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直指觉性赤见自解

Direct Pointing-Out of Awareness: Naked Seeing and Self-Liberation

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Direct Pointing-Out of Awareness: Naked Seeing and Self-Liberation

一、书名	I. Title
《深法寂静忿怒尊密意自解》中之《直指觉性赤见自解》。	"The Self-Liberation of the Enlightened Intent of the Profound Dharma of the Peaceful and Wrathful Deities": "Nakedly Seeing Awareness Directly, Self-Liberated."
二、敬礼	II. Homage
顶礼觉性自明三身尊。	Homage to the deities of the three kāyas, in whom awareness shines forth by itself.
三、述意	III. Statement of Intent
我将开示《深法寂静忿怒尊密意自解》中之《直指觉性赤裸现见自行解脱》如是直指自己觉性之法，有缘善男子，应善自领悟！	I shall expound the method of directly pointing out one's own awareness, "Nakedly Seeing Awareness Directly, Self-Liberated," from "The Self-Liberation of the Enlightened Intent of the Profound Dharma of the Peaceful and Wrathful Deities." Fortunate sons, understand it well for yourselves!
三昧耶，甲，甲，甲。	Samaya. Gya, gya, gya.
四、直指心性（觉、明、现）	IV. Direct Pointing-Out of the Nature of Mind (Awareness, Clarity, and Manifestation)
唉玛火（奇哉）！一心之内圆满包容了轮回与涅槃，它的本性无始即然，而你却不知道；明和觉从未有间断，而你却不认识；它处处皆无碍显现，而你却不了解。因此，为使你能了解心性的本面而作开示。	Emaho! How wondrous! Within the one mind, saṃsāra and nirvāṇa are perfectly contained. Its nature has been such from beginningless time, yet you do not know it. Clarity and awareness have never been interrupted, yet you do not recognize them. It manifests everywhere without obstruction, yet you do not understand it. Therefore, this teaching is given so that you may understand the original face of the nature of mind.
三世诸佛讲说了八万四千无量法门，除了觉悟此性外过此说者佛未曾说。经典遍满虚空不可计量，究竟教诲只有直指觉性三句话。此现量直指诸佛之密意，既无前行，也无后修，导入之法，即此而已。	The Buddhas of the three times taught the immeasurable eighty-four thousand Dharma gates, yet the Buddhas never taught anything beyond awakening to this nature. The scriptures filling empty space are beyond measure, but the ultimate instruction consists only of three statements that directly point out awareness. This direct pointing-out reveals the secret intent of all Buddhas. There

	are neither preliminary practices nor subsequent cultivation; this alone is the method of introduction.
五、一心	V. The One Mind
吉哈！有缘弟子且谛听！所谓心者颇为广泛传播而声响亮，但对此性不了解或邪解和了解片面，由于未能正确如实了解之故，遂产生了无量的宗派之学说。	Jiha! Fortunate disciples, listen carefully! What is called mind is widely spoken of and much discussed. Yet because this nature is not understood, is understood wrongly, or is understood only partially, and because it is not correctly understood as it truly is, innumerable sectarian doctrines have arisen.
而一般平庸士夫未悟此性，对自己的本面自己不知道，故不断流转于三界六道而受苦。他们皆因不悟自心本性而成过。烦恼的声闻独觉，只了悟无我的一面，虽欲求证悟而不能如实得悟。	Ordinary people who have not awakened to this nature do not know their own original face. Therefore, they continually wander through the three realms and six realms, undergoing suffering. Their fault lies entirely in not awakening to the nature of their own minds. The afflicted śrāvakas and pratyekabuddhas realize only one aspect of selflessness; although they seek realization, they cannot realize it as it truly is.
其他因受各自宗派和理论束缚不能见到心的光明，烦恼声闻独觉执着能所而成障碍，中观执着二谛边见成为障，下三瑜伽执着观想念诵成为障，摩诃阿鲁执着界觉成为障。	Others, constrained by their respective schools and theories, cannot see the luminosity of mind. The afflicted śrāvakas and pratyekabuddhas are obstructed by their attachment to subject and object; Madhyamaka adherents are obstructed by attachment to the extreme views of the two truths; the lower three yogas are obstructed by attachment to visualization and recitation; and Mahā Ati adherents are obstructed by attachment to realm and awareness.
于无二义分之为二而致误，若二不能融合为一不能成佛，因为皆是一心，轮涅本来无分别，若去断离取舍仍流转于轮回。因此现将所作法事一齐放下，指示你一切精华即此赤见觉性自行解脱之法。当你悟到一切法本自大解脱，则知大圆满是圆具一切。	Dividing the nondual meaning into two leads to error. If the two cannot merge as one, Buddhahood cannot be attained, for all is one mind. Saṃsāra and nirvāṇa are originally without distinction; yet if one persists in rejecting and accepting, one continues to wander in saṃsāra. Therefore, now set aside all the practices you have undertaken together, and I shall show you that their entire essence is this practice of nakedly seeing awareness and self-liberation. When you realize that all dharmas are originally greatly liberated, you will know that Great Perfection perfectly encompasses everything.

