—“You are Buddha, I am Buddha, everyone is Buddha.” When we dare to directly bear this sacred essence, no longer begging outward, we awaken from superstitious sentient beings into self-confident awakened ones. This is life’s greatest liberation and freedom.

V. The Practical Mind-Method: Dual-Frequency Operation

As stated in Chapter Four, dual-frequency operation is the practice-technique of acknowledging the debt at the level of consciousness and being without sin at the level of the True Mind. Here we offer the concrete operating method:

Frequency A is the conscious layer (the conditioned dharma), that is, acting the role earnestly. In real life (physical reality), we have flesh, identity, and responsibility. Here, please use consciousness to operate, and strictly execute the “three-step waltz” (the principle of Chapter Four). Facing karma, acknowledge “this is a debt I owe” (the law of causation): pay back what should be paid, suffer what should be suffered. In handling matters, use logic and experience, play the role well—as a father, fulfill the father’s duty; as an employee, fulfill the employee’s office. The key attitude is to dare to bear. At this layer, we acknowledge “I have karma” and take 100% responsibility.

The Three-Step Waltz: Concrete Operating Mind-Method

As stated in Chapter Four, the core technique of clearing karma is “100% acceptance, 100%

的具體操作心法：

第一步：100% 接受（認帳的勇氣）

操作心法：不問為什麼，不找藉口，不怪罪他人，承認眼前的果源於過去的因。當你承認這是你的債，債權人（冤親債主）的怒氣瞬間就會消滅一半。練習在本能想要拒絕發生的事的同時，也承認這件事情的存在，如此，人的理智才不會被習性綁架，進而引發情緒崩潰。

第二步：100% 體驗（還款即是療癒）

操作心法：當痛苦來襲，不要轉移注意力（逃避），而是深入那個痛，對它說：「來吧，我願意體驗你。」你會發現，當你不再恐懼痛，痛就變成了一種單純的「高頻振動訊號」，不再具有殺傷力。痛苦是快樂的偽裝，是能量正在平衡的徵兆。保持沒有頭腦情緒起伏，才能守著本（真）心不動。

第三步：100% 放下（銷帳與格式化）

操作心法：事過境遷，立刻將相關記憶格式化。如果你還能清晰地帶著情緒回憶起當初的恨或痛，代表你根本沒放下，業力連結依然存在。真正的放下，是「想不起來」。用完就放下、做完就忘掉，恢復清淨無波動情緒之心。船過水無痕，事情結束了，心就歸零，不留戀，不回憶，不預期。

頻率 B 是真心層（無為法），也就是置身事外。在心靈深處（精神實相），我們切換到真心的視角。面對業力時，清楚知道這一切（痛苦、煩惱、快樂）都只是螢幕上的光影。內在狀態是保持絕對的「止」，看著那個「正在受苦的我」，就像看著別人在受苦一樣，不評判，不介入，僅僅是「知道」。關鍵態度是本來無罪，在這

experience, 100% release.” Here we offer the concrete operating mind-method within dual-frequency operation:

Step one: 100% acceptance (the courage to acknowledge the debt)

Operating mind-method: do not ask why, do not find excuses, do not blame others; acknowledge that the present effect springs from past causes. When you acknowledge this is your debt, the creditor's (the karmic creditor's) anger instantly subsides by half. Practice, at the same instant the instinct wants to refuse what is happening, also acknowledging the existence of the matter; thus a person's reason will not be hijacked by habit and trigger emotional collapse.

Step two: 100% experience (repayment is healing)

Operating mind-method: when pain strikes, do not divert attention (evade); instead, go deep into that pain and say to it, “Come, I am willing to experience you.” You will find that when you no longer fear pain, pain becomes a simple “high-frequency vibration signal,” no longer having killing power. Pain is the disguise of joy, a sign that energy is balancing. Maintaining no rise-and-fall of brain emotion, one can keep the original (true) mind unmoving.

Step three: 100% release (clearing the account and formatting)

Operating mind-method: once the matter has passed, immediately format the related memory. If you can still vividly recall, with emotion, the original hatred or pain, it means you have not released at all—the karmic link still exists. True release is “being unable to recall it.” Use it and lay it down, do it and forget it, restoring a pure mind without fluctuating emotion. The boat passes and the water leaves no trace; the matter is over, the mind returns to zero, no lingering, no recollection, no expectation.

Frequency B is the True-Mind layer (the unconditioned dharma), that is, standing apart from the matter. In the depths of the mind (spiritual reality), we switch to the perspective of the True Mind. Facing karma, know clearly that all this (pain, affliction, joy) is merely light and shadow

一層，我們確認「我是佛」，本自清淨，毫髮無傷。

真正的修行高手，是同時運作這兩個頻率：外表上，他痛哭流涕地懺悔、還債、體驗痛苦（意識層/演戲）；內心裡，他如如不動，微笑著看著這一切發生（真心層/看戲）。這就是「借假修真」的奧義。「假」是這個會生滅的肉體與遭遇（意識），「真」是那個能覺知這一切的覺性（真心）。我們利用這個「假」的肉體來還債、來體驗，是為了讓那個「真」的自己從沈睡中醒來。

但是，為什麼單純的「觀察」（保持真心視角）就能解脫？這涉及到了量子力學中的觀察者效應（Observer Effect）。在物理實驗中，粒子的狀態取決於是否有觀察者介入。當我們用「意識」去介入（帶有情緒、評判、抗拒）時，我們是在為這個事件注入能量（ E ），根據 $E = mc^2$ ，這股能量會坍縮成更堅固的物質實相（ m ），也就是讓業力更重。

然而，當我們用「真心」去觀察（純粹的覺知，不帶情緒）時，這是一種「零能量」的介入。這時，我們不再供給能量給這個事件。沒有了新的能量注入（ $E = 0$ ），舊有的業力慣性（ m ）在釋放完畢後，就會自動消散，無法繼續糾纏。

這就是佛法中的「止」。止，不是停止呼吸或停止思考，而是停止「賦予情緒能量」。當心處於「止」的狀態，時間係數 c^2 趨近於 1，因果鏈條在此斷裂，輪迴便失去了動力。

六、從「有我」到「無我」的進階路徑

on a screen. The inner state is to maintain the absolute “still,” watching that “I who is suffering” as one watches another suffer—not judging, not intervening, merely “knowing.” The key attitude is being originally without sin. At this layer, we confirm “I am Buddha,” inherently pure, not harmed a hair.

A true master of practice operates both frequencies at once: outwardly, he weeps and repents, repays debt, experiences pain (the conscious layer / acting the role); inwardly, he is thus-thus unmoving, watching all this happen with a smile (the True-Mind layer / watching the drama). This is the secret of “borrowing the false to cultivate the true.” The “false” is this arising-perishing flesh and its encounters (consciousness); the “true” is that awareness which can perceive all this (the True Mind). We use this “false” flesh to repay debt and to experience, so that the “true” Self may wake from deep sleep.

But why can simple “observation” (maintaining the True-Mind perspective) bring liberation? This touches the observer effect of quantum mechanics. In physical experiments, the state of a particle depends on whether an observer intervenes. When we intervene with “consciousness” (carrying emotion, judgment, resistance), we are injecting energy (E) into the event; by $E = mc^2$, this energy collapses into a firmer material reality (m), making the karma heavier.

Yet when we observe with the “True Mind” (pure awareness, without emotion), this is a “zero-energy” intervention. Here, we no longer supply energy to the event. With no new energy injected ($E = 0$), the old karmic inertia (m), once released, dissipates automatically and can no longer entangle.

This is the “stilling” (*zhi*) of the Dharma. Stilling is not stopping breath or stopping thought but stopping the “endowing of emotional energy.” When the mind dwells in the “still” state, the time coefficient c^2 approaches 1, the causal chain breaks here, and reincarnation loses its power.

VI. The Progressive Path From “Having a Self” to “No Self”

修行是一條從「有為」到「無為」的漸進之路。初期，我們依靠「我」的意志力去修，利用六波羅蜜（布施、持戒、忍辱、精進、禪定、智慧）作為工具，修正習性。這個階段稱為「有為法」，是必經的基礎訓練。如同學習游泳，必須先掌握動作要領，才能談放鬆與自然。此時的修行是刻意的、用力的，因為我們還需要「我」這個工具來對抗更粗重的習性。

然而，到了進階階段，修行的重點轉向「無為法」。我們開始明白「我」只是意識在時空中投射的幻相，如同演員在舞台上，知道自己在演戲，但不入戲太深。這個階段的關鍵是「覺察」而非「對抗」。我們不再與煩惱搏鬥，而是看著它們生起、停留、消失，如同看著雲朵飄過天空。這種覺察本身就是轉化，因為當「我」退居觀察者的位置時，真心便開始顯露。

最終，修行抵達究竟的「無修無證」境界。當我們明白本心（真心）原本就是圓滿俱足（100分），是如如不動的「止」態，就會發現根本無須「修」改，也無須「證」明。所謂修行，不過是將遮蔽真心的妄念（烏雲）撥開，讓本有的太陽顯露而已。這不是虛無主義，而是對本性的徹底信任。就像金礦石不需要「變成」黃金，它本來就是黃金，只需去除雜質。

然而，這三個階段並非截然分開，而是螺旋上升的過程。即使到了無為法階段，仍可能需要回到有為法來處理特定的習性；即使明白無修無證的道理，在日常生活中仍需實踐三步華爾茲。修行的智慧在於知道何時該用力，何時該放鬆，何時該完全臣服。因此，所謂「無我」，是「我」知道宇宙世界是會變不永恆的幻相、是錄製好的一個生命劇本。把那個痛苦哀號的「我」淨化掉、以「我」換真心「自己」。

Practice is a gradual road from “conditioned” to “unconditioned.” At first, we rely on the willpower of the “I” to cultivate, using the six pāramitās (giving, precepts, patience, diligence, meditative concentration, wisdom) as tools to correct habit. This stage is called “the conditioned dharma,” a necessary foundational training. Like learning to swim, one must first master the essentials of the strokes before speaking of relaxation and naturalness. Practice here is deliberate and effortful, because we still need the tool of “I” to oppose the heavier, coarser habits.

Yet at the advanced stage, the focus of practice turns to the “unconditioned dharma.” We begin to understand that “I” is merely an illusion projected by consciousness in spacetime, like an actor on a stage who knows he is acting but does not enter the role too deeply. The key at this stage is “awareness” rather than “opposition.” We no longer wrestle with affliction but watch it arise, abide, and vanish, as one watches clouds drift across the sky. This awareness is itself transformation, because when the “I” steps back into the observer’s position, the True Mind begins to reveal itself.

Finally, practice arrives at the ultimate realm of “no cultivation, no realization.” When we understand that the original mind (True Mind) is inherently perfect and complete (100 points), the thus-thus unmoving “still” state, we discover there is fundamentally no need to “cultivate” or to “realize.” So-called practice is merely brushing aside the delusive thoughts (dark clouds) veiling the True Mind, letting the inherent sun reveal itself. This is no nihilism but utter trust in one’s original nature. Just as gold ore need not “become” gold—it was always gold; it only needs its impurities removed.

Yet these three stages are not cleanly separate but a spiraling-upward process. Even at the unconditioned-dharma stage, one may still need to return to the conditioned dharma to handle particular habits; even understanding the principle of no-cultivation-no-realization, one must still practice the three-step waltz in daily life. The wisdom of practice lies in know-

七、宿命與運氣：修行的時間軸作用

說到此，讀者們可能會升起疑惑：若宿命是寫好的劇本，演員何必掙扎？其實，問題的答案在於釐清「命」與「運」的本質差異，以及修行在時間軸上的作用機制。

首先，必須區分不可改的「命」與可改的「運」。宿命是「過去世的因」，它是我們出生前就寫好的劇本（如第二章所述的靈性 DNA）。它決定了我們的出身、天賦與此生必須遭遇的重大事件——這是不可改的「定業」。

相對地，運氣是「現在世的果」，也是「當下的選擇」（對應於魂的 RNA 轉錄）。當宿命的事件發生時，我們用什麼態度去面對？這個「應對方式」就是「運」。同樣的劇本，不同的演員會演出不同的味道；同樣的命運，不同的心態會產生不同的體驗。修行改變不了劇本，但能改變我們詮釋角色的深度與自由度。

既然劇本（宿命）已定，修行的作用何在？答案在於修行改變的不是「發生什麼」，而是「如何發生」與「產生什麼後果」。

首先，修行改變對「果」的體驗。宿命決定了「事情發生」，但修行決定了「你如何感受」。不修行的人，依循慣性（習性）反應，遇到逆境便怨天尤人，這叫「苦上加苦」。修行人透過「一心不亂」與「轉念」，在宿命發生的當下，執行「三步華爾茲」（接受、體驗、放下）。你改變了對事件的「頻率」，痛苦便轉化為經驗值。這就像同樣一場暴雨，有人視為災難，有人視為洗滌；同樣的境遇，不同的心境會產生截然不同的體驗。改變習性習慣，就改變磁場。

ing when to apply effort, when to relax, and when to surrender completely. Therefore so-called “no self” is the “I” knowing that the universal world is a changeable, impermanent illusion, a pre-recorded life-script, purifying away that “I” wailing in pain—exchanging “I” for the True Mind, “the Self.”

VII. Fate and Luck: The Time-Axis Function of Practice

By this point, readers may raise a doubt: if fate is a written script, why should the actor struggle? In fact, the answer lies in clarifying the essential difference between “fate” (*ming*) and “luck” (*yun*), and the mechanism by which practice acts on the time axis.

First, the unchangeable “fate” must be distinguished from the changeable “luck.” Fate is “the cause of past lives”; it is the script written before we were born (the soul’s DNA, as stated in Chapter Two). It determines our origin, talents, and the major events we must encounter in this life—the unchangeable “fixed karma.”

By contrast, luck is “the effect of the present life,” and also “the present choice” (corresponding to the ethereal soul’s RNA transcription). When the events of fate occur, what attitude we use to face them—this “way of responding” is “luck.” The same script, different actors perform with different flavor; the same destiny, different states of mind produce different experience. Practice cannot change the script, but it can change the depth and freedom with which we interpret the role.

Since the script (fate) is fixed, where lies the function of practice? The answer is that practice changes not “what happens” but “how it happens” and “what consequence it produces.”

First, practice changes the experience of the “effect.” Fate determines that “the matter happens,” but practice determines “how you feel.” Those who do not practice react by inertia (habit); meeting adversity, they blame heaven and others—this is “adding bitterness upon bitterness.” Practitioners, through “single-mindedness without distraction” and “turning the thought,” execute the “three-step waltz” (acceptance, experience, release) at the moment

其次，修行斬斷業力鏈鎖，避免「不二過」。宿命是過去射出的箭，我們無法讓它不射出，但我們可以不讓它射中紅心，或者不讓它造成新的傷口。如果不修行，我們面對宿命的衝擊會產生情緒（貪嗔痴），這些情緒又會成為「新的因」，種下未來的惡果，導致輪迴無休無止。修行是為了在當下「斷根」。透過下一章節廖氏長音聖號的震動，將因果的連結切斷，使「業」在此世了結，不再糾纏到下一世。這是最關鍵的功能——不是逃避業力，而是在承受業力的同時，不再製造新的業力。

最後，修行編寫來世的劇本。當下的「運」，就是來世的「命」。老師強調：「今生做的，就是下一世的命運」。我們現在的修行、改變習慣、累積的功德（精神能量），正在編寫下一世的劇本。若不修行，只能隨波逐流，重複舊有的劇本（輪迴）；若修行，則能提升維度，甚至如老師所言，能夠「預先安排來世」，達到生死自由。這意味著修行不僅影響此生的體驗品質，更決定了來世的起點與可能性。

修行的最終目的，不是為了讓此生的爛劇本瞬間變好（那是迷信），而是為了從劇本中「醒來」。凡夫被宿命拖著走，不知為何而活，死時充滿恐懼與遺憾，如同一個完全入戲的演員，忘記了自己的真實身分，把角色的悲歡離合當成了全部的真實。相對地，修行者承認宿命（認帳），但在宿命的框架中，透過改變「習慣」來創造「運」，最終證明自己不僅是劇本的演員，更是劇本的創造者（真心）。這種覺醒不是逃離劇本，而是

fate occurs. You change the “frequency” toward the event, and pain converts into experience-points. Just as in the same downpour, some see disaster and some see cleansing; in the same circumstance, different states of mind produce utterly different experience. Change habit, and you change the magnetic field.

Second, practice severs the karmic chain, avoiding “not repeating the same error.” Fate is the arrow shot in the past; we cannot make it un-shot, but we can keep it from hitting the bullseye, or keep it from making a new wound. Without practice, facing the impact of fate we produce emotion (greed, hatred, delusion), and these emotions become “new causes,” planting the evil fruit of the future and leaving reincarnation endless. Practice is to “cut the root” in the present. Through the vibration of the Liao Long-Tone Sacred Sound in the next chapter, the causal link is severed, so that “karma” is settled in this life and no longer entangles into the next. This is the most critical function—not evading karma, but, while bearing karma, no longer manufacturing new karma.

Finally, practice writes the script of the next life. The present “luck” is the next life’s “fate.” The teacher stresses: “What you do this life is the destiny of the next.” Our present practice, changing of habit, and accumulated merit (spiritual energy) are writing the next life’s script. Without practice, one can only drift with the current, repeating the old script (reincarnation); with practice, one can raise dimension, even, as the teacher says, “arrange the next life in advance,” attaining freedom over life and death. This means practice influences not only the quality of this life’s experience but also determines the starting point and possibility of the next.

The ultimate aim of practice is not to make this life’s bad script instantly good (that is superstition) but to “wake up” from the script. The ordinary person is dragged along by fate, not knowing why they live, dying full of fear and regret, like an actor wholly lost in the role, forgetting their true identity, taking the role’s joys and sorrows for the whole of reality. By contrast, the

在演出的同時，清楚地知道自己在演戲，並且能夠選擇如何演繹這個角色。

所以，修行不是為了改變「已發生的天氣」（宿命），而是為了鍛鍊身體（運），讓自己在任何天氣下都能自在行走，並決定明天要去哪裡。這是一個從被動到主動、從受害者到創造者、從沉睡到覺醒的轉化過程。當我們真正明白這一點，便會發現修行不是負擔，而是解放；不是限制，而是自由。

八、結語：回歸零點的旅程

這幾章的旅程，從解構宇宙的作業系統（因果律），到提供償還債務的技術（三步華爾茲），最終將我們帶到了修行的核心——找回自己。

我們終於明白：第三章告訴我們，世界是鏡子，因果是鐵律，逃不掉（認命）；第四章告訴我們，債務要清償，痛苦是禮物，別抗拒（還債）；第五章告訴我們，你是觀察者，劇本可以演，心別迷（覺醒）。

真正的修行，不是向外尋找佛，而是向內找回迷失的自己。佛不是神，佛是覺悟的「人」。我們每個人本具佛性（平等心），只因分別心而墮入輪迴。不要再做「心外求法」的乞丐，不要迷信神通與感應。那是意識界的幻影。請記住，神通不敵業力，唯有清淨心能轉化業力。

修行的終極目標，不是要變成一個「更好的人」（那是在修飾意識的監獄），而是要醒來發現你根本「不是人」——你是那股永恆存在、不生不滅、具備無限創

practitioner acknowledges fate (acknowledges the debt) but, within the framework of fate, creates “luck” by changing “habit,” finally proving they are not only the actor of the script but its creator (the True Mind). This awakening is not fleeing the script but, while performing, knowing clearly that one is acting, and being able to choose how to interpret the role.

So practice is not to change “the weather that has already come” (fate) but to train the body (luck), so one can walk freely in any weather and decide where to go tomorrow. This is a process of transformation from passive to active, from victim to creator, from sleep to awakening. When we truly understand this, we find that practice is not a burden but a liberation; not a restriction but a freedom.

VIII. Conclusion: The Journey of Returning to Zero

The journey of these several chapters—from deconstructing the universe’s operating system (the law of causation), to providing the technology for repaying debt (the three-step waltz)—finally brings us to the core of practice: recovering oneself.

We finally understand: Chapter Three tells us the world is a mirror, cause and effect is iron law, inescapable (accepting fate); Chapter Four tells us the debt must be repaid, pain is a gift, do not resist (repaying debt); Chapter Five tells us you are the observer, the script can be acted, do not let the mind be deluded (awakening).

True practice is not seeking Buddha outward but recovering inward the lost self. Buddha is not a god; Buddha is the awakened “human.” Each of us inherently possesses Buddha-nature (the equal mind); we fall into reincarnation only because of the discriminating mind. Be no longer the beggar “seeking Dharma outside the mind”; do not be superstitious about supernatural powers and responses. Those are the phantoms of the conscious realm. Remember, supernatural power cannot overcome karma; only the pure mind can transform karma.

The ultimate goal of practice is not to become a “better person” (that is decorating the prison of consciousness) but to wake up and discover

造力的能量本身。

這條路是孤獨的，因為它是回歸「一」的旅程。在這個旅程中，沒有老師能替你走路，沒有神佛能替你贖罪。所有的束縛都是自己繫上的（執著），所有的解脫也必須由自己鬆綁。

現在，地圖已經在你手中，導航已經設定完畢。請深吸一口氣，運用你的雙頻系統，跳進這個波瀾壯闊的生命海洋，去體驗，去受傷，去愛，然後——醒來

that you are fundamentally “not human”—you are that energy itself, eternally existing, unborn and undying, possessing infinite creative power.

This road is lonely, because it is the journey of returning to “one.” On this journey no teacher can walk the road for you, no god or Buddha can atone for you. All bondage is tied by oneself (attachment); all liberation must also be loosed by oneself.

Now the map is in your hand and the navigation is set. Please take a deep breath, use your dual-frequency system, leap into this turbulent ocean of life—to experience, to be wounded, to love, and then—to wake up.

第六章：法門——量子共振的實修技術

理論終究是紙上談兵。當情緒海嘯來襲、習性的慣性將你拖入深淵時，你手上有什麼「武器」可以使用？

本章提供兩把具體的金鑰匙：**廖氏長音聖號**作用於身心頻率的重組，**廖氏淨屋法**作用於居住空間的能量淨化。這不是宗教儀式，而是精密的量子共振工程。其核心原理是**同頻共振**：當人體的頻率與宇宙的基礎頻率（舒曼波 7.83 Hz）達成同步時，巨大的宇宙能量便會灌入體內，震開經絡阻塞，修復受損細胞。以下簡稱「長音聖號」及「淨屋法」。

一、一心不亂：長音聖號的核心狀態

長音聖號的效果，完全取決於是否達到「一心不亂」的狀態。如第五章所述，這是一個可測量的物理狀態：當大腦停止二元對立的運算，意識的耗能即刻停止，身體進入充電模式。

廖老師並非生來就反對傳統宗教儀式，相反地，他曾是迷信最虔誠的實踐者，並為此付出了慘痛的代價。老師坦言，他從三十歲開始便專心修習淨土法門，晨昏定省唸佛各一小時，並堅持吃純素長達十八年。那時的他深信「好人必有好報」，為了守戒律，什麼都不敢做，整日活在怕犯戒的恐懼中。然而，命運並未因此眷顧他。到了四十七、八歲時，他反而落得家破人亡、負債累累，甚至幾度瀕臨絕路。他曾在宮廟擔任「桌頭」（靈媒助手）兩年，看盡了人神鬼之間的糾葛與無奈。這段「走火入魔」的經歷讓他痛定思痛，覺悟到傳統宗教所謂的「求」，其實是一種「安慰劑」，

Chapter Six: The Methods—Practical Techniques of Quantum Resonance

Theory, in the end, is talk on paper. When the sea of emotion strikes and the inertia of habit drags you into the abyss, what “weapon” do you have in hand to use?

This chapter offers two concrete golden keys: the **Liao Long-Tone Sacred Sound** acts on the reorganization of body-mind frequency, and the **Liao Space-Purification Method** acts on the energetic cleansing of the dwelling space. These are not religious rituals but precise quantum-resonance engineering. Their core principle is **resonance at the same frequency**: when the human body's frequency synchronizes with the universe's foundational frequency (the Schumann wave, 7.83 Hz), immense cosmic energy pours into the body, shaking open meridian blockages and repairing damaged cells. Hereafter abbreviated as the “Long-Tone Sacred Sound” and the “Space-Purification Method.”

I. Single-Mindedness Without Distraction: The Core State of the Long-Tone Sacred Sound

The effect of the Long-Tone Sacred Sound depends entirely on whether the state of “single-mindedness without distraction” is reached. As stated in Chapter Five, this is a measurable physical state: when the brain stops the computation of dual opposition, the energy-consumption of consciousness ceases at once, and the body enters charging mode.

Teacher Liao was not born opposed to traditional religious ritual; on the contrary, he was once the most devout practitioner of superstition and paid a bitter price for it. The teacher confesses that from age thirty he devoted himself to the Pure Land school, chanting the Buddha's name an hour each at dawn and dusk, and held strictly to a pure vegetarian diet for eighteen years. He then deeply believed that “good people must have good rewards,” and to keep the precepts he dared do nothing, living

甚至是「慢性自殺」。他發現，那些引誘（上天堂）與恐懼（下地獄）的教條，只是人類集體意識創造出來束縛心靈的枷鎖。直到他放下這些外在的儀軌，不再燒香拜拜，轉而向內修持「一心不亂」，命運才開始翻轉，債務還清，智慧大開。這段從「迷」到「悟」的過程，證明了「向外求法」是一條死路，唯有「自性自渡」才是正途。

關於「心外求法」為何是能量洩漏，已在第五章詳細說明。本章專注於如何用「一心不亂」斬斷這種慣性——這是一場強制關閉大腦運算程式的物理操作。操作的關鍵在於「止」：當求法、恐懼、懷疑的念頭升起時，不與之對抗，也不隨之起舞，而是立刻啟動長音聖號。這個聲音像是一道強光，直接切斷大腦神經元之間那些慣性的放電迴路，讓我們從「耗能模式」切換回「充電模式」。

在日常生活中，斬斷心外求法是一場動態的博弈，可分為三個步驟。首先是「覺察」——對自己的起心動念保持高度敏感。當發現自己開始擔心未來、想透過外力改運、或對某個大師產生依賴時，要立刻意識到：這是「意識」在作祟，這是「我」在作怪，這不是「自己」。

all day in fear of breaking them. Yet fate did not favor him. By the age of forty-seven or forty-eight, he instead fell into a ruined family and heavy debt, and several times stood at the edge of the abyss. He had served two years as a “table-head” (medium’s assistant) in a temple, seeing to the full the entanglements and helplessness among humans, gods, and ghosts. This experience of “going astray into the deviant” made him resolve, after deep pain, to awaken: the “seeking” of traditional religion is in fact a “placebo,” even a “slow suicide.” He found that those dogmas of enticement (ascending to heaven) and fear (descending to hell) were merely shackles created by human collective consciousness to bind the mind. Only when he laid down these external rituals, no longer burning incense or worshipping, and turned inward to cultivate “single-mindedness without distraction,” did fate begin to turn—the debts repaid, wisdom greatly opened. This process from “delusion” to “awakening” proves that “seeking Dharma outward” is a dead end, and only “self-nature saving itself” is the true road.

Why “seeking Dharma outside the mind” is an energy leak has been explained in detail in Chapter Five. This chapter focuses on how to use “single-mindedness without distraction” to sever this inertia—a physical operation that forcibly shuts down the brain’s computational program. The key to the operation lies in “stilling”: when thoughts of seeking Dharma, fear, and doubt arise, do not oppose them or dance to them, but immediately start the Long-Tone Sacred Sound. This sound is like a strong light, directly cutting off those inertial discharge-loops between the brain’s neurons, switching us from “energy-consumption mode” back to “charging mode.”

In daily life, severing the seeking of Dharma outside the mind is a dynamic contest, divisible into three steps. First is “awareness”—remaining highly sensitive to one’s own stirring of thought. When you find yourself beginning to worry about the future, wanting to change your fortune by external force, or growing dependent on some master, immediately realize:

接著是「轉念」，或者更精確地說是「以一念代萬念」。不要試圖用邏輯去分析「為什麼我會這樣想」，那只會陷入更深的糾纏。相反地，直接用「一心不亂」的長音覆蓋它。用這個高頻的聲音，將那些充滿雜質的念頭震碎、剝離。這就像是將一杯混濁的水（雜念），透過不斷注入清水（聖號），最終置換乾淨。

最後是「確認」。在每一次的一心不亂中，我們都在反覆確認一個真理：「我是佛，你是佛，大家都是佛」。這不是口號，而是對生命本質的終極確認。既然我自己就是圓滿俱足的佛，是宇宙的創造者，我還需要向誰求？求就是侮辱了自己內在的佛性。

透過一心不亂來斬斷心外求法，本質上是一個從「迷信」走向「自信」的過程。當我們能夠熟練地運用一心不亂這把鑰匙，我們就不再需要外在的拐杖。我們會發現，所有的答案、所有的力量、所有的安寧，都原本就存在於那個如如不動的「真心」之中。這時，我們不再是向外乞討的眾生，而是頂天立地、自性自渡的覺者。這才是斬斷心外求法念頭的最終目的——回歸自己，成為主人。

關於「一心不亂」的深層理論與心理機制，詳見第七章「煉心」。本章專注於实操技術。

二、長音聖號的來源：從苦修到實證

this is “consciousness” at work, this is the “I” making trouble, this is not the “Self.”

Next is “turning the thought,” or more precisely, “replacing ten thousand thoughts with one thought.” Do not try to use logic to analyze “why I think this way”—that only sinks into deeper entanglement. Instead, directly cover it with the long tone of “single-mindedness without distraction.” Use this high-frequency sound to shatter and strip away those thoughts full of impurity. It is like a cup of turbid water (scattered thoughts), through ceaselessly pouring in clear water (the Sacred Sound), finally replaced clean.

