

# Mastery and Unhinderedness in the Dharma (Dharma-vaśitā)

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When you attain mastery and unhinderedness in the Dharma, the arising of afflictions (\*kleśas\*) brings you no fault; in fact, there is even merit.

What does it mean to be unhindered in the Dharma? It means you precisely and meticulously know what kinds of disasters are caused by greed (\*rāga\*), anger (\*dveṣa\*), ignorance (\*moha\*), arrogance (\*māna\*), and doubt (\*vicikitsā\*), and exactly how they destroy all of your good deeds and virtuous roots (\*kuśala-mūla\*). Knowing this precisely and meticulously is considered "knowing things as they truly are" (\*yathābhūta-jñāna\*), but this is merely "realization/verification" (證, \*abhisamaya\*), not yet "attainment" (得, \*prāpti\*).

What, then, is considered attainment? Take a doctor's prescription, for example. Many medicines possess toxic properties and can have a destructive effect on the body. Consider broad-spectrum antibiotics—they can help you eliminate inflammation in the body. However, if a healthy person constantly takes antibiotics, what is the result? All the beneficial bacteria in the body are annihilated. Since these beneficial bacteria provide eighty to ninety percent of the essential materials the body needs, without them, how long could you survive in such a state? This is why a doctor cannot prescribe medicine indiscriminately. Some medicines can cure diseases, but if applied inappropriately, the resulting consequences are more severe than the disease itself. For a doctor, being able to precisely prescribe the right medicine for the corresponding illness embodies the principle of being unhindered in the Dharma.

Using this example, reflect further: Greed, anger, ignorance, arrogance, and doubt are harmful and of no benefit to people. How can one give rise to these afflictions and transform them into something that is beneficial and harmless to oneself and to all sentient beings (\*sattvas\*)? If you can apply them freely and unhindered, that is considered "attainment." Combined with the aforementioned "realization," the two together are called "realization and attainment" (\*adhigama\*). That is to say, you have truly realized what afflictions ultimately are, and you can precisely utilize these afflictions to create outcomes that are beneficial to both yourself and others.

Suppose you gain personal benefit through someone else's situation, and you awaken to the destructive effects of greed. That is merely one single point among countless forms of greed. The destructive power of greed is four-dimensional and multi-faceted. You have only seen a single point, and even the one-dimensionality of that single point has not been fully articulated.

No matter what flavor of greed you indulge in, it causes absolute harm to your body. You must theoretically and practically verify exactly what this harm is and how it harms you—this is the "realization" emphasized in Buddhism.

Once we have completely verified this ourselves, we then guide sentient beings to verify it—theoretically, practically, and through their own profound personal experience. Then, regarding greed, you have reached the state of realization.

As for "attainment": Suppose you want a certain type of sentient being to awaken by watching you rapidly destroy your own body. You clearly know the pain generated during the process of destruction, the pain of the final result, and even the pain at the moment of death. You express this truthfully and exactly as it is (\*yathābhūtam\*), allowing sentient beings to genuinely see it and feel it, thereby triggering their awakening. If you can do this, you are considered unhindered in the Dharma.

In the \*Avataṃsaka Sūtra\* (Flower Ornament Scripture), during Sudhana's visits to the fifty-three spiritual friends (\*kalyāṇamitra\*), there is a spiritual friend who constantly engages in exactly this kind of practice.

When true Bodhisattvas wish to benefit sentient beings, they must display things exactly as they are. This is also one of the Buddha's abilities: to open, demonstrate, and reveal.

Everyone is currently using afflictions to self-harm and self-destruct. Once you have clearly understood the specific methods of how this works, you can even deliberately use afflictions to self-harm and self-destruct as a demonstration, allowing sentient beings to awaken to the Tathāgata's wisdom and enter the realm of all Buddhas. This is exactly the purpose of the Buddha's "opening, demonstrating, awakening, and entering" (開示悟入) as expounded in the \*Lotus Sūtra\* (\*Saddharmapuṇḍarīka Sūtra\*)—the goal is to make sentient beings understand.