三昧耶，甲，甲，甲。	Samaya. Gya, gya, gya.
六、名相	VI. Terminology
称之为心者，就是那明明了了。说存在，它却没有一法存在，说根源，它却是轮回苦与涅槃乐种种生起之根源。由于对他的见解不同，始有十一乘门。	That which is called mind is simply lucid knowing. If one says that it exists, not a single dharma exists there; if one speaks of its source, it is the source from which the sufferings of saṃsāra and the joys of nirvāṇa variously arise. Because views of it differ, the gates of the eleven vehicles came into being.
从名相讲它有无穷的名称：有人称它为心性或本心，外道则称它为梵我，声闻独觉则称无我教义，唯识家称之为识，有人称它为般若到彼岸，有人称它为如来藏，有人称它为大手印，有人称它为唯一明点，有人称它为法界，有人称它为一切种，亦有人称它为平常心。	In terms of terminology, it has countless names. Some call it the nature of mind or original mind; non-Buddhists call it Brahman-self; śrāvakas and pratyekabuddhas call it the doctrine of selflessness; followers of Consciousness-Only call it consciousness; some call it prajñā that has gone to the other shore; some call it tathāgatagarbha; some call it Mahāmudrā; some call it the single sphere of light; some call it the dharma realm; some call it the all-ground; and others call it ordinary mind.
七、明空觉性	VII. Awareness of Clarity and Emptiness
现在为你直指进入觉性之法有三要：过去之念不留痕迹而明净，未来之念未曾生起而鲜洁，现在之念住于当下心境不修整造作。	Now, there are three essential points for directly pointing out the method of entering awareness: past thoughts leave no trace and are clear and pure; future thoughts have not yet arisen and are fresh and vivid; present thoughts abide in the present state of mind, without alteration or fabrication.
即此平常的觉了之心，若自己对自己作赤裸观照，观之并无所见，惟有明明亮亮觉性现量赤裸裸地显露出来，并非任何实成，惟有空空洞洞，这明亮和空洞不二，闪闪发光。它既不是常，非任何所成，亦非是断，却又光明灿然。	This very ordinary mind of knowing: when you nakedly observe it for itself, nothing whatever is seen. Only bright awareness, directly present and wholly naked, is revealed. It is not anything substantially existent, but only open emptiness. This brightness and emptiness are nondual, shining and luminous. It is neither permanent, for it is not anything made; nor is it annihilated, for it is brilliantly luminous.
其存在非单一存在，而是多种均能觉了和显明。也并非多种所合成，而是不可分割的独具一味。总之，这唯一的自觉性绝非是从他而有，如此方是直指事物的实际情况。	Its existence is not a single existence, but manifold knowing and clarity. Nor is it composed of many things; it is indivisible and of a single taste. In sum, this sole self-awareness does not arise from another. This is the direct pointing-out of the actual state of things.