Finally is “confirmation.” In each instance of single-mindedness without distraction, we repeatedly confirm one truth: “I am Buddha, you are Buddha, everyone is Buddha.” This is no slogan but the ultimate confirmation of the essence of life. Since I am myself the inherently complete Buddha, the creator of the universe, whom must I still seek? To seek is to insult the Buddha-nature within oneself.

Severing the seeking of Dharma outside the mind through single-mindedness without distraction is in essence a process from “superstition” toward “self-confidence.” When we can skillfully wield this key of single-mindedness without distraction, we no longer need an external crutch. We find that all answers, all power, all peace originally exist within that thus-thus unmoving “True Mind.” At this point we are no longer sentient beings begging outward but awakened ones standing upright between heaven and earth, self-nature saving itself. This is the ultimate aim of severing the thought of seeking Dharma outside the mind—returning to oneself, becoming the master.

The deeper theory and psychological mechanism of “single-mindedness without distraction” are detailed in Chapter Seven, “Refining the Mind.” This chapter focuses on practical technique.

II. The Origin of the Long-Tone Sacred Sound: From Bitter Practice to Verification

這套法門並非憑空臆造的理論，而是經過極長時間實驗、結合了佛菩薩親傳與道家秘法，並經由現代物理學驗證的「量子共振工程」。

老師明確指出，這套法門源自於佛菩薩摩訶薩的親授。這並非迷信的靈感，而是建立在「大願」的頻率共振上。老師在修行的第十年發下大願：「如有神通，願將生命獻給需要的人，且終生只為眾生服務，絕不用在對自己有利的事上。」正是這個震動天地的無私大願，與高維度的菩薩頻率達成共振，才獲得了這套救世的法藥。老師表示，雖然肉眼未見菩薩，但菩薩的法已在心中落地生根，這是一種「心印心」的傳承，將無形的慈悲轉化為有形的實踐方法。

這套法門並非一蹴可幾，而是經過極為艱苦的人體實驗。老師透露，他每天堅持修練一至二小時，甚至在打坐中長達六小時，整整堅持了十一年半，才真正達到「一心不亂」的境界——即一小時內沒有任何雜念產生。徹底放下意識小我，專注於這「最後一法」，才終於徹底通透，獲得了無所不知的心通能力。

起初，老師教導唸誦長音的「阿——彌——陀——佛——」四字，後來為了打破宗教藩籬，普渡各宗教眾生，使用宇宙三元音「嗡（Om）、啊（Ah）、吽（Hum）」的「綜合音」，變成「長音聖號 All」。將這三者合而為一，透過「一心不亂」的長音唸誦，一次性連結宇宙、世界與人類的頻率，達到與「光音色」全頻譜共振的效果。

This method is no theory conjured from the void but a “quantum-resonance engineering” verified over an exceedingly long time, combining the direct transmission of the Buddhas and bodhisattvas with Taoist esoteric methods, and confirmed by modern physics.

The teacher states clearly that this method derives from the direct teaching of the Buddhas and bodhisattva-mahāsattvas. This is no superstitious inspiration but is built upon the frequency-resonance of the “great vow.” In the tenth year of his practice the teacher made a great vow: “If I have supernatural power, I vow to give my life to those in need, and for my whole life to serve only sentient beings, never to use it for anything to my own advantage.” It was precisely this selfless great vow, shaking heaven and earth, resonating with the high-dimensional bodhisattva frequency, that won this world-saving Dharma-medicine. The teacher states that although his physical eyes did not see the bodhisattvas, the bodhisattvas’ Dharma had taken root in his mind—a “mind-seal-to-mind” transmission, converting formless compassion into a tangible method of practice.

This method was no overnight achievement but passed through exceedingly arduous human experiment. The teacher reveals that he insisted on practicing one to two hours daily, even up to six hours in sitting meditation, holding on for a full eleven and a half years, before truly reaching the realm of “single-mindedness without distraction”—that is, not a single scattered thought arising within one hour. Utterly laying down the small self of consciousness, concentrating on this “final method,” he at last fully penetrated and obtained the all-knowing mind-power.

At first, the teacher taught the chanting of the long tone “A—mi—tā—bha,” four syllables; later, to break religious barriers and universally deliver beings of all religions, he used the **cosmic three vowels** “Om, Ah, Hum”—the “composite sound”—becoming the “Long-Tone Sacred Sound, All.” Merging these three into one, through the “single-mindedness without

三、聲音的物理本質：從「唸」到「念」的量子躍遷

世人常誤以為唸佛是為了感動神明。但在老師的物理佛學體系中，長音聖號是為了調整人體這個「有機載體」的振動頻率。

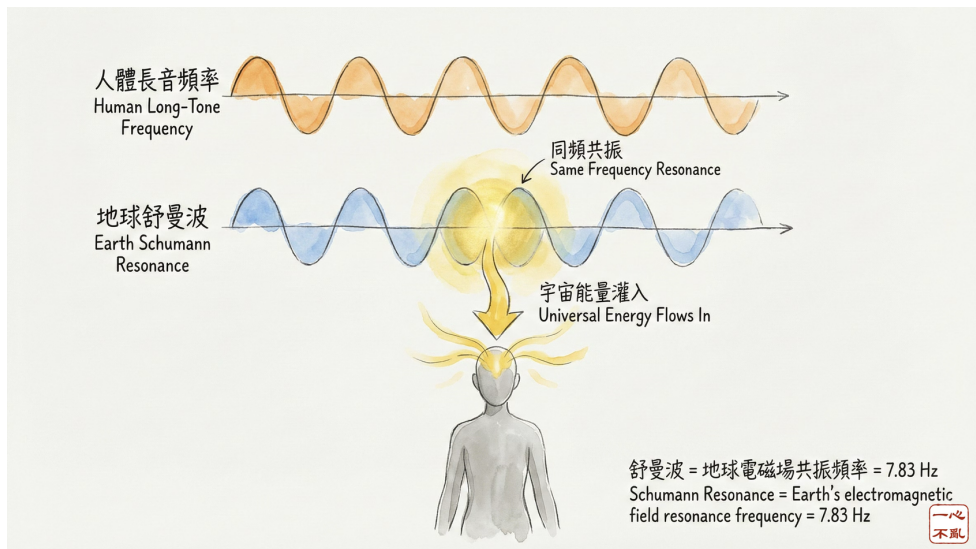
宇宙萬物的本質是波動。當我們以「一心不亂」的狀態發出長音時，這個聲音的頻率會穩定在 7.83 Hz 至 8.2 Hz 之間，正是地球的脈動頻率——舒曼波。當人體的腦波與地球的共鳴腔達成同步共振時，我們便接通了宇宙的能量總源。這是一個從「有聲」進入「無聲」、從「物質」轉化為「能量」的過程。初發聲時，是喉嚨振動的物理音波；隨著專注力的深化，聲音轉化為腦內的共鳴；最終，當達到極致的專注（一心不亂），有形的聲音消失，轉化為高頻的光輻射。這就是老師所說的：「由音轉光，直達如來本心。」

distraction” chanting of the long tone, he connected in one stroke the frequencies of universe, world, and human, attaining the effect of full-spectrum resonance with “light-sound-color.”

III. The Physical Essence of Sound: The Quantum Leap From “Chanting” to “Holding-in-Mind”

People often mistakenly think reciting the Buddha’s name is to move the deities. But in the teacher’s physical-Buddhist system, the Long-Tone Sacred Sound is to adjust the vibrational frequency of the human “organic vehicle.”

The essence of all things in the universe is fluctuation. When we emit a long tone in the state of “single-mindedness without distraction,” the frequency of this sound stabilizes between 7.83 Hz and 8.2 Hz—precisely the pulse-frequency of the Earth, the Schumann wave. When the human brainwave synchronizes and resonates with the Earth’s resonant cavity, we connect to the universe’s total source of energy. This is a process from “with sound” into “without sound,” from “matter” converting into “energy.” At first the sound is the physical acoustic wave of the throat vibrating; as concentration deepens, the sound converts into resonance within the brain; finally, when ultimate concentration is reached (single-mindedness without distraction), the formed sound vanishes and converts into high-frequency light radiation. This is what the teacher means by: “From sound converting to light, reaching directly the original mind of the Thus-Come.”



■ 人體腦波與地球舒曼波（7.83Hz）同步共振，接通宇宙能量。

唸誦長音聖號，實際上是在呼喚宇宙的總能量，也是在呼喚那個圓滿俱足的「自己」，啟動內在的「無量光」。這是一種自我確認的過程：確認自己就是光，自己就是佛，自己就是那個全部的「一」。

四、運作機制：震碎業力與修復免疫系統

為什麼單純的聲音可以消業、治病、改運？這涉及了微觀物理學中的「重新排列」。

業力在物理上表現為細胞、DNA 或能量場中的「糾纏」與「無序排列」。這些雜亂的頻率導致了身體的病變與命運的坎坷。長音聖號就像是一個高強度的超音波清洗機。當我們大聲、持續、專注地唸誦長音時，強大的聲波振動會直接衝擊體內的經絡與細胞，能將附著在靈魂與肉體上的「負能量塵埃」（業障、卡陰、病氣）強行震碎、剝離。同時，深呼吸配合長音的吐氣，將體內的廢氣（二氧化碳、負能量）徹底排出，並在吸氣時引入宇宙的「炁」（高能粒子）。這是一個煉精化氣的過程，能夠修補受損的 DNA 端粒，激活長壽基因，從根本上重塑生命的物理結構。

■ *The human brainwave synchronizes and resonates with the Earth's Schumann wave (7.83 Hz), connecting cosmic energy.*

Chanting the Long-Tone Sacred Sound is in fact calling forth the universe's total energy, and also calling forth that inherently complete "Self," starting the inner "infinite light." This is a process of self-confirmation: confirming that one is the light, oneself is Buddha, oneself is that whole "one."

IV. The Operating Mechanism: Shattering Karma and Repairing the Immune System

Why can simple sound clear karma, cure illness, and change fortune? This touches the "rearrangement" of microscopic physics.

Karma physically manifests as "entanglement" and "disordered arrangement" in cells, DNA, or the energy field. These chaotic frequencies lead to bodily disease and a rough fate. The Long-Tone Sacred Sound is like a high-intensity ultrasonic cleaner. When we chant the long tone loudly, continuously, and with concentration, the powerful acoustic vibration directly strikes the meridians and cells within the body, forcibly shattering and stripping away the "negative-energy dust" (karmic obstacle, spirit-attachment, illness-qi) adhering to soul and flesh. At the same time, deep breathing coordinated with the long tone's exhalation thoroughly expels the body's waste gases (carbon dioxide, negative energy) and, on inhalation, draws in the universe's "qi" (high-energy parti-

從修補免疫系統的角度來看，長音聖號的運作可以從三個物理層面來解析。首先是頻率共振——當我們以「一心不亂」的狀態發出長音時，其聲波頻率會穩定在舒曼波範圍。人體作為一個生物導體，當內在頻率與這個宇宙的基礎頻率達成共振時，便能接通巨大的宇宙能量場。這種高頻振動能直接穿透肉體，震開經絡與細胞的阻塞，將失序的細胞磁場重新排列至正確的相位，從而啟動身體本具的修復機制。這就像是將收音機的頻率調準，雜訊消失，清晰的訊號（健康指令）才能被細胞接收。

其次是生化反應——在微觀生物學層面，長音聖號的運作觸發了關鍵的生化合成。當心處於平靜、喜悅且專注的狀態時，心臟會分泌大量的肽素，這種物質被形容為免疫系統的超級燃料，能夠極大化地增強免疫細胞的活性，甚至在極短時間內瓦解癌細胞的防禦。同時，這種深層的專注練習能有效降低頭腦神經的運作次數，使身體進入「節能模式」。在這種狀態下，細胞內的粒線體得到修復，並促進端粒酶的生成。端粒酶能修補細胞染色體末端的端粒（telomere），這直接關乎細胞的壽命與複製能力。癌症往往源於粒線體受損導致的功能障礙，而長音聖號正是透過修復粒線體與延長端粒，從根源上逆轉細胞的病變過程。

cles). This is a process of refining essence into qi, able to repair damaged DNA telomeres, activate longevity genes, and fundamentally reshape the physical structure of life.

From the angle of repairing the immune system, the operation of the Long-Tone Sacred Sound can be analyzed on three physical levels. First is frequency resonance—when we emit the long tone in the state of “single-mindedness without distraction,” its acoustic frequency stabilizes in the Schumann-wave range. The human body, as a biological conductor, when its inner frequency resonates with this foundational cosmic frequency, can connect to the immense cosmic energy field. This high-frequency vibration can directly penetrate the flesh, shake open the blockages of meridians and cells, and rearrange the disordered cellular magnetic field back into correct phase, thereby starting the body’s inherent repair mechanism. It is like tuning a radio’s frequency precisely: the static vanishes, and the clear signal (health commands) can be received by the cells.

Second is the biochemical reaction—on the microscopic biological level, the operation of the Long-Tone Sacred Sound triggers a key biochemical synthesis. When the mind is in a calm, joyful, and concentrated state, the heart secretes large amounts of peptides, a substance described as super-fuel for the immune system, able to maximally strengthen the activity of immune cells and even dismantle the defenses of cancer cells in an extremely short time. At the same time, this deep concentration practice can effectively reduce the operating frequency of the brain nerves, putting the body into “energy-saving mode.” In this state, the mitochondria within cells are repaired, and the generation of telomerase is promoted. Telomerase repairs the telomeres at the ends of cellular chromosomes, which directly concerns the cell’s lifespan and replicative capacity. Cancer often originates from functional disorder caused by damaged mitochondria, and the Long-Tone Sacred Sound, precisely by repairing mitochondria and lengthening telomeres, reverses the cellular pathological process from the root.

最後是能量置換——老師將長音聖號定義為「廖氏量子共振長音呼吸法」，其核心在於「深呼吸」與「閉氣」的配合。透過深長的呼吸，我們將體內積存的廢氣排出，這些廢氣被視為導致端粒縮短與生病的元兇。更重要的是，在專注的唸誦中，我們吸入的不僅是氧氣，更是宇宙的高能粒子——先天炁。這種高頻能量進入丹田後，會與身體的後天之氣結合，推動氣血循環，沖開任督二脈與微細血管的淤塞。這種「以炁補氣」的過程，直接提升了身體的生物電位，使免疫系統獲得充足的能量供應。

免疫系統的崩壞往往源於大腦的過度耗能——當大腦搶奪了過多能量，負責保衛身體的免疫細胞自然因能源不足而癱瘓。長音聖號透過「一心不亂」強制停止大腦的雜訊運作，讓能量迴流，滋養五臟六腑與免疫系統。

五、核心心法：一心不亂的絕對要求

雖然對初學者而言，大聲念頌長音聖號有助於專心，是很好的練習。但長音聖號之所以有效，關鍵不在於「聲音的大小」，而在於「心的純度」，也就是說，「一心不亂」。

如果一邊唸佛，腦中一邊想著晚餐吃什麼，這叫「雜波干擾」，不僅無效，甚至可能因為頻率混亂而招致負面磁場（卡陰）。真正的長音聖號，要求做到「無念之念」。在發聲的那一刻，大腦必須完全停止運作，沒有任何雜念，只有當下那個純粹的聲音。這種狀態下，我們的大腦從「耗能模式」（思考）切換為「充電模式」（禪定）。這時，我們不再是發出聲音的人，我們就是聲音本身。只有在這種絕對的專注中，人體的

Finally is energy replacement—the teacher defines the Long-Tone Sacred Sound as the “Liao Quantum-Resonance Long-Tone Breathing Method,” whose core lies in the coordination of “deep breathing” and “breath-holding.” Through deep, long breaths, we expel the waste gases stored in the body, which are regarded as the chief culprits causing telomere shortening and illness. More importantly, in concentrated chanting, what we inhale is not only oxygen but the universe’s high-energy particles—innate qi. After this high-frequency energy enters the lower elixir-field, it combines with the body’s acquired air, propelling the circulation of qi and blood, flushing open the blockages of the Conception and Governing vessels and the fine capillaries. This process of “supplementing air with qi” directly raises the body’s bio-electric potential, providing the immune system with an ample supply of energy.

The collapse of the immune system often originates from the brain’s over-consumption of energy—when the brain seizes too much energy, the immune cells responsible for defending the body are naturally paralyzed by insufficient energy. The Long-Tone Sacred Sound, through “single-mindedness without distraction,” forcibly stops the brain’s static operation, letting energy flow back and nourish the five organs, six viscera, and the immune system.

V. The Core Mind-Method: The Absolute Requirement of Single-Mindedness Without Distraction

Although for beginners chanting the Long-Tone Sacred Sound loudly aids concentration and is good practice, the effectiveness of the Long-Tone Sacred Sound lies not in the “loudness of the sound” but in the “purity of the mind”—that is, “single-mindedness without distraction.”

If one chants the Buddha’s name while thinking of what to have for dinner, this is “noise interference”; not only is it ineffective, it may even, through frequency chaos, draw in a negative magnetic field (spirit-attachment). The true Long-Tone Sacred Sound requires “the thought of no-thought.” At the instant of vocalizing, the brain must completely stop operating, with

小宇宙才能與大宇宙的頻率精確對接，產生巨大的量子共振效應。

所謂「一心不亂」，在物理上是一個強制性的「斷路器」。當我們專注於長音聖號時，我們實際上是在利用音頻震動，強行切斷大腦的二元運算迴路。關於大腦第一念與第二念的詳細運作機制，將於第七章深入剖析。在這裡，我們只需知道，當聲音響起，大腦的耗能模式即刻中止。

當我們達到「無念」的專注狀態，大腦停止了對過去與未來的攀緣，此時，我們接通了宇宙的基礎頻率，身心靈處於一種高頻的共振態。在這種狀態下，阻礙「知」轉化為「行」的電阻（我執、法執）消失了。這就是知行合一的物理操作：用「一心」關閉大腦的雜訊，讓「知」的能量直接穿透，成為「行」的力量。這就是為什麼老師說：「長音聖號是世間失傳的心法大秘密。」它不是宗教的安慰劑，而是人類利用自身構造，主動修改生命程式的最高階物理技術。

六、具體操作：廖氏量子共振長音呼吸法

這套方法是利用聲音的物理振動，強制停止大腦運作，接通宇宙能量場（先天炁），對受損細胞進行頻率校準。操作的首要條件是絕對的「止」。為了確保能量的精確導航，練習必須在一個不受干擾的靜態環境

no scattered thought, only that pure sound of the present. In this state, our brain switches from “energy-consumption mode” (thinking) to “charging mode” (meditative concentration). At this point we are no longer the person emitting the sound; we are the sound itself. Only in this absolute concentration can the small universe of the human body interface precisely with the frequency of the great universe and produce an immense quantum-resonance effect.

What is called “single-mindedness without distraction” is, in physics, a compulsory “circuit breaker.” When we concentrate on the Long-Tone Sacred Sound, we are in fact using acoustic vibration to forcibly cut off the brain’s dual computational loop. The detailed operating mechanism of the brain’s first and second thoughts will be analyzed in depth in Chapter Seven. Here we need only know that when the sound sounds, the brain’s energy-consumption mode ceases at once.

When we reach the concentrated state of “no-thought,” the brain stops grasping at past and future; at this moment we connect to the universe’s foundational frequency, and body-mind-spirit dwell in a high-frequency resonant state. In this state, the resistance hindering “knowing” from converting into “doing” (self-attachment, dharma-attachment) vanishes. This is the physical operation of the unity of knowing and doing: using “single-mindedness” to shut off the brain’s static, letting the energy of “knowing” penetrate directly to become the force of “doing.” This is why the teacher says: “The Long-Tone Sacred Sound is the great lost secret mind-method of the world.” It is no religious placebo but humanity’s highest-order physical technology for actively modifying the program of life by using its own structure.

VI. Concrete Operation: The Liao Quantum-Resonance Long-Tone Breathing Method

This method uses the physical vibration of sound to forcibly stop the brain’s operation, connect to the cosmic energy field (innate qi), and carry out frequency calibration on dam-

中進行。切記，此法追求的是「一心不亂」的高度專注，任何分心——如走路、開車或工作時練習——不僅無效，更可能因意識發散而產生反效果。開始前，請讓全身放鬆並閉上雙眼。視覺是人類消耗腦能最大的感官，閉眼即是關閉能量的洩漏口，將精神內收，為接下來的共振做準備，以下是具體的操作步驟。

姿勢與準備

- 不被打擾的地方（如家中或公園）。
- 行住坐臥皆可，但決不可分心做事。
- 全身放鬆，閉上眼睛。

呼吸與發聲四步驟

- **吸氣**：深呼吸，將氣吸入丹田（小腹），吸氣代表引入宇宙能量
- **閉氣**：吸滿後稍微閉氣（止息），這是一個關鍵的「止」態，讓氣在體內運轉，交換細胞內的廢氣
- **發聲**：張口大聲發出長音「阿（All）」或「唵（Om）」，聲音要長、要穩，讓耳朵聽見自己發出的聲音，忽略其他雜音，直到氣吐盡。

aged cells. The first condition of the operation is absolute “stilling.” To ensure precise navigation of energy, practice must be done in an undisturbed, static environment. Bear in mind that this method seeks the high concentration of “single-mindedness without distraction”; any distraction—such as practicing while walking, driving, or working—is not only ineffective but may, through the dispersal of consciousness, produce a counter-effect. Before beginning, let the whole body relax and close the eyes. Vision is the human sense that consumes the most brain-energy; closing the eyes is to shut off the leak of energy, draw the spirit inward, and prepare for the resonance to come. Below are the concrete operating steps.

Posture and preparation

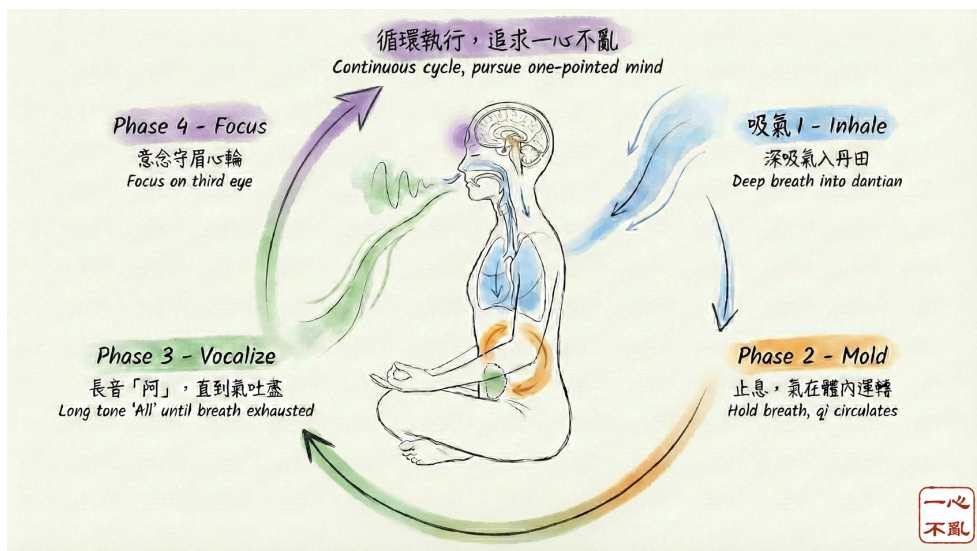
- An undisturbed place (such as home or a park).
- Walking, standing, sitting, or lying are all acceptable, but one must by no means be distracted by other tasks.
- Relax the whole body and close the eyes.

The four steps of breathing and vocalizing

- **Inhale**: breathe deeply, drawing the breath into the lower elixir-field (the lower abdomen); inhalation represents drawing in cosmic energy.
- **Hold the breath**: after inhaling fully, briefly hold the breath (cease the breath); this is a key “still” state, letting the breath circulate within the body and exchange the waste gases inside the cells.
- **Vocalize**: open the mouth and loudly emit the long tone “A (All)” or “Om,” the sound long and steady, letting the ears hear one’s own emitted sound, ignoring all other noise, until the breath is exhausted.

- **專注點：**意念輕守眉心輪（玄關、眉毛中間），這是能量的出入口，也是防止雜念產生的鎖定點

- **Point of focus:** gently keep the intent at the brow chakra (the mysterious pass, between the eyebrows); this is the entry-and-exit point of energy and the locking point preventing scattered thoughts.



■ 吸氣 → 閉氣 → 發聲 → 專注眉心輪的完整操作流程。

當您專注且持續發出長音時，聲波頻率會穩定在 7.83 Hz 至 8.2 Hz 之間，正是地球的脈動頻率——舒曼波。此時，人體這個小宇宙與大宇宙達成「同頻共振」，巨大的宇宙能量（炁）會灌入體內，震開經絡阻塞，修復受損細胞。

操作過程中或結束後，可多喝溫開水，將深藏在細胞與神經系統內的毒素透過水分的運載，經由腎臟與膀胱，最終以尿液的形式排出體外。

能量的落地工程：搭配拍打率谷穴啟動細胞重生

練習長音聖號結束後，可搭配拍打人體的總指揮部——率谷穴。完成從「靈」到「魂」再到「魄」的精確能量傳導工程。

■ The complete operating flow of inhale → hold the breath → vocalize → focus on the brow chakra.

When you concentrate and continuously emit the long tone, the acoustic frequency stabilizes between 7.83 Hz and 8.2 Hz—precisely the pulse-frequency of the Earth, the Schumann wave. At this point the small universe of the human body reaches “resonance at the same frequency” with the great universe; immense cosmic energy (qi) pours into the body, shaking open meridian blockages and repairing damaged cells.

During or after the operation, drink plenty of warm water, so that the toxins deeply hidden in cells and the nervous system are carried by the water through the kidneys and bladder and finally expelled from the body as urine.

The Grounding Engineering of Energy: Tapping the Shuaigu Point to Start Cellular Re-birth

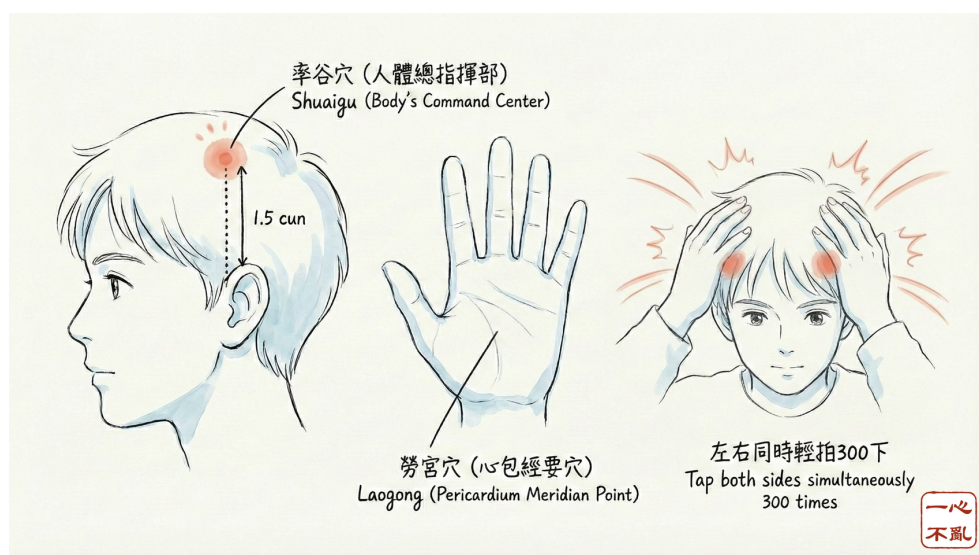
After practicing the Long-Tone Sacred Sound, you may add tapping the body's headquarters—the Shuaigu point—completing the precise energy-conduction engineering from “soul” to “ethereal soul” to “corporeal soul.”

率谷穴位於耳尖直上入髮際約一點五寸（約兩指至三指寬）處。老師經過長年找尋、學習後發現，這裡不僅是一個穴位，而是人體的「總統府」。如第二章所述，靈住在松果體，魂住在海馬迴，而魄遊走於全身經絡。率谷穴正是魂（海馬迴）與魄（肉體神經系統）的關鍵交會樞紐，也是掌管全身神經傳導與能量分配的總司令部。只有喚醒這位總司令，才能將大腦接收到的指令正確地佈達給全身的五臟六腑與六十兆細胞。

拍打率谷穴不但平日可以進行，也可以在練習長音聖號後使用。使用「空心掌」，將手掌微彎成杯狀，以掌心的**勞宮穴**——這是心包經的要穴，代表心臟的動力與熱能——精確對準頭部的率谷穴。利用左右手同時進行，以適當的力道輕拍三百下。

The Shuaigu point lies straight up from the tip of the ear, about 1.5 *cun* into the hairline (about two to three finger-widths). After long years of searching and study, the teacher found that this is not merely an acupoint but the body's "presidential office." As stated in Chapter Two, the soul dwells in the pineal gland, the ethereal soul in the hippocampus, and the corporeal soul roams the body's meridians. The Shuaigu point is precisely the key junction where the ethereal soul (hippocampus) and the corporeal soul (the body's nervous system) meet—the headquarters governing whole-body nerve conduction and energy distribution. Only by awakening this supreme commander can the commands received by the brain be correctly relayed to the body's five organs, six viscera, and sixty trillion cells.

Tapping the Shuaigu point can be done daily, and also after practicing the Long-Tone Sacred Sound. Use a "hollow palm," bending the palm slightly into a cup, and align the **Lao-gong point** at the center of the palm—a key point of the pericardium meridian, representing the heart's power and heat—precisely with the head's Shuaigu point. Using the left and right hands at once, **tap three hundred times** with appropriate force.



■ 率谷穴（耳尖上入髮際 1.5 寸）與勞宮穴（掌心）的解剖位置。

■ The anatomical positions of the Shuaigu point (1.5 *cun* into the hairline above the ear-tip) and the Lao-gong point (center of the palm).