"Opening and demonstrating" means you must genuinely act it out. For example, when you learn to drive, your driving instructor demonstrates every single movement and tells you why it must be done that way. Therefore, opening and demonstrating is what the Buddha wishes to express; the purpose is for sentient beings to understand and to enter the path. Having the ability to open, demonstrate, awaken, and enter is called being unhindered in the Dharma.

In the Pure Land of Ultimate Bliss (\*Sukhāvatī\*), the Buddha manifests everything. Even the trees, birds, and lotus flowers act as giant screens. They will teach you exactly what stage you are at, where to step, how high to lift your foot, and how much force to use. That is an absolute, ultimate specialized school with highly specialized instruction. By contrast, the teaching method of our Fundamental Teacher (Śākyamuni

Buddha in this world) is expounding the Dharma. He enables you to hear it, and through hearing, you can comprehend all the details. You simply need to execute it perfectly.

First, you must clearly, plainly, precisely, and meticulously understand what the disasters of anger are. At the very least, it destroys your beautiful mind, causing your inner world to suffer, and causing your physical body to suffer. This suffering is not a singular manifestation; your entire body expresses it. This is because, in a state of suffering, your endocrine system works frantically, releasing hormones (such as adrenaline) that spread this pain to every corner of your entire body. It makes you feel pain in a material, physical form, not just on a mental level. The suffering borne by our entire body and mind originates directly from this anger.

If you investigate anger, you will discover that a self-existent anger does not actually exist, because anger itself is rootless. It arises simply because you do not obtain what you greed for—such as failing to grasp onto life, failing to grasp benefits, failing to grasp good food and drink, and so on. It is because your greed was unfulfilled that it transformed into anger; anger does not have a root of its own.

The root of greed, too, cannot be found. If you trace it back to its source, you will find that any single point of greed is nothing but the definitions and labels you have established since childhood. You perceive things as good or bad, right or wrong, true or false; but all phenomena (\*dharma\*) in themselves lack these definitions and labels. There is no inherent good, bad, right, wrong, true, or false. Within this profound "non-existence" (emptiness / \*śūnyatā\*), you have established "existence" (\*bhāva\*).

This fabricated "existence" then forms your greed, which further extends into anger, arrogance, and doubt. By holding these things in your mind, you weave a net of karma (\*karma-jāla\*). You are actively and diligently weaving a net of painful karma, shrouding yourself in suffering.

If you establish your reality based on wrong views (\*mithyā-dṛṣṭi\*), there is only suffering. If you establish it based on right views (\*samyag-dṛṣṭi\*), there is only peace and joy.

What is Right View? It means you must see things exactly as they are (\*yathābhūta-darśana\*). What it is, is simply what it is. Do not add any colored concepts to it; that is, do not mix in even a single drop of anything extra.

When you have Right View, you will have Right Knowledge, Right Intention, Right Speech, Right Action, Right Livelihood, and thus the complete curriculum of the Noble Eightfold Path (\*Ārya-aṣṭāṅgika-mārga\*).

But how is Right View established? This is a crucial point. The methods to establish "seeing things as they truly are" are: (1) Develop your own inherent abilities, so you can see all things as they are. (2) If your inherent abilities are not yet developed, you must constantly rely on the Buddha's teachings (the Dharma), because the Buddha understands it all; he has clearly articulated exactly what all of this ultimately is and how it functions.

If our memory of the teachings is incomplete, unclear, frequently confused, or often forgotten, you will have no way to manifest this Right View. Unable to manifest Right View, you can only perpetuate your inherent wrong views to create suffering and obstacles. You will remain forever shrouded by your painful net of karma, unable to liberate yourself for all eternity.

If you wish for a good outcome, then go and change.