八、三身	VIII. The Three Kāyas
在一觉性之中三身无别而完具。因它什么也不生，是空性法身，它的空性本光明亮，是报身，因它能无碍显现一切，是化身，三身是圆具于一心中之体性。	Within a single awareness, the three kāyas are undifferentiated and complete. Because it gives rise to nothing, it is the empty dharmakāya. Because its emptiness is innately bright, it is the sambhogakāya. Because it can manifest everything without obstruction, it is the nirmāṇakāya. The essential nature of the three kāyas is complete within the one mind.
九、本来心性	IX. The Original Nature of Mind
今当用强制直指之法引入此性。	I shall now introduce this nature through a forceful direct pointing-out.
你的当下觉性原本就是如此，它是那不造作而自明，怎么能说你了解心性？对此觉性本来无可修持，你怎么能说修持没有成就？既然你的本觉现量就是这一念，你怎么能说找不到自己的心？就是那个觉明本无间断，你怎么能	Your present awareness is originally just so: it is uncontrived and self-luminous. How can you say that you do not understand the nature of mind? There is originally nothing to cultivate in this awareness; how can you say that cultivation has brought no accomplishment? Since your directly present original awareness is this very thought, how can you say that you cannot find your own mind? That very aware clarity has never been interrupted; how can you
说未见心之本面？心之思维者原本就是它，你怎么能说找不到那个动念者？对它没有任何可以作的，你怎么能说作而无得？本来不须修整，听之任之就可以，你怎么能说无法进入安静？你只要无为无作完全放下就可以，你怎么能	say that you have not seen the original face of mind? The thinker of the mind is originally this very thing; how can you say that you cannot find the one who gives rise to thoughts? There is nothing whatever to be done regarding it; how can you say that doing brings no attainment? It originally needs no adjustment; simply listen and let it be—how can you say that you cannot enter tranquility? You need only be without contrivance or action and let go completely; how can you
说对它无能为力？觉、明、空（现）三者本是无别元成，你怎么能说修之反而无成？本觉是无有因缘自生元成，你怎么能说不能努力精进？念头是当下生起当下即消，你怎么能说无法对治？当下的本性就是	say that you are powerless with regard to it? Awareness, clarity, and emptiness—manifestation—are originally undifferentiated and spontaneously complete; how can you say that cultivation instead brings no accomplishment? Original awareness is self-arisen and spontaneously complete, without causes or conditions; how can you say that diligent effort is impossible? Thoughts arise in the present and vanish in the present; how can you say that

	they cannot be remedied? The present nature is simply
如此，你怎么能说对它不能认识？	thus; how can you say that you cannot recognize it?
十、心性喻	X. Similes for the Nature of Mind
心性真的是空寂无根，自心无实犹如太虚空洞，似与不似不妨观察你自心。不是空性断离之见，那自然智慧真的从本即是光明，自然智慧本身如同太阳的核心，似与不似不妨观察一下自心。	The nature of mind is truly empty and quiescent, without root or basis. One's own mind has no substantial reality, like the open emptiness of space. Whether this seems so or not, examine your own mind. It is not the view of emptiness as annihilation; this natural wisdom is truly luminous from the beginning. Natural wisdom itself is like the heart of the sun. Whether this seems so or not, examine your own mind.
觉性智慧真的相续不断，相续不断好像江河流水不停，似与不似不妨观察一下自心。各种念动真的不可认知，妄念无实好像空中微风难以捉摸，似与不似不妨观察一下自心。	The wisdom of awareness is truly continuous and unceasing, like the uninterrupted flow of a river. Whether this seems so or not, examine your own mind. The movements of various thoughts are truly unknowable; deluded thoughts have no substance, like an intangible breeze in the sky. Whether this seems so or not, examine your own mind.
外境所现真的就是自现，外境自现好象镜中反映影像，似与不似不妨观察一下自心。一切有相真的都是自行解脱，自起自消，好像空中云彩，似与不似不妨观察一下自心。	The appearances of external objects are truly self-appearances, like reflections in a mirror. Whether this seems so or not, examine your own mind. All formed appearances are truly self-liberated: they arise by themselves and dissolve by themselves, like clouds in the sky. Whether this seems so or not, examine your own mind.
十一、心外无法	XI. There Is No Dharma Outside Mind
不属于心之法非别有，除心而外那有能修和所修。不属于心之法非别有，除能行持和所修持外那有其它存在。不属于心之法非别有，除所守三昧戒而外那有其它存在。不属于心之法非别有，除所证果而外那有其它存在。再三观察！仔细观察自己的心。	There is no dharma apart from mind. Apart from mind, where could there be one who cultivates or something cultivated? There is no dharma apart from mind. Apart from practice and what is practiced, where could anything else exist? There is no dharma apart from mind. Apart from the samaya vows one keeps, where could anything else exist? There is no dharma apart from mind. Apart from the fruition one realizes, where could anything else exist? Examine this again and again! Examine your own mind carefully.
十二、性光	XII. The Luminosity of Nature