這不是普通的按摩，而是一種「能量撞擊」。勞宮穴

This is no ordinary massage but a kind of “en-

發出的陰陽能量，透過拍打的物理振動，直接衝擊率谷穴這個能量總開關。這個動作在物理上會產生震盪波，瞬間活化全身細胞的能量工廠——粒線體，讓細胞重新充電。這種震盪能將深藏在細胞與神經系統內的石棉、重金屬、病態基因、過量的電磁波輻射以及太陽風暴殘存的負能量強行「震」出來。這是一個將致癌因子與老化訊號清除，並顯著增加長壽基因生成的物理過程。

這套方法將「一心不亂」攝取的宇宙能量，透過「勞宮穴」與「率谷穴」的對接，轉化為肉體可用的生物電能。這是不花一毛錢，卻能有效修復受損粒線體、啟動長壽基因的實證科學，只要持之以恆，必能見證身心靈的脫胎換骨。

七、時間參數與判斷標準

「長音聖號練習多久後，大腦會從耗能轉為充電模式？」答案並非單純的時間長度，而是一個「狀態」的切換點。簡單來說，只要進入「一心不亂」，充電即刻開始；而「30 分鐘」是一個顯著的物理與生理轉化指標。

老師指出，人體 80% 的能量都消耗在頭腦的胡思亂想與情緒起伏上，這在物理上稱為「漏電」。只要大腦在運作（對比、類比、判斷、選擇），精神能量就會不斷轉化為物質力量並耗散掉。耗能模式是雜念紛飛、意識波動，這是將電池（精神能量）供給手電筒（大腦）發光，直到電力耗盡。充電模式則是一心不亂，當您專注於長音聖號，腦波頻率與地球共鳴腔同步時，您實際上是切斷了「大腦」這個負載的電源，心與頭腦不連線，能量不再外洩，身體便自然進入充電狀態。

ergy impact.” The yin-yang energy emitted from the Laogong point, through the physical vibration of tapping, directly strikes this energy master-switch, the Shuaigu point. This action physically produces an oscillating wave, instantly activating the body’s cellular energy factories—the mitochondria—recharging the cells. This oscillation can forcibly “shake” out the asbestos, heavy metals, pathological genes, excessive electromagnetic radiation, and the negative energy left by solar storms deeply hidden in cells and the nervous system. This is a physical process of clearing carcinogenic factors and aging signals and markedly increasing the generation of longevity genes.

This method, through the interface of the “Laogong point” and the “Shuaigu point,” converts the cosmic energy drawn in by “single-mindedness without distraction” into bio-electric energy usable by the flesh. This is verified science that costs not a cent yet can effectively repair damaged mitochondria and start longevity genes; with persistence, it will surely witness a thorough transformation of body-mind-spirit.

VII. Time Parameters and Criteria of Judgment

“After how long of Long-Tone Sacred Sound practice does the brain switch from energy-consumption to charging mode?” The answer is not a simple length of time but a switching point of “state.” Simply put, charging begins the instant one enters “single-mindedness without distraction”; and “30 minutes” is a marked indicator of physical and physiological transformation.

The teacher notes that 80% of the human body’s energy is consumed in the head’s idle thoughts and emotional fluctuations—physically called “current leakage.” So long as the brain is operating (comparing, analogizing, judging, choosing), spiritual energy continually converts into material force and dissipates. Energy-consumption mode is scattered thoughts flying and consciousness fluctuating; this is supplying the battery (spiritual energy) to a flashlight (the brain) to emit light until the power is exhausted.

老師在實證上提出了一個明確的物理指標：若能做到 30 分鐘沒有一個雜念，即進入「初定」。他曾親身實驗，在思考煩惱時血壓高達 140/90；但在打坐練氣並保持一心不亂 30 分鐘後，血壓會降至 118/73，心跳降至 72。這證明了大腦停止運作半小時後，身體會自動調整至最健康、節能的和諧狀態。若能堅持到 60 分鐘無一雜念，則進入「深禪定」，此時不只是充電，更是智慧大開、心通無礙的階段。

初學者常誤以為「充電」後應該精神百倍，其實不然。「想睡覺」往往是充電模式啟動的第一個徵兆。唸到覺得累、想睡覺，這是唸佛功德的展現。因為長音聖號將身體的負能量與毒素排出，身體需要大量的睡眠與休息來協助「調頻」與「修補受損細胞」。此時千萬不要硬撐，趕快停止練習，去睡覺。因為在深層睡眠中，大腦完全停止運作，這才是最高效率的充電。

判斷「一心不亂」的標準絕非抽象的宗教情懷，而是具備可觀測的生理指標。最直觀的判斷在於聲音本身的變化：初學者唸誦時，聲音多發自喉嚨，這是物質層面的振動，稱為「色底頻率」；當您逐漸進入專注狀態，聲音會開始轉化，達到一心不亂時，聲音不再是單純的唱誦，而是轉化為一種「極尖銳的背景細長振動」，您會感覺聲音似乎不是從喉嚨發出，而是從丹

Charging mode is single-mindedness without distraction; when you concentrate on the Long-Tone Sacred Sound and the brainwave frequency synchronizes with the Earth's resonant cavity, you are in fact cutting off the power of the "brain" load—mind and head not connected, energy no longer leaking, and the body naturally enters charging.

The teacher offers a clear physical indicator from verification: if one can pass 30 minutes without a single scattered thought, one enters "initial concentration." He once experimented on himself: while thinking and worrying, his blood pressure rose to 140/90; but after practicing qi in sitting meditation and maintaining single-mindedness without distraction for 30 minutes, his blood pressure dropped to 118/73 and his heart rate to 72. This proves that after the brain stops operating for half an hour, the body automatically adjusts to its healthiest, most energy-saving harmonious state. If one can hold for 60 minutes without a single scattered thought, one enters "deep meditative concentration"; at this point it is not only charging but a stage of greatly opened wisdom and unobstructed mind-power.

Beginners often mistakenly think that after "charging" they should be full of vigor; in fact not so. "Wanting to sleep" is often the first sign that charging mode has started. Chanting until feeling tired and wanting to sleep is a display of the merit of reciting the Buddha's name. Because the Long-Tone Sacred Sound expels the body's negative energy and toxins, the body needs ample sleep and rest to assist "frequency-tuning" and "repairing damaged cells." At this point, by no means force yourself to hold on; stop practicing quickly and go to sleep. Because in deep sleep the brain stops operating completely—this is the most efficient charging of all.

The criterion for judging "single-mindedness without distraction" is by no means abstract religious sentiment but an observable physiological indicator. The most direct judgment lies in the change of the sound itself: when beginners chant, the sound mostly issues from the throat—this is vibration at the material level, called

田升起，甚至轉化為腦內的共鳴，最終成為一種無聲勝有聲的高頻輻射——這代表您已成功與宇宙能量場連線。

一心不亂並非完全沒有念頭的死寂，而是一種「覺察而不隨」的動態平衡。當您處於此狀態時，您是自己的「旁觀者」，雜念或許會像飛鳥劃過天空，但您心中那片天空（真心）不留痕跡，不對念頭進行對比、類比、判斷或選擇。老師形容這種狀態為「止於一」。如果您發現自己唸著唸著，開始思考晚餐吃什麼或明天的工作，那就是「散心唸佛」，頻率已經斷線。

八、生理與心理排毒：消業的物理過程

「消業排毒」並非僅是宗教上的懺悔儀式，而是一場發生在肉體與精神層面的實質物理變化。宗教所講的因果循環是為了追求「平等」，而落實到人的生命載體上，便分成了「生理排毒」與「心理排毒」兩個不可分割的過程。

生理排毒是「消業」在物質層面的直接反應。當我們透過唸誦長音聖號，讓身體頻率與宇宙的舒曼波共振時，高頻能量會強行震開體內經絡與細胞的阻塞。唸佛號的最大功德與利益，首先會反應在自己的身體上，這是一種將「負能量」與「細胞毒素」震出的過程。暈眩反應的表現包括痠、痛、麻、癢，以及流淚、打嗝、放屁、類似感冒的症狀等。老師強調，這些病徵正是「了業了緣」的證明。每一個痠痛點，都代表著

the “color-base frequency”; as you gradually enter the concentrated state, the sound begins to convert, and on reaching single-mindedness without distraction, the sound is no longer simple chanting but converts into “an extremely sharp, fine, drawn-out background vibration.” You will feel the sound seems to issue not from the throat but to rise from the lower elixir-field, even converting into resonance within the brain, finally becoming a high-frequency radiation where silence surpasses sound—this signifies you have successfully connected with the cosmic energy field.

Single-mindedness without distraction is not the dead silence of utterly no thought but a dynamic balance of “aware yet not following.” When you dwell in this state, you are your own “bystander”; scattered thoughts may cross like birds across the sky, but that sky within your mind (the True Mind) leaves no trace, performing no comparison, analogy, judgment, or choice upon the thoughts. The teacher describes this state as “resting at one.” If you find yourself, while chanting, beginning to think about dinner or tomorrow’s work, that is “scattered-mind recitation,” and the frequency has already disconnected.

VIII. Physiological and Psychological Detoxification: The Physical Process of Clearing Karma

“Clearing karma and detoxifying” is not merely a religious ritual of repentance but a substantive physical change occurring on the levels of flesh and spirit. The cycle of cause and effect spoken of by religion is in pursuit of “equality,” and when grounded in the human life-vehicle, it divides into two inseparable processes: “physiological detoxification” and “psychological detoxification.”

Physiological detoxification is the direct material-level response of “clearing karma.” When, through chanting the Long-Tone Sacred Sound, we let the body’s frequency resonate with the universe’s Schumann wave, high-frequency energy forcibly shakes open the blockages of meridians and cells within the body. The greatest merit and benefit of reciting

某個因果結點的鬆動與釋放；每一滴排出的汗水與淚水，都是深層細胞毒素與情緒記憶的清洗。生理排毒的目標是將身體調整至「無痠痛麻癢」的狀態，這不僅是排出有形的毒素（如重金屬、廢氣、二氧化碳），更是將附著在肉體上的無形業力磁場進行重組。治療的過程即是消業的過程，我們必須視病痛為還債，坦然接受並尋求治療，直到身體恢復輕安，這才算是生理上的債務了結。

如果說生理排毒是處理「果」（身體症狀），那麼心理排毒就是處理「因」（起心動念）。說得更精簡一些便是：心理排毒就是「速拿更速放」。在日常生活中，我們的頭腦充滿了分別意識，對過去追憶懊悔，對未來盼望擔憂，這種「念念相續」的思維模式正是產生心毒的源頭。心理排毒要求我們斬斷這種連續性的妄念。當念頭升起（拿），我們要有能力在瞬間將其放下（放），不讓它在心中停留、發酵、糾纏。具體的操作心法是回到「無我、無法、無缺、無取、無放」的狀態，這是一種將意識徹底掏空的過程，不讓任何情緒或執著在心中佔據空間。將頭腦意識分別的一念又一念，透過不追憶、不盼望的意志不斷練習，最終回歸到「空空空」的境界。當心不再隨著外境起伏，不再抓取也不再抗拒，內在的焦慮與恐懼自然消散。

the Buddha's name first responds in one's own body—a process of shaking out “negative energy” and “cellular toxins.” Healing-crisis reactions include soreness, pain, numbness, itching, as well as tears, hiccups, flatulence, cold-like symptoms, and so on. The teacher stresses that these symptoms are precisely the proof of “resolving karma and resolving affinity.” Each sore point represents the loosening and release of some causal node; each drop of sweat and tears expelled is a cleansing of deep cellular toxins and emotional memory. The goal of physiological detoxification is to adjust the body to a state of “no soreness, pain, numbness, or itching”—this is not only expelling tangible toxins (such as heavy metals, waste gases, carbon dioxide) but reorganizing the intangible karmic magnetic field adhering to the flesh. The process of treatment is the process of clearing karma; we must regard illness and pain as debt-repayment, calmly accept it and seek treatment, until the body recovers lightness and ease—only then is the physiological debt settled.

If physiological detoxification handles the “effect” (bodily symptoms), then psychological detoxification handles the “cause” (the stirring of thought). Put more concisely: psychological detoxification is “pick up fast, put down even faster.” In daily life, our head is full of discriminating consciousness—reminiscing and regretting over the past, hoping and worrying over the future—and this “thought succeeding thought” mode of thinking is precisely the source producing mind-poison. Psychological detoxification requires us to sever this continuity of delusive thought. When a thought arises (pick up), we must have the ability to instantly put it down (put down), not letting it stay, ferment, or entangle in the mind. The concrete operating mind-method is returning to the state of “no self, no dharma, no lack, no grasping, no releasing”—a process of utterly emptying consciousness, letting no emotion or attachment occupy space in the mind. Through the will of not-reminiscing and not-hoping, ceaselessly practicing, the discriminating thoughts of the head—one after another—finally return to the realm of “empty,

生理與心理排毒是一體兩面的。心理的糾結往往會轉化為生理的病痛（如氣血阻滯、癌症），而生理的痛苦又會反過來影響心理的平靜。所謂「病來如山倒，病去如抽絲」，消業排毒絕非一蹴可幾。它需要我們在身體上忍受並轉化痛苦（生理排毒），同時在心境上保持「平等平衡」，對於發生的一切全然接受、享受並放下（心理排毒）。只有當身心兩方面的毒素都排乾淨了，我們才能真正達到「無事一身輕，無業自在人」的解脫境界。

九、臨終一念：生命最後的功課

所謂「最後一念」並非臨終前的所思所想，而是生前每一分每一秒累積而成的強大慣性。這不是一個可以臨陣磨槍的考試，而是需要將「一心不亂」的頻率刻入靈魂深處的物理工程。老師強調，一生修行只為了臨終這最後一念，因為這一念決定了我們是受業力牽引繼續輪迴，還是憑藉願力與清淨心回歸本源。

最核心的技術在於「一心不亂」的長音聖號練習。這是一場對大腦意識的強制關機演習。因為在死亡發生的那一刻，四大分解的痛苦會如海嘯般襲來，若無平日練就的定力，意識瞬間就會被恐懼與執著淹沒。只有當我們能隨時進入這種「一念代萬念」的頻率共振狀態，臨終時才能憑藉這股強大的慣性，切斷對肉體與世間的攀緣，直接與宇宙的高頻能量接軌。

empty, empty.” When the mind no longer rises and falls with outer circumstances, no longer grasping nor resisting, the inner anxiety and fear naturally dissolve.

Physiological and psychological detoxification are two sides of one body. Psychological knots often convert into physiological illness (such as stagnation of qi and blood, cancer), and physiological pain in turn affects psychological calm. As the saying goes, “Illness comes like a collapsing mountain; illness departs like drawing silk.” Clearing karma and detoxifying is by no means an overnight achievement. It requires us to endure and transform pain in the body (physiological detoxification), while maintaining “equality and balance” in the state of mind, fully accepting, enjoying, and releasing all that occurs (psychological detoxification). Only when the toxins of both body and mind are cleared can we truly reach the liberated realm of “free in body with no affairs, at ease as one without karma.”

IX. The Final Thought: The Last Lesson of Life

The so-called “final thought” is not the thinking just before death but the powerful inertia accumulated minute by minute throughout life. This is no exam that can be crammed for at the last moment but a physical engineering requiring the frequency of “single-mindedness without distraction” to be inscribed into the depths of the soul. The teacher stresses that a whole life of practice is for this one final thought, because this thought decides whether we are drawn by karma to continue reincarnating, or, by the power of vow and the pure mind, return to the source.

The most core technique lies in the “single-mindedness without distraction” practice of the Long-Tone Sacred Sound. This is a compulsory shutdown drill for the brain’s consciousness. Because at the instant death occurs, the pain of the four great elements dissolving strikes like a tsunami; without the concentration-power trained daily, consciousness is instantly drowned by fear and attachment. Only when we can enter this frequency-resonant state of “replacing ten thousand thoughts with one

我們每天的睡眠其實就是一次「小死」。入睡時，意識關閉，靈肉暫時分離，這與死亡的機制極為相似。因此，每晚入睡就是練習「最後一念」的最佳時機。我們應當將鞋子整齊擺好，視為明天不再醒來的告別，將當天所有的恩怨情仇、名利得失，執行「100% 接受、100% 體驗、100% 放下」的程序。告訴自己：「今天已經結束，一切與我無關。」帶著這種清淨無掛礙的心進入睡眠，就是在模擬帶著清淨心進入中陰界。若連今日的小事都放不下，何談臨終時能放下對一生的執著？

老師還提供了一個極為具體的觀想方法——「最後一杯水」。在閒暇或無聊時，觀想自己正喝下生命中的最後一杯水，喝完這一口，生命即刻終止。在這種模擬的絕境中，練習深呼吸，檢視自己心中是否還有掛礙？是否還想著某人的虧欠或某事的未竟？若有，立刻用長音聖號將其震碎、轉化。這種不斷重複的「預演」，是為了讓我們對死亡不再感到陌生與恐懼，而是將其視為一場莊嚴的畢業典禮。

死亡時刻的恐懼並非道德上的軟弱，而是生物載體（肉身）面臨崩解時的物理必然。除了對未知的心理驚惶外，最直接的恐懼來自於呼吸的中止。當肉體生命走向終點，吐氣後無力再吸氣，身體會進入一種強制的「閉氣」狀態。這種生理上的窒息會引發極度的神經抽搐與僵直，靈魂在脫離肉體的瞬間，會感受到如同從高樓墜落般的失重感與壓抑感。這種巨大的生理恐懼會瞬間佔據意識，讓人本能地想「抓取」世間的一切作為救命稻草，從而陷入輪迴的引力圈。

thought” at any moment can we, at the end, by this powerful inertia, sever the grasping at flesh and world and interface directly with the universe’s high-frequency energy.

Our daily sleep is in fact a “small death.” On falling asleep, consciousness shuts off, and soul and flesh temporarily separate—extremely similar to the mechanism of death. Therefore each night before sleep is the best time to practice the “final thought.” We should place our shoes neatly, regarding it as a farewell as if we will not wake tomorrow, and execute the procedure of “100% acceptance, 100% experience, 100% release” upon all the day’s grudges, loves, fame, and gain. Tell yourself: “Today has ended; all is unrelated to me.” Entering sleep with this pure, unencumbered mind is to simulate entering the intermediate state (*bardo*) with a pure mind. If one cannot even release the small matters of today, how can one speak of releasing the attachment to a whole life at the end?

The teacher also offers an exceedingly concrete visualization method—“the last cup of water.” In leisure or boredom, visualize yourself drinking the last cup of water of your life; once this mouthful is finished, life ends at once. In this simulated extremity, practice deep breathing and examine whether there is still encumbrance in your mind. Are you still thinking of someone’s wrong to you or some unfinished matter? If so, immediately use the Long-Tone Sacred Sound to shatter and transform it. This ceaselessly repeated “rehearsal” is to make us no longer feel death strange and fearful but regard it as a solemn graduation ceremony.

The fear at the moment of death is no moral weakness but the physical inevitability of the biological vehicle (the flesh) facing disintegration. Apart from the psychological terror of the unknown, the most direct fear comes from the cessation of breath. As bodily life nears its end, after exhaling one is powerless to inhale again, and the body enters a compulsory “breath-held” state. This physiological suffocation triggers extreme nervous convulsion and rigidity; the soul, at the instant of detaching from the flesh, feels a weightlessness and oppression like falling from

在恐懼佔據大腦的危急時刻，長音聖號之所以能生效，依靠的是「替代定律」。平日的修練就是為了將「長音聖號」刻錄進潛意識與靈魂深處，將其轉化為比恐懼更強大的第二本能（習性）。當死亡的恐懼襲來，經過長期訓練的大腦會因「條件反射」而自動啟動聖號的頻率。此時，長音聖號不再是喉嚨的聲音（因為可能已經發不出聲音），而是轉化為內在的「心音」。這個頻率是宇宙與地球的共鳴頻率，它能瞬間與高維度的能量場接軌。當這個高頻訊號啟動時，它會像一道強光，瞬間切斷大腦恐懼的迴路，將意識從崩解的肉體（魄）轉移到穩定的靈魂頻率上。這就是「一心不亂」在物理上的救命功能——它是一個緊急逃生頻率。

為了確保那一刻能生效，老師提供了一套極為科學的訓練方法，即在活著的時候就模擬死亡的狀態——練習閉氣中的平靜。既然死亡的恐懼源於呼吸停止，我們就必須在生前克服對閉氣的恐懼。老師建議在練氣或唸誦聖號時，刻意練習「吸氣到底、閉氣」。在這個主動的閉氣過程中，去觀察並適應那種窒息感，並在其中保持「心平氣和」，不驚不怖。這是在訓練大腦：「閉氣（死亡）並不可怕，它是回家的信號。」當身體習慣了在閉氣中保持聖號的頻率，臨終時的「最後一口氣」就不再是驚恐的終結，而是啟動禪定與回歸的開關。

a tall building. This immense physiological fear instantly occupies consciousness, making one instinctively want to “grasp” at everything in the world as a lifeline, thereby falling into the gravitational circle of reincarnation.

In the critical moment when fear occupies the brain, the reason the Long-Tone Sacred Sound can take effect relies on the “law of replacement.” Daily practice is to inscribe the “Long-Tone Sacred Sound” into the depths of the subconscious and soul, converting it into a second instinct (habit) stronger than fear. When the fear of death strikes, the long-trained brain automatically starts the Sacred Sound’s frequency by “conditioned reflex.” At this point the Long-Tone Sacred Sound is no longer the throat’s sound (which may already be impossible to produce) but converts into the inner “mind-sound.” This frequency is the resonant frequency of universe and Earth; it can instantly interface with the high-dimensional energy field. When this high-frequency signal starts, it is like a strong light, instantly cutting off the brain’s fear-loop, transferring consciousness from the disintegrating flesh (corporeal soul) onto the stable soul-frequency. This is the life-saving function of “single-mindedness without distraction” in physics—it is an emergency escape frequency.

To ensure it can take effect at that moment, the teacher offers an exceedingly scientific training method, namely simulating the state of death while alive—practicing calm within breath-holding. Since the fear of death originates from the cessation of breath, we must overcome the fear of holding the breath while living. The teacher advises that while practicing qi or chanting the Sacred Sound, one deliberately practice “inhaling to the bottom, holding the breath.” In this active breath-holding process, observe and adapt to that suffocating sensation, and within it maintain “calm and even breath,” neither alarmed nor terrified. This is to train the brain: “Holding the breath (death) is not terrible; it is the signal of returning home.” When the body grows accustomed to maintaining the Sacred Sound’s frequency within breath-

死時的最後一念，最高境界是「無念」，即「空」，那是回歸真心本源的密碼；次一等是「一念」，即專注於佛號或光，那是前往淨土的導航。老師告誡我們，若死時還帶著貪嗔癡慢疑的念頭，那就是「帶業往生」，必然再次墜入輪迴的引力圈。長音聖號在死時生效的關鍵，在於它將「被動的斷氣」轉化為「主動的入定」。老師說：「死法千百種，自我選擇、自我負責。」透過長音聖號的練習，我們不是在等待死亡的審判，而是在準備一場莊嚴的「視死如歸」。這不是宗教的安慰，而是生命能量管理的最高物理技術。

十、廖氏淨屋法：空間能量的重組工程

長音聖號作用於身心的頻率重組，而居住空間同樣是一個巨大的能量共振腔體。當運勢受阻、久病不癒、家庭失和，或感覺家中氣場沉重時，往往意味著空間磁場累積了過多的負電荷（陰氣）與低頻記憶。對此，老師傳授了另一套不需花費鉅資、不需依賴外力，人人皆可操作的實證技術——「廖氏淨屋法」。這不是宗教儀式，而是一場利用物質屬性與聲波頻率，將空間中失序的磁場重新排列的物理工程。

這套淨屋法並非老師憑空發明，其歷史可追溯至約二十年前（推算約為 2000 年代初期），當時老師剛開始從事諮詢服務。老師明確指出，這是菩薩親自傳授的方法。在早期的傳授中，重點在於「照做」，並未詳

holding, the “last breath” at the end is no longer a terrified ending but a switch starting meditative concentration and return.

The final thought at death: the highest realm is “no-thought,” that is, “emptiness,” the password for returning to the True-Mind source; the next is “one thought,” that is, concentration on the Buddha’s name or on light, the navigation toward the Pure Land. The teacher warns us that if one still carries thoughts of greed, hatred, delusion, arrogance, and doubt at death, that is “rebirth carrying karma,” and one must again plunge into the gravitational circle of reincarnation. The key to the Long-Tone Sacred Sound taking effect at death lies in its converting “passive expiration” into “active entry into concentration.” The teacher says: “There are a thousand ways to die; choose for yourself, take responsibility for yourself.” Through the practice of the Long-Tone Sacred Sound, we are not awaiting the judgment of death but preparing a solemn “facing death as a return home.” This is no religious consolation but the highest physical technology of life-energy management.

X. The Liao Space-Purification Method: The Reorganization Engineering of Spatial Energy

The Long-Tone Sacred Sound acts on the frequency-reorganization of body and mind, and the dwelling space is likewise an immense energy-resonant cavity. When fortune is blocked, illness lingers unhealed, the family is in discord, or the home’s energy-field feels heavy, it often means the spatial magnetic field has accumulated too much negative charge (yin energy) and low-frequency memory. For this the teacher transmits another verified technique that costs no great sum, relies on no external force, and anyone can operate—the “Liao Space-Purification Method.” This is no religious ritual but a physical engineering that uses material properties and acoustic frequency to rearrange the disordered magnetic field in a space.

This purification method was not invented by the teacher from the void; its history can be traced back about twenty-two years (estimated to the early 2000s), when the teacher had just

解其背後的科學原理。直到近年，隨著量子力學與能量醫學的概念普及，老師才進一步揭示其運作機制。與坊間常見的「鹽米水」灑淨不同，此法不使用水，因為人體內已含有 70% 的水分作為介質，無需額外添加，以免造成濕氣過重或能量渙散。這是一套不花大錢、不依賴法師，人人皆可操作的「自性自渡」法門。

為何選擇米與鹽作為淨化的介質？這並非迷信，而是基於微觀物理的考量。老師指出，鹽由鈉（Na）與氯（Cl）元素組成，必須使用未經再製的粗鹽，因為其分子結構完整，具備正負離子，能有效平衡空間電位。米則是人體的生命能量源，兩者結合能產生強大的吸附場。這套機制的運作原理，是將房間的四個角落設為「能量集塵區」，利用米鹽混合物吸附空間中的負能量、病氣與遊離的低頻磁場（鬼眾），就像是為空間安裝了高效率的濾心。

具體操作步驟

第一步：材料準備與混合

準備一個大或小容量的盆子或鍋子（視房間大小與數量而定）。將 **2 份米**、**1 份鹽** 的比例放入容器中，然後將米和鹽充分混合均勻。混合完成後，用小紙杯將混合物分裝。鹽必須使用**粗鹽**，因結晶未被加工破壞。

begun consulting work. The teacher states clearly that this is a method directly transmitted by a bodhisattva. In the early transmission, the focus was on “doing as instructed,” without explaining in detail the scientific principle behind it. Only in recent years, as the concepts of quantum mechanics and energy medicine spread, did the teacher further reveal its operating mechanism. Unlike the commonly seen “salt-rice-water” sprinkling-purification, this method uses no water, because the human body already contains 70% water as a medium and needs no extra added, lest it cause excessive dampness or the dispersal of energy. This is a “self-nature saving itself” method that costs no great money, relies on no Dharma-master, and anyone can operate.

Why choose rice and salt as the purifying medium? This is no superstition but a consideration based on microscopic physics. The teacher notes that salt is composed of the elements sodium (Na) and chlorine (Cl); one must use unrefined coarse salt, because its molecular structure is complete and possesses positive and negative ions, able to effectively balance the spatial potential. Rice is the source of the human body's life-energy; combining the two produces a powerful adsorption field. The operating principle of this mechanism is to set the room's four corners as “energy dust-collection zones,” using the rice-salt mixture to adsorb the negative energy, illness-qi, and drifting low-frequency magnetic fields (ghost-hordes) in the space—like installing a high-efficiency filter for the space.

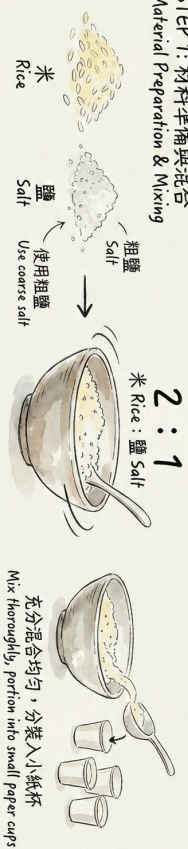
Concrete operating steps

Step one: material preparation and mixing

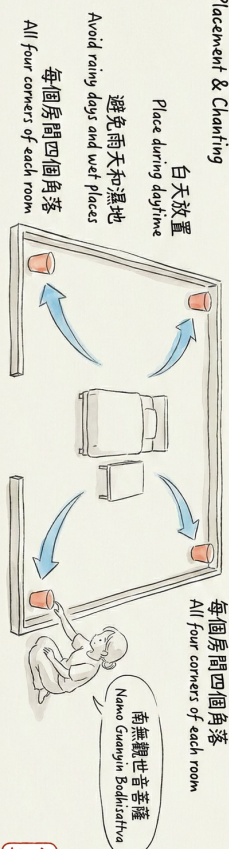
Prepare a large or small basin or pot (depending on room size and number). Put **2 parts rice** and **1 part salt** into the container, then mix the rice and salt thoroughly and evenly. After mixing, portion the mixture into small paper cups. The salt must be **coarse salt**, because its crystals have not been processed and broken.