ENDING

See webpage for details

# 得法自在

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“得法自在時，你起煩惱，沒有過失，甚至還有功德<sup>1</sup>。

什麼叫得法自在？在佛法當中說貪嗔癡慢疑分別有什麼樣的禍患，是怎麼樣毀滅你的一切好事，你都精確細緻地知道。精確細緻地知道，算是如實知，僅僅是證，不是得。

怎麼樣算是得？例如醫生所開的藥方，藥很多是有毒性的，都會對身體有破壞作用，比如消炎藥，廣譜的消炎藥就能幫助你，消除身體的驗證，但是，沒有病的人常常吃消炎藥，結果會是什麼樣？身體之內的有益菌全部被毀滅，所有有益菌消滅之後，百分之八九十的東西，身體必須的材料是他們提供的，所有材料都沒有，這種狀態，你還能活多久。為什麼醫生不能隨便給人開藥，有些藥是能治病，但是不恰當的運用，產生的後果比病害嚴重。對於醫生來講能精確地應病與藥就算得法自在的義理。

藉助這個例子，再想，貪嗔癡慢疑對人有害無益，怎麼樣起貪嗔癡慢疑，轉變成為自己對眾生有益無害的。如果你能自在應用就算得，加上前面說的證，連在一起就叫證得。也就是你證得了煩惱究竟是什麼，能精準地運用煩惱去創造對自他有益的事。

你藉助別人的事產生了自利益，你覺悟到貪產生的破壞作用，但是僅此而已，僅僅是無數貪裡面的一個點。貪能產生的破壞作用是四維立體的。你只看到一個點，即使是一個點的一維也沒說全。

無論你貪什麼滋味，對你身體都有絕對的危害，是什麼危害，怎麼樣危害的，你都理論上證實它，實踐上證實它，這就是佛家講究的證。

我們自己完全證明了，再讓眾生去證實它，從理論，實踐上證實它，從切身感受上證實它。那就是對貪你達到了，證的境界。

得，你想讓哪種眾生看到你快速把身體破壞光，從而覺悟，你心裡清清楚楚，它破壞的過程產生的痛苦，結果產生的痛苦，乃至死亡的時候產生的痛苦，你如實地表達出來，讓眾生實實在在見到，感受到，開啟眾生的覺悟，你就算得法自在。華嚴經，善財童子五十三參，有個善知識一直在做這個事<sup>2</sup>。

<sup>1</sup> 佛言：「彌勒！若說菩薩為欲圓滿菩提分故攝取生死，說諸煩惱能為菩薩利益之事。如是辯才諸佛如來之所宣說。何以故？彌勒！此諸菩薩得法自在，所起煩惱無有過失。是為菩薩善巧方便，非諸聲聞緣覺境界。《大寶積經》

<sup>2</sup> 《大方廣佛華嚴經》卷66：「阿那羅王告善財言：

「善男子！於意云何？我若實作如是惡業，云何而得如是果報、如是色身、如是眷屬、如是富贍、如是自在？」「善男子！我得菩薩如幻解脫。善男子！我此國土所有眾生，多行殺、盜乃至邪見，作餘方便不能令其捨離惡業。善男子！我為調伏彼眾生故，化作惡人造諸罪業受種種苦，令其一切作惡眾生見是事已，心生惶怖，

真正菩薩利益眾生，都要如實展現，這也是佛的能力之一，**開演示現**。

每個人都在藉助煩惱，自殘自害，自我毀滅。具體的方式方法你都搞清楚了，甚至你完全還可以藉助煩惱自殘自害，自我毀滅，依此演示出來，讓眾生能覺悟，如來的智慧，能進入諸佛的境界，這就是妙法蓮華經講的佛開示悟入的目的，就是讓眾生明白。開示，就是你要實實在在的演出來，比如說，你學習開車，教你的教練每一個動作都演示出來，都要告訴你為什麼這樣做，所以說，開示是佛要表達的，目的就是讓眾生能明白，能進入。有能力開示悟入，叫得法自在。