当你外观虚空时，而心这时已无妄念起动之残余，你再看自心时，亦无妄念起动之起动者，那么，无染的心性清静而光明，这就是你的本觉光明空寂之法身，好似无云晴空升起的太阳，虽无形相却能明确的知道，于此义悟与不悟差别极大。	When you look outward into space and no residue of the stirring of deluded thoughts remains in the mind, then look again at your own mind. If there is likewise no agent that stirs deluded thoughts, the undefiled nature of mind is pure and luminous. This is the luminous and empty dharmakāya of your original awareness, like the sun rising in a cloudless clear sky. Though it has no form, it can be distinctly known. Whether one awakens to this meaning or not makes an immense difference.
十三、自生	XIII. Self-Arising
从本末生而是自生之光明，这是觉性的婴儿，可是却无父母，真希奇！这觉性谁也未造而是自生智慧，真希奇！它既无生也无由而灭，真希奇！它既现量而明在，却无人能见，真希奇！纵然流于轮回也不变坏，真希奇！纵然成佛	From the beginning unborn, yet self-arisen and luminous—this is the child of awareness, yet it has no parents. How wondrous! This awareness was made by no one, yet it is self-arisen wisdom. How wondrous! It neither arises nor ceases through any cause. How wondrous! Though directly present and clear, no one can see it. How wondrous! Though it flows within saṃsāra, it does not deteriorate. How wondrous! Though it becomes a Buddha,
也不增好，真希奇！它是大家都有，却无人知道，真希奇！你还冀望在他处得果，真希奇！它就是你自己，却别处寻找，真希奇！	it does not improve. How wondrous! Everyone possesses it, yet no one knows it. How wondrous! You still hope to obtain fruition elsewhere. How wondrous! It is yourself, yet you seek it elsewhere. How wondrous!
十四、见、修（定）、行、果	XIV. View, Cultivation (Samādhi), Conduct, and Fruition
唉玛！这个当下的本觉明朗而无实质，仅此，即是无上的知见。它是无缘地包容一切而是又离一切，仅此，即是无上的观修。它无造作，是世间放任无拘，仅此，即是无上的行持。它是不求而从本既是元成，仅此，即是无上的证果。	Ema! This present original awareness is clear yet without substantiality. This alone is the unsurpassed view. It embraces everything without conditions, yet is free from everything. This alone is the unsurpassed cultivation. It is uncontrived, free and unrestrained in the world. This alone is the unsurpassed conduct. It is not sought, but has been spontaneously complete from the beginning. This alone is the unsurpassed fruition.
十五、四乘	XV. The Four Vehicles
指示无误之四乘：见解不错之大乘，即此当下的觉性本具光明，因其明而无误谓之乘；观修不错之大乘，即此当下的觉性本具光明，因其明而无误谓之乘；行持不错之大乘，即此当下的本智本具光明，因其明而无误谓之	The four flawless vehicles are pointed out as follows: the great vehicle of flawless view is this present awareness, inherently endowed with luminosity; because it is clear and unerring, it is

乘；果位不错之大乘，即此当下之心本具光明，因其明而无误谓之乘。	called a vehicle. The great vehicle of flawless cultivation is this present awareness, inherently endowed with luminosity; because it is clear and unerring, it is called a vehicle. The great vehicle of flawless conduct is this present primordial wisdom, inherently endowed with luminosity; because it is clear and unerring, it is called a vehicle. The great vehicle of flawless fruition is this present mind, inherently endowed with luminosity; because it is clear and unerring, it is called a vehicle.
十六、四钉 今开示不变易之四钉：所谓见地不变之大钉，即此当下的觉心明亮，三世不易故谓之钉；所谓见修不变易之大钉，即此当下的觉心明亮，三世不易故谓之钉；所谓行持不变之大钉，即此当下的觉心明亮，三世不易故谓之钉；所谓果位不变之大钉，即此当下的觉心明亮，三世不易故谓之钉。	XVI. The Four Nails I shall now explain the four unchanging nails: the great nail of unchanging view is this present aware mind, bright and luminous; because it remains unchanged throughout the three times, it is called a nail. The great nail of unchanging view and cultivation is this present aware mind, bright and luminous; because it remains unchanged throughout the three times, it is called a nail. The great nail of unchanging conduct is this present aware mind, bright and luminous; because it remains unchanged throughout the three times, it is called a nail. The great nail of unchanging fruition is this present aware mind, bright and luminous; because it remains unchanged throughout the three times, it is called a nail.
十七、无住 指示三世一如之要门：过去之迹不追，抛弃过去的观念，未来不迎，断绝意识的关联，眼前念起不执不取，心如虚空。	XVII. Non-Abiding Instructions on the essential gateway of the sameness of the three times: Do not pursue traces of the past; abandon conceptions of the past. Do not anticipate the future; sever the links of consciousness. When a thought arises before your eyes, do not grasp or cling to it. Let the mind be like empty space.
既然无法可修，则什么都不修，既然无可散乱，则坚持不散正念，在此不修不散的状况中只用赤裸观照一切，你的觉性便本知本明，光明灿然。当它生起时，则称为菩提心（觉性），因无所修则超越一切所知境，因无所散它的本体澄澈光明，现空是本自解脱，明空是为法身。一旦悟到佛道之中无可修习，即此时：便现见金刚萨 。	Since there is no Dharma to cultivate, cultivate nothing at all. Since there is nothing in which to become distracted, maintain undistracted right mindfulness. In this state of neither cultivating nor becoming distracted, simply observe everything with naked awareness. Then your awareness will be innately knowing and innately luminous, brilliantly radiant. When it arises, it is called bodhicitta (awareness). Because there is nothing to cultivate,