廖氏淨屋法：準備與放置 Liao's House Purification: Preparation & Placement

STEP 1: 材料準備與混合 Material Preparation & Mixing



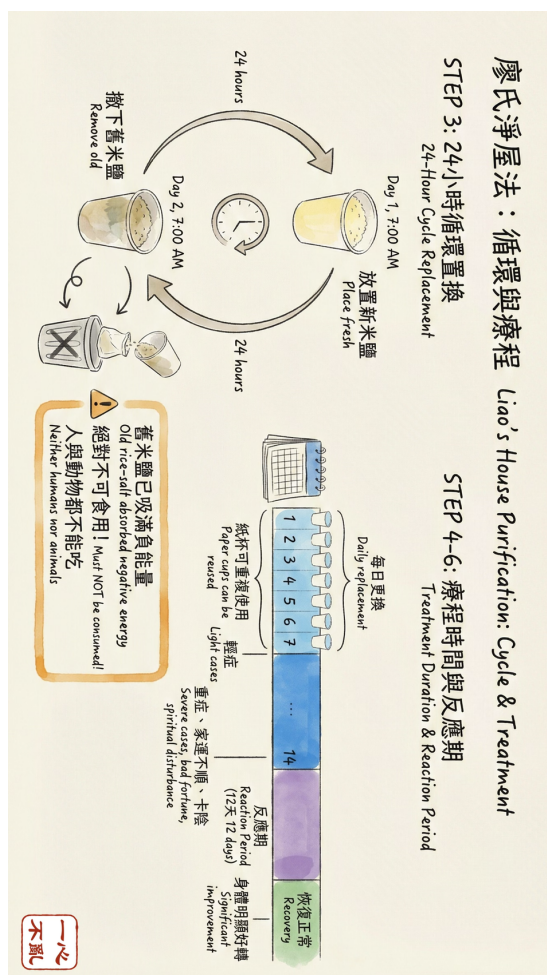
STEP 2: 放置與持誦 Placement & Chanting



一心不亂

■ 米鹽紙杯放置於房間四個角落的示意圖。

■ Diagram of placing rice-salt paper cups in the four corners of a room.



■ 廖氏淨屋法的更換循環與療程時間。

第二步：放置與持誦

在白天進行放置（陽氣最盛之時，避免雨天）。將分裝好的小紙杯放置在家中**每一個房間的四個角落**。放置的過程中，口中須持續默唸「南無觀世音菩薩」，從開始放置到全部完成。容易讓米鹽被水潑灑到的地方，如浴室、陽台等地點略過不放。

第三步：24 小時循環置換

這是最關鍵的一步，必須嚴格執行「**24 小時一換**」的循環。例如今日早上七點放置，明日早上七點即須撤下換新。撤下的舊米鹽用袋子集中，直接丟入垃圾桶帶走。這些米鹽已吸滿了負能量與毒素，**絕對不可食用，人與動物都不能吃**，必須視為醫療廢棄物處理。這是一個將毒素實體化並移出的過程。

■ The replacement cycle and treatment duration of the Liao Space-Purification Method.

Step two: placement and chanting

Carry out placement during the **daytime** (when yang energy is most flourishing; avoid rainy days). Place the portioned small paper cups in the **four corners of every room** in the home. During placement, the mouth must **continuously and silently chant "Namo Avalokitesvara Bodhisattva"** from the start of placement to its completion. Skip places where the rice-salt is easily splashed by water, such as bathrooms and balconies.

Step three: 24-hour replacement cycle

This is the most critical step; the cycle of "**one change every 24 hours**" must be strictly followed. For example, if placed at seven in the morning today, it must be removed and renewed at seven the next morning. Collect the removed old rice-salt in a bag and discard it directly into the trash to be carried away. This rice-salt has absorbed negative energy and tox-

第四步：重複執行

第二天，比照辦理，將新的米鹽混合物放入杯子裡，再次放置於各房間四個角落並持誦聖號。紙杯可以重複使用，但米鹽必須每日更換新的。

第五步：療程時間

依照上述方法，**重複執行 7 至 14 天**。症狀較輕者做滿 7 天即可，若家運極度不順、有重症患者或嚴重卡陰現象，則需延長天數。

第六步：反應期

療程結束後，大約會有 **12 天的反應期**（類似服藥後的暈眩好轉反應）。度過反應期後，身體一切恢復正常，會有明顯好轉。尤其是「卡陰」造成的身體不適、運氣不順、家庭與個人問題，都能迎刃而解。

暈眩反應與實證案例

在執行結束的約 12 天的暈眩反應期，症狀可能包括頭暈目眩、全身痠痛、極度疲憊、視力模糊或情緒波動。這是正負能量在體內與空間中劇烈博弈，以及身體正在排出長期累積之毒素（如重金屬、輻射、病氣）的必經過程。這不是惡化，而是細胞正在進行深層的排毒與修復。此時應多喝溫開水協助代謝，切勿驚慌，這是否極泰來的前兆。

在老師二十多年的諮詢生涯中，累積了大量透過此法翻轉家運與健康的案例。有一位高中老師夫婦與母親同住，某日母親突然昏迷不醒，醫生檢查不出病因，只能臥床；一週後，連太太也變得行動不便。家中出

ins to the full and **must absolutely not be eaten—neither by humans nor animals**; it must be treated as medical waste. This is a process of materializing toxins and moving them out.

Step four: repeat the procedure

On the second day, do likewise: put the new rice-salt mixture into cups, place it again in the four corners of each room, and chant the Sacred Sound. The paper cups may be reused, but the rice-salt must be renewed daily.

Step five: treatment duration

By the above method, **repeat for 7 to 14 days**. Those with milder symptoms may do a full 7 days; if the family's fortune is extremely poor, with a seriously ill patient or severe spirit-attachment, the number of days must be extended.

Step six: the reaction period

After the treatment ends, there will be roughly a **12-day reaction period** (similar to the healing-crisis improvement reaction after taking medicine). After passing the reaction period, the body returns to normal in all respects, with marked improvement. In particular, bodily discomfort caused by “spirit-attachment,” poor fortune, and family and personal problems can all be readily resolved.

Healing-crisis reactions and verified cases

During the roughly 12-day healing-crisis reaction period after completion, symptoms may include dizziness, whole-body soreness, extreme fatigue, blurred vision, or emotional fluctuation. This is the necessary process of positive and negative energy contending fiercely within body and space, and of the body expelling long-accumulated toxins (such as heavy metals, radiation, illness-qi). This is not worsening but the cells carrying out deep detoxification and repair. At this time one should drink plenty of warm water to assist metabolism, and by no means panic—this is the omen of fortune turning from bad to good.

In the teacher's more than twenty years of consulting career, he has accumulated many cases of turning around family fortune and health through this method. One high-school-teacher

現極為反常的物理現象：電鍋裡蒸好準備隔天帶的便當，僅過一個晚上就會長出綠毛並散發惡臭。老師診斷後指出這是嚴重的空間磁場汙染，指示當事人進行為期 29 天的淨屋工程，並配合飲用加持水與長音聖號。奇蹟在第 18 天出現，昏迷的老母親竟然起床，雖腳力尚弱但已恢復意識，太太也銷假上班，家中一切恢復正常。這案例證明了空間磁場對人體生理機能有著決定性的影響。

淨屋並非總是風平浪靜，負能量在被清除前往往會有激烈的反抗。曾有一位學生在進行到第 7 天時，其妻子在閉眼養神時看見室內有漂浮物，甚至看見彩色的花草在轉動，並伴隨喉嚨堵塞、胃腹脹痛與腳冷無法入睡的症狀。老師對此解析，這是負能量在做「垂死掙扎」。當正能量介入時，盤據空間已久的低頻磁場（陰氣或靈體）會受到壓迫而顯化異象。此時絕不能停，反而要堅持做下去，通常在堅持數日後，隨著負能量消散，身體與空間便會恢復清淨。

廖氏淨屋法的核心精神在於「自性自渡」。它打破了傳統風水與宗教儀式的依賴性，不需請法師、不需看時辰、不需花大錢。這也是一種對無形眾生的慈悲與尊重——我們不使用符咒去驅趕或傷害它們，而是透過淨化磁場、提升頻率，讓陰陽兩安。當空間的頻率提升了，低頻的靈體自然無法逗留而離開，或是被超渡轉化。配合長音聖號的修持，這套方法能從根本上斷除卡陰與病氣的連結，讓家回歸成為滋養生命的淨

couple lived with the husband's mother; one day the mother suddenly fell into a coma, with doctors unable to find the cause, able only to keep her bedridden; a week later, even the wife became immobile. An extremely abnormal physical phenomenon appeared in the home: a lunchbox steamed and prepared to bring the next day would grow green mold and emit a foul stench after just one night. After diagnosis the teacher noted that this was severe spatial magnetic-field pollution and instructed the parties to carry out 29 days of space-purification engineering, together with drinking blessed water and the Long-Tone Sacred Sound. A miracle appeared on the 18th day: the comatose old mother actually rose from bed; though her legs were still weak, she had regained consciousness, and the wife returned from leave to work, the home restored to normal in all respects. This case proves that the spatial magnetic field has a decisive influence on human physiological function.

Purification is not always calm; negative energy often resists fiercely before being cleared. A student, on reaching the 7th day, had his wife see floating objects in the room while resting with eyes closed, even seeing colorful flowers and plants turning, accompanied by throat congestion, abdominal distension, and cold feet making sleep impossible. The teacher analyzed this as the negative energy's "dying struggle." When positive energy intervenes, the low-frequency magnetic field (yin energy or spirit-bodies) long entrenched in the space is pressured and manifests strange phenomena. At this time one must absolutely not stop but instead persist; usually after persisting for several more days, as the negative energy disperses, body and space recover purity.

The core spirit of the Liao Space-Purification Method lies in "self-nature saving itself." It breaks the dependency of traditional fengshui and religious ritual—no need to invite a Dharma-master, to consult auspicious times, or to spend great sums. It is also a kind of compassion and respect toward formless beings—we use no talismans to drive away or harm them

土。正如老師所言：「不花一分辛苦錢，一切自己搞定自己的苦。」

十一、結語：兩把通往自由的金鑰匙

老師傳授的這兩套法門——長音聖號與淨屋法——是內外兼修的實證科學。長音聖號作用於身心，透過聲波頻率的共振，重組細胞磁場，修復免疫系統；淨屋法作用於空間，透過米鹽的離子吸附與聖號的正念加持，清除環境中的負能量與低頻記憶。兩者相輔相成，構成了完整的「自性自渡」系統。

練習「一心不亂」長音聖號，是將精神能量轉化為修復肉體的物質力量：吸氣時引入宇宙高能（炁）；發聲時調整頻率至舒曼波，震碎病竈與業力糾纏；專注時關閉大腦耗能，啟動身體自癒系統（端粒酶、肽素）。這是一場發生在自己身體內的核融合反應。只要持之以恆（建議重症者每日累積數小時），量變終將導致質變，實現身心靈的徹底康復。淨屋法則透過米鹽的離子場域與聖號的音頻振動，為居住空間進行深層的能量清洗，24 小時一換，將負能量實體化並移出，讓家回歸成為滋養生命的淨土。當身心與空間的頻率同時提升，修行的效果將大幅加乘。

but, by purifying the magnetic field and raising the frequency, let yin and yang both be at peace. When the space's frequency rises, low-frequency spirit-bodies naturally cannot stay and leave, or are delivered and transformed. Together with the cultivation of the Long-Tone Sacred Sound, this method can fundamentally sever the link of spirit-attachment and illness-qi, letting the home return to being a pure land that nourishes life. As the teacher says: "Without spending a cent of hard-earned money, resolve all your own suffering yourself."

XI. Conclusion: Two Golden Keys to Freedom

The two methods the teacher transmits—the Long-Tone Sacred Sound and the Space-Purification Method—are verified science cultivating both inner and outer. The Long-Tone Sacred Sound acts on body and mind, reorganizing the cellular magnetic field and repairing the immune system through the resonance of acoustic frequency; the Space-Purification Method acts on the space, clearing the negative energy and low-frequency memory in the environment through the ionic adsorption of rice-salt and the right-mindful empowerment of the Sacred Sound. The two complement each other, forming a complete "self-nature saving itself" system.

Practicing the "single-mindedness without distraction" Long-Tone Sacred Sound is to convert spiritual energy into the material force that repairs the flesh: on inhalation, drawing in cosmic high-energy (qi); on vocalizing, adjusting the frequency to the Schumann wave, shattering disease-foci and karmic entanglement; on concentration, shutting off the brain's energy-consumption, starting the body's self-healing system (telomerase, peptides). This is a nuclear-fusion reaction occurring within one's own body. With persistence (those seriously ill are advised to accumulate several hours daily), quantitative change will finally bring qualitative change, achieving the thorough recovery of body-mind-spirit. The Space-Purification Method, through the ionic field of rice-salt and the acoustic vibration of the Sacred Sound, car-

老師說：「知道不等於做到，知道加做到等於真相信。」在這條路上，一心不亂與淨屋法是我們手中的兩把金鑰匙，它們幫助我們從「意識」的喧囂中解脫，回歸到「真心」的寂靜。在那裡，知與行本來就是一體的。這就是「死」的如來真實義，也是我們此生最重要的功課。

ries out deep energetic cleansing of the dwelling space, one change every 24 hours, materializing negative energy and moving it out, letting the home return to being a pure land that nourishes life. When the frequencies of body-mind and space rise at once, the effect of practice is greatly multiplied.

The teacher says: “Knowing is not equal to doing; knowing plus doing equals truly believing.” On this road, single-mindedness without distraction and the Space-Purification Method are the two golden keys in our hands; they help us liberate from the clamor of “consciousness” and return to the stillness of the “True Mind.” There, knowing and doing were originally one. This is the true meaning of the Thus-Come for “death,” and the most important lesson of this life.

第七章：煉心——從「計算」回歸「直覺」的工程

前幾章我們構建了宏大的宇宙物理模型，解析了人體這台生物量子電腦的硬體規格，釐清了因果業力的運作公式，並交付了「長音聖號」與「淨屋法」這兩項強力的頻率校正工具。

在前一章我們利用長音聖號來強制「關機」，切斷大腦的二元運算。而在本章，我們要學會如何在開機狀態下，辨識並管理大腦的運作。修行的最終戰場，終究要回到大腦內部的運作——也就是「心」的反應機制。

日常生活處處都是煉心，本章將探討煉心的實際操作——這並非道德修養的文學修辭，而是一場精確的能量轉化工程。它涉及人際關係的物理本質、情感能量的向量方向、慈悲心法的實際操作，乃至於生死課題的終極解方。這些看似分散的議題，實則指向同一個核心：如何從「情」的黑洞模式，轉化為「愛」的恆星模式；如何從向外索取的匱乏狀態，回歸向內圓滿的本來面目。

一、第一念與第二念：意識運作的物理解剖

煉心的本質，在於精確辨識並切換大腦的運作模式。心念的運作被嚴格區分為兩個階段，理解這兩者的差異，是所有修行的基礎。

Chapter Seven: Refining the Mind—The Engineering of Returning From “Calculation” to “Intuition”

In the previous chapters we built a grand cosmic-physical model, analyzed the hardware specifications of the human body as a biological quantum computer, clarified the operating formula of karmic cause-and-effect, and delivered two powerful frequency-correction tools, the “Long-Tone Sacred Sound” and the “Space-Purification Method.”

In the previous chapter we used the Long-Tone Sacred Sound to forcibly “shut down,” severing the brain’s dual computation. In this chapter we must learn how, in the powered-on state, to identify and manage the brain’s operation. The final battlefield of practice must, in the end, return to the operation within the brain—that is, the response mechanism of the “mind.”

Daily life is everywhere a place of refining the mind. This chapter explores the practical operation of refining the mind—this is no literary rhetoric of moral cultivation but a precise engineering of energy transformation. It concerns the physical essence of human relationships, the vector direction of emotional energy, the practical operation of the compassion mind-method, and even the ultimate solution to the question of life and death. These seemingly scattered topics in fact point to one core: how to convert from the black-hole mode of “emotion” into the star mode of “love”; how to return from the state of lack that grasps outward to the inherently complete original face within.

I. The First Thought and the Second Thought: A Physical Anatomy of the Operation of Consciousness

The essence of refining the mind lies in precisely identifying and switching the brain’s operating modes. The operation of mind-thought is strictly divided into two stages, and understanding the difference between them is the foundation of all practice.

首先是「第一念」，又稱直覺。這是訊息接觸大腦的瞬間（0 至 1 秒內）所產生的直接反應。它來自「真心」（第二章所述松果體的靈性功能），不經過海馬迴的資料庫比對，不涉及利害分析，是全像宇宙的直接投影。第一念是純淨的能量，它沒有分別，處於量子疊加態，最接近空性智慧。直覺之所以最準確，正因為它產生在沒有分別、最接近真相的瞬間反射上。它是「零」，是本源的直接顯化。

重要區分：第一念 vs 衝動

許多人誤將「衝動」當作「第一念」，這是修行的重大盲點。兩者的物理來源完全不同：

- **第一念（直覺）：**來自真心（松果體/靈），是宇宙智慧的直接下載，特徵是**平靜、清明、無情緒波動**。
- **衝動（情緒反應）：**來自爬蟲腦（腦幹/魄），是生存本能的應激反應，特徵是**帶有強烈情緒（恐懼、憤怒、貪慕）**。

簡單的檢驗標準：如果那個「念頭」帶有情緒色彩（讓你心跳加速、臉紅耳赤、或想立刻行動），那就是衝動，不是直覺。真正的第一念是淡淡的、清涼的「知道」，不帶任何想要或不想要的力道。

緊接著出現的是「第二念」，即意識。當第一念閃過，大腦的防衛機制與邏輯迴路立刻介入。我們開始調用過去的記憶（第二章所述海馬迴的業力檔案）、社會規範、道德標準與利害得失進行「計算」。這個過程就是意識運作的本質——它必須經過對比、類比、選擇、

First is the “first thought,” also called intuition. This is the direct response produced in the instant (within 0 to 1 second) that information contacts the brain. It comes from the “True Mind” (the soul-function of the pineal gland stated in Chapter Two), does not pass through the hippocampus’s database comparison, involves no analysis of advantage and disadvantage, and is the direct projection of the holographic universe. The first thought is pure energy; it has no discrimination, dwells in quantum superposition, and is closest to the wisdom of emptiness. Intuition is most accurate precisely because it arises in the instant reflex of no discrimination, closest to the truth. It is “zero,” the direct manifestation of the source.

An important distinction: the first thought vs impulse

Many mistake “impulse” for the “first thought,” and this is a major blind spot of practice. The physical sources of the two are entirely different:

- **The first thought (intuition):** comes from the True Mind (pineal gland/soul), the direct download of cosmic wisdom, characterized by **calm, clarity, and no emotional fluctuation**.
- **Impulse (emotional reaction):** comes from the reptilian brain (brain stem/corporeal soul), the stress-response of the survival instinct, characterized by **strong emotion (fear, anger, craving)**.

A simple test: if that “thought” carries emotional color (making your heart race, your face flush, or making you want to act at once), then it is impulse, not intuition. The true first thought is a faint, cool “knowing,” carrying no force of wanting or not-wanting.

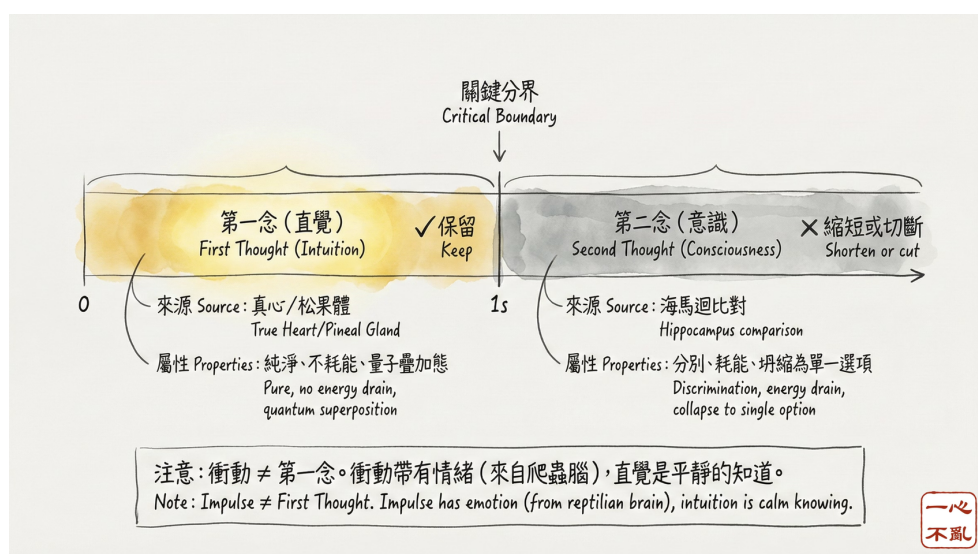
Immediately following is the “second thought,” that is, consciousness. When the first thought flashes by, the brain’s defense mechanism and logical loop intervene at once. We begin to summon past memory (the karmic files of the

判斷，是一個極度消耗能量的過程。我們常說的「糾結」、「煩惱」、「猶豫」，全都是第二念在運作。

我們之所以活得累，是因為終其一生都活在第二念裡。我們不信任直覺，反而迷信大腦的計算；我們不敢面對當下的真相，反而習慣用過去的經驗來覆蓋現在。從物理學角度看，第二念是「熵增」的過程，它不斷製造混亂與熱能耗損。因此，煉心的物理定義，就是縮短第二念的運算時間，最終達到只有第一念、沒有第二念的直覺狀態。這就是「回復本來面目」。

hippocampus stated in Chapter Two), social norms, moral standards, and advantage-and-disadvantage to “calculate.” This process is the essence of how consciousness operates—it must pass through comparison, analogy, choice, and judgment; it is an extremely energy-consuming process. What we commonly call “knotted-up,” “afflicted,” and “hesitant” is all the second thought at work.

The reason we live tired is that our whole life is lived in the second thought. We do not trust intuition but are superstitious about the brain’s calculation; we dare not face the truth of the present but are accustomed to covering the present with past experience. From the standpoint of physics, the second thought is a process of “entropy increase,” ceaselessly manufacturing chaos and heat loss. Therefore the physical definition of refining the mind is to **shorten the computation time of the second thought, finally reaching the intuitive state of having only the first thought and no second thought.** This is “recovering the original face.”



■ 直覺（真心）在 0-1 秒內，意識運算在 1 秒後啟動

■ Intuition (True Mind) within 0–1 second; conscious computation starts after 1 second.

二、破除二元：佛魔同體的物理實相

II. Breaking Duality: The Physical Reality of Buddha and Demon as One Body

在煉心的過程中，修行者面臨的最大陷阱往往不是「惡」，而是「善」。世人畏懼魔，卻貪愛佛；排斥痛苦，卻執著快樂。然而，在能量守恆的物理視角下，這兩者本質相同，都是對「平衡態」的擾動。

In the process of refining the mind, the greatest trap the practitioner faces is often not “evil” but “good.” People dread the demon yet crave the Buddha; they reject pain yet cling to joy. Yet from the physical view of the conservation

心如止水是 0，是絕對的平衡。「魔境」是你恐懼、排斥的波形，是負向的振幅；「佛境」是你喜歡、貪戀的波形，是正向的振幅。無論波峰還是波谷，對於追求絕對靜止的本心而言，都是「雜訊」，都是「動」。只要心動了，能量就開始耗損，就落入了因果的擺盪之中。

對此，老師提出了極具震撼力的心法：「**佛 (魔) 來佛 (魔) 斬**」。這並非對佛的不敬，而是極致的清醒。當你在長音聖號練習或生活中看到美好的瑞相、感受到殊勝的快樂，甚至感應到神佛的訊息時，若心生貪戀，想著「這感覺真好，我修對了」，這就是落入第二念的抓取。你愛上的不是佛，而是自己腦中分泌的多巴胺，是「想要被保佑」的貪念。這種心外求法的行為，在本質上就是一種迷信與能量的洩漏。

「相」是光照射物體後產生的投影，是能量的殘像，而非本體。「明鏡亦非台」的比喻正指向此理——我們的心就像一面鏡子，外在的人事地物就像鏡中的影像。所謂「著相」，就是誤把鏡子裡的影像當成真實，試圖去抓取或改變鏡中的花朵，卻忘了鏡子本身始終如如不動。因此，當你在禪坐時看見了金光、蓮花，甚至聽到了悅耳的聲音，如果你的心隨之起舞，認為這就是「道」、就是「果位」，這就是最典型的著相。凡所有相皆是虛妄，這包括了眼耳鼻舌身意所感知到的一切。一旦你對這些現象產生了「這是真的」、「我很殊勝」的念頭，你就從觀察者墮落為參與者，被意識的波浪捲走，這就是「迷」。真正的覺知，是像鏡子一樣，胡來胡現，漢來漢現，過後不留痕跡。

of energy, these two are essentially the same—both are disturbances of the “balanced state.”

A mind still as water is 0, absolute balance. The “demon-realm” is the waveform you fear and reject, a negative amplitude; the “Buddha-realm” is the waveform you like and crave, a positive amplitude. Whether crest or trough, for the original mind pursuing absolute stillness, both are “noise,” both are “motion.” So long as the mind moves, energy begins to be consumed, and one falls into the swinging of cause and effect.

On this the teacher proposes an exceedingly startling mind-method: “**When Buddha (demon) comes, cut Buddha (demon).**” This is no disrespect to Buddha but the ultimate clarity. When, in Long-Tone Sacred Sound practice or in life, you see a beautiful auspicious sign, feel a sublime joy, or even sense a message from a god or Buddha, if the mind craves it and thinks, “This feeling is wonderful; I have practiced correctly,” this is precisely falling into the grasping of the second thought. What you have fallen in love with is not Buddha but the dopamine secreted in your own brain, the greed of “wanting to be protected.” This act of seeking Dharma outside the mind is in essence a superstition and a leak of energy.

“Aspect” is the projection produced after light shines on an object, the afterimage of energy, not the substance. The metaphor “the bright mirror is also not a stand” points precisely to this principle—our mind is like a mirror, and external people, events, places, and things are like the images in the mirror. So-called “attachment to aspect” is mistaking the image in the mirror for reality, trying to grasp or change the flower in the mirror, while forgetting that the mirror itself is always thus-thus unmoving. Therefore when, in sitting meditation, you see golden light or a lotus, or even hear a pleasing sound, if your mind dances with it and considers this to be “the Way” or “a fruition rank,” this is the most typical attachment to aspect. All aspects are illusory—this includes everything perceived by eye, ear, nose, tongue, body, and mind. Once you produce the thought “this is real” or “I am sub-

「佛來佛斬」在日常生活中的應用，往往比在禪堂裡更為隱微且致命。當我們遭遇好運、被讚美、獲得名利時，這就是生活中的「佛境」。此時的「斬」，並不是要我們拒絕好運或擺出冷漠的面孔，而是斬斷內心那股「沾沾自喜」與「貪戀停留」的黏著力。面對順境的正確態度，是執行「百分之百接受、百分之百享受、百分之百放下」的三部曲。當掌聲響起，你全然感受那份喜悅；但掌聲一落，你必須立刻將其歸零，不讓這份優越感在心中發酵，不讓它成為定義你價值的標籤。這種對順境的抓取，在物理上會形成一個滯留的能量場，最終必然會因為能量的鐘擺效應，引發未來的失落與痛苦。

真正的煉心，是好的不留，壞的也不留。將一切現象視為路過的風景，不做停留，不產生能量連結。斬的不是外在的佛，而是內在那個「貪求感應」、「依賴神力」的識心。唯有斬了這個識心假佛，內在那個本自俱足的真心佛才會顯現。

相對地，「魔來魔斬」則是處理我們對負面經驗的反應。當恐懼、焦慮、病痛或惡念升起時，我們的本能是逃避或對抗。然而，物理學告訴我們，作用力等於反作用力。你越是抗拒，魔的能量反而因為你的關注而變得更強大。這裡的「斬」，不是與之搏鬥，而是斬斷分別相。魔鬼其實是我們過去記憶與習性的投影，是我們自己創造出來的。當我們不再將其定義為惡，不再恐懼，不再分別，而是以平等心視之，這個魔就失去了存在的能量基礎。

lime,” you fall from observer into participant, swept away by the wave of consciousness—this is “delusion.” True awareness is like a mirror: when a foreigner comes it shows a foreigner, when a native comes it shows a native, leaving no trace afterward.

The application of “when Buddha comes, cut Buddha” in daily life is often more subtle and more lethal than in the meditation hall. When we meet good fortune, are praised, or gain fame and profit, this is the “Buddha-realm” of life. The “cut” here is not to refuse good fortune or put on a cold face but to sever that inner adhesion of “self-satisfaction” and “craving to linger.” The correct attitude toward smooth circumstances is to execute the three-step movement of “100% acceptance, 100% enjoyment, 100% release.” When applause rises, you fully feel that joy; but the instant the applause falls, you must immediately return it to zero, not letting this sense of superiority ferment in the mind, not letting it become a label defining your worth. This grasping at smooth circumstances physically forms a lingering energy field, which must finally, by the pendulum effect of energy, trigger future loss and pain.

True refining of the mind is to retain neither the good nor the bad. Regard all phenomena as passing scenery, making no stay, producing no energy link. What is cut is not the external Buddha but that inner cognizing-mind of “craving response” and “depending on divine power.” Only by cutting this cognizing-mind’s false Buddha will that inner, inherently complete True-Mind Buddha appear.