極樂世界，佛就化現一切，甚至樹木鳥，蓮花都像大屏幕一樣，你走到哪一步了，往哪裡走，腳抬多高，用多大力，都會教到，那是絕對的專科學校，絕對的專科教學。對比之下，我們本師的教學就是講法，能讓你聽到，藉助聽到，能讓你領會到所有細節，你完美執行就行了。

首先，你要自己清清楚楚明明白白，精確細緻搞清楚**嗔恨的過患是什麼**，最低限度能破壞你美麗的心靈，讓你內心世界承受痛苦，讓你身體承受痛苦。這種痛苦不是單一的一種表現，是你全身都在表現，因為在痛苦狀態下，內分泌拼命工作，釋放一種激素（腎上腺素等），讓你這種痛苦擴散到整個身體的每一個角落，物質形式的讓你感受痛苦，不僅是精神層面。我們整個身心承受痛苦，就來自於這個嗔恨。你去研究嗔恨，就會發現，根本就不存在著一個嗔恨，因為嗔恨自身是無根的，是因為你與貪不相應而產生的，比如貪命沒貪到，貪利益，貪吃喝美貪到等等。是因為沒有貪到，從而轉成了嗔恨，並不是嗔恨自身有個根源。

**貪的根源，也是找不到的**。你去探索到源頭，就會發現，貪的任何一個點，無非是從小建立的定義，貼的標籤。你認為的好壞對錯是非，但是萬物自身沒有這些定義，沒有這些標籤，沒有所謂的好壞對錯是非。就在這沒有當中，你建立了有。這個有又形成了你的貪，再延伸出來嗔慢疑。把這些東西放在心裡去編織業網，很積極很精進在編織痛苦的業網，讓自己**籠罩**在痛苦當中。

**如果你依邪見去建立的，它只有痛苦。依正見去建立的，只有安樂。**

什麼是**正見**呢？就是你要如實的見，它是什麼就是什麼，不要添加任何一個色彩概念，也就是不要混在進去任何一點一滴的東西。

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心生厭離，心生怯弱，斷其所作一切惡業，發阿耨多羅三藐三菩提意。善男子！我以如是巧方便故，令諸眾生，捨十惡業，住十善道，究竟快樂，究竟安隱，究竟住於一切智地。善男子！我身、語、意未曾惱害於一眾生。善男子！如我心者，寧於未來受無間苦，終不發生一念之意與一蚊一蠅而作苦事，況復人耶！人是福田，能生一切諸善法故。」

阿那羅王有大力勢，能伏他眾，無能與敵；以離垢繒而繫其頂，十千大臣前後圍遶共理王事。其前復有十萬猛卒，形貌醜惡，衣服褊陋，執持器仗，攘臂瞋目，眾生見者無不恐怖。無量眾生犯王教敕，或盜他物，或害他命，或侵他妻，或生邪見，或起瞋恨，或懷貪嫉，作如是等種種惡業，身被五縛，將詣王所，隨其所犯而治罰之。或斷手足，或截耳鼻，或挑其目，或斬其首，或剝其皮，或解其體，或以湯煮，或以火焚，或驅上高山推令墮落，有如是等無量楚毒；發聲號叫，譬如眾合大地獄中。

(CBETA, T10, no. 279, pp. 355c21-356a7)

你有正見，你就會有正知，你就會有正思維，正語，正業，正行，乃至八正道全科了。

但是**正見如何建立**？就是一個至關重要的點。如實見的建立方式，就是：(1) 你自身本具的能力開發出來，你可以如實見一切。(2) 自身能力沒有開發出來，就要時刻佛陀教法，因為佛都清楚了，都清楚說明白了這一切究竟是什麼，是怎麼一回事。

如果我們記得不全，記得不清楚，經常混亂，經常忘記，你沒辦法發揮出來這個正見。發揮不了正見，就只能延續你固有的邪見去創造痛苦，去創造障礙，永遠被你的痛苦業網所籠罩，在裡面永世不得翻身。想好，就去改變吧。