	it transcends all objects of knowledge; because there is nothing in which to become distracted, its essence is lucid and radiant. Appearance and emptiness are primordially self-liberated; luminosity and emptiness are the dharmakāya. Once you realize that there is nothing to cultivate on the Buddha Way, at that very moment you behold Vajrasattva.
十八、无见	18. No View
下面开示把六种边见推到穷处之教授：不论不同的见解既广且繁，你的本觉心性自然智。它是没有能见和所见，不管见与未见而寻觅那能见者，连求见者自己也找不到，此时便是把边见推到穷尽处，见之底蕴就到这样的地步。	The following instructions bring the six extreme views to their utmost limit: However broad and numerous the various views may be, the nature of your primordial awareness is natural wisdom. It has neither seer nor seen. Whether you have seen or not seen, seek the one who sees; even the seeker of seeing cannot be found. This is to bring extreme views to their ultimate limit; this is the very ground of view.
见和所见什么也没有，若不落于根本无有之断空，这当下的觉性明明了了，便是大圆满见。对此悟与不悟并无分别。	There is nothing at all of seeing or what is seen. If one does not fall into the annihilationist emptiness of fundamental nonexistence, the awareness of this very moment is clear and distinct: this is the Great Perfection View. In this respect, there is no distinction between realization and nonrealization.
十九、无修	19. No Cultivation
不论不同的观修既广且繁，你的本觉心性平常一样的通透赤裸，能修和所修并无分别。不管你修与未修而寻觅那能修者，若是找不到那能修者，这时便把观修推到穷尽处，修之底蕴就到这样的地步。修和所修什么也没有，若不落于散乱昏沉和掉举，这当下无造作的觉性明明了了，便是无作平等三摩地。入定不入定并无分别。	However broad and numerous the various contemplative practices may be, the nature of your primordial awareness remains ordinarily transparent and naked; there is no distinction between cultivator and cultivation. Whether you cultivate or do not cultivate, seek the one who cultivates. If that cultivator cannot be found, this brings contemplative practice to its ultimate limit; this is the very ground of cultivation. There is nothing at all of cultivation or what is cultivated. If one does not fall into distraction, dullness, or agitation, the uncontrived awareness of this very moment is clear and distinct: this is the uncontrived, equal samādhi. There is no distinction between entering samādhi and not entering samādhi.
二十、无行	20. No Conduct