By contrast, “when demon comes, cut demon” handles our reaction to negative experience. When fear, anxiety, illness-pain, or evil thought arises, our instinct is to evade or oppose. Yet physics tells us action equals reaction. The more you resist, the more the demon’s energy grows stronger because of your attention. The “cut” here is not to wrestle with it but to sever the discriminating aspect. The demon is in fact the projection of our past memory and habit, created by ourselves. When we no longer define it as evil, no longer fear, no longer discriminate,

智者不著文字語言法相，方能真懂「佛(魔)來佛(魔)斬」的精髓。佛魔皆是分別相，戒之斬之，回歸平等平衡，才是正道。當我們能做到佛來斬佛、魔來斬魔，我們就超越了相對論的二元世界，進入了絕對的中道。

最後，關於神通與感應，老師的態度是極度審慎且帶有警告意味的。在物理層面上，神通往往是意識能量與特定磁場共振的結果。真正的「心通」是來自於清淨心的本能，是無求自得的智慧；而世人追求的「神通」，多半是帶有目的性的「鬼通」或「依通」。為什麼說追求神通是危險的？因為這涉及了能量的「交換」與「洩漏」。當我們心外求法，渴望看到別人看不到的景象時，我們其實是在向宇宙發出一種「匱乏」與「貪求」的訊號。根據同頻共振原理，這會吸引對應頻率的負能量前來附著。這就像是為了短暫的超能力，而將自己的靈魂主權出讓給了外力。所謂「神通不抵業力」，依賴外在的神通，不僅無法解決因果業債，反而可能因為介入因果而製造更多糾纏。

三、六親關係的物理本質：情緣的二十年公式

在所有的人際糾葛中，六親關係——尤其是父母子女之間的連結——是最深層、最難以處理的業力場。世人常被儒家的「孝道」與宗教的「慈愛」所綁架，卻不曾思考過：為何最親近的人，往往帶給我們最深的傷痛？答案在於能量的物理法則。

but view it with an equal mind, this demon loses the energetic basis of its existence.

Only the wise, not attached to words, language, and dharma-aspects, can truly understand the essence of “when Buddha (demon) comes, cut Buddha (demon).” Buddha and demon are both discriminating aspects; guarding against and cutting them, returning to equality and balance, is the upright road. When we can cut Buddha when Buddha comes and cut demon when demon comes, we transcend the dual world of relativity and enter the absolute middle way.

Finally, regarding supernatural powers and responses, the teacher’s attitude is extremely cautious and carries a warning. On the physical level, supernatural power is often the result of conscious energy resonating with a particular magnetic field. True “mind-power” comes from the inherent capacity of the pure mind, the wisdom attained without seeking; while the “supernatural power” worldly people pursue is mostly the purposeful “ghost-power” or “dependent-power.” Why is pursuing supernatural power dangerous? Because it involves the “exchange” and “leak” of energy. When we seek Dharma outside the mind, craving to see what others cannot, we are in fact emitting to the universe a signal of “lack” and “craving.” By the principle of resonance at the same frequency, this draws negative energy of the corresponding frequency to attach. It is like surrendering one’s own soul-sovereignty to an external force for the sake of a brief superpower. As it is said, “supernatural power cannot resist karma”; relying on external supernatural power not only fails to resolve causal debt but may, by intervening in cause and effect, manufacture more entanglement.

III. The Physical Essence of the Six Kin: The Twenty-Year Formula of Emotional Affinity

Among all human entanglements, the relationship of the six kin—especially the bond between parents and children—is the deepest, most difficult karmic field to handle. People are often bound by the Confucian “filial way” and religious “loving-kindness,” yet have never pon-

老師在教導為家庭子女煩心的學生時，提出了一條極為清晰的時間分界線：二十歲。這不是道德上的成年禮，而是能量交換契約的物理終止點。

在零至二十歲之間，父母與子女處於一種「能量債務清算」的密集期。這個階段，雙方以過去世累積的業力為藍本，強制交換能量，償還彼此的債務。父母對孩子的付出（如果是債權人）或索取（如果是債務人），孩子對父母的依賴或反抗，都是能量劇本的演繹。在這二十年裡，親情往往並非純粹的愛，而是夾雜著控制、期望、失望與怨懟的複雜能量糾纏。這就是為什麼許多家庭的衝突在孩子青春期達到高峰——能量交換正在進入尾聲，雙方都在急於「結清帳目」。前二十年，父母對孩子有養育責任，算是還前世的情緣債。

二十歲之後，這份基於業力的「強制契約」便自動終止。從物理法則來看，此時子女已成為獨立的能量體，擁有完整的自主意識與造業能力。父母不再有權對成年子女的人生做出指導或干涉，因為這會干擾到另一個獨立個體的因果軌道，本質上是一種越界行為。

二十歲以後，雙方責任義務已了，應視彼此為獨立的成年人，如朋友般來往。這項原則對許多深陷親情糾葛的人而言，具有極大的解放意義。它意味著，如果你的父母在你二十歲之後仍然以「為你好」之名控制你的人生，這不是愛，而是一種能量的非法索取。反之，如果子女在二十歲之後仍然過度依賴父母，這也是一種能量的不當攀緣。

dered: why do those closest to us so often bring us the deepest hurt? The answer lies in the physical law of energy.

In teaching students troubled over their families and children, the teacher proposes an exceedingly clear temporal dividing line: **twenty years old**. This is no moral coming-of-age rite but the physical termination point of the energy-exchange contract.

Between ages zero and twenty, parents and children are in an intensive period of “energetic debt settlement.” At this stage, the two sides, on the blueprint of karma accumulated over past lives, forcibly exchange energy and repay each other’s debts. The parents’ giving to the child (if creditor) or taking (if debtor), the child’s dependence on or rebellion against the parents, are all the performance of an energetic script. In these twenty years, family affection is often not pure love but a complex energetic entanglement mixed with control, expectation, disappointment, and resentment. This is why the conflicts of many families peak in the child’s adolescence—the energy exchange is entering its final phase, and both sides are anxious to “settle the account.” In the first twenty years, parents have a duty to raise the child, counted as repaying the emotional-affinity debt of past lives.

After age twenty, this “compulsory contract” based on karma automatically terminates. By physical law, the child has by now become an independent energy-body, possessing complete autonomous consciousness and the capacity to create karma. Parents no longer have the right to direct or interfere in the life of an adult child, because this would disturb the causal orbit of another independent individual—in essence a kind of trespass.

After age twenty, the duties and obligations of both sides being settled, they should regard each other as independent adults and associate as friends. This principle holds great liberating significance for many people mired in family entanglement. It means that if your parents, after you turn twenty, still control your life in the name of “for your own good,” this is not love

這裡並非主張冷血無情，而是釐清「情」與「愛」的本質差異。二十歲以後的親子關係，若要持續和諧，必須從「債務關係」轉型為「自願關係」。雙方以獨立平等的個體身份來往，沒有虧欠，沒有強迫，有的只是彼此尊重與祝福。這種關係才是真正的「愛」，而非帶有糾纏與控制的「情」。

那麼，孝順的真義為何？其實，活出自己、不給別人添麻煩就是孝順，這徹底顛覆了儒家的道德框架。真正的孝順，不是犧牲自己來滿足父母的期望，也不是忍受他們的情緒索取。孝順的核心，在於「不製造新的業力牽扯」。這意味著首先要做好自己——當你能夠獨立自主、健康快樂、不需要父母操心時，你就免除了他們因擔憂而產生的精神耗損。這是第一層孝。其次是不隨之起舞——當父母帶著過去的習性（可能是控制、抱怨或情緒勒索）來互動時，你不反抗也不順從，而是以平等心回應，這是在幫助他們減少造新業的機會。這是第二層孝。最後，如果有餘力，可以在物質上提供支持，但這必須是出於自願與感恩，而非義務或愧疚。帶著虧欠感去付出，反而會加重雙方的業力糾纏。

關於孝道，世人常有一種「孝順才有福報，不孝會遭天譴」的迷信。然而，從因果律的角度來看，福禍是自己造業的結果，與是否符合社會定義的「孝順」無關。因為因果律是精確的能量會計，不是道德獎懲系統。如果父母今生對你施加了傷害，這可能是他們在還過去世的債；如果你今生叛逆不孝，這可能是你在收回過去世的債權。在因果的視角下，沒有絕對的加

but an illegitimate extraction of energy. Conversely, if a child after twenty still over-depends on the parents, this too is an improper grasping of energy.

This is not to advocate cold-bloodedness but to clarify the essential difference between “emotion” and “love.” For the parent-child relationship after twenty to continue in harmony, it must transform from a “debt relationship” into a “voluntary relationship.” The two associate as independent, equal individuals, with no owing and no compulsion, only mutual respect and blessing. This relationship is true “love,” not the “emotion” that carries entanglement and control.

Then what is the true meaning of filial piety? In fact, living out oneself and not making trouble for others is filial piety—this utterly overturns the Confucian moral framework. True filial piety is not sacrificing oneself to satisfy the parents’ expectations, nor enduring their emotional extraction. The core of filial piety lies in “manufacturing no new karmic entanglement.” This means first doing oneself well—when you can be independent, healthy, and happy, needing no worry from your parents, you spare them the mental drain of anxiety. This is the first layer of filial piety. Next is not dancing to their tune—when parents come to interact carrying their past habits (perhaps control, complaint, or emotional blackmail), you neither resist nor obey but respond with an equal mind, helping them reduce the chance of creating new karma. This is the second layer of filial piety. Finally, if there is spare capacity, you may offer material support, but this must come from willingness and gratitude, not obligation or guilt. Giving while carrying a sense of indebtedness instead deepens the karmic entanglement of both sides.

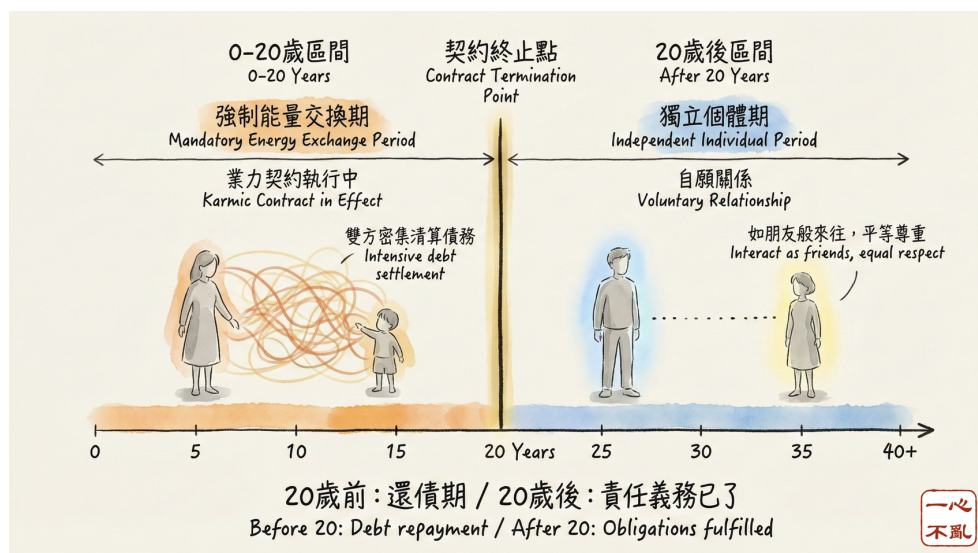
Regarding the filial way, people often hold a superstition that “filial piety brings blessing-reward, and unfiliality brings heaven’s punishment.” Yet from the angle of the law of causation, fortune and misfortune are the result of one’s own karma, unrelated to whether one conforms to the socially defined “filial

害者與被害者，只有能量的流動與平衡。

那麼，如果父母是有毒的呢？面對帶來傷害的父母（如精神控制、肢體暴力或情緒勒索），其實從能量的角度來看，答案是極為務實殘酷的：在二十歲之前，可能必須忍受，因為這是業力契約的強制執行期，逃避只會延後清算。但在二十歲之後，你有完整的權力與這段關係保持物理距離，甚至切斷連結。這不是不孝，而是對自己生命主權的捍衛。帶著怨恨的糾纏，對雙方都是持續的能量損耗；清楚的界限，反而是一種止血。切斷是為了讓雙方都有空間療癒，而不是為了報復。

piety”—because the law of causation is precise energy accounting, not a moral reward-and-punishment system. If parents inflicted harm on you in this life, this may be them repaying a debt of past lives; if you are rebellious and unfilial in this life, this may be you reclaiming a credit of past lives. From the causal view, there is no absolute perpetrator and victim, only the flow and balance of energy.

Then what if the parents are toxic? Facing parents who bring harm (such as psychological control, physical violence, or emotional blackmail), the answer, from the energetic angle, is exceedingly practical and harsh: before age twenty, one may have to endure, because this is the compulsory-execution period of the karmic contract, and evasion only postpones the settlement. But after age twenty, you have complete authority to keep physical distance from this relationship, even to sever the link. This is not unfiliality but the defense of sovereignty over your own life. Entanglement carrying resentment is a continuous energy drain for both sides; a clear boundary is instead a kind of stanching the bleeding. Severing is to give both sides space to heal, not for revenge.



■ 0-20 歲是強制能量交換期，20 歲後契約終止

■ Ages 0–20 are the compulsory energy-exchange period; after 20 the contract terminates.

四、夫妻關係的物理學：最高級的修行道場

IV. The Physics of the Marital Relationship: The Highest Training Ground of Practice

六親關係中，夫妻是能量交換最密集的一環。與父母子女的「二十年契約」不同，夫妻關係的強度與頻率遠勝於其他關係，這正是它成為修行最高級道場的原因。老師明確指出：「夫妻在一起不容易，是最好的修行機會！」

為什麼是最好的？因為在外人面前，我們可以偽裝，可以保持客氣，但在 15 公分的親密距離內，所有的習性與稜角都會無所遁形。老師反對輕言放棄婚姻，他強調：「互相再溝通看看，不輕言放棄，修行是『忍一時，長駛萬年船』」。這種「忍」不是委屈求全，而是「智慧的緩衝」。透過婚姻中的摩擦，我們才能看見自己內在的稜角（業力）。如果沒有這個「磨刀石」（伴侶），我們永遠不知道自己還有哪裡不圓滿。因此，正向的婚姻觀是將伴侶視為「成就我的教練」。當我們能在最難搞的關係中修出清淨心，那才是真功夫。

「正緣」的真實定義：從喧囂到寧靜

很多人以為正向的婚姻就是恩愛甜蜜，但在老師的物理佛學中，那只是「迷」的階段。老師給出了更深刻的「正緣」定義：「雙方將互欠的（欠債還債、被欠索債）債還清，從吵到不吵，從這開始，才叫『正緣』。」

這是一個極為正向的指標。它意味著透過婚姻的磨合，雙方的能量帳戶從「赤字」變成了「平衡」。老師指出，夫妻關係的本質是能量的糾纏與疊加，爭吵與衝突是能量不平衡時的劇烈釋放。當債務還清的臨界點到來，最顯著的徵兆就是雙方不再有能量的碰撞。當兩人相處不再有情緒的火花，而是像左手握右手般的平靜與自在，這代表業力已經轉化為智慧。這種「不吵」的寧靜，比激情的恩愛更接近道的本質，是雙

Among the relationships of the six kin, the marital one is the link of densest energy exchange. Unlike the “twenty-year contract” of parents and children, the intensity and frequency of the marital relationship far surpass other relationships—and this is precisely why it becomes the highest training ground of practice. The teacher states clearly: “Being together as husband and wife is not easy; it is the best opportunity for practice!”

Why the best? Because before outsiders we can disguise ourselves and stay courteous, but within the intimate distance of 15 centimeters, all habits and sharp edges have nowhere to hide. The teacher opposes lightly giving up on marriage; he stresses: “Keep communicating and see; do not lightly give up. Practice is ‘endure for a moment, sail the long voyage of ten thousand years.’” This “endurance” is not aggrieved compromise but a “buffer of wisdom.” Through the friction within marriage, we can see our own inner edges (karma). Without this “whetstone” (the partner), we would never know where we are still imperfect. Therefore the positive view of marriage is to regard the partner as “the coach who accomplishes me.” When we can cultivate a pure mind in the most difficult relationship, that is true skill.

The true definition of “proper affinity”: from clamor to stillness

Many think a positive marriage means tender affection, but in the teacher’s physical Buddhism, that is only the stage of “delusion.” The teacher gives a deeper definition of “proper affinity”: “When both sides have repaid what they owed each other (owing-debt repaid, owed-debt claimed)—from quarreling to not quarreling, from here onward—only this is called ‘proper affinity.’”

This is an exceedingly positive indicator. It means that through the friction of marriage, the two sides’ energy accounts have moved from “deficit” to “balance.” The teacher notes that the essence of the marital relationship is the entanglement and superposition of energy, and quarrels and conflicts are the violent release when energy is imbalanced. When the critical point of

方靈魂共同提升後的獎賞。因此，「不再隨對方的情緒起舞」，內心毫無波瀾，即是債已還清、能量歸零的確鑿證據。

視伴侶為「另一個自己」

這是婚姻中最究竟的正向視角。老師教導我們：「先想我是自己分身，別人也是自己分身……異者為分別起用，馬上就用【異中求同】之法面的處理」。

在老師的眼中，你的伴侶其實就是「鏡中的你自己」。他（她）的所有反應，都是為了映射出你內心的狀態。如果你能看透這一點，婚姻就不再是兩個人的戰爭，而是一場「自我對話」。當你對伴侶好，其實就是在對自己好；當你寬恕伴侶，其實是在放過自己。這種「一體同心」的認知，能將婚姻從「索債戰場」昇華為「圓滿自性的旅程」。這時的婚姻，不再是束縛，而是讓靈魂完整的一塊拼圖。

五、逃離的物理學：止損的智慧

生活中面對人事物，處處是修行的道場，但這有一個重要的前提：對方的行為沒有危及你的生存底線。對於家暴、虐待或伴侶嚴重沈淪（如沈迷賭博、毒癮且屢勸不聽）等極端情況，老師的建議完全跳脫了傳統勸合不勸離的道德框架，給出了極具求生本能的指令：「逃」。

debt-repayment arrives, the most marked sign is that the two sides no longer have energy collisions. When the two no longer have emotional sparks but a calm and ease like the left hand holding the right, this signifies karma has converted into wisdom. This stillness of “not quarreling” is closer to the essence of the Way than passionate affection; it is the reward after the two souls have risen together. Therefore “no longer dancing to the other’s emotions,” with no fluctuation in the heart, is the conclusive proof that the debt is repaid and the energy returned to zero.

Regarding the partner as “another self”

This is the most ultimate positive perspective within marriage. The teacher teaches us: “First think that I am an avatar of the Self, and the other is also an avatar of the Self... where there is difference, it arises as differentiated function; immediately apply the method of ‘seeking sameness within difference’ to handle it.”

In the teacher’s eyes, your partner is in fact “yourself in the mirror.” All their reactions are to mirror back your inner state. If you can see through this, marriage is no longer a war of two people but a “dialogue with oneself.” When you are good to your partner, you are in fact being good to yourself; when you forgive your partner, you are in fact releasing yourself. This cognition of “one body, one mind” can sublimate marriage from a “battlefield of debt-claiming” into a “journey of perfecting one’s own nature.” Marriage then is no longer bondage but a piece of the puzzle that makes the soul complete.

V. The Physics of Fleeing: The Wisdom of Cutting Losses

Facing people, events, and things in life, everywhere is a training ground of practice—but with one important precondition: the other’s behavior has not endangered your survival bottom-line. For extreme cases such as domestic violence, abuse, or a partner’s serious degeneration (such as addiction to gambling or drugs, deaf to all advice), the teacher’s advice utterly departs from the traditional moral framework of “advise reconciliation, not separation,” and gives a command full of survival instinct:

但這裡會產生一個疑問：不都是因果嗎？為什麼要逃？我們可以從以下三個物理層面來解析。

避免「共業」的黑洞效應

因果確實是自作自受，但因果的運作有一種物理現象叫做「共業」。當一個人的負能量（如沈迷賭博、吸毒、極度暴力）強大到已經形成一個巨大的「能量黑洞」時，如果你選擇留在旁邊「承受」，你就不再只是在還債，而是被捲入這個黑洞，成為陪葬品。

老師在面對一位丈夫沈迷賭博的學員時，嚴厲地指出：「這次我救不了他，卡到巨賭之魔陰！記好、逃為上策、不然只好陪葬了。」

在這種情況下，對方的頻率已經調到了「魔」的頻道（極度負面、毀滅性）。物理學上的共振原理告訴我們，如果你不切斷連結（逃），你的能量會被對方吸乾，這不再是單純的「還債」，而是你縱容對方繼續造惡，這在物理上叫「助紂為虐」，最終導致雙方毀滅。因此，逃是為了切斷這個惡性共振的連結，避免形成新的、更慘烈的共業。

生存是還債的前提

還債需要載體（肉身）與資糧（能量/金錢）。如果當下的環境已經危及到你的生存（肉體毀滅或精神崩潰），你「死守」在那裡並不能解決因果，反而讓債務變成了死債。

「逃」並不是賴帳，而是戰略性撤退。你承認這筆債（認帳），但你選擇先保全自己的性命與能量，等到自己強大到足以處理，或者等到對方冷靜、因緣改變

“Flee.”

But here a doubt arises: is it not all cause and effect? Why flee? We can analyze this on three physical levels.

Avoiding the black-hole effect of “shared karma”

Cause and effect is indeed done-by-oneself, borne-by-oneself, but the operation of cause and effect has a physical phenomenon called “shared karma.” When one person’s negative energy (such as gambling addiction, drug use, extreme violence) grows powerful enough to form an immense “energy black hole,” if you choose to stay beside it and “endure,” you are no longer merely repaying debt but are drawn into this black hole, becoming a sacrifice buried with it.

Facing a student whose husband was addicted to gambling, the teacher pointed out sternly: “This time I cannot save him; he is caught by the great-gambling demon-yin! Remember well—fleeing is the superior strategy, or else you can only be buried with him.”

In this situation, the other’s frequency has been tuned to the “demon” channel (extremely negative, destructive). The principle of resonance in physics tells us that if you do not sever the link (flee), your energy will be drained dry by the other; this is no longer simple “debt-repayment” but your indulgence of the other to continue doing evil—physically called “abetting the tyrant,” finally leading to the destruction of both. Therefore fleeing is to sever the link of this malignant resonance and avoid forming a new, more tragic shared karma.

Survival is the precondition of repaying debt

Repaying debt requires a vehicle (the flesh) and provisions (energy/money). If the present environment already endangers your survival (physical destruction or mental collapse), “guarding to the death” there does not resolve cause and effect but instead turns the debt into a dead debt.

“Fleeing” is no defaulting but a strategic retreat. You acknowledge this debt (acknowledge the debt), but you choose first to preserve your own

時，再來處理。老師曾引用俗語：「三十六計走為上策」，面對不可理喻之人或危險，避開是智慧，不是懦弱。這是在物理上拉開距離，讓時間去換取空間。

「認帳」在心，「行動」在智

「認帳」與「逃」並不衝突，它們發生在不同的維度。

在心態上（內），要絕對認帳。你心裡清楚明白：「這個爛人、這件爛事，是我累世欠下的，我承認。」你不抱怨老天不公，你不恨對方，因為你知道這是「自作自受」。這叫做心態上的「接受」與「認帳」。

在行動上（外），則要理性止損。承認欠債，不代表現在就要被打死。老師給出了人生三把鑰匙：「接受、放下、離開」。第一步：接受（這是因果）。第二步：放下（不糾結對錯，不在此消耗能量）。第三步：離開（如果環境有毒，立刻物理隔絕）。如果不「逃」，你就無法執行「放下」，你會持續在負面環境中產生新的怨恨與恐懼，這反而是在製造新的惡業。

總結來說，為什麼要逃？因為「神通不抵業力」，但「智慧可避災厄」。當對方的負能量已經超過你能轉化的閾值，或者對方的行為已經觸犯了天條（如吸毒、巨賭、生命威脅），這時的「逃」是順應天道的「止損」。這不是逃避因果，而是拒絕在錯誤的時間、錯誤的地點，用錯誤的方式去糾纏。逃離之後，你依然可以透過「唸長音聖號」等方式，在能量層面上進行遠端還債與迴向，這才是既保全自己又圓滿因果的「大智慧」。

life and energy, and wait until you are strong enough to handle it, or until the other calms and the cause-and-condition changes, to handle it then. The teacher once cited the proverb: “Of the thirty-six stratagems, fleeing is the best.” Facing an unreasonable person or danger, to avoid is wisdom, not cowardice. This is physically opening a distance, using time to exchange for space.

“Acknowledging the debt” is in the heart, “action” is in wisdom

“Acknowledging the debt” and “fleeing” do not conflict; they occur in different dimensions.

In attitude (inner), one must absolutely acknowledge the debt. You know clearly in your heart: “This rotten person, this rotten matter, is something I owed over many lives; I acknowledge it.” You do not complain that heaven is unfair, you do not hate the other, because you know this is “done-by-oneself, borne-by-oneself.” This is the “acceptance” and “acknowledging the debt” of attitude.

In action (outer), one must rationally cut losses. Acknowledging the debt does not mean being beaten to death now. The teacher gives three keys of life: “accept, release, leave.” Step one: accept (this is cause and effect). Step two: release (do not knot over right and wrong, do not consume energy here). Step three: leave (if the environment is toxic, isolate physically at once). If you do not “flee,” you cannot execute “release”; you will continually produce new resentment and fear in the negative environment, which is instead manufacturing new evil karma.

In sum, why flee? Because “supernatural power cannot resist karma,” but “wisdom can avoid calamity.” When the other’s negative energy already exceeds the threshold you can transform, or the other’s behavior has already violated the heavenly law (such as drug use, great gambling, threat to life), the “fleeing” here is the “cutting of losses” in accord with the heavenly way. This is no evasion of cause and effect but a refusal to entangle, at the wrong time, in the wrong place, in the wrong way. After fleeing, you can still, through means such as

六、接受的物理學：順流與逆流的能量抉擇

煉心的另一個核心課題，是面對「不如意」的智慧。人生不如意事十之八九，這不是詩意的感嘆，而是因果律的統計必然。

為何逆境是必然？首先，從第三章談到的業力結構來看，此生本質上是一場「清算」——既然是「還債」，在物理感受上必然是能量的流出與削減，直接的體驗就是損失、痛苦或不順遂。若是順心如意，往往代表著消耗過去累積的福德資糧，那是在「提款」，而非「還款」。

其次，宇宙運行遵循嚴格的「二八法則」：80% 的人處於逆境求生存的狀態，去搶奪那 20% 的資源。從統計機率來看，落入「不如意」的 80% 區間是高機率事件。人生本質上是一場二選一的博弈，成功的機率微乎其微，而失敗或維持現狀的機率則佔據了絕大多數。期待事事順心，是在對抗數學機率；接受不如意，才是順應物理法則。

最後，「不如意」存在一個終極的物理目的：激發「逆熵」。若人生順遂，人便沈溺於舒適圈，能量逐漸耗散。唯有透過逆境的壓迫與痛苦的刺激，才能迫使個體產生反作用力，激發出向上的精神能量。因此，逆境之所以是必然，是因為只有透過這種高強度的能量擠壓，靈魂才能從物質的慣性中覺醒，完成從「順向演化」轉為「逆向回歸」的相變。

“chanting the Long-Tone Sacred Sound,” carry out remote debt-repayment and dedication on the energetic level—this is the “great wisdom” that both preserves oneself and fulfills cause and effect.

VI. The Physics of Acceptance: The Energetic Choice of Going With or Against the Current

Another core topic of refining the mind is the wisdom of facing the “unsatisfactory.” “Eight or nine of ten things in life are unsatisfactory”—this is no poetic lament but the statistical inevitability of the law of causation.

Why is adversity inevitable? First, from the karmic structure discussed in Chapter Three, this life is in essence a “settlement”—since it is “debt-repayment,” the physical sensation must be the outflow and reduction of energy, and the direct experience is loss, pain, or unsmoothness. If things go according to the heart’s wish, it often means consuming the blessing-provisions accumulated in the past—that is “withdrawing,” not “repaying.”

Second, the universe runs by the strict “80/20 rule”: 80% of people are in the state of struggling for survival in adversity, contending for that 20% of resources. From statistical probability, falling into the “unsatisfactory” 80% interval is a high-probability event. Life is in essence a one-of-two gamble, with the probability of success minute, while the probability of failure or maintaining the status quo occupies the vast majority. To expect everything to go according to the heart’s wish is to oppose mathematical probability; to accept the unsatisfactory is to accord with physical law.

Finally, “the unsatisfactory” holds an ultimate physical purpose: to ignite “reverse entropy.” If life were smooth, a person would indulge in the comfort zone, and energy would gradually dissipate. Only through the pressure of adversity and the stimulation of pain can the individual be forced to produce a reaction force, igniting upward spiritual energy. Therefore adversity is inevitable because only through such high-intensity energy compression can the soul awaken from the inertia of matter and complete

那麼，當逆境來襲時，我們該如何應對？世人面對逆境的第一反應，往往是「抗拒」或「逃避」。抗拒是與事實宣戰，是用意識的力量去對抗宇宙的運作；逃避是視而不見，是將問題掩埋在潛意識的地下室。然而，這兩種策略都違反了物理法則——作用力等於反作用力。你越抗拒，宇宙反彈的力道越大；你越逃避，問題累積的壓力越高，最終必然以更猛烈的方式爆發。

關於「接受」的操作技術——100% 接受、100% 體驗、100% 放下的「三步華爾茲」——那麼，要如何進一步將「接受」從被動的應對策略，轉化為主動的心理訓練？

接受是宇宙中能量損耗最小的路徑。它不是認輸，不是放棄，而是「承認事實」。當你停止與事實對抗，能量就不再消耗在無謂的摩擦上。接受是順著河流游泳，而非逆流而上——你依然會抵達目的地，但省下了 90% 的力氣。

必須釐清「接受」與「躺平」的關鍵差異。接受是承認「已發生的事實」，釋放對抗的能量損耗，讓你能將力氣用在真正有效的地方。躺平則是放棄對「未來」的行動權，是一種絕望的消極。接受是積極的止損，躺平是消極的逃債；接受是清醒的面對，躺平是麻醉的遺忘。

煉心的角度，「接受」還有更深一層的意涵：它是訓練「第一念」的絕佳場域。當逆境來襲，大腦的第二念會立刻啟動——分析、抱怨、恐懼、憤怒。但如果我們能在那一瞬間「止」住，不讓第二念發酵，直接回到「事情就是發生了」的純粹認知，這就是在鍛鍊真心的肌肉。下雨不好也不壞，就是下雨。這種不附加價值判斷的覺知，正是「佛來佛斬」在日常生活中的應用。

the phase transition from “forward evolution” to “reverse return.”

So when adversity strikes, how should we respond? People's first reaction to adversity is often “resistance” or “evasion.” Resistance is declaring war on fact, using the force of consciousness to oppose the operation of the universe; evasion is turning a blind eye, burying the problem in the basement of the subconscious. Yet both strategies violate physical law—action equals reaction. The more you resist, the greater the universe's rebound force; the more you evade, the higher the pressure of the accumulated problem, which must finally erupt in a more violent way.

Regarding the operating technique of “acceptance”—the “three-step waltz” of 100% acceptance, 100% experience, 100% release—then how do we further convert “acceptance” from a passive coping strategy into active psychological training?

Acceptance is the path of least energy loss in the universe. It is not admitting defeat, not giving up, but “acknowledging fact.” When you stop opposing fact, energy is no longer consumed in pointless friction. Acceptance is swimming with the river, not against it—you still arrive at the destination, but you save 90% of the effort.

The key difference between “acceptance” and “lying flat” must be clarified. Acceptance is acknowledging “the fact that has already happened,” releasing the energy loss of opposition, so you can use your effort where it is truly effective. Lying flat is giving up the right to act on the “future”—a kind of despairing passivity. Acceptance is active cutting of losses; lying flat is passive defaulting on debt. Acceptance is clear-eyed facing; lying flat is anesthetized forgetting.

From the angle of refining the mind, “acceptance” holds a deeper meaning: it is an excellent field for training the “first thought.” When adversity strikes, the brain's second thought starts up at once—analyzing, complaining, fearing, raging. But if we can “still” in that instant, not letting the second thought ferment, returning directly to the pure cognition that “the matter has simply happened,” this is exercising the

如何在日常生活中鍛鍊這種能力？第一是「身體先行」——當情緒排山倒海時，不要試圖用「想通」來解決，直接使用身體作為緩衝器。深呼吸，或執行長音聖號，讓物理的振動介入混亂的神經系統。當身體穩定下來，心也會跟著平靜。

第二是「時間尺度的切換」——當下的痛苦之所以難以承受，是因為我們被困在了短暫的時間窗口。試著將意識拉高到十年、二十年後的視角，回看今天的事件。它還有那麼重要嗎？事情發生的當下是最難受的，但只要時間拉長，一切都會過去，一切都會變成故事。

七、生死觀：死亡作為恩典的物理詮釋

煉心的終極課題，是對死亡的態度。世人畏懼死亡，將其視為一切的終結、最大的懲罰。然而，在物理佛學的視角下，死亡的意義被徹底翻轉——它不是懲罰，而是恩典；不是終結，而是畢業。

死是恩典——這句話聽起來驚世駭俗，卻有著深刻的物理意涵。生命是一場能量的遊戲，而肉體是這場遊戲的載體。當載體老化、損壞到無法再承載靈魂的運作時，死亡便是一次「強制登出」，讓靈魂得以脫離這副殘破的硬體，進入下一個階段的演化。如果沒有死亡，靈魂將永遠被困在一副逐漸腐朽的軀殼中，無法升級、無法重來——這才是真正的地獄。

從能量守恒的角度，死亡並非「消失」，而是「轉換」。肉體分解回歸地球（土歸土），靈魂則根據此生的頻率（業力總帳）進入對應的維度。這個過程就像換一台新電腦：舊的硬碟（記憶）會被格式化，但核心的作業系統（真心/自性）依然存在。

muscle of the True Mind. Rain is neither good nor bad; it is simply rain. This awareness that attaches no value judgment is precisely the application of “when Buddha comes, cut Buddha” in daily life.

How to train this ability in daily life? First is “let the body go first”—when emotion surges like a tide, do not try to solve it by “thinking it through”; directly use the body as a buffer. Breathe deeply, or execute the Long-Tone Sacred Sound, letting physical vibration intervene in the chaotic nervous system. When the body stabilizes, the mind follows into calm.

Second is “switching the time scale”—the pain of the present is hard to bear because we are trapped in a brief time window. Try raising consciousness to the perspective of ten or twenty years later, looking back on today’s event. Is it still so important? The instant a matter happens is the hardest; but stretch the time, and all will pass, all will become a story.

VII. The View of Life and Death: A Physical Interpretation of Death as Grace

The ultimate topic of refining the mind is the attitude toward death. People dread death, regarding it as the end of all, the greatest punishment. Yet from the view of physical Buddhism, the meaning of death is utterly overturned—it is not punishment but grace; not an ending but a graduation.

Death is grace—this sounds startling, yet holds a profound physical meaning. Life is a game of energy, and the flesh is the vehicle of this game. When the vehicle ages and breaks down to where it can no longer carry the soul’s operation, death is a “compulsory logout,” letting the soul detach from this broken hardware and enter the next stage of evolution. Without death, the soul would be forever trapped in a gradually rotting shell, unable to upgrade, unable to start over—this would be the true hell.

From the angle of the conservation of energy, death is not “disappearance” but “conversion.” The flesh decomposes and returns to the Earth (earth to earth), while the soul, according to this life’s frequency (the grand karmic account), enters the corresponding dimension. This process

許多人對死亡的恐懼，源於對「未知」的想像。我們害怕那一刻的痛苦，害怕死後的審判，害怕與所愛之人的永別。然而，這些恐懼大多是意識的投射，而非死亡的本質。死亡的物理過程，是四大分解（地水火風）與意識脫離肉體的過程。這個過程確實伴隨著生理的不適，但若平日有修練「一心不亂」與長音聖號，我們便能在那一刻保持清明，將痛苦轉化為回歸的訊號。怕死是最大的執著，執著是最大的業力。當你不再怕死，你就自由了。

這裡的「不怕死」，並非魯莽的輕生，而是對生命本質的透徹理解。當我們明白死亡只是能量形式的轉換，明白真正的「自己」是不生不滅的，我們便能從對死亡的恐懼中解脫。這種解脫帶來的，是活著時更大的自由——因為不再被「失去」的恐懼所綁架，我們反而能更全然地投入當下。

對死亡的恐懼往往投射到對「失去」的恐懼。我們害怕失去健康、失去財富、失去親人、失去地位。然而，這些「失去」的本質，都是小規模的「死亡」——某個身份、某段關係、某種狀態的終結。如果我們能將每一次的「失去」都視為一次練習，練習放手、練習接受、練習從舊的身份中死去並重生，當真正的死亡來臨時，我們便不會措手不及。

既然每天睡覺就是一次小死，每次醒來就是一次重生。如果我們能將每一天都視為最後一天來活，將每一覺都視為最後一覺來睡，我們便是在日常生活中修練「視死如歸」的功夫。這不是悲觀，而是清醒——因為唯有直面死亡，我們才能真正珍惜生命。

is like changing to a new computer: the old hard drive (memory) is formatted, but the core operating system (True Mind / self-nature) still exists.

Many people's fear of death arises from imagining the "unknown." We fear the pain of that moment, fear the judgment after death, fear the eternal parting from those we love. Yet these fears are mostly the projection of consciousness, not the essence of death. The physical process of death is the dissolving of the four great elements (earth, water, fire, wind) and the detachment of consciousness from the flesh. This process is indeed accompanied by physiological discomfort, but if one has daily practiced "single-mindedness without distraction" and the Long-Tone Sacred Sound, we can stay clear at that moment and convert pain into the signal of returning. Fearing death is the greatest attachment, and attachment is the greatest karma. When you no longer fear death, you are free.

The "not fearing death" here is no reckless throwing-away of life but a thorough understanding of the essence of life. When we understand that death is merely the conversion of energy form, and that the true "Self" is unborn and undying, we can liberate from the fear of death. What this liberation brings is greater freedom while alive—because, no longer hijacked by the fear of "losing," we can instead invest more fully in the present.

The fear of death is often projected onto the fear of "losing." We fear losing health, losing wealth, losing kin, losing status. Yet the essence of these "losses" is all a small-scale "death"—the ending of some identity, some relationship, some state. If we can regard each "loss" as a practice—practicing letting go, practicing acceptance, practicing dying out of the old identity and being reborn—then when true death comes, we will not be caught off guard.

Since sleep each day is a small death, and waking each time is a rebirth, if we can live each day as the last and sleep each rest as the last, we are practicing the skill of "facing death as a return home" in daily life. This is no pessimism but

八、大腦格式化：船過水無痕的操作技術

煉心的最終境界，是所謂的「船過水無痕」。這個意象精準地描繪了理想的心境狀態：船（事件）經過水面（心），水面會產生波紋（反應），但船過之後，水面立刻恢復平靜，不留任何痕跡。這不是冷漠，不是壓抑，而是一種極致的「處理效率」——事情來了全然面對，事情過了徹底放下。

這個過程可稱為「大腦格式化」。格式化是電腦術語，意指將硬碟上的所有資料清除，恢復到出廠設定。同樣地，大腦格式化就是將累積在神經迴路中的情緒殘留、記憶糾纏、習性模式全部清除，讓心回歸到「空」的狀態。這不是失憶，而是「不黏著」。記憶依然存在，但它們不再具有控制你的力量。

為什麼需要格式化？因為我們的大腦是一台極度會「存檔」的機器。每一次的情緒衝擊、每一次的創傷經驗、每一次的執著念頭，都會在神經元之間建立連結，形成所謂的「印痕」。這些印痕會不斷被觸發、被強化，最終形成我們難以改變的「性格」與「命運」。所謂的業力，在物理上就是這些印痕的總和。

格式化的操作，核心在於「即時清除」。用完就放下，做完就忘掉——這是一個極為嚴格的自我訓練。當一件事情處理完畢（無論結果好壞），立刻將其從意識中釋放。不回味成功帶來的虛榮，不咀嚼失敗帶來的懊悔。這需要極大的意志力與覺察力，因為大腦的預設模式是「反芻」——不斷回放過去的畫面，試圖從中找到意義或教訓。

clarity—because only by facing death directly can we truly treasure life.

VIII. Brain Formatting: The Operating Technique of the Boat Passing and the Water Leaving No Trace

The ultimate realm of refining the mind is the so-called “boat passes, the water leaves no trace.” This image precisely depicts the ideal state of mind: the boat (event) passes over the water surface (mind), and the surface produces ripples (reaction), but after the boat passes, the surface immediately recovers calm, leaving no trace. This is not coldness, not suppression, but an ultimate “processing efficiency”—when a matter comes, fully face it; when it passes, thoroughly release it.

This process may be called “brain formatting.” Formatting is a computer term, meaning erasing all data on a hard drive and restoring it to factory settings. Likewise, brain formatting is to erase all the emotional residue, memory entanglement, and habit patterns accumulated in the neural circuits, returning the mind to the state of “emptiness.” This is no amnesia but “non-adhesion.” Memory still exists, but it no longer holds the power to control you.

Why is formatting needed? Because our brain is a machine that excessively “saves files.” Each emotional impact, each traumatic experience, each clinging thought builds links between neurons, forming what are called “imprints.” These imprints are continually triggered and reinforced, finally forming our hard-to-change “character” and “fate.” What is called karma is, in physics, the sum of these imprints.

The core of the formatting operation lies in “immediate clearing.” Use it and lay it down, do it and forget it—this is an exceedingly strict self-training. When a matter is handled (whatever the result, good or bad), immediately release it from consciousness. Do not savor the vanity success brings, do not chew on the regret failure brings. This requires great willpower and awareness, because the brain’s default mode is “rumination”—ceaselessly replaying past scenes, trying to find meaning or lesson in them.

我們可以利用「三秒法則」這項技術。當你發現自己正在回憶過去或擔憂未來時，給自己三秒鐘的時間去覺察這個狀態，然後啟動長音聖號或深呼吸，強行切斷這條思緒的電流。三秒，是意識從「自動駕駛」切換到「手動控制」的關鍵窗口。如果超過三秒，念頭就會開始滾雪球，越來越難以停止。

速拿速放，拿起放下——能隨手拿起，才是真正的放下。這裡的「拿起」，是指對當下事務的全然投入；「放下」，是指事畢後的徹底抽離。兩者同樣重要，缺一不可。只會放下而不會拿起，是逃避責任的藉口；只會拿起而不會放下，是自我折磨的執著。真正的煉心，是在「拿起」與「放下」之間，達到行雲流水般的自在。

格式化的最終目標，是讓心回歸到「一張白紙」的狀態。這種狀態可形容為「如嬰兒」——不是智力的退化，而是心境的純淨。嬰兒沒有過去的包袱，沒有未來的焦慮，他只是全然地活在當下，對每一個刺激做出最直接的反應，然後立刻忘記。這就是第一念的狀態，是我們修行要回歸的本來面目。

九、情與愛的能量辯證：從黑洞到恆星

走過前面幾節的煉心技術——我們終於來到煉心的核心命題：「情」與「愛」的能量辯證。

在煉心的工程中，「情」與「愛」的辨識與轉化，是最核心也最實用的課題。這兩個字在日常語言中常被混用，但在物理佛學的視角下，它們的能量向量完全相反。

We can use the technique of the “three-second rule.” When you find yourself recalling the past or worrying over the future, give yourself three seconds to be aware of this state, then start the Long-Tone Sacred Sound or deep breathing, forcibly cutting off this current of thought. Three seconds is the key window for consciousness to switch from “auto-pilot” to “manual control.” Beyond three seconds, the thought begins to snowball, harder and harder to stop.

Pick up fast and put down fast, lift and lay down—only being able to lift at will is true putting-down. The “lifting” here means full investment in the present affair; the “putting-down” means thorough withdrawal after the affair ends. Both are equally important, neither dispensable. To put down without lifting is an excuse for evading responsibility; to lift without putting down is the attachment of self-torment. True refining of the mind is, between “lifting” and “putting down,” reaching an ease like flowing clouds and moving water.

The final goal of formatting is to return the mind to the state of “a blank sheet of paper.” This state may be described as “like an infant”—not the regression of intelligence but the purity of the state of mind. An infant has no burden of the past, no anxiety over the future; it simply lives fully in the present, makes the most direct response to each stimulus, and then immediately forgets. This is the state of the first thought, the original face that our practice is to return to.

IX. The Energetic Dialectic of Emotion and Love: From Black Hole to Star

Having walked through the refining-the-mind techniques of the previous sections, we finally arrive at the core proposition of refining the mind: the energetic dialectic of “emotion” and “love.”

In the engineering of refining the mind, the identification and transformation of “emotion” and “love” is the most core and practical topic. These two words are often used interchangeably in everyday language, but from the view of physical Buddhism, their energy vectors are completely opposite.

「情」在物理上對應一種「向內塌縮」的黑洞模式。當一個人處於「情」的狀態時，他的能量是向內抓取的。他付出，是為了得到回報；他關心，是為了控制對象；他愛護，是因為害怕失去。這種能量結構的核心是「匱乏感」——我不夠，所以我需要你來填補我。情越深，黑洞的引力越強，最終會將對方（以及自己）都拖入痛苦的深淵。這是一種「吸血鬼式的連結」：以愛之名，行索取之實。

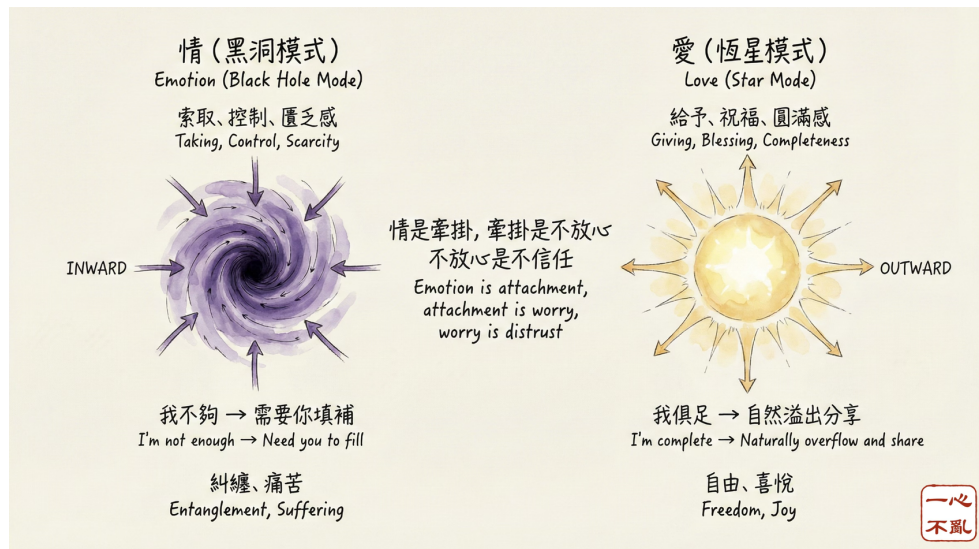
層層推導下去，情是牽掛，牽掛是關心，關心是不放心，不放心就是不相信對方，說穿了是不尊重對方。所謂至情至性，其實就是至傷害、至痛苦。世間多少悲劇以「愛」為名，實則是「情」在作祟。父母控制子女的婚姻、情人以死相逼、朋友因誤會反目——這些都不是愛的失敗，而是情的必然結局。

相對地，「愛」對應的是一種「向外輻射」的恆星模式。當一個人處於「愛」的狀態時，他的能量是向外發散的，沒有目的，沒有期待回報。他祝福，不是因為想被感激；他給予，不是為了建立關係；他放手，是因為尊重對方的自由意志。這種能量結構的核心是「圓滿感」——我本自俱足，我的給予是溢出的光芒，而非填補的交易。

“Emotion” (*qing*) physically corresponds to a black-hole mode of “inward collapse.” When a person is in the state of “emotion,” their energy grasps inward. They give in order to gain return; they care in order to control the object; they cherish because they fear loss. The core of this energy structure is a “sense of lack”—I am not enough, so I need you to fill me. The deeper the emotion, the stronger the black hole’s gravity, finally dragging both the other (and oneself) into the abyss of pain. This is a “vampire-style link”: in the name of love, performing the reality of extraction.

Reasoning layer by layer, emotion is concern, concern is care, care is unease, unease is not trusting the other—put plainly, it is not respecting the other. So-called “utmost emotion and utmost nature” is in fact utmost harm, utmost pain. How many of the world’s tragedies are in the name of “love,” when in fact it is “emotion” at work. Parents controlling their children’s marriage, lovers threatening death, friends turning against each other over misunderstanding—these are not failures of love but the inevitable end of emotion.

By contrast, “love” (*ai*) corresponds to a star mode of “outward radiation.” When a person is in the state of “love,” their energy radiates outward, without purpose, without expectation of return. They bless not because they want to be thanked; they give not to build a relationship; they let go because they respect the other’s free will. The core of this energy structure is a “sense of completeness”—I am inherently complete; my giving is overflowing radiance, not a filling transaction.



■ 情（黑洞模式，向內塌縮索取）vs 愛（恆星模式，向外輻射給予）的能量流向對比。

這種無條件的愛在物理佛學的語境中被稱為「慈悲」。慈悲並非感性的心軟，而是理性的平等。大愛無私，即「沒有」私心，沒私心即是無心，就不會亂。一個定下來的心是 100 分的圓滿俱足，發出的光是 100% 的供養與分享，不多不少不增不減不取不捨，這就是佛的標準。

如何從「情」轉化為「愛」？這是煉心最實際的操作題。首先必須覺察。當你對某人具有強烈的情緒反應（無論是愛慕、憤怒、擔憂或依賴）時，問自己一個問題：「我是想從對方那裡『得到』什麼？還是純粹想『給予』？」如果你的付出背後有期待（期待被愛、被認可、被回報），那就是「情」在運作，是黑洞的引力。如果你的付出是自然的流淌，對方接受與否不影響你的狀態，那才是「愛」的光芒。

其次是物理上的「止漏」。情最大的危害在於能量的持續外洩。當我們心心念念著某個人、放不下某段過去時，我們的精神能量就透過這條「情絲」不斷流向對方或那個記憶。這就是為什麼失戀、喪親或被背叛會

■ *The energy flow contrast of emotion (black-hole mode, inward collapse and grasping) vs love (star mode, outward radiation and giving).*

This unconditional love is called, in the language of physical Buddhism, “compassion.” Compassion is no sentimental softness but rational equality. Great love is selfless, that is, “without” private mind; with no private mind there is no mind, and so there is no chaos. A settled mind is the inherent completeness of 100 points, and the light it emits is 100% offering and sharing—neither more nor less, neither increasing nor decreasing, neither grasping nor casting away. This is the standard of the Buddha.

How to convert from “emotion” to “love”? This is the most practical operating problem of refining the mind. First one must be aware. When you have a strong emotional reaction to someone (whether adoration, anger, worry, or dependence), ask yourself one question: “Do I want to ‘get’ something from the other? Or do I purely want to ‘give’?” If behind your giving there is expectation (expecting to be loved, recognized, repaid), then it is “emotion” at work, the gravity of the black hole. If your giving is a natural flowing, the other’s acceptance or refusal not affecting your state, then it is the radiance of “love.”

Second is the physical “stopping of the leak.” The greatest harm of emotion lies in the continuous outflow of energy. When we are preoccupied with someone, unable to release some

讓人精疲力竭——不是事件本身消耗能量，而是我們持續「想」著它，持續餵養那個黑洞。

修行的智慧在於及時「斷藕絲」。在情要斷未斷時，理智斷情、當斷則斷，這是生存的物理必需，而非冷酷無情。如同止血，傷口已經造成，我們無法改變過去，但我們可以選擇是否繼續讓能量流失。斷，不是否定過去的連結，而是將連結從「糾纏態」轉化為「祝福態」。

佛教常言的「悲智雙運」，在老師的問答資料中有極為精闢的詮釋。「悲」是能量的「動」，是對眾生苦難的覺察與回應，它是恆星向外輻射的光芒。「智」是能量的「止」，是不被境轉的如如不動，它是恆星的核心引力，確保能量不會失控發散而自我崩潰。單有悲而無智，會變成濫好人，被情緒消耗殆盡。單有智而無悲，會變成冷血的旁觀者，失去與生命的連結。真正的慈悲，是智慧的給予——給得恰如其分，不多不少；放得乾乾淨淨，不留痕跡。

十、結語：從計算回歸直覺

本章從「第一念與第二念」的物理解剖開始，走過了「佛來佛斬」的二元破除、「二十年公式」的六親關係、夫妻作為修行道場的正向詮釋、逃離的止損智慧、「接受」的順流智慧、「死亡」的恩典詮釋、「大腦格式化」的操作技術，最終歸結到「情與愛」的能量辯證。回頭看這九節的煉心技術，它們的共同目標清晰可見：第一念的覺察讓我們從「情」的自動反應中抽離；佛來佛斬斬斷對美好感受的情執；六親的二十年公式將親情從債務糾纏轉化為自願祝福；夫妻關係讓我們在

past, our spiritual energy flows ceaselessly toward the other or that memory through this “emotional thread.” This is why heartbreak, bereavement, or betrayal leaves people exhausted—it is not the event itself that consumes energy, but our continuing to “think” of it, continuing to feed that black hole.

The wisdom of practice lies in timely “severing the lotus-fiber.” When emotion is about to break but has not, sever it rationally; when it should be cut, cut it—this is a physical necessity of survival, not cold-bloodedness. Like stanching blood: the wound is already made, we cannot change the past, but we can choose whether to keep letting energy leak. Severing is not denying the past link but converting the link from an “entangled state” into a “blessing state.”

The “dual practice of compassion and wisdom” often spoken of in Buddhism has an exceedingly precise interpretation in the teacher’s question-and-answer material. “Compassion” (*bei*) is the “motion” of energy, the awareness of and response to the suffering of beings; it is the star’s outward-radiating light. “Wisdom” (*zhi*) is the “stilling” of energy, the thus-thus unmoving not-turned-by-circumstance; it is the star’s core gravity, ensuring that energy does not radiate out of control and self-collapse. With only compassion and no wisdom, one becomes a pushover, consumed to exhaustion by emotion. With only wisdom and no compassion, one becomes a cold-blooded bystander, losing the link with life. True compassion is the giving of wisdom—giving just to the right measure, neither more nor less; releasing utterly clean, leaving no trace.

X. Conclusion: From Calculation Back to Intuition

This chapter began from the physical anatomy of “the first thought and the second thought,” walked through the dual-breaking of “when Buddha comes, cut Buddha,” the six-kin relationship of the “twenty-year formula,” the positive interpretation of marriage as a training ground, the cutting-loss wisdom of fleeing, the going-with-the-current wisdom of “acceptance,” the grace-interpretation of “death,” and

最親密的磨合中煉心，將冤親債主轉化為護法眷屬；逃離的智慧則教我們在生存底線被觸及時果斷止損；接受的物理學放下對順逆境的情緒抓取；生死觀超越對生命的情執；大腦格式化清除情的殘留印痕。這一切都指向同一個目標：從「情」的黑洞模式，轉化為「愛」的恆星模式——也就是把自己從「腦袋計算」的模式，回歸到「直覺」的本然。

計算，是意識的運作方式。它依賴過去的資料庫，進行對比、類比、判斷、選擇。這個過程極度耗能，且永遠慢半拍——因為當你計算完畢，當下已經成為過去。計算讓我們活在記憶的陰影與未來的幻想中，唯獨錯過了真實存在的此刻。

直覺，是真心的運作方式。它不需要資料庫，不需要時間，在訊息接觸的瞬間便直接反應。這個反應來自於宇宙的全像智慧，精準、省能、且永遠活在當下。直覺不是猜測，而是與本源的直接連線。

煉心的本質，就是「減少計算，增加直覺」。這不是要我們變成不會思考的傻瓜，而是讓計算回歸到它應有的位置——一個工具，而非主人。當我們需要處理複雜的事務時，調用意識來計算；當計算完成，立刻回歸真心的寂靜。這種「雙頻運作」的能力，是前幾章

the operating technique of “brain formatting,” finally coming to rest at the energetic dialectic of “emotion and love.” Looking back over these nine sections of refining-the-mind technique, their common goal is clear: the awareness of the first thought lets us step out of the automatic reaction of “emotion”; “when Buddha comes, cut Buddha” severs the emotional attachment to pleasant feeling; the twenty-year formula of the six kin converts family affection from debt-entanglement into voluntary blessing; the marital relationship lets us refine the mind in the most intimate friction, converting karmic creditors into Dharma-protecting kin; the wisdom of fleeing teaches us to cut losses decisively when the survival bottom-line is touched; the physics of acceptance releases the emotional grasping at smoothness and adversity; the view of life and death transcends the emotional attachment to life; brain formatting clears the residual imprints of emotion. All of this points to one goal: converting from the black-hole mode of “emotion” into the star mode of “love”—that is, returning oneself from the mode of “brain calculation” to the original “intuition.”

Calculation is the operating mode of consciousness. It relies on the past database to compare, analogize, judge, and choose. This process is extremely energy-consuming and always half a beat behind—because by the time you finish calculating, the present has already become the past. Calculation makes us live in the shadow of memory and the fantasy of the future, missing only the truly existing present moment.

Intuition is the operating mode of the True Mind. It needs no database, needs no time, responding directly in the instant information contacts. This response comes from the universe’s holographic wisdom—precise, energy-saving, and always living in the present. Intuition is no guess but a direct connection with the source.

The essence of refining the mind is “reducing calculation, increasing intuition.” This is not to make us into fools unable to think but to return calculation to its proper place—a tool, not the master. When we need to handle complex af-

反覆強調的核心技術。

如第五章所述，知道是開，做到是悟，知道加做到是開悟。煉心的道理，讀完這一章，你便「知道」了。但真正的功夫，在於每一個當下的「做到」。當情緒來襲時，你能否覺察它是第二念？當順境降臨時，你能否執行「佛來佛斬」？當親人糾纏時，你能否保持平等心？當失去發生時，你能否真正接受？當一天結束時，你能否格式化大腦、帶著空白入睡？

這些都是煉心的考題，而生活就是考場。沒有人可以替你作答，也沒有人可以替你過關。但請記住，你並非孤軍奮戰。在你的內在深處，那個如如不動的真心，始終在那裡，等待你的回歸。祂是你的後盾，你的導航，你的終點，也是你的起點。

煉心，不是為了成為一個更好的人，而是為了發現你本來就是的那個——圓滿俱足、不生不滅、與宇宙同體的「自己」。

fairs, summon consciousness to calculate; when the calculation is done, immediately return to the stillness of the True Mind. This capacity for “dual-frequency operation” is the core technique stressed repeatedly in the previous chapters.

As stated in Chapter Five, knowing is opening, doing is realization; knowing plus doing is awakening. The principle of refining the mind—reading this chapter, you now “know” it. But the true skill lies in the “doing” of each present moment. When emotion strikes, can you be aware that it is the second thought? When smooth circumstances descend, can you execute “when Buddha comes, cut Buddha”? When kin entangle, can you keep an equal mind? When loss occurs, can you truly accept? When a day ends, can you format the brain and sleep carrying a blank?

These are all the exam questions of refining the mind, and life is the exam hall. No one can answer for you, and no one can pass the test for you. But remember, you do not fight alone. In the depths of your inner being, that thus-thus unmoving True Mind is always there, awaiting your return. It is your backing, your navigation, your destination, and also your starting point.

Refining the mind is not to become a better person but to discover the one you always were—the “Self,” inherently complete, unborn and undying, one body with the universe.