不论不同的行持既广且繁，你的本觉心性就是唯一明点，并无能行和所行。不管行与未行而寻觅行者，若是找不到那能行者，这时便把行持推到穷尽处，行之底蕴便到这样的地步。从本以来就无能行所行，若不落于迷乱的习气，当下之心无造作明明了了，切勿去作修整和取舍，这样便是清淨行持。清淨不清淨并无分别。	However broad and numerous the various forms of conduct may be, the nature of your primordial awareness is the single point of luminosity; there is neither agent of conduct nor conduct performed. Whether you act or do not act, seek the one who acts. If that agent cannot be found, this brings conduct to its ultimate limit; this is the very ground of conduct. From the very beginning, there has been no agent of conduct or conduct performed. If one does not fall into the habitual tendencies of delusion, the mind of this very moment is uncontrived and clear. Do not try to alter it or make choices and rejections; this is pure conduct. There is no distinction between purity and impurity.
二十一、无果	21. No Fruition
不论不同的果位既广且繁，你的本觉心性就是元成三身，并无能证和所证。若是寻觅能证果者，却找不到那能证果者，这时便把果位推到穷尽处，果之底蕴便到这样地步。无论什么果皆证不得，若不落入挂虑和取舍，这当下的觉心自明元成，了悟现证三身仅是自己所具，即此便是本来成佛之果。	However broad and numerous the various stages of fruition may be, the nature of your primordial awareness is primordially complete as the three kāyas; there is neither one who realizes nor what is realized. If you seek the one who realizes fruition but cannot find that one, this brings fruition to its ultimate limit; this is the very ground of fruition. No fruition whatsoever can be attained. If one does not fall into anxiety, acceptance, or rejection, the aware mind of this very moment is self-luminous and primordially complete. Realize that the three kāyas presently realized are inherent in oneself alone; this is the fruition of being a Buddha from the beginning.
二十二、中道	22. The Middle Way
觉性是远离断常八边，不堕任何一边才谓之中道。觉性就是那觉念恒常不断，空性乃觉性之核心，是故则称之为如来藏。若明了此义则超胜一切，因此又称它叫智慧到彼岸。超越思维从本离边故，是故其名为大手印。	Awareness is free from the eight extremes of annihilation and eternalism; not falling into any extreme is called the Middle Way. Awareness is the uninterrupted continuity of cognizant thought, while emptiness is the core of awareness; therefore it is called the tathāgatagarbha. If this meaning is understood, it surpasses all else, and is therefore also called the perfection of wisdom. Since it transcends thought and is primordially free from extremes, it is therefore called Mahāmudrā.
这仅是悟与不悟之差别。它是轮涅苦乐一切之根，故又被称为一种阿赖耶。它在安住无改平常之位时，即此清	This is merely the difference between realization and nonrealization. It is the root of all saṃsāra and

楚明亮的觉性，故又称为平常心。不论安它什么美妙的名称，实际就是当下的那一点灵知而已。	nirvāṇa, suffering and happiness, and is therefore also called a kind of ālaya. When it abides unchanged in its ordinary state, it is this lucid and radiant awareness, and is therefore also called ordinary mind. Whatever fine name one may give it, in actuality it is simply the spiritually aware knowing of this very moment.
二十三、勿外求	23. Do Not Seek Outside
除此以外还有什么更好的可以追求。比如象在家中而外出追踪，即找到三千大千世界之顶亦无可得。除心而外再无别佛可求。	Apart from this, what better thing is there to seek? It is like leaving one's home to search outside: even if one reached the summit of the three-thousandfold great thousand-world system, nothing could be found. Apart from mind, there is no other Buddha to seek.
若不认识心而向外驰求，如身外去找自己怎能找到自己，好比一个傻子进到一大群人中，为热闹的场面所惑，而忘失自己。由于不认识自己而去它处寻找，误认别人是他自己。	If one does not recognize the mind and seeks outwardly, how can one find oneself by looking outside oneself? It is like a fool entering a great crowd, becoming bewildered by the bustling scene, and losing sight of himself. Not recognizing himself, he searches elsewhere and mistakes others for himself.
同样，如果不知万物的本性，不知外境原来是心，而仍误入轮回，不见自心是佛则障涅。所谓轮回与涅全凭觉明与无明，就在刹那一念，二者并无分别，若还以为存在于心外是迷误。迷与不迷之体都是一个，一切有情的相续心并无有二，不须修治，自然放下即可解脱。若不觉悟这迷误之性出自自心，你便永远不能了悟法性实际。	Likewise, if one does not know the nature of all things, does not know that external objects are originally mind, and still mistakenly enters saṃsāra, then failing to see one's own mind as Buddha obstructs nirvāṇa. What are called saṃsāra and nirvāṇa depend entirely on awareness and ignorance. They are present in a single instant of thought, and the two are not different; to suppose that they exist outside the mind is delusion. The essence of delusion and non-delusion is one; the continuum of mind of all sentient beings is not two. There is no need to cultivate or alter it; naturally letting go is liberation. If you do not awaken to the fact that the nature of this delusion arises from your own mind, you can never realize the actuality of dharmatā.
二十四、空喻	24. The Analogy of Space
自己应当觉照自己那自起自生者，这些境相起初从何生？中住何处？最后归何处？若加观察如井中的鸦影，乌鸦从井飞去，除井外再无其它。	One should be aware of that which arises and is born of itself: From where do these appearances first arise? Where do they abide in the middle? Where do they finally return? If one examines

	them, they are like the reflection of a crow in a well: when the crow flies away from the well, nothing remains there apart from the well itself.
同理，境相（表相）皆是由心所生，即从心生起，又由心中而散失，唯此心性是全知全觉，空而且明，从本就是明空无别犹如虚空。	Likewise, all appearances are born from the mind: they arise from the mind and dissolve within the mind. Only this nature of mind knows and perceives all; it is empty yet luminous, and from the beginning luminosity and emptiness have been inseparable, like empty space.
自然智慧现量的光明中，确定一切这便是它的法性，现有一切是它的表相，然而它又是均在心中觉知，因此，悟到这个心性是全而灵明犹如虚空。	Within the manifest luminosity of natural wisdom, ascertain that all this is its dharma-tā; all that appears is its manifestation. Yet all is known within the mind. Therefore, realize that this nature of mind is aware and spiritually luminous, like empty space.
但心性表示如虚空，只是一个比拟，是一个暂时的片面表述，因为心性有觉性，空而无所不明，虚空却无觉性，只是空而顽空。因此，心性的实际不能以虚空作譬。总之，要无有散乱地安住本然便是。	To say that the nature of mind is like empty space is only an analogy, a provisional and partial description. For the nature of mind has awareness: it is empty yet illuminates all things. Empty space, however, has no awareness; it is merely empty, a blank emptiness. Therefore, the actuality of the nature of mind cannot be illustrated by empty space. In short, simply abide in the natural state without distraction.
二十五、表象（心境）	25. Appearances (Mind-Objects)
这些世俗境界的各种现象，没有一个真实存在，皆会消灭。比如现象界中的一切轮涅法，只不过是唯一心性的表象而已。何时心性有所改变，则生起外境改变的表象，所以一切皆心之表象。六道众生只认取各自的境界。	None of the various appearances of these worldly realms truly exists; all will disappear. For example, all dharmas of saṃsāra and nirvāṇa within the realm of appearances are merely manifestations of the single nature of mind. Whenever the nature of mind changes, the appearance of changes in the external world arises. Thus, all is a manifestation of mind. Beings in the six realms recognize only their respective realms.
有些外道则见为断常二分，密法九乘中各各见各自观点，故所见不同立说也就各异，由于所执各异，分别耽着而迷乱。你若觉了一切境相皆为心，虽见表象不执不取，这便是佛。	Some non-Buddhist paths see matters as the two divisions of annihilation and eternalism. Within the nine vehicles of Esoteric Buddhism, each has its own view. Thus, because what is seen differs, the teachings propounded also differ; because attachments differ, discriminating fixation brings delusion. If you realize that all appearances are mind, then, though seeing manifestations, you

	neither grasp nor cling to them. This is Buddhahood.
二十六、一切皆心	26. All Is Mind
境相由于执着而起错乱。你若着了知执着的念头就是自心，则当下自然解脱。	Appearances become confused through attachment. If you know that the thought of attachment is your own mind, it is naturally liberated at once.
一切所现只是心的境界，外器世间现为冥顽之物亦是心，内有情世间现为六道众生亦是心，现为上界天神安乐的境界亦是心，现为三恶道的苦恼亦是心，现为无明烦恼三毒亦是心，现为自然智慧之觉性亦是心，现为善念淫亦是	All that appears is only a realm of mind. The external material world, appearing as inert objects, is also mind; the inner world of sentient beings, appearing as beings in the six realms, is also mind; the realms of the higher heavens, appearing as the bliss of celestial deities, are also mind; the sufferings of the three lower realms are also mind; ignorance, afflictions, and the three poisons are also mind; the awareness of natural wisdom is also mind; wholesome thoughts and nirvāṇa are also mind;
心，现为魔鬼作障亦是心，善现为佛神和悉地亦是心，现为各种清净境界亦是心，现为无分别专一而住亦是心，现为形相颜色之万物亦是心，现无相离戏境界亦是心，现为一多不二亦是心，现为非有非无亦是心，所以没有任何境界不属于自心。	Obstructions created by demons are also mind; favorable manifestations as Buddhas, deities, and siddhis are also mind; all kinds of pure realms are also mind; non-discriminating one-pointed abiding is also mind; all things of form and color are also mind; the formless realm free from elaboration is also mind; nonduality of one and many is also mind; neither existence nor nonexistence is also mind. Thus, there is no realm that does not belong to one's own mind.
二十七、赤见觉性	27. Naked Seeing of Awareness
心性不灭，任何境界都能现起，虽然现起，亦如海水与波浪并无有二，故在心性内解脱。所立不灭，任何名言皆可安立，而实际呢，心只有一个，即此一个，也是无源无根。	The nature of mind does not perish, and any realm can arise. Though they arise, they are no different from seawater and its waves; thus they are liberated within the nature of mind. The established truth does not perish, and any designation may be applied. Yet in actuality, mind is only one; and this one has neither source nor root.
从任何一边看它，什么也看不到，不见实法，因此也无任何存在；但也不见虚无，而是觉了和光辉灿然。它更不是各别差异，而是明空无别。	Look at it from any side, and nothing can be seen; no real dharma is perceived, and thus there is no existent thing. Yet neither is nonexistence perceived; rather, there is lucid awareness and brilliant radiance. Nor is it a collection of separate

	differences; it is luminosity and emptiness inseparable.
当下自己的觉性光明朗照，即使如此，而仍无存在的主体，虽无自性而实修则真有觉受，只要能真实证悟此性，则一切都将解脱。因此，在根上并无利钝之分。	The luminosity of one's own awareness shines clearly in this very moment. Even so, there is no existent subject. Though it lacks intrinsic nature, actual practice truly gives rise to experience. So long as one can genuinely realize this nature, everything will be liberated. Therefore, at the root there is no distinction between sharp and dull faculties.
如菜籽牛奶虽以油作为内因，若不挤压，怎么能出油汁？一切众生虽真实具有如来性，若不修证，众生如何能够成佛？肯修证即牛郎也可悟道，虽不会讲理，仍能从现量中得到肯定。	Though rapeseed and milk contain oil as an internal cause, how could oil be extracted without pressing or churning? Although all sentient beings truly possess tathāgata-nature, how could they become Buddhas without cultivation and realization? If one is willing to cultivate and realize, even a cowherd can awaken to the Way. Though unable to expound principles, one can still gain certainty through direct experience.
如亲口尝过糖的滋味，哪里需要他人解说其中滋味。不了悟真性，即使班哲达亦会生迷乱，不论他博通九乘的道理，缺乏现见而去求遥远的传闻，虽刹那亦未接近佛道。	Having personally tasted the flavor of sugar, why would one need another person to explain its taste? Without realizing the true nature, even a paṇḍita may become deluded. However thoroughly one understands the principles of the nine vehicles, if one lacks direct vision and seeks remote hearsay, one has not come near the Buddha Way even for an instant.
一旦觉悟此性，一切善恶当下清静，若不悟本觉，则所造任何善恶诸事业，皆是积累上升天界和下堕恶道的轮回之业。若是了悟自心空慧。则全无善恶之可得，如同虚空的空中积不了泉水，所以空性之中无功德与罪业积存之境。因此要亲见自己的本觉现量，这亲见自解是何等奥妙！是故必须求悟此自觉之性，秘奥封禁！	Once this nature is awakened to, all good and evil are purified at once. If one does not awaken to primordial awareness, then every good or evil deed one performs is karmic activity that accumulates, leading upward to the heavenly realms or downward to the evil paths of saṃsāra. If one realizes the empty wisdom of one's own mind, no good or evil can be found at all. Just as water cannot accumulate in the emptiness of space, there is no realm within emptiness in which merit and virtue or evil karma can accumulate. Therefore, nakedly see the direct experience of your own primordial awareness. How wondrous this naked seeing and self-liberation are! Thus, one must seek to realize the nature of this self-knowing awareness—profoundly secret and sealed!

二十八、结语	28. Conclusion
奥妙！直指觉性赤见自解，为利益后来浊世有情故，将所有续经、教敕和要门，凡已所知者都简单的扼要而书写，现在传授或作伏藏隐藏，发愿使未来有缘者能遭遇此法。	Wondrous! The direct pointing to awareness, naked seeing, and self-liberation is set down concisely and essentially, for the benefit of sentient beings in the degenerate age to come, from all the tantras, scriptures, instructions, and essential gateways that have been known. It is now transmitted or concealed as a treasure, with the aspiration that those in the future who have the karmic affinity may encounter this Dharma.
三昧耶，甲，甲，甲。	Samaya. A, A, A.
此开示觉性现量之著述，名为赤见自行解脱，是邬坚教主莲花生之所作，愿直到轮回未空之间利生无尽。	This treatise, which directly reveals intrinsic awareness, is entitled Self-Liberation through Naked Seeing. It was composed by Guru Padmasambhava of Uḍḍiyāna. May it benefit sentient beings without end until saṃsāra is emptied.