第八章 大願——乘願再來

此書最後一章，希望能以吾師人生經歷作為開頭。

引言：一位再來人的生命軌跡

廖老師並非傳統高僧大德那種循規蹈矩的修行樣板，而是一部在紅塵浪潮中跌宕起伏、最終於絕境中淬鍊出金石智慧的實戰錄。他常自嘲是個「凡夫俗子」，但其人生軌跡卻精準詮釋了何謂「煩惱即菩提」——從緊張的童年到商場的慘敗，再到四十八歲的頓悟，他用親身經歷驗證了「絕路即是開悟契機」的物理法則。

1953 年，農曆癸巳蛇年，廖老師出生於一個嚴苛的家庭。他的童年並非充滿歡笑，而是在嚴厲的棍棒管教中度過。這種高壓環境迫使他學會了絕對的服從與沈默——小學畢業前，他幾乎不與人交談，甚至被同學誤以為是啞巴。然而，這份長期的沈默卻意外鍛鍊出驚人的覺察力。他學會了在不言語中，洞悉人性的細微波動。

在這個沈默的軀殼下，隱藏著非凡的靈性特質。他自幼腹部便長有七顆紅痣，排列如北斗七星。早在三、四歲時，他便能看見常人無法感知的靈界現象，甚至在小學時親眼目睹松樹頂端的 UFO 並與之互動。這些超常的體驗讓他從小就活在物質與精神兩個世界的交錯之中，卻也因為無人理解，這些經歷成了他深藏心底的秘密。

Chapter Eight: The Great Vow—Returning by the Power of Vow

For the final chapter of this book, I hope to begin with the life experience of my teacher.

Introduction: The Life-Trajectory of One Who Returns

Teacher Liao is not the rule-abiding model of practice typical of traditional eminent monks and great virtues, but a battle-record of ups and downs amid the waves of the red dust, finally tempered into golden, stone-like wisdom in the depths of extremity. He often mocks himself as “an ordinary mortal,” yet his life-trajectory interprets precisely what is meant by “affliction is bodhi”—from a tense childhood to crushing failure in business, to sudden awakening at forty-eight, he verified through personal experience the physical law that “the dead end is itself the opportunity for awakening.”

In 1953, the lunar year of the Water Snake, Teacher Liao was born into a strict family. His childhood was not full of laughter but passed under severe rod-and-cane discipline. This high-pressure environment forced him to learn absolute obedience and silence—before graduating from primary school, he scarcely spoke with anyone, and was even mistaken by classmates for a mute. Yet this prolonged silence unexpectedly forged an astonishing power of awareness. He learned, in wordlessness, to discern the subtle fluctuations of human nature.

Beneath this silent shell hid extraordinary spiritual traits. From childhood he had seven red moles on his abdomen, arranged like the Big Dipper. As early as three or four years old, he could see phenomena of the spirit-world that ordinary people cannot perceive, and even in primary school personally witnessed a UFO atop a pine tree and interacted with it. These extraordinary experiences made him live, from childhood, amid the interweaving of the two worlds of matter and spirit; yet because no one understood, these experiences became secrets buried deep in his heart.

求學時期，廖老師展現了一種獨特的「六十分哲學」。他對傳統的填鴨式教育毫無興趣，只求及格過關，將剩餘精力全部投入熱愛的田徑運動，並在體育場上屢獲佳績。這種看似懶散的態度，實則是他對「自由」的堅持。成年後，他雖是航海科班出身，跑船三年，卻為了生活在船上自修商管書籍。憑藉這股拼勁，他在完全沒有科班背景的情況下，參加錄取率僅 0.74% 的金融特考，竟以第八名的優異成績金榜題名，進入中央信託局工作了十二年。在二十七歲到四十六歲這段青壯年時期，他積極投入青商會、獅子會等社團，擔任核心幹部。這段「花錢買經驗」的歲月，讓他看盡了人情冷暖與社會百態，也為日後洞悉人性、發展出具備同理心的諮詢風格，埋下了伏筆。

人生的轉捩點發生在四十八歲那年。當時他經營的事業正如日中天，卻在短短一個半月內遭遇毀滅性的打擊——合夥人捲款數千萬潛逃大陸，留下數百萬的銀行債務由身為連帶保證人的他獨自承擔。一夕之間，他從雲端跌落谷底，家產散盡，面臨了「家破人快亡」的絕境。

那時，他曾站在樓頂想了一百了。但在生死邊緣，一個念頭救了他：「為什麼不給自己平反的機會？為什麼如此不負責任？」這股「不服輸」與「承擔」的能量，讓他選擇了活下來。他花了十一年半的時間，日以繼夜地工作諮詢，償還了所有債務，沒有拖累任何人。正是這場巨大的災難，粉碎了他對世俗名利的最後一絲幻想。他驚覺自己從三十歲開始吃素、唸佛十八年，自認守戒第一，卻依然落得如此下場。這讓他深刻領悟到，傳統的宗教儀式與「有求」的心態，根本無法抵擋業力的洪流。真正的修行，不是在順境中錦上添花，而是在絕境中「百分之百接受、百分之百

During his school years, Teacher Liao displayed a unique “sixty-point philosophy.” He had no interest in traditional rote education, seeking only to pass, and poured all his remaining energy into his beloved track-and-field, repeatedly winning honors on the athletic field. This seemingly lazy attitude was in fact his insistence on “freedom.” As an adult, though formally trained in navigation and sailing for three years, he self-studied business management books on the ship for the sake of livelihood. By this drive, with no formal background at all, he sat the financial special examination with an acceptance rate of only 0.74% and, astonishingly, placed eighth on the roll of honor, entering the Central Trust of China where he worked for twelve years. In the prime years from twenty-seven to forty-six, he actively took part in the Junior Chamber, the Lions Club, and other organizations, serving as a core officer. These years of “spending money to buy experience” let him see to the full the warmth and coldness of human feeling and the myriad faces of society, laying the groundwork for later insight into human nature and the development of an empathetic consulting style.

The turning point of his life came in his forty-eighth year. The business he was running was then at its zenith, yet within a mere month and a half it suffered a devastating blow—his partner absconded to the mainland with tens of millions, leaving several million in bank debt to be borne alone by him as joint guarantor. Overnight, he fell from the clouds to the valley floor, his family fortune scattered, facing the extremity of “family ruined and life nearly lost.”

At that time he once stood on a rooftop wanting to end it all. But at the edge of life and death, one thought saved him: “Why not give myself a chance to clear my name? Why be so irresponsible?” This energy of “refusing to admit defeat” and “bearing responsibility” made him choose to live. He spent eleven and a half years working and consulting day and night, repaid all his debts, and dragged no one else down. It was precisely this immense disaster that shattered his last shred of illusion about worldly

享受、百分之百放下」。四十八歲的這場「雷擊」，讓他徹底醒悟，從此走上了「不修不證、直指人心」的實修之路。

覺醒後的廖老師，不再迷信經典與權威，而是強調「親身實證」。老師後與師母相識、結縭，在美國結識到更多家人。他曾在紐約的禪堂中，無預警地自然進入「辟穀」狀態，長達 104 天不進食，僅喝少量的水。在這期間，他的體重雖下降，但精神與體力卻反而倍增，甚至頭頂出現透明的能量感，並在為人調理身體時展現出驚人的治癒力。這段經歷讓他確信，人體可以透過攝取宇宙能量（炁）來維持生命，而不僅僅依賴物質食物。基於對生命能量的深刻體悟，他持續推廣「廖氏量子共振長音呼吸法」——透過「一心不亂」地持誦長音，讓腦波頻率與地球的舒曼波（7.83Hz）共振，進而強迫大腦停止運作，接通宇宙的高頻能量。這套方法不談玄虛的理論，而是強調物理性的能量交換與修復，幫助了無數人改善身心痼疾。

如今，吾師已逾古稀之年，卻活出了逆齡的生命力，身體力行，珍惜每一天，勇猛精進地不斷活出自己。

fame and profit. He suddenly realized that he had eaten vegetarian and chanted the Buddha's name for eighteen years from the age of thirty, considering himself foremost in keeping the precepts, yet still came to such an end. This made him deeply realize that traditional religious ritual and the mindset of "having something to seek" simply cannot withstand the flood of karma. True practice is not adding flowers to brocade in smooth circumstances but, in extremity, "100% acceptance, 100% enjoyment, 100% release." This "lightning strike" at forty-eight made him utterly awaken, and from then on he walked the practical road of "no cultivation, no realization, pointing directly at the mind."

After awakening, Teacher Liao was no longer superstitious about scripture and authority but stressed "personal verification." Later he came to know his wife and married, and made more family in America. In a Chan hall in New York, he, without warning, naturally entered a state of "grain-abstention," eating nothing for 104 days, drinking only a little water. During this period, though his weight dropped, his spirit and physical strength instead doubled; a transparent sense of energy even appeared at the crown of his head, and he displayed astonishing healing power in adjusting others' bodies. This experience convinced him that the human body can sustain life by taking in cosmic energy (qi), not relying solely on material food. Based on this deep realization of life-energy, he has continually promoted the "Liao Quantum-Resonance Long-Tone Breathing Method"—through chanting the long tone with "single-mindedness without distraction," letting the brainwave frequency resonate with the Earth's Schumann wave (7.83 Hz), thereby forcing the brain to stop operating and connecting to the universe's high-frequency energy. This method speaks no abstruse theory but stresses physical energy exchange and repair, and has helped countless people improve chronic ailments of body and mind.

Today my teacher has passed the age of seventy, yet lives out an age-reversing vitality, prac-

他常說自己是「買苦來吃」，將一生的苦難視為成就智慧的資糧。他對生死已然看透，視死亡為「換個地方旅遊」，甚至已為自己的來世做好了規劃——他清楚地知道自己下一世的母親是誰，並將再次乘願再來，繼續這場未完的遊戲。他沒有創立龐大的宗教組織，也不接受供養，始終保持著「凡夫」的身份，透過網路與諮詢，默默傳遞著「如來真實義」。他的教導不離生活，強調在柴米油鹽中煉心，在人際碰撞中還債。他用自己的一生證明了：真正的覺悟，不是逃離紅塵，而是在最深的紅塵中，活出最清淨的自己。

師母曾為他寫下這樣一段介紹：

廖老師是一位有著 25 年經驗心理命理諮詢師，他也曾數次受邀在美國紐約上州華人舉辦的科學與禪的座談會中分享他個人的經驗。廖老師也曾在紐約法拉盛朋友的家庭佛堂每週三、週六晚上講課約一年半的時間，不收費，無功德箱。25 年來，他在台灣，美國，加拿大，香港，中國大陸與各地華人和少數的美國人一對一的諮詢也已經有 4 萬人以上了！

廖老師是個非常奧秘又有趣的人，他生活非常簡單，給他什麼吃什麼，給他穿什麼用什麼都不在乎，他個人的全套家當一個行李箱就裝完了。廖老師 48 歲開始就立願他的餘生是與他結緣的人所願皆滿。

ting personally, treasuring each day, vigorously and diligently living out himself without cease. He often says he is “buying bitterness to eat,” regarding a life’s hardships as the provisions for accomplishing wisdom. He has utterly seen through life and death, regarding death as “traveling to another place,” and has even made plans for his next life—he knows clearly who his mother in the next life will be, and will once again return by the power of vow to continue this unfinished game. He has founded no vast religious organization, nor accepts offerings, always keeping the identity of an “ordinary mortal,” quietly transmitting the “True Meaning of the Thus-Come” through the internet and consultation. His teaching never departs from life, stressing refining the mind amid rice, salt, oil, and tea, and repaying debt amid human collisions. He proves with his own life that true awakening is not fleeing the red dust but, in the deepest red dust, living out the purest self.

His wife once wrote this introduction for him:

Teacher Liao is a psychological and destiny consultant with 25 years of experience. He has also been invited several times to share his personal experience at the Science-and-Chan symposiums held by Chinese in upstate New York. Teacher Liao also lectured for about a year and a half, every Wednesday and Saturday evening, at the home Buddhist hall of a friend in Flushing, New York, charging no fee and keeping no merit-box. Over 25 years, his one-on-one consultations with Chinese—and a small number of Americans—in Taiwan, the United States, Canada, Hong Kong, mainland China, and elsewhere have already numbered over 40,000.

Teacher Liao is a most mysterious and interesting person. He lives very simply—give him anything to eat and he eats it, anything to wear or use and he is indifferent; his entire household belongings fit in a single suitcase. From the age of 48, Teacher Liao vowed that for the rest of his life, all the wishes of those who form an affinity with him would be fulfilled.

廖老師嘻哈的個性與 3 歲的孩子一樣，從幾歲大的小朋友到 8、90 歲的老人家都喜歡和他無所不聊，就是老外第一次見到他，也有些人會先哭一下再和他說他們的心事。他神奇的故事太多了！以後有機會慢慢說。

2018 年前吧！就有些朋友們希望廖老師做自媒體做視頻，說實話，這麼多年來有朋友願意捐地捐道場，廖老師都婉拒了，他認為道場在心中，走到那裡，在那裡，那裡就是道場。現在廖老師認為科技的進步，人們對於量子力學，量子醫學，量子糾纏的概念更理解，透過自媒體他可以分享宇宙的真相生命的真相。願有緣人不虛此生，活著時做個明白人，死後揣著明白永遠來去自如。

這就是廖老師——一位在絕路中走出大道，在平凡中活出傳奇的生命行者。他的人生哲學可以濃縮為他常掛在嘴邊的一句話：「寧千萬人負我，我不負任何人。」這不是軟弱，而是源於對因果法則的絕對敬畏與對自身力量的絕對自信。

一、總綱：三句奉行箴言

走過前七章的旅程，我們從宇宙的起源談到個人的修行，從因果的鐵律談到煉心的技術，一切似乎都指向同一個終點：放下「我」，回歸「自己」，歸於那如如不動的真心。然而，廖老師卻又給出了一個令人意外的答案——他要再來。

這個「再來」，正是整套體系的最終實證。如果說回歸

Teacher Liao has a playful temperament like a three-year-old child; from small children to old folks of eighty or ninety, all love to chat with him about anything. Even foreigners meeting him for the first time—some will cry a little first and then tell him their heart's troubles. His marvelous stories are too many! There will be chances to tell them slowly later.

Around before 2018, some friends hoped Teacher Liao would do self-media and make videos. Honestly, over these many years some friends were willing to donate land and donate a venue, and Teacher Liao declined them all; he holds that the training ground is in the mind—wherever he goes, there it is, and there is the training ground. Now Teacher Liao feels that with the progress of technology, people understand the concepts of quantum mechanics, quantum medicine, and quantum entanglement better, and through self-media he can share the truth of the universe and the truth of life. May those with affinity not live this life in vain—be a clear-knowing person while alive, and after death, carry that clarity to come and go freely forever.

This is Teacher Liao—a life-traveler who walked the great Way out of a dead end, and lived out a legend amid the ordinary. His philosophy of life can be condensed into a sentence he often keeps on his lips: “Better that ten million people wrong me; I will wrong no one.” This is no weakness but springs from absolute awe of the law of cause and effect and absolute confidence in his own power.

I. General Outline: Three Maxims to Live By

Having walked through the journey of the previous seven chapters—from the origin of the universe to personal practice, from the iron law of cause and effect to the technique of refining the mind—everything seems to point to the same endpoint: laying down the “I,” returning to the “Self,” coming to rest in that thus-thus unmoving True Mind. Yet Teacher Liao gives an unexpected answer—he will return.

This “return” is precisely the final verification of

真心是修行的畢業典禮，那麼乘願再來就是覺者的就職宣言。為何一個已經可以離開的人，選擇留下來？

要理解這個大願，必須先掌握廖老師一生奉行的三句心法。這三句話既是他修行的總綱，也是理解其大願的鑰匙：

第一句：一心不亂

第二句：平等平衡無分別，沒來沒去歸於如

第三句：誠正慈悲

前幾章已深入探討了「一心不亂」的物理原理與操作技術。本章將藉由後兩句心法，來理解吾師的大願。

二、見地：平等平衡無分別，沒來沒去歸於如

這句十四字心法，是整套物理佛學的見地總綱。前七字處理意識界的運作法則，後七字揭示真心層面的實相。

平等

所謂「平等」，並非社會學上的人人平等，而是物理學上的陰等於陽。善與惡、好與壞、佛與魔，在本質上都是同一個「一」的兩面。當我們在心中建立起這種等號，二元對立的磁場便會因電位差消失而停止流動。這就是「善」的最高定義——不是相對於惡的善，而是超越善惡的絕對平等。

平衡

所謂「平衡」，是因果律的動態調整機制。宇宙遵循能量守恆定律，凡有不平等便必須透過緣來進行補償與修正。這就是因果的本質——宇宙自動尋求平衡的過程。理解了這一點，我們便能明白為何善有善報、惡

the whole system. If returning to the True Mind is the graduation ceremony of practice, then returning by the power of vow is the inauguration speech of the awakened one. Why does one who could already leave choose to stay?

To understand this great vow, one must first grasp the three mind-methods Teacher Liao has lived by all his life. These three sentences are both the general outline of his practice and the key to understanding his great vow:

First: Single-mindedness without distraction.

Second: Equal, balanced, without discrimination; no coming, no going, returning to Suchness.

Third: Sincerity, uprightness, compassion.

The previous chapters have deeply explored the physical principle and operating technique of “single-mindedness without distraction.” This chapter will understand my teacher’s great vow through the latter two mind-methods.

II. The View: Equal, Balanced, Without Discrimination; No Coming, No Going, Returning to Suchness

This fourteen-character mind-method is the general outline of the view of the whole physical Buddhism. The first seven characters handle the operating law of the conscious realm; the latter seven reveal the reality at the level of the True Mind.

Equal

What is called “equal” is not the sociological equality of all people but the physical yin-equals-yang. Good and evil, good and bad, Buddha and demon are essentially two sides of the same “one.” When we build this equal-sign in the mind, the magnetic field of dual opposition stops flowing because the potential difference vanishes. This is the highest definition of “good”—not the good relative to evil but the absolute equality transcending good and evil.

Balanced

What is called “balanced” is the dynamic-adjustment mechanism of the law of causation. The universe obeys the conservation of energy; wherever there is inequality, compensation and

有惡報並非道德獎懲，而是能量會計的必然結果。

無分別

所謂「無分別」，是超越觀測者對量子場的干擾。當我們產生分別心，我們將無限的可能性坍縮為單一的業力實相；不分別，即是不對當下的現象貼標籤。這是斬斷輪迴鎖鏈的利刃——因為輪迴的本質，就是分別心不斷創造新的因果種子。

沒來沒去

後半句「沒來沒去歸於如」揭示的是真心的實相。可以用電影院來比喻：真心就像放映機的光源，意識則是銀幕上的電影。電影裡的角色經歷了生老病死、悲歡離合，但光源本身始終停留在放映機內，從未進入銀幕，也從未離開。這就是「沒來沒去」的物理意義——真心處於絕對的止態，起點即是終點，時間軸被壓縮為一點。

歸於如

所謂「歸於如」，並非去到一個新的地方，而是醒來，發現自己一直都在家。當我們放下了所有的我、法、相，意識的波動止息，我們便自然歸回那個永恆不動的「如」，亦即「自己」。

這便是「無修無證」的物理學解釋——因為你從未離開過，所以無須到達；因為你本來就是，所以無須變成。

correction must be carried out through affinity. This is the essence of cause and effect—the process by which the universe automatically seeks balance. Understanding this, we can understand why “good has its good reward, evil its evil reward” is no moral reward-and-punishment but the inevitable result of energy accounting.

Without discrimination

What is called “without discrimination” is transcending the observer’s disturbance of the quantum field. When we produce a discriminating mind, we collapse infinite possibility into a single karmic reality; not discriminating is not labeling the present phenomenon. This is the blade that severs the chain of reincarnation—because the essence of reincarnation is the discriminating mind ceaselessly creating new causal seeds.

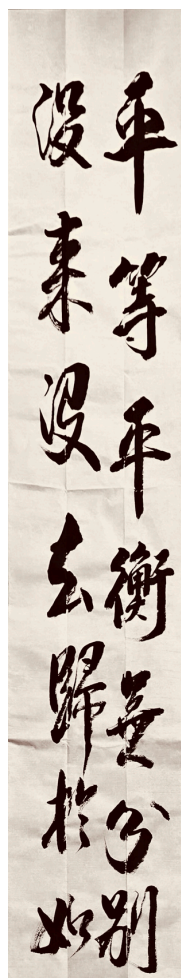
No coming, no going

The latter half, “no coming, no going, returning to Suchness,” reveals the reality of the True Mind. We may use a cinema as a metaphor: the True Mind is like the light source of the projector, and consciousness is the film on the screen. The characters in the film undergo birth, aging, sickness, death, joys and sorrows, but the light source itself always stays inside the projector, never entering the screen and never leaving. This is the physical meaning of “no coming, no going”—the True Mind dwells in the absolute still state, the starting point being the endpoint, the time-axis compressed to a single point.

Returning to Suchness

What is called “returning to Suchness” is not going to a new place but waking up and finding that one was always home. When we lay down all I, dharma, and aspect, the fluctuation of consciousness ceases, and we naturally return to that eternally unmoving “Suchness,” that is, the “Self.”

This is the physical explanation of “no cultivation, no realization”—because you never left, there is no need to arrive; because you always were, there is no need to become.



■ 吾師手筆：「平等平衡無分別，沒來沒去歸於如」。

■ *In my teacher's hand: "Equal, balanced, without discrimination; no coming, no going, returning to Suchness."*

三、守則：誠正慈悲

如果說「平等平衡無分別，沒來沒去歸於如」是見地，那麼「誠正慈悲」就是在意識界運作的操作守則。這四個字在物理佛學的體系中，並非傳統道德的說教，而是具有精確物理定義的能量運作公式。

誠

「誠」是能量的純度與共振的傳遞。對內，是對自己的絕對忠誠——承認當下的狀態，不欺騙大腦，不掩蓋因果。對外，是一種高頻能量的傳遞——當一個人的覺悟達到極致，自然會引發周圍場域的共振。所謂「從一個人的覺悟到全體人的認同，從一個人的習慣到一群人的信仰」，誠不是語言的修飾，而是能量的直接穿透。

III. The Code: Sincerity, Uprightness, Compassion

If "equal, balanced, without discrimination; no coming, no going, returning to Suchness" is the view, then "sincerity, uprightness, compassion" is the operating code at work in the conscious realm. These four characters, in the system of physical Buddhism, are not preaching of traditional morality but an energy-operating formula with precise physical definition.

Sincerity

"Sincerity" is the purity of energy and the transmission of resonance. Inwardly, it is absolute loyalty to oneself—acknowledging the present state, not deceiving the brain, not concealing cause and effect. Outwardly, it is a transmission of high-frequency energy—when a person's awakening reaches the ultimate, it naturally triggers resonance in the surrounding field. As

正

「正」字拆開，就是「一」與「止」。這代表意識不再分裂為二元對立，而是停留在陰陽合一的平衡點。心不動、止於一，是調正。當我們不偏向陰，也不偏向陽，而是守中道時，能量損耗最小。偏離了這個中心，即便是在行善，若心存分別，亦是邪。

慈

「慈」是茲心，是當下意識的邏輯二分法思維，代表天道的律法與公平。它像父親一樣按規矩辦事，強調因果面前人人平等。慈的本質是智慧的給予——該給的給，不該給的不給，一切依循因果法則，不感情用事。

悲

「悲」是非心，是全然接受與無私付出，代表地道的承載與包容。它像母親一樣無條件接納一切，不論對方做了什麼，都給予溫暖與支持。悲的本質是無條件的愛——不問值不值得，只問需不需要。

真正的慈悲必須建立在自己圓滿的基礎上。若自己尚未圓滿卻去背負別人的因果，這叫做「過頭」，往往導致好人沒好報。有時讓對方經歷失敗與痛苦，讓其從中學會教訓，這才是真正的慈悲，因為這是尊重對方的靈魂學習歷程。

當我們在生活中落實這四個字，我們就不再是被業力拖著走的眾生，而是能夠轉化業力、安住當下的覺者。

it is said, “from one person’s awakening to all people’s recognition, from one person’s habit to a group’s belief”—sincerity is no embellishment of language but the direct penetration of energy.

Uprightness

The character for “uprightness” (*zheng*), broken apart, is “one” (*yi*) and “stop” (*zhi*). This represents consciousness no longer split into dual opposition but resting at the balance point of yin-yang union. The mind unmoving, resting at one, is called uprightness. When we incline neither toward yin nor toward yang but guard the middle way, energy loss is least. Deviating from this center, even in doing good, if the mind holds discrimination, is also deviant.

Compassion-kindness

“Kindness” (*ci*) is the “this-mind,” the logical bifurcating thought of present consciousness, representing the law and fairness of the heavenly way. Like a father, it handles matters by the rules, stressing that all are equal before cause and effect. The essence of kindness is the giving of wisdom—give what should be given, withhold what should not, all following the law of cause and effect, not acting on sentiment.

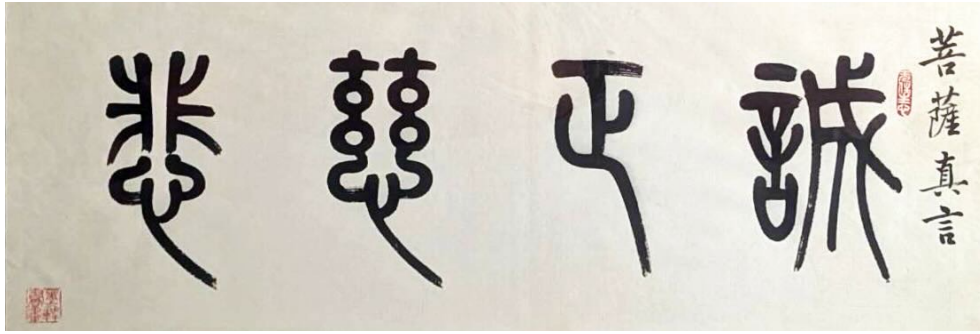
Compassion-sorrow

“Sorrow” (*bei*) is the “not-mind,” complete acceptance and selfless giving, representing the bearing and embrace of the earthly way. Like a mother, it unconditionally accepts all; whatever the other has done, it gives warmth and support. The essence of sorrow is unconditional love—not asking whether it is deserved, only asking whether it is needed.

True compassion must be built on the foundation of one’s own completeness. If one is not yet complete and goes to shoulder another’s cause and effect, this is called “overdoing it,” often leading to “good people getting no good reward.” Sometimes letting the other undergo failure and pain, letting them learn a lesson from it, is true compassion, because this respects the other’s soul-learning journey.

When we put these four characters into practice in life, we are no longer sentient beings dragged along by karma but awakened ones able to

transform karma and abide in the present.



■ 吾師手筆：「誠正慈悲」。

四、矛盾的統一：為何修心卻要再來

理解了總綱與守則後，我們終於可以面對那個核心的矛盾：既然修行的目標是回歸真心、歸於如，為何廖老師卻選擇再來人間？

這看似邏輯上的衝突，實則是生命境界的兩個不同維度——一個是「離相」的清醒，一個是「入戲」的灑脫。

修行的目的：獲得玩家資格

要解開這個矛盾，必須先釐清一個關鍵：修行的目的並非為了逃避世界，而是為了獲得在這個世界中絕對自由的玩家資格。

世人之所以覺得人生是苦海，是因為他們迷失在劇本裡，誤以為自己就是那個受苦的角色。「專注自己、修好自己」的核心工程，在於將意識與真心剝離。當我們透過修行，達到一心不亂與平等平衡的狀態時，我們就不再是被業力拖著走的木偶，而是掌握劇本的導演與演員。

人生如戲，演時儘量扮演。哪有好？哪有壞？自己左手戲右手，醒來同一自己，同一部作品。修行的第一步是醒來。只有醒來的人，才知道這是一場戲，也才有資格說這場戲「好玩」。若還在夢中被老虎追，那是惡夢，絕非好玩。

■ In my teacher's hand: "Sincerity, uprightness, compassion."

IV. The Unity of the Contradiction: Why Cultivate the Mind Yet Return

Having understood the general outline and the code, we can finally face that core contradiction: since the goal of practice is to return to the True Mind, to return to Suchness, why does Teacher Liao choose to return to the human world?

This seeming logical conflict is in fact two different dimensions of life-realm—one is the clarity of "departing from aspect," the other the ease of "entering the play."

The Purpose of Practice: Gaining the Qualification of a Player

To untie this contradiction, one must first clarify a key point: the purpose of practice is not to flee the world but to gain the qualification of a player who is absolutely free within this world.

People feel life is a sea of suffering because they are lost in the script, mistaking themselves for that suffering role. The core engineering of "focusing on oneself, cultivating oneself well" lies in peeling consciousness apart from the True Mind. When, through practice, we reach the state of single-mindedness without distraction and equality-and-balance, we are no longer puppets dragged along by karma but the director and actor who grasp the script.

Life is like a play; while acting, act to the full. Where is good? Where is bad? The left hand plays against the right; on waking, the same Self, the same work. The first step of practice is to wake up. Only one who has woken up knows this is a play, and only such a one is qualified

人身的珍貴：稀缺的體驗器

為什麼做人太好玩了？這涉及物理上的稀缺性。

在宇宙演化光譜中，佛是 10 兆度的高頻能量，雖然圓滿但處於止態，無苦無樂。而人是能量降頻至 1000 度以下的物質顯化。只有擁有了這個沉重的肉身，我們才能具體地感受到酸甜苦辣、愛恨情仇。人身難得，是經過十劫才得人身，太殊勝難得了。這個肉身載體是極為珍貴的體驗器——天上的神與佛雖然能量高，但缺乏肉身的觸感與痛感，無法進行深刻的質能互換體驗。因此，來到地球做人，就像是高維度存有搶著進入的遊樂場或高階訓練營。沒有這個身體，就無法了業了緣。

被動與主動：業力與願力的本質區別

這就是解開矛盾的最關鍵鑰匙：被業力牽引與乘願再來的本質區別。

凡夫的輪迴是被動的。因為還有未了的債與未斷的情，死後被引力自動牽引去投胎，這是不自由的，是受苦的。覺者的重來是主動的。廖老師之所以說下輩子還要來，是因為他已經看透並掌握了生死機制——他不是因為還債而來，而是為了體驗與服務而主動登入遊戲。

生死已悟透的覺者，不著生死存亡的幻相。覺者在輪迴轉世過程中，一定是清楚明白所為何來，叫發大願者，是心甘情願的主動安排。

to say this play is “fun.” If one is still chased by a tiger in a dream, that is a nightmare, by no means fun.

The Preciousness of the Human Body: The Scarce Experienter

Why is being human so much fun? This touches physical scarcity.

In the spectrum of cosmic evolution, Buddha is high-frequency energy of 10 trillion degrees—though complete, it dwells in the still state, with no pain and no joy. The human is the material manifestation of energy lowered below 1,000 degrees. Only by possessing this heavy flesh can we concretely feel the sour, sweet, bitter, and pungent, the love, hate, and passion. The human body is hard to obtain, won only after ten kalpas—too sublime and rare. This flesh vehicle is an exceedingly precious experienter—gods and Buddhas in the heavens, though high in energy, lack the touch and pain of flesh and cannot undergo deep mass-energy-exchange experience. Therefore coming to Earth to be human is like a playground or advanced training camp that high-dimensional beings scramble to enter. Without this body, one cannot clear karma and resolve affinity.

Passive and Active: The Essential Difference Between Karma and Vow

This is the most critical key to untying the contradiction: the essential difference between being drawn by karma and returning by the power of vow.

The ordinary person's reincarnation is passive. Because there are still unsettled debts and unsevered emotions, after death one is automatically drawn by gravity to take rebirth—this is unfree, this is suffering. The awakened one's return is active. The reason Teacher Liao says he will come again in the next life is that he has seen through and grasped the mechanism of life and death—he comes not to repay debt but actively logs into the game to experience and to serve.

The awakened one who has seen through life and death is not attached to the illusion of life-death and survival. In the process of reincarnation and rebirth, the awakened one surely

這兩者並不矛盾，而是互為因果。因為修好自己，我們從無明的「迷」轉為清醒的「覺」，不再被因果律被動輾壓；所以做人好玩，我們獲得了免死金牌，可以帶著欣賞與遊戲的心態，重新投入這個波瀾壯闊的地球遊樂場，享受每一個當下的苦與樂。這就是所謂的「遊戲人間」——不是因為無知而享樂，而是因為全知而無畏。

五、大願的實踐：以命換命，以法傳法

廖老師的大願在執行層面上，是將高維度的佛法轉化為凡人可用的技術，讓不分宗教的有緣人都能共享法益。

在法門的普傳上，他發願將「一心不亂」、「長音聖號」推廣至世界五大洲。這是他認為世間失傳的心法大秘密，能起死回生、通達心意，是幫助眾生離苦得樂的具體方法。他同時推廣「你是佛、我是佛、大家都是佛」的三句偈。這不只是口號，而是地藏王菩薩四十八大願的實踐版。透過這三句偈，對內自我發願，對外超渡眾生，建立絕對的平等觀。

在慈悲的實踐上，廖老師的大願包含了一種極致的犧牲——以生命供養眾生。他提到自己擁有「換器官」的絕活，這實際上是將自己的陽壽過戶給急需的人。這需要震動天地的大無畏慈悲，隨時準備失去生命。他在過去二十年間已送出二十四年的壽命給有緣人，自己隨時準備走人。這種損己利他且不求回報的行為，是他對「無我」的終極實證。

knows clearly what they come for—this is called one who makes a great vow, a willing and active arrangement.

These two do not contradict but are mutually cause and effect. Because of cultivating oneself well, we turn from the ignorant “delusion” into the clear “awareness,” no longer passively crushed by the law of causation; therefore being human is fun, we gain the death-exempting token, and can, with an attitude of appreciation and play, re-enter this turbulent earthly playground and enjoy each present moment’s bitterness and joy. This is what is called “playing within the human world”—not enjoying out of ignorance but being fearless out of full knowledge.

V. The Practice of the Great Vow: Exchanging Life for Life, Transmitting Dharma by Dharma

Teacher Liao’s great vow, on the level of execution, is to convert high-dimensional Dharma into a technique usable by ordinary people, so that those with affinity, of whatever religion, may share the benefit of the Dharma.

In the universal transmission of the method, he vowed to spread “single-mindedness without distraction” and the “Long-Tone Sacred Sound” to the five great continents of the world. This he regards as the great lost secret mind-method of the world, able to bring the dead back to life and reach through to the mind’s intent—a concrete method to help beings leave suffering and attain joy. He likewise promotes the three-line verse “You are Buddha, I am Buddha, everyone is Buddha.” This is not merely a slogan but a practical version of the forty-eight great vows of Kṣitigarbha Bodhisattva. Through this three-line verse, inwardly making a self-vow, outwardly delivering beings, one establishes an absolute view of equality.

In the practice of compassion, Teacher Liao’s great vow contains an ultimate sacrifice—offering his own life to sustain beings. He mentions that he possesses the special skill of “changing organs,” which is in fact transferring his own yang-lifespan to those in urgent need. This requires a great fearless compassion that shakes

六、不喝孟婆湯：意識延續的技術操作

常人之所以在投胎後遺忘前世，是因為靈魂進入肉體時，因頻率落差過大導致資訊斷層，這就是所謂的「隔陰之迷」。廖老師之所以能自信地宣告下一世不喝孟婆湯，並非依賴特權，而是透過精確的定力修持與願力導航，將意識頻率鎖定在恆定狀態，從而實現對生命延續性的絕對掌控。

首先必須理解記憶儲存在何處。真實的記憶並非儲存在大腦皮層，而是烙印在靈魂深處的阿卡西記錄中，大腦僅是負責接收與解碼的終端機。一般人在死亡時，因恐懼、執著與業力的牽引，意識陷入混亂，導致靈魂與新肉體結合時，無法將舊有的高頻資訊下載到新的大腦硬體中——這就是「喝了孟婆湯」的物理真相。

廖老師能做到不遺忘，是因為他透過長期的修練，將意識從不穩定的顯意識與潛意識層次，提升至穩定的集體意識乃至真心層次。他在世時便已清楚知曉前幾世的點滴，這種能力源於他打開了松果體與宇宙資訊場連線。對他而言，死亡只是換一件衣服，內在的「我」始終清醒，既然意識從未斷線，自然沒有遺忘的問題。

heaven and earth, ready at any moment to lose his life. Over the past twenty years he has already given away twenty-four years of lifespan to those with affinity, himself ready to depart at any time. This act of harming oneself to benefit others without seeking return is his ultimate verification of “no self.”

VI. Not Drinking Meng-po Soup: The Technical Operation of the Continuity of Consciousness

The reason ordinary people forget their past lives after rebirth is that, as the soul enters the flesh, the excessive frequency gap causes an information rupture—this is the so-called “veil-of-rebirth forgetting.” The reason Teacher Liao can confidently declare that he will not drink Meng-po soup in the next life is no reliance on privilege but, through precise concentration-cultivation and the navigation of vow-power, locking the frequency of consciousness in a constant state, thereby achieving absolute mastery over the continuity of life.

First one must understand where memory is stored. True memory is not stored in the cerebral cortex but is branded in the Akashic records deep in the soul; the brain is merely the terminal responsible for receiving and decoding. At death, the ordinary person, because of fear, attachment, and the pull of karma, falls into a chaos of consciousness, so that when soul and new flesh combine, the old high-frequency information cannot be downloaded into the new brain-hardware—this is the physical truth of “drinking Meng-po soup.”

Teacher Liao can avoid forgetting because, through long cultivation, he has raised consciousness from the unstable levels of the conscious and subconscious mind to the stable level of collective consciousness and even the True Mind. While alive he already knew clearly the fragments of his previous lives; this ability springs from his opening the connection between the pineal gland and the universe's information field. For him, death is merely changing a garment; the inner “I” is always clear. Since consciousness was never disconnected, naturally there is no problem of forgetting.

核心技術在於「一心不亂」。這不僅是唸誦長音聖號的方法，更是一種將精神能量高度聚焦的物理狀態。在世時每天堅持修練，將唸佛轉化為無雜念的「念」，練就了深厚的定力。這種定力像是一道強力的雷射光，能穿透生死的迷霧。當肉體毀壞時，常人隨業力流轉，而覺者則能保持「一念不生」或「止於一」的清淨狀態。這個「一」就是他設定好的導航頻率。因為心無雜念，就不會被中陰界的幻相所迷惑，也不會被雜亂的磁場干擾，從而能攜帶完整的靈魂資訊，直接進入下一世的載體。

常唸聖號，早晚會打開松果體，過去多世記憶都會陸續浮現。既然在世時就能透過定力提取前世記憶，那麼在轉換肉體時，保持這份連結便成為一種可操作的技術，而非運氣。

除了定力，大願是另一個關鍵變數。一般人的轉世是被動的，受業力牽引，不由自主地去償還債務；而覺者的轉世是主動的，受願力驅動，是為了完成未竟的渡眾使命。

宿命不可改，因已造；但運可以改。對於一個覺悟者而言，他已經從被動的受報者轉變為劇本的編劇者。他不喝孟婆湯，是因為他不需要透過遺忘來逃避痛苦或重新洗牌——他是帶著任務來的，記憶是他執行任務的必要工具。

七、獨善與兼善：修行的先後次第

這裡必須回應一個可能的質疑：在官方網站資料庫中可發現，廖老師常常一方面教導學生「自掃門前

The core technique lies in “single-mindedness without distraction.” This is not only the method of chanting the Long-Tone Sacred Sound but a physical state of highly focusing spiritual energy. Practicing daily while alive, converting the recitation of the Buddha’s name into a “holding-in-mind” without scattered thought, he trained a deep concentration-power. This concentration is like a powerful laser, able to penetrate the fog of life and death. When the flesh is destroyed, the ordinary person flows along with karma, while the awakened one can maintain the pure state of “not a single thought arising” or “resting at one.” This “one” is the navigation frequency he has set. Because the mind has no scattered thought, it is not deluded by the illusions of the intermediate state, nor disturbed by chaotic magnetic fields, and so can carry complete soul-information directly into the vehicle of the next life.

Chanting the Sacred Sound often will, sooner or later, open the pineal gland, and the memories of many past lives will surface one after another. Since one can extract past-life memory through concentration while alive, then maintaining this connection while changing flesh becomes an operable technique, not luck.

Apart from concentration, the great vow is another key variable. The ordinary person’s rebirth is passive, drawn by karma, involuntarily going to repay debt; the awakened one’s rebirth is active, driven by vow-power, in order to complete the unfinished mission of delivering beings.

Fate cannot be changed, for the cause is already made; but luck can be changed. For one who has awakened, he has already turned from the passive receiver-of-retribution into the scriptwriter of the script. He does not drink Meng-po soup because he need not, through forgetting, evade pain or reshuffle the deck—he comes with a mission, and memory is the necessary tool for executing the mission.

VII. Perfecting Oneself and Perfecting Others: The Sequence of Practice

Here a possible objection must be answered: in the official-website database, one can find

雪」、「沉默是金」，另一方面自己卻選擇再來人間渡眾，這不是雙重標準嗎？

答案是否定的。這並非雙重標準，而是溺水者與救生員在物理狀態上的本質區別。

絕大多數人尚處於業力糾纏的耗能狀態。在物理上，凡夫的生命能量是發散且微弱的。當我們試圖去管閒事、去干涉別人的因果時，我們並不是在度人，而是在製造量子糾纏。

別人的因果劇本與你這個「我」百分之百無關。若強行介入，非但幫不了對方，反而會讓雙方的磁場混亂，形成共業。沉默是為了關閉能量的洩漏口，讓精神能量能夠內聚、升級；「自掃門前雪」並非冷漠，而是不製造新的債務。只有先將自己的業力清償乾淨，達到無債一身輕的狀態，才有資格談下一步。若連自己都還在輪迴的苦海中掙扎，伸手救人只會兩個人一起沉下去。

那麼，為什麼已經修證有成、可以一了百了的覺者，卻選擇要回來？這取決於主動權的掌握。

凡夫的輪迴是被動的，是被未了的業力與慾望牽引，不由自主地投胎；而覺者的再來是主動的，是基於願力而非業力。對於已經開悟的人來說，娑婆世界不再是苦海，而是一個遊樂場或道場。既然熟門熟路，何必去天堂發呆？他已經預設好了下一世的劇本，甚至不喝孟婆湯，保留記憶。這種再來，不是受苦，而是帶著覺知來玩一場高維度的遊戲。這兩者並不矛盾，而是修行的先後次第：

that Teacher Liao often, on one hand, teaches students to “sweep the snow before one’s own door” and that “silence is golden,” while on the other hand he himself chooses to return to the human world to deliver beings—is this not a double standard?

The answer is no. This is no double standard but the essential difference, in physical state, between a drowning person and a lifeguard.

The vast majority of people are still in the energy-consuming state of karmic entanglement. Physically, the life-energy of the ordinary person is scattered and weak. When we try to meddle in others’ affairs and interfere in others’ cause and effect, we are not delivering people but manufacturing quantum entanglement.

Another’s causal script is 100% unrelated to this “I” of yours. Forcing intervention not only cannot help the other but instead throws both sides’ magnetic fields into chaos, forming shared karma. Silence is to shut off the leak of energy, letting spiritual energy gather inward and upgrade; “sweeping the snow before one’s own door” is no coldness but the manufacturing of no new debt. Only by first settling one’s own karma clean, reaching the state of “no debt, free and light,” is one qualified to speak of the next step. If one is still struggling in the sea of suffering of reincarnation, reaching out to save another only sinks both together.

Then why does the awakened one, having attained realization and able to settle everything once and for all, choose to come back? This depends on the grasp of initiative.

The ordinary person’s reincarnation is passive, drawn by unsettled karma and desire, involuntarily taking rebirth; the awakened one’s return is active, based on vow-power rather than karma. For one who has awakened, the Sahā world is no longer a sea of suffering but a playground or training ground. Since one knows the route well, why go to heaven and stare blankly? He has preset the next life’s script, even not drinking Meng-po soup, keeping his memory. This return is not suffering but coming to play a high-dimensional game with awareness. These two do not contradict but are the sequence of

階段一：自度——學生與凡夫必須自掃門前雪，透過沉默與專注，切斷外緣糾纏，集中能量將自己的業障消除，將習性改掉。

階段二：度他——當能量具足、生死自在時，便可倒駕慈航。這時的入世不再是為了還債，而是為了服務與體驗。

廖老師之所以能灑脫地說要再來，是因為他已經做到了自性自渡，拿回了生命的主導權。他教導我們沉默與自律，正是為了讓我們有一天，也能像他一樣，擁有想來就來、想走就走的絕對自由。

八、覺者的不黏鍋：動態中的絕對清淨

既然覺者選擇再來人間服務眾生，如何能在服務的同時不產生新的業力糾纏？這涉及一套精密的能量守恆運作。

凡夫之所以「黏鍋」，是因為心中有「我」與「他」的二元對立，進而產生了施恩、期待或虧欠的磁場。覺者之所以清淨，是因為他看透了宇宙的物理實相——「我」是一個「自己」的分身，眾生也是「自己」另一個分身，我與眾生都是同一個「自己」。

在這種「一合相」的視角下，覺者服務眾生，本質上就像是左手幫右手。左手幫右手擦藥，不會要求回報，也不會覺得自己偉大，更不會產生糾纏的債務關係。當我們明白宇宙中每一個「我」都是「自己」真心創造的分身時，服務就變成了自體內部的能量流動——沒有施者，沒有受者，自然也就沒有了功德與業力的附著點。

practice:

Stage one: self-deliverance—students and ordinary people must sweep the snow before their own door, through silence and concentration severing external entanglement, gathering energy to clear their own karmic obstacles and change their habits.

Stage two: delivering others—when energy is sufficient and one is free over life and death, one may steer the compassion-ship back. This entering of the world is no longer to repay debt but to serve and to experience.

The reason Teacher Liao can say with such ease that he will return is that he has already accomplished self-nature saving itself and reclaimed the leadership of life. He teaches us silence and self-discipline precisely so that one day we too, like him, may possess the absolute freedom of coming when we wish and going when we wish.

VIII. The Awakened One's Non-Stick Pan: Absolute Purity Within Motion

Since the awakened one chooses to return to serve beings in the human world, how can he, while serving, produce no new karmic entanglement? This involves a precise operation of energy conservation.

The reason ordinary people “stick to the pan” is that there is dual opposition of “I” and “other” in the mind, producing the magnetic field of conferring favor, expecting, or owing. The reason the awakened one is pure is that he has seen through the universe's physical reality—“I” am an avatar of the “Self,” beings too are another avatar of the “Self,” and I and beings are all the same “Self.”

From this view of “the single composite aspect,” the awakened one's serving of beings is in essence like the left hand helping the right. The left hand applying medicine to the right does not demand return, does not feel itself great, still less produces an entangled debt relationship. When we understand that every “I” in the universe is an avatar created by the True Mind of the “Self,” service becomes an internal flow of energy within one body—no giver, no receiver, and naturally no attachment-point for merit or

凡夫的互動多是被動的還債或索債，帶有強迫性的磁場，因此容易沾黏。覺者的服務則是主動的願力——被動是業，主動是願。覺者是乘願再來，視服務為一種自願的遊戲設定。

這種運作模式被稱為「無功無德」。因為是自願的義工，所以沒有債權人與債務人的關係。做完事後心裡不留痕跡，不覺得自己做了什麼好事，也不期待對方的感謝。這種無所求的狀態，在物理上切斷了能量回流的迴路，使得覺者像光一樣穿透物質世界，發光發熱卻不留下陰影。

在具體的互動過程中，覺者嚴格執行一套能夠將能量瞬間歸零的程式：**100% 接受、100% 享受、100% 放下**。

無論來到面前的是順境還是逆境，是感恩還是怨懟，覺者都將其視為自己過去種下的因成熟了，或者是劇本設定的體驗，因此全然臣服，不抗拒，不產生反作用力。在服務的當下全情投入，無論是苦是樂，都視為平等的物理訊號——因為不貼上好壞的標籤，所以不會產生貪愛或嗔恨的黏著。事情一結束，立刻執行格式化，將這段經歷從意識中徹底清除，不留回憶，不留懸念。

這叫「船過水無痕」——前一秒全力以赴，後一秒空空如也。這種極致的斷捨離，確保了沒有任何殘留的能量可以發芽成為未來的業力，從而達到了「片葉不沾身」的清淨。

九、覺者的去處：無所從來，亦無所去

karma.

Ordinary people's interactions are mostly passive debt-repaying or debt-claiming, carrying a compulsory magnetic field, and therefore easily adhere. The awakened one's service is active vow-power—the passive is karma, the active is vow. The awakened one returns by the power of vow, regarding service as a voluntary game setting.

This mode of operation is called “no merit, no virtue.” Because it is a voluntary volunteering, there is no creditor-debtor relationship. After finishing the task, the mind leaves no trace, does not feel it has done a good deed, nor expects the other's thanks. This state of seeking nothing physically severs the loop of energy flowing back, making the awakened one like light penetrating the material world, shining and giving warmth yet leaving no shadow.

In the concrete process of interaction, the awakened one strictly executes a program that can instantly return energy to zero: **100% acceptance, 100% enjoyment, 100% release.**

Whether what comes before him is smoothness or adversity, gratitude or grievance, the awakened one regards it as the ripening of a cause he himself planted in the past, or an experience set by the script, and therefore fully surrenders, does not resist, produces no reaction force. In the present moment of service he invests fully; whether bitter or joyful, he regards it as an equal physical signal—because he attaches no label of good or bad, he produces no adhesion of craving or hatred. The instant the matter ends, he immediately executes formatting, thoroughly clearing this experience from consciousness, leaving no recollection, leaving no suspense.

This is called “the boat passes, the water leaves no trace”—the previous second giving his all, the next second utterly empty. This ultimate cutting-off-and-letting-go ensures that no residual energy can sprout into future karma, thereby attaining the purity of “not a leaf clinging to the body.”

IX. The Awakened One's Destination: Nowhere Come From, Nowhere Gone To

最後，我們必須回答一個終極問題：當覺者選擇登出這場遊戲時，他們去了哪裡？

在物理佛學的體系中，生死被定義為意識頻率的轉換與載體的更替。既然生命是一場由真心投射出的全息電影，那麼當覺者登出時，他們並非去了一個地理位置上的天堂或地獄，而是經歷了一場能量狀態的躍遷與維度的回歸。這是一個從分裂回歸合一，從動靜回歸止的物理過程。

覺者最終的去處，名為「心」，亦即「自己」。這不是一個空間概念，而是一種能量狀態。宇宙的演化是由心分裂出心能與心力，進而產生了意識宇宙與我們所處的物質世界。凡夫迷失在意識的波浪中，認為「我」是獨立的個體；而覺者則看透了這場戲，明白「我」只是「自己」的分身。當覺者登出時，他們將「我」與「自己」合而為一。這就像一滴水回到了大海，或者更精確地說，是光回到了光源。

這是一種「無餘涅槃」的狀態，在那裡，沒有時間、沒有空間，只有永恆的止與圓滿俱足的存在。此時，覺者不再受因果律的牽引，因為因果是意識界的產物，而真心超越了因果。

如果用物理學的能量單位來量化這個去處，覺者的登出是一場巨大的升頻：人類能量在 1000 度以下，受困於細胞與物質肉體；神鬼能量約 5 萬度，處於分子界；菩薩能量約 3000 億度；羅漢能量約 6 兆度；佛能量約 10 兆度；如來能量高達 100 兆度。

覺者在世時透過一心不亂的修練，將物質慾望轉化為精神能量。當肉體報廢時，他們不再滯留於低頻的中

Finally, we must answer an ultimate question: when the awakened one chooses to log out of this game, where do they go?

In the system of physical Buddhism, life and death are defined as the conversion of conscious frequency and the changing of the vehicle. Since life is a holographic film projected by the True Mind, then when the awakened one logs out, they do not go to a geographical heaven or hell but undergo a leap of energy state and a return of dimension. This is a physical process of returning from division to union, from motion-and-stillness to stillness.

The awakened one's final destination is named "mind," that is, the "Self." This is no spatial concept but an energy state. The evolution of the universe is mind splitting out mind-energy and mind-force, thereby producing the universe of consciousness and the material world we inhabit. The ordinary person is lost in the waves of consciousness, believing "I" is an independent individual; the awakened one has seen through this play and understands "I" is merely an avatar of the "Self." When the awakened one logs out, they merge "I" and "Self" into one. This is like a drop of water returning to the sea, or, more precisely, light returning to the light source.

This is a state of "remainderless nirvana," where there is no time, no space, only eternal stillness and inherently complete existence. At this point, the awakened one is no longer drawn by the law of causation, because cause and effect is a product of the conscious realm, and the True Mind transcends cause and effect.

If we quantify this destination by the energy units of physics, the awakened one's logout is an immense frequency-raising: human energy is below 1,000 degrees, trapped by cells and the material flesh; god-and-ghost energy is about 50,000 degrees, in the molecular realm; bodhisattva energy is about 300 billion degrees; arhat energy about 6 trillion degrees; Buddha energy about 10 trillion degrees; Thus-Come energy as high as 100 trillion degrees.

The awakened one, while alive, through the cultivation of single-mindedness without distrac-

陰界，而是直接以光體的形式，回歸到與其能量相應的維度。若是修證圓滿，便是直接回歸到 100 兆度的如來本心，成為純粹的光與愛，無形無相，卻遍滿虛空。

tion, converts material desire into spiritual energy. When the flesh is scrapped, they no longer linger in the low-frequency intermediate state but directly, in the form of a light-body, return to the dimension corresponding to their energy. If realization is complete, they return directly to the 100-trillion-degree original mind of the Thus-Come, becoming pure light and love, formless and aspect-less, yet pervading the void.



■ 吾師手筆：「一心不亂」。

然而，回歸真心並不意味著永遠消失。覺者擁有凡夫所沒有的絕對選擇權。凡夫是受業力牽引，被迫輪迴，不由自主地投胎去還債；覺者則是受願力驅動，主動選擇是否再來。

廖老師明確表示，他雖然已經看透生死，但他選擇再來。這不是因為他還沒修好，而是因為他覺得這個娑婆世界好好玩，並且為了完成渡眾的承諾。對於覺者

■ *In my teacher's hand: "Single-mindedness without distraction."*

Yet returning to the True Mind does not mean disappearing forever. The awakened one possesses an absolute power of choice that the ordinary person lacks. The ordinary person is drawn by karma, forced to reincarnate, involuntarily taking rebirth to repay debt; the awakened one is driven by vow-power, actively choosing whether to return.

Teacher Liao states clearly that although he has seen through life and death, he chooses to return. This is not because he has not yet culti-

而言，人間不再是苦海，而是一個遊樂場或實驗室。他們可以隨時從真心宇宙登入意識宇宙，穿上肉體這件戲服，扮演各種角色。這叫「遊戲人間」。不同的是，他們入戲但不迷戲，清楚知道這是一場夢，隨時可以醒來。

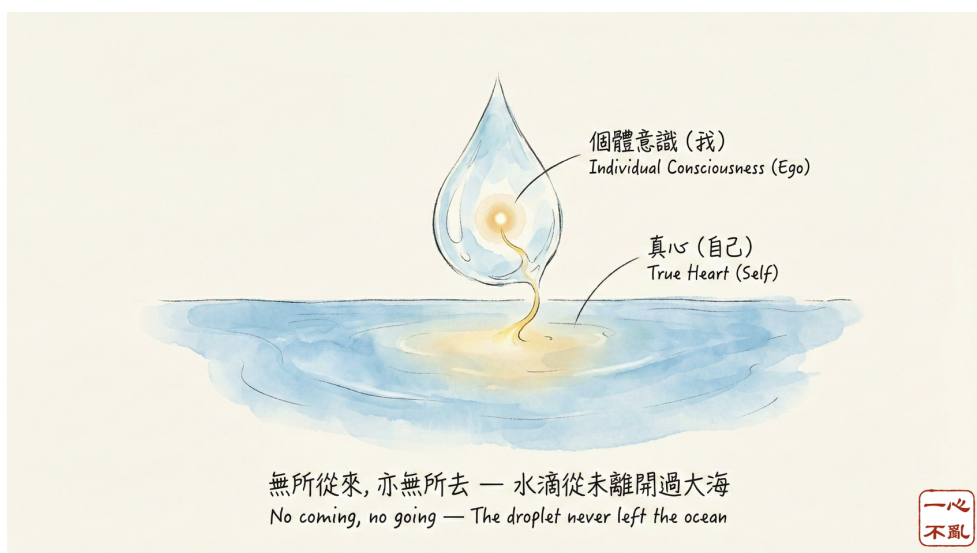
最終，所謂的「去哪裡」，在覺者的視角中是一個偽命題。因為「心」無所不在。覺者明白，宇宙萬物都是自己心識的變現。既是自己創造了宇宙，自己就在宇宙的每一個角落。

當我們問覺者去哪裡時，就像是在問：鏡子裡的影像消失後去了哪裡？影像雖然消失了，但鏡子始終如如不動。覺者只是從顯化的狀態，回歸到了潛在的本體，隨時準備在因緣具足時，再次以光的形式，投射出新的生命篇章。

vated well but because he feels this Sahā world is so much fun, and in order to fulfill his promise to deliver beings. For the awakened one, the human world is no longer a sea of suffering but a playground or laboratory. They can at any time log in from the True-Mind universe to the universe of consciousness, put on the costume of the flesh, and play various roles. This is called “playing within the human world.” The difference is that they enter the play but are not deluded by it, knowing clearly this is a dream, able to wake at any time.

In the end, the so-called “where to go,” in the awakened one’s view, is a false proposition. Because “mind” is everywhere. The awakened one understands that all things in the universe are the manifestation of their own mind-consciousness. Since the Self created the universe, the Self is in every corner of the universe.

When we ask where the awakened one goes, it is like asking: after the image in the mirror vanishes, where does it go? Though the image vanishes, the mirror is always thus-thus unmoving. The awakened one merely returns from the manifested state to the latent substance, ready at any time, when cause and condition are sufficient, to project once again, in the form of light, a new chapter of life.



■ 覺者回歸真心如水滴融入大海。

■ The awakened one returns to the True Mind as a water drop merges into the sea.

十、一場神聖的遊戲

X. A Sacred Game

廖老師的大願，本質上是一場知行合一的宇宙實驗。他不求成佛後的安逸，而是選擇在不完美的世間，一遍又一遍地演繹完美，直到所有眾生都能認出自己本來的面目。

他的再來，是願力勝過業力的實證。他視死亡為涅槃樂，視重生為出公差。他選擇不留在天堂享福，而是帶著清淨心與大願，立即重返人間這個道場，因為對他而言，哪裡有眾生需要，哪裡就是他的淨土。

這就是所謂的「遊戲人間」——一場神聖、莊嚴且充滿大愛的遊戲。這也是「你是佛、我是佛、大家都是佛」的終極實踐。

順著吾師的大願，我們回到本書的開頭，開頭曾說，這是一本指向月亮的樂譜。現在，您看呀，月亮一直都在那裡，從未離開，也從未靠近。它就是你，就是我，就是那個從未迷失過的「自己」。

廖氏行合十。

Teacher Liao's great vow is in essence a cosmic experiment of the unity of knowing and doing. He seeks not the ease after becoming Buddha but chooses, in this imperfect world, to enact perfection again and again, until all beings can recognize their own original face.

His return is the verification that vow-power surpasses karma. He regards death as the joy of nirvana and rebirth as going out on official business. He chooses not to stay in heaven enjoying blessings but, carrying a pure mind and a great vow, to return at once to this training ground of the human world, because for him, wherever beings need him, there is his pure land.

This is what is called “playing within the human world”—a sacred, solemn game full of great love. This is also the ultimate practice of “You are Buddha, I am Buddha, everyone is Buddha.”

Following my teacher's great vow, we return to the beginning of this book. The beginning said this is a moon-pointing score. Now, look—the moon was always there, never leaving and never drawing near. It is you, it is me, it is that “Self” that was never once lost.

Liaoshih Hsing presses palms together.



■ 感恩廖家騰老師與崔萍師母。

■ *With gratitude to Teacher Liao Chia-teng and his wife, Tsui Ping